

One Hundred Twenty-ninth

SEMI-ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



Held in the Tabernacle
Salt Lake City, Utah

October 9, 10, and 11, 1959

With Report of Discourses



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The One Hundred Twenty-ninth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Twenty-Ninth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, October 9, 10, and 11, 1959.

The general sessions of the Conference were held at 10:00 a.m. and 2:00 p.m., Friday, Saturday and Sunday, and the General Priesthood meeting was held in the Tabernacle Saturday evening, October 10, at 7:00.

The proceedings of the general sessions were broadcast and telecast over Station KSL and KSL-TV at Salt Lake City, and by arrangement through KSL the following stations made available to their listening or viewing audiences one or more of the six general sessions:

In Utah: K SVC at Richfield, K SUB at Cedar City, K VEL at Vernal, K VNU at Logan, K DXU at St. George.

In Idaho: K RXX at Rexburg, K ID and K ID-TV at Idaho Falls, K BOI and K BOI-TV at Boise, K PST at Preston, K BRV at Soda Springs, and K LIX-TV at Twin Falls.

In Colorado: K REX at Grand Junction, K BTV at Denver.

In California: K SRO at Santa Rosa, K RDG and K VIP-TV at Redding, K EEN and K NTV at San Jose, K TVU-TV at Oakland, K TTV at Los Angeles, K ERO-TV at Bakersfield, K OVR-TV at Stockton.

In Oregon: K KID at Pendleton, K GW-TV at Portland.

In Arizona: K PHO and K PHO-TV at Phoenix, K CLS at Flagstaff, K VWM at Show Low, K GUN-TV at Tucson.

In New Mexico: K RSN at Los Alamos.

In Texas: K WFT at Wichita Falls.

In Washington: K TNT-TV at Tacoma, K HQ-TV at Spokane.

In Nevada: K LRJ-TV at Las Vegas.

All general sessions of the Conference were broadcast in the Assembly Hall on Temple Square, in Barratt Hall (60 North Main Street), over a loudspeaking system and by television. Thousands, in addition, listened to the services on

the Tabernacle Grounds by means of amplifying equipment.

The proceedings of the General Priesthood meeting were broadcast in the Assembly Hall and Barratt Hall over public address systems, and by direct wire over a public address system to members of the Priesthood in other assemblies throughout the United States and in Canada.

President David O. McKay presided, and conducted the services at each of the sessions of the Conference, including the General Priesthood meeting.

A full report of Columbia Broadcasting System's *Tabernacle Choir and Organ* broadcast is also included in this record, as is also a full account of Columbia's *Church of the Air* program. (See pages 126 to 130.)

Elder Joseph Anderson was Clerk of the Conference.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

The First Presidency: David O. McKay, J. Reuben Clark, Jr.,* Henry D. Moyle.**

The Quorum of the Twelve Apostles: Joseph Fielding Smith, ***, Spencer W. Kimball, Ezra Taft Benson, Mark E. Peterson, Delbert L. Stapley, ****, LeGrand Richards, Richard L. Evans, George Q. Morris, Hugh B. Brown, Howard W. Hunter.*****

Patriarch to the Church: Eldred G. Smith.

Assistants to the Twelve Apostles: Alma Sonne, ElRay L. Christiansen, John Longden, Sterling W. Sill, Gordon B. Hinckley, Henry D. Taylor, William J. Critchlow, Jr., Alvin R. Dyer.

The First Council of the Seventy: Levi Edgar Young, Antoine R. Ivins, Seymour Dilworth Young, Milton R. Hunter, Bruce R. McConkie, Marion D. Hanks, Albert Theodore Tuttle.

Presiding Bishopric: Joseph L. Wirthlin, Thorpe B. Isaacson, and Carl W. Buehner.

GENERAL OFFICERS AND OTHER
AUTHORITIES PRESENT

Church Historian and Recorder:
Joseph Fielding Smith, and as assistants,
A. William Lund and Preston Nibley.

*Members of the General Welfare Com-
mittee, Church Welfare Program.*

*Members of the Church Board of
Education and Administrator Church
Board of Education, Directors and As-
sociate Directors of Institutes, and
Seminary Instructors.*

*Presidents of Stakes and their Coun-
selsors, Presidents of Temples, Patriarchs,
High Priests, Seventies, Elders, General,*

*Stake, and Ward officers of Auxiliary
Associations, etc., from all parts of the
Church.*

*President J. Reuben Clark, Jr. was sustained as first counselor in the First Presidency, succeeding in this position President Stephen L. Richards who passed away.

**Henry D. Moyle was sustained as second counselor in the First Presidency, succeeding in this position President J. Reuben Clark, Jr., who was sustained as first counselor.

***Elder Harold B. Lee was visiting missions in South America.

****Elder Marion G. Romney was visiting missions in Europe.

*****Elder Howard W. Hunter was sustained as a member of the Quorum of the Twelve Apostles, filling the vacancy caused by the selection of Elder Henry D. Moyle to serve as second counselor in the First Presidency.

FIRST DAY

MORNING MEETING

The opening session of the Conference convened in the Tabernacle at Salt Lake City, Utah, Friday, October 9 at 10:00 a.m., with President David O. McKay presiding, and conducting the exercises of the meeting.

The choral music for this Conference session was furnished by the Relief Society Singing Mothers of the Jordan Valley Region, Sister Florence Jepperson Madsen conducting, and Frank W. Asper at the organ.

President McKay opened the Conference with the following introductory remarks:

President David O. McKay:

This is the opening session of the One Hundred Twenty-Ninth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the historic Salt Lake Tabernacle on Temple Square. All the General Authorities of the Church are here in attendance excepting Elder Harold B. Lee and Elder Marion G. Romney. Elder Lee is in South America officiating at the organization of two new missions—the Andes Mission and the Brazilian South Mission. Elder Romney is making an official visit to the European Missions, during which visit he has organized the new South German Mission. Brother Benson will be here tomorrow. He is not present this morning as he has been traveling in Europe.

We have here a cable from Elder Romney from Munich, Germany: "Dear President McKay and Brethren: As General Conference approaches our thoughts are with you. We with the 35,000 Saints and missionaries in the British Mission, French, European and German-speaking missions, look to you for sustaining inspiration, so may the Lord bless and direct you. Marion Romney."

I have a cablegram from the Brazilian Mission at Sao Paulo: "The Saints and missionaries of the Brazilian Mission join in prayers for an inspired Conference."

Brother Joseph Anderson is Clerk of the Conference. For the convenience of those who are unable to enter the building, the Tabernacle being filled so far as we can see, every seat being occupied, we announce that these services and all general sessions of the Conference will be broadcast in the Assembly Hall and Barratt Hall by television. The general sessions of this Conference will be broadcast as a public service over television and radio stations throughout the west—over 21 radio stations and 17 television stations. The names of these stations have already been announced to the television and radio audiences. To the owners and managers of these various stations we wish to express our sincere appreciation.

According to a survey that was made the other day, it is possible that one million people will hear and see the proceedings of this Conference through radio and television. This figure is based on the ratio of each city carrying the Conference, and the number of viewers per city.

To the large audience assembled in the Tabernacle, to the overflow meetings in the Assembly Hall, Barratt Hall, to the untold thousands comprising the television and radio audience, in behalf of the First Presidency and Council of the Twelve and other General Authorities, we bid you a hearty welcome.

Please remember than any important messages that come to us for persons attending the sessions of this Conference will be announced at the dismissal of the meetings over the public address system on the grounds.

We are favored this morning in having the Relief Society Singing Mothers from the Jordan Valley Region. They will furnish music for the sessions of the Conference today. It is a joy to have these mothers present this morning.

These beautiful flowers which you see arranged on the rostrum and pulpit have come from Hawaii, and are sent with the love and greetings of the members of the Church in the Oahu Stake. We express appreciation and thanks to

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the members of Oahu. Our thoughts and best wishes throughout the Conference will be with them as we enjoy the fragrance and beauty of these blooms from Hawaii.

We note also the presence of prominent men: H. Aldous Dixon, Congressman; David S. King, Congressman; our Governor, George Dewey Clyde; LaMont Toronto, Secretary of State; Adiel F. Stewart, Mayor of Salt Lake City; Captain Russell H. Blood, United States Naval Hospital; his son, Russell M. of Washington, D. C.; and others undoubtedly, whom we have not been able to observe from the rostrum. With these we have our stake presidencies, bishoprics of wards, other ward and stake officers, to all of whom we extend a hearty welcome and prayers that we shall have indeed a spiritual feast together.

The music, as already announced, will be furnished for this session by the Relief Society Singing Mothers of Jordan Valley Region, Florence Jepperson Madsen conducting, and Elder Frank W. Asper at the organ.

We shall begin this session by the Relief Society Singing Mothers singing, "Open Our Eyes, O Loving and Compassionate Jesus." The opening prayer will be offered by Elder Wilford W. Richards, until recently director of the Latter-day Saints Institute of Religion at Utah State University at Logan, Utah.

The Relief Society Singing Mothers sang "Open Our Eyes, O Loving and Compassionate Jesus."

Elder Wilford W. Richards offered the invocation.

President David O. McKay:

The invocation was just offered by Elder Wilford W. Richards, until recently director of the Institute of Religion at Logan, Utah. The Relief Society Singing Mothers will now sing, "Go Ye Forth With My Word," conducted by Florence Jepperson Madsen.

Singing by the Singing Mothers, "Go Ye Forth With My Word."

President David O. McKay:

As I said, we are favored with having the Singing Mothers under the direction of Sister Madsen at our Conference this morning. I want to say we are blessed, and I am sure you will all agree with me. Truly the Lord said, "The song of the righteous is a prayer unto me." We are inspired with the beautiful singing of these, our mothers.

Our first speaker this morning will be David O. McKay. He will be followed by Elder A. Theodore Tuttle of the First Council of the Seventy.

PRESIDENT DAVID O. MCKAY

"I charge thee therefore before God," Paul wrote to Timothy, "and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

"And they shall turn away their ears from the truth, and shall be turned unto fables.

"But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." (II Timothy 4:1-5.)

Those are among the last words written by Paul to his son in the faith, Timothy, who was ordained bishop of the Ephesians. When Paul wrote those words, he was a prisoner under Nero. Two charges were pressed against him: one, that he had conspired, so it was alleged by Nero's partisans, to set fire to Rome; second, he was accused of introducing a novel and unlawful religion. That was Paul's second imprisonment. Many of his friends had left him. Demas, who had been in the Church, had forsaken him and gone home. Alexander, the coppersmith, an apostate, had testified against him; but Luke remained by his side.

Evidently Peter, Paul, and other leaders of the Church were troubled in their

day by apostate groups even as leaders today are troubled by apostates who usurp authority, misinterpret scripture, and preach false doctrine. In the spirit of charity perhaps we should say, troubled by apostates who are mentally ill.

It seems that every age in the world has been afflicted with just such apostates and such perverted truth, and with incorrigible youth, degenerate groups, who make every age seem worse than those which preceded it. For example, listen to this: "The world is passing through troublous times. Young people of today think of nothing but themselves. They have no reverence for parents or old age. They are impatient of all restraint. They talk as if they alone know everything. As for girls, they are forward, immodest, and unwomanly in speech, behavior, and dress." No, that was not for today—that was written in 1274 A.D.—685 years ago!

Here is another: "President Frederick C. Perry of Hamilton College, expressing distrust of gloomsters who view the world with alarm, has cited these writings taken from an Assyrian tablet dated 2800 B.C. as proof that political prophecy for a dismal future has always been prevalent:

"The earth is degenerating in these latter days. There are signs that the world is speedily coming to an end. Bribery and corruption abound. The children no longer obey their parents. Every man wants to write a book, and it is evident that the end of the world is speedily approaching." That was written 2800 B.C.!

Well, the era through which we are passing is no exception. On the flyleaf of the book, *The Naked Communist*, by W. Cleon Skousen, we find this quotation, (and I admonish everybody to read that excellent book of Chief Skousen's):

"The conflict between communism and freedom is the problem of our time. It overshadows all other problems. This conflict mirrors our age, its toils, its tensions, its troubles, and its tasks. On the outcome of this conflict depends the future of mankind."

Elaborating that statement, I should say that the most urgent problem of our day is a spiritual problem. I agree

with one leading educator who said, and I quote: "Unless the spiritual problem is solved, civilization will fail; indeed we already have a foretaste of that failure in many parts of the world:

"The Nazi creed presents a new conception of civilization. It is the supposition, advanced with fanatical zeal, that civilization consists primarily in material achievements, and can reach its goal without ethical considerations. It accents power, authority, and obedience; denies human equality and the worth of the individual."

The False Teachings of Communism

In their false teachings the Communists accept the doctrine of Marx, who denies the existence of God, and repudiates man's immortality. Second, they deny the divinity of Jesus Christ, and of course, his resurrection. They challenge the free agency of man.

In that first sentence that I read from Paul to Timothy, Paul declares *the existence of God*, and we shall see how authoritatively he supports that. He declares *the divinity of Jesus Christ*, and *the reality of his resurrection*. I read again what he said to Timothy, and this is almost his farewell message to that boy, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." (II Timothy 4:1.)

The United States recently entertained the leading man of the ideology that denies the God, Jesus Christ, and the right of free agency and dignity of man. Even while he was here we could hear echoing his own words: "We remain the atheist that we have always been; we are doing as much as we can to liberate those people who are still under the spell of this religious opiate." Those are his words. He said further: "Those who expect us to abandon communism will have to wait until a shrimp learns to whistle."

A number of years ago, Lord Balfour, Prime Minister of Great Britain, delivered a lecture in the McEwen Hall of the University of Edinburgh on the subject, "The Moral Values Which Unite the Nations." In an interesting and convincing manner, Lord Balfour presented the following fundamental ties

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that unite the different nations of the world:

1. Common Knowledge.
2. Common Commercial Interest.
3. The Intercourse of Diplomatic Relationship.
4. The Bonds of Human Friendship.

The audience greeted his masterful address with a great outburst of applause. As the presiding officer arose to express his appreciation and that of the audience, a Japanese student, who was doing graduate work at the University of Edinburgh stood up, and leaning over the balcony, said, "But, Mr. Balfour, what about Jesus Christ?"

Mr. Robert E. Spear, to whom Professor Lang related this incident, writes: "One could have heard a pin drop in the hall. Everyone felt at once the justice of the rebuke. The leading statesman of the greatest Christian empire in the world had been dealing with the different ties that are to unite mankind, and had omitted the one fundamental and essential bond. And everyone felt, too, the dramatic element in the situation—that the reminder of his forgetfulness had come from a far-away non-Christian land."

"Preach the word," Paul admonishes Timothy. What "word"? That ". . . Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." (*Ibid.*, 1:10.) Those words were named in that letter. Let us consider that.

"Behold the man," said Pontius Pilate, Roman governor of Judea, as Jesus, mockingly bedecked with a purple robe, his hair platted with a crown of thorns, stood before the mob who cried, "Crucify him; crucify him!"

As on the occasion of that historic trial, so through the ages men have beheld Christ from different viewpoints. Some who reject him as venomously as did the rabble, see in him and in his disciples "investors of a Christian moral system that has undermined and sapped the vigor of the European world." Others with clearer insight, begotten by experience, behold him as the originator of a system that "promotes industry, honesty, truth, purity, and kindness, a system that upholds law, favors liberty; is

essential to it, and would unite men in one great brotherhood."

Others behold him as the "one perfect character—the peerless personality of history," but deny his divinity. Millions accept him as the Great Teacher, whose teachings, however, are not applicable to modern social conditions. A few—O how few!—of the approximately two billion inhabitants of the globe, accept him for what he really is—"the Only Begotten of the Father; who came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness."

Today civilized nations are sitting on a mountain of explosives, accumulated in defiance of Christ's teachings. Let the heat of hatred, suspicion, and greed become a little more intense, and there will be such an international explosion as will greatly retard, if not forcibly drive from the midst of mankind, the hoped-for peace heralded by the heavenly hosts when Christ as a babe was born in Bethlehem.

Prove it as a fact, and it is, that Christ did appear after death as a glorified resurrected Being, and you have the answer to the question of the ages: "If a man die, shall he live again?" Let us look at the deep significance of the testimony of the disciples of Jesus, which may be better understood when we realize that with Jesus' death the apostles were stricken with gloom. When he was crucified, their hopes all but died. That his death was a reality to the disciples is shown in their intense grief, in the statement of Thomas, in the moral perplexity of Peter, and in the evident preparations for a permanent burial of their Master. Notwithstanding the assurance of Christ, often repeated during the two and a half years he was with them, that he would return to them after death, the apostles seemed not to have accepted, or at least not comprehended the statement as a literal fact.

What was it, we ask the world, that suddenly changed these disciples to confident, fearless, heroic preachers of the gospel of Jesus Christ? It was a revelation that Christ had risen from the grave, his promises had been kept, his Messianic mission fulfilled. "The final and absolute seal of genuineness

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had been put on all his claims, and the indelible stamp of a divine authority upon all his teachings. The gloom of death had been banished by the glorious light of the presence of the risen, glorified Lord and Savior."

On the evidence of these unprejudiced, unexpected, incredulous witnesses the resurrection has its impregnable foundation. There was one young man among them. I do not know whether we know about his life, but I like to think of him as a sort of independent thinker, not paying much attention to his mother's religion—his mother had joined the Christian Church, but he did not pay much attention to it until he was disturbed one night by his mother's voice asking him to rise quickly, "don't stop to dress, throw a cloak around your body and rush to Gethsemane and tell Jesus that Judas and soldiers are coming to arrest him." I think that young man who fled naked from the men who snatched the sheet from his body, was John Mark, the author of one of the four Gospels. We know he did join the Church, later, and that he labored with Peter. We know that Paul, in that letter to Timothy, said: "Bring Mark with you. He is profitable to our ministry, and let us hear his testimony." (See II Timothy 4:11.) We know he went on a mission to the northern part of Africa, and you travelers today can walk over ruins built to his memory.

Testimony of Mark

We have no evidence that Mark joined the Church while the Savior was on the earth. Undoubtedly the Savior was in Mark's home. At any rate we are justified in assuming that he was acquainted with the Master. Mark does not himself recount any appearance of the Risen Lord, but he testifies that the Lord would meet his disciples. From Mark we hear the glorious proclamation of the first empty tomb in all the world. For the first time in history the words "Here lies" were supplanted by the divine message, "He is risen." No one can doubt that Mark was not convinced in his soul of the reality of the empty tomb, and if my inference is right, he knew about the trial, the humiliation to which Jesus was subjected, and the crucifixion, and he became a minister

of the gospel. To the proclaiming of this truth he devoted his life, and if tradition can be relied upon, he sealed his testimony with his blood.

Testimony of Luke

The text we read said that Luke stood by Paul's side at the jail. It was not long after that before Paul, according to tradition, was beheaded. Luke was a physician. He spent many years of his life studying about this man, Jesus, who was crucified. He experienced the darkness that spread over that country when Jesus was crucified. According to all trustworthy testimony we have the gospel of Luke as it came from his own hand. In chapter 24 Luke testifies to the divine message: "Why seek ye the living among the dead?"

"He is not here, but is risen." (Luke 24:5-6.)

With equal assurance as to their accuracy we can accept his statement and witness in regard to Peter's and Paul's and other apostles' testimony regarding the resurrection. "To whom also he [Christ] shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." (Acts 1:3.)

Who can doubt Luke's absolute confidence in the reality of the risen Redeemer? Contrast his testimony, his life, with that of upstarts who deny the existence of God and laugh at the claims of Jesus Christ as the Redeemer.

It is true that neither Mark nor Luke testify as to having personally seen the Risen Lord, and therefore some urge that their recorded testimonies cannot be taken as firsthand evidence. That they do not so testify, and yet were convinced that others did see him, shows how incontrovertible was the evidence among the apostles and other disciples that the resurrection was a reality.

Testimony of Paul

Fortunately, however, there is a document which does give the personal testimony of an eyewitness, a witness to an appearance of Jesus after his death and burial. This personal testimony also corroborates the testimony not only of these two men, Mark and Luke, but of others also. I have in mind Saul, a

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Jew of Tarsus, educated at the feet of Gamaliel, a strict Pharisee, and before his conversion a bitter persecutor of all who believed in Jesus of Nazareth. And there is a quotation from the oldest authentic document in existence relating or testifying to the resurrection of Christ, in which we find Saul's (Paul's) words, sent back to people who had joined the Church, whom he loved and who loved him, saying:

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

"And that he was buried, and that he rose again the third day according to the scriptures:

"And that he was seen of Cephas, then of the twelve:

"After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

"After that, he was seen of James; then of all the apostles.

"And last of all he was seen of me also, as of one born out of due time.

"For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God." (I Cor. 15:3-9.)

Testimony of Modern Revelation

In addition to the ancient apostles, we have the testimony of the Prophet Joseph Smith who gives in an unequivocal description the following stirring testimony in relation to his first vision:

"... When the light rested upon me I saw two Personages . . . standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—This is My Beloved Son. Hear Him!" (P. of G. P., Joseph Smith 2:17.) These words were spoken nearly two thousand years after the events to which I have already called your attention!

The Latter-day Saint Belief

Thus, my dear fellow workers and my friends in the world, the Church of Jesus Christ of Latter-day Saints stands with Peter, with Paul, with James, and with all the other apostles in accepting the resurrection, not only as being literally true, but also as the consummation of Christ's divine mis-

sion on earth. Other great religious leaders among the nations of the world since history began have taught virtue, temperance, self-control, service, obedience to righteousness and duty; some have taught a belief in one supreme ruler and in a hereafter; but only Christ broke the seal of the grave and revealed death as the door to immortality and eternal life.

If Christ lived after death, so shall men, each one taking his place in the next world for which he is best fitted. Since love is as eternal as life, the message of the resurrection is the most comforting, the most glorifying ever given to man; for when death takes a loved one from us, we can look with assurance into the open grave and say, "He is not here; he will rise again."

My dear fellow workers, it is just as easy for me to accept as a divine truth the fact that Christ preached to the spirits in prison while his body lay in the tomb as it is for me to look at you from this pulpit. It is true! It is just as easy for me to realize—and note this—that one may so live that he may receive impressions and direct messages through divine inspiration. The veil is thin between those who hold the priesthood and divine messengers on the other side of the veil.

Let us say today as Paul wrote to Timothy: "Preach the word . . . do the work of an evangelist, make full proof of thy ministry." (II Timothy 4:2, 5.)

"... The Lord is God, and beside him there is no Savior.

"Great is his wisdom, marvelous are his ways, and the extent of his doings none can find out.

"His purposes fail not, neither are there any who can stay his hand.

"From eternity to eternity he is the same, and his years never fail.

"For thus saith the Lord—I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end.

"Great shall be their reward and eternal shall be their glory." (D&C 76:1-6.)

God help us in this age so threatened with an ideology of benighted people of disbelief in God our Father and in his Son Jesus Christ and in the restored gospel through those divine Personages,

to preach the Word and to be true to our callings no matter what or where they may be, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder A. Theodore Tuttle of the First Council of Seventy will now speak to us.

ELDER ALBERT THEODORE TUTTLE

Of the First Council of the Seventy

My dear brothers and sisters, my testimony this morning is that the soul-stirring message that we have heard has come from the Lord; that his speaker was the officially chosen servant to speak to the world today, President David O. McKay. Historically, this has always been the mission of a prophet—not so much to foretell as to forthtell. I trust that many besides the group in this congregation will have borne upon their souls the same testimony that this message comes from the Lord through the Lord's servant.

Within the past week we have had an experience in our home that has caused me some serious reflection. We have been blessed with our sixth child—a sweet little girl. Last Sunday morning I was called to the hospital about 4:00 a.m. As I was driving there I noticed that in my haste I had forgotten my wallet. I thought for a moment that I should return and get it, and then I thought, "I haven't time." Later, I stood by the bedside of my companion and observed the processes that are normal and natural in childbirth. When in a moment of anguish a poignant cry of pain escaped her lips, that wallet didn't seem very important.

Now, I am not trying to depreciate a wallet, nor the temporal security that it symbolizes, for I think it is necessary, and that the Lord intends by prudence that we have sufficient of the world's goods. However, I think there is something purifying that comes into the heart of a father when he stands by the side of his wife during the processes of childbirth, and I thought of the real values of life. The things that took on the most significance were life itself and its purpose.

The wallet was not of most value. Life and the life of a loved one was. The family and its choice relationships assumed their proper importance. The love that exists between a husband and a wife, how precious it became! And

then above all, the thing of prime importance was the knowledge of a gospel plan of salvation that gives meaning and purpose, direction and worth, to life—a gospel plan that raises the child-birth process from a purely physical thing to a partnership with our Father in heaven in keeping his first commandment, and in bringing his spiritual children to tabernacle in temporal bodies.

I was grateful for the knowledge that our family ties, sealed by the Holy Priesthood of the Lord and based upon obedience in righteousness to his commandments, would continue throughout eternity. I was grateful for the knowledge that love, as President McKay mentioned, will endure forever, and that those things that matter most will survive and have meaning not only in this sphere, but in others also.

Now, as I pay tribute to my wonderful wife, I pay tribute to another group of women in this Church. I looked into their faces as I came to the pulpit this morning. These are the wives of the General Authorities. I think all of us know that at least once a week they share their husbands with all of the Church—always two days, sometimes three, oftentimes more. For the wives there is no compliment on a fine talk after the conference, no thanks for some question answered, for some help given, oftentimes not even a thought. However, few of these Brethren could serve as well without the quiet, sustaining, invisible, yet real strength that comes from the companionship of a good wife. The women's work is in the home with their children or grandchildren, sustaining their companions, serving in the Church and community, and sharing their husbands with the rest of the Church. Although their work has an everydayness about it, it requires as much service and dedication as other kinds of work.

Then, as I go about in the wards and stakes, I find literally thousands of wives

who do the same thing, who give service, even sacrifice, in permitting their husbands who hold the priesthood, to go to countless meetings and give thousands of hours of service to their fellow men.

Surely Milton must have been thinking of such as these as he penned these words in the sonnet on his blindness: "They also serve who only stand and wait." I am humbled by the great service that is given in this Church by these women, of whom this great Singing Mother's Chorus is but symbolic.

I would pay my respects, too, to one other group in the Church—the unsung and unheralded. Without their efforts the work of this Church would come to a standstill. These are the office personnel, the secretaries, the office managers, the custodians, the department heads, the clerks, the stenographers, the operators—all who give so unstintedly of their time and service in the Church Office Building, and elsewhere, because of their spirit of dedication and devotion to this work.

I humbly pray that the Lord will bless his children who serve him. I am grateful beyond expression for a Church that is organized by the Lord Jesus Christ, that permits, even obligates, his children to serve in his cause, a Church in which the lay members not only participate, but lead, a Church in which each one of us can find expression for his talents and growth in his character

as he strives to earn his salvation and to serve his fellow men.

I know that God lives, that Jesus Christ is his Son; that he lives, that he directs this Church and his prophets here on this earth. I am grateful for the Church organization that gives us a medium of service to mankind and growth for ourselves. May each of us in our own contribution find satisfaction and joy in service to our fellow men and to our Lord, I humbly ask in the name of Jesus Christ. Amen.

President David O. McKay:

The Choir and Congregation will now join in singing, "Now Let Us Rejoice," conducted by Sister Florence Jepperson Madsen. After the singing we shall hear from Elder William J. Critchlow, Jr.

The congregation joined with the Singing Mothers in singing the hymn, "Now Let Us Rejoice in the Day of Salvation."

President David O. McKay:

Elder William J. Critchlow, Jr., Assistant to the Council of the Twelve, will now speak to us. He will be followed by Elder Mark E. Petersen of the Council of the Twelve.

ELDER WILLIAM J. CRITCHLOW, JR.

Assistant to the Council of the Twelve Apostles

President McKay, my brothers, sisters and friends:

President McKay, setting me apart one year ago, charged me: "to be a special witness to the name of Christ in all the world." I shall use my few minutes pursuing the business of that charge.

In fancy, I made a pilgrimage back through nineteen centuries of time to Palestine. I went to seek the man of Galilee called Jesus. I fancied I was in that fabulous city of Tiberius on the shore of the Sea of Galilee where I observed, along the water's edge, miles of palaces and fashionable residences surrounded by palm groves and rich

gardens, gay with tropical luxuriance.

On an almost deserted thoroughfare I saw the markets of rich merchants and the stands of oriental trades people.

Approaching a merchant, I inquired if he knew the whereabouts of the man of Galilee, named Jesus. For a moment he just stared at me; then said, "Where have you been? Look at this deserted street. Only minutes ago he came this way going west, and all the customers followed him. I would have followed, too, had I someone to watch my merchandise."

I overtook the multitude before it settled on a little hill. Fortunately, I found myself near him with sitting

space for some of you out there who, in fancy, will stretch your imagination one thousand nine hundred years back into the past. Come quickly. He is speaking:

"Blessed are the poor in spirit: for theirs is the kingdom of heaven.

"Blessed are they that mourn: for they shall be comforted.

"Blessed are the meek: for they shall inherit the earth." (See Matt. chapters 5-7 for Sermon on the Mount.)

He pauses, and arises from his sitting position upon a large rock as if to survey the multitude.

He is tall in stature, perfectly formed without spot or blemish. He wears a tunic and an outer robe. Sandals are on his feet.

He settles back upon the rock and speaks:

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

"Blessed are the merciful: for they shall obtain mercy.

"Blessed are the pure in heart: for they shall see God."

I find it difficult to concentrate on what he is saying, just for gazing at him.

His brow is smooth.

His complexion is clear.

His eyes are blue.

His hair is long.

His beard is brown like his hair.

His every feature is perfect.

His motions are graceful.

His voice is soft and low.*

Listen to him: "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

"Thy kingdom come. Thy will be done in earth, as it is in heaven.

"Give us this day. . ."

Need I repeat more of it?

"Lay up not for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal;

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal;

"For where your treasure is, there will your heart be also. . . .

"And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

"Even Solomon in all his glory was not arrayed like one of these. . . .

"But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. . . .

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

You priesthood fathers would bless your wives and children if you would gather them around you and read to them the full text of the great Sermon on the Mount. Do it soon. It is the greatest speech ever delivered from the lips of men. It is the most widely circulated speech ever heard among men. It has been printed in thousands of books and uttered by thousands of speakers from thousands of pulpits to millions of people.

Another time, when he sought seclusion, he went into a desert place to be away from the crowds. The multitude found him, and he received them. And when the day began to wear away, he gathered up five loaves and two fishes, blessed them, and fed five thousand people. After the feeding, there remained twelve baskets of fragments.

Another time he fed four thousand, after blessing seven loaves and a few fishes.

The feeding of these thousands was only one of the many kinds of miracles he performed.

He cleansed the leper;
—turned water into wine;

—stilled the wind;

—calmed the waves;

—walked on the water;

—healed the sick and the halt;

—cast out evil spirits;

—returned sight to the blind;

—restored life to the dead.

Words of his deeds spread throughout the countryside, even to Greece and Rome, and when it was time for the Feast of the Passover, Jerusalem was crowded with people from far and near who had come to see this marvelous man of Galilee. And they were not disappointed. Down from the Mount of Olives and through the streets of Jerusalem he came, riding a little donkey.

*This pen picture is by a Roman trader who, on the old silk road to China, paused in Palestine.

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His path was strewn with flowers, palm branches, and the robes of friends who watched his entry and who sang:

"Hosanna to the Son of David:

"Blessed is he that cometh in the name of the Lord:

"Hosanna in the highest." (See Mark 11:9-10.)

Witnessing the procession, I fancy, were two slaves, filled with rabid curiosity.

"Who is he?" asked one of the other.

"I don't know," was the reply.

"Is he a king?"

"No, he's not a king."

"Well, is he crazy?"

"No—he's not crazy."

"Then who is he?"

"I don't know—he's not a king—he's something greater than a king."

Not all who watched his triumphal entry into Jerusalem were his friends. Members of the Jewish Sanhedrin, disturbed by Jesus' miracles and preaching, and definitely alarmed by his growing popularity with the people, plotted as they watched, for his arrest—even for his death. Not many hours later they bribed one of his apostles with thirty pieces of silver to betray him. After a trial of mockery, held informally, irregularly, and illegally during the night while his friends, the people, slept, he was scourged, then led to a place called Calvary where he was nailed to a cross. Among his last words were, "Father, forgive them; for they know not what they do." (Luke 23:34.)

The morrow was the Sabbath of the Lord their God. Lest his presence on the cross desecrate that holy day, his body was hurriedly removed and laid away in a borrowed tomb where it lay for three days.

Resurrected, he tarried off and on with his disciples for forty days.

One day, as he walked with his disciples on a lonely road, he paused to bless them and then in their presence he ascended heavenward. As he disappeared a heavenly messenger announced:

"... Ye men of Galilee, why stand ye gazing into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.)

Whence came this Jesus of Nazareth—this man of Galilee?

Some thirty years before his ministry began, Mary, his mother, laden with child and in the throes of her travail, had just arrived at Bethlehem.

Hers had been a long four-or-five day journey on the back of a little donkey, when she was not afoot. When she arrived, there was no place for her at the inn where she had expected to stay, and no one round about would give her space to stay. So a bed of clean straw was hastily made for her in a manger in a nearby stable.

There, Jesus of Nazareth was born. The dumb animals tethered there were the first to hear the infant cry.

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

"And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

"And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger." (Luke 2:8-12.)

And there in the manger the shepherds found him.

Later wise men from the East brought the babe gifts of gold, frankincense, and myrrh.

If Jesus had come, as these wise men, riding on a camel, bearing gold, frankincense, and myrrh, with a crown on his head, he undoubtedly would have been accepted—king of the Jews.

His coming had been long awaited, but they could not accept one, born so humbly and lowly in a stable.

He came—born away from home, in obscurity.

He preached—the clearest, most simple, teacher of profound truth that ever came among men.

He healed—

He called followers about him—even apostles.

He suffered—betrayed, denied, and deserted.

He died—a horrible death upon a cross.

He was resurrected—after three days in a tomb.

He lives.

He will return again.

Listen; these words are his:

"I am from above.

I came down from heaven.

All power is given unto me.

I am the light.

Ask in my name.

Come unto me, all ye that labour and are heavy laden, and I will give you rest.

I am the way.

Keep my commandments.

I am the Lord of the Sabbath.

I am greater than the temple.

I am the life.

I am the resurrection and the life.

I am the truth.

Heaven and earth shall pass away, but my words shall not pass away.

I will rise from the dead.

He that hath seen me hath seen the Father.

Ye call me Master and Lord; and ye say well for so I am."

"I know," said the woman at the well, "that Messias cometh, which is called Christ."

Jesus answered—"I that speak unto thee am he." (John 4:25-26.)

When Caiaphas shouted—"... tell us whether thou be the Christ, the Son of God."

Jesus answered—"Thou hast said." (Matt 26:63-64.)

"Nearly two thousand years have passed and none has reigned, or served, or dreamed who has so touched and moulded human life. He is the ideal—the example—the greatest unalterable, wholesome, growing influence in a world of blood and tears. Books on his life fill libraries; the name of Pharaohs,

Caesars, emperors, kings of all ages that have come and gone are but ghosts upon a printed page. Their legions dust upon the land; their proud armadas rust upon an ocean floor."

"But this one solitary life, surpasses all in power. Its influence is the one remaining hope of future years."

In a Roman court, nearly two thousand years ago, the skeptic Pontius Pilate demanded of Jesus: "Art thou a king?"

Jesus answered: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

The perplexed Pilate muttered: "What is truth?" (John 18:37-38.)

The truth, my brothers and sisters and friends is,—and I say it in all solemnity—it is my witness: Jesus, the man of Galilee, is Christ, the Son of the Living God.

Pilate spoke again: "What shall I do with this man?"

What he did is history. Now twenty centuries later—what will you, my listening brothers, sisters and friends, do with this man?

Speaking for myself, I have accepted him as the Son of God.

He is the living Son of the Living God—that is my testimony—my witness—and I declare it boldly, yet humbly, in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Elder William J. Critchlow, Jr., Assistant to the Council of the Twelve. We shall now hear from Elder Mark E. Petersen of the Council of the Twelve.

ELDER MARK E. PETERSEN

Of the Council of the Twelve Apostles

With you, my brothers and sisters, I have been very deeply impressed by the conference session this morning. I do not know when I have been so deeply touched by the words of a prophet of God as I have been this morning by the remarkable address of our President.

I love this President. He is the prophet of Almighty God. I bear you my solemn

testimony he is the prophet, seer, and revelator of the Almighty for us today, and I testify to you that if we follow in his footsteps and accept his teachings the Lord will bless us and prosper us and guide us throughout our days.

And I have been so deeply touched, with you, by these other two addresses that we heard. I am so grateful for

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these testimonies pertaining to the Savior of the world. I love Jesus Christ. I love him as my Redeemer and my Savior. I know that you love him likewise, but I know that our love for him is interpreted strictly in terms of our service to him. "He that hath my commandments, and keepeth them, he it is that loveth me." (John 14:21.) So said the Savior.

I would like to talk with you today in a projection of some of the ideas presented to us by President McKay. These words that he gave us, that we must be preachers of the Word, and be evangelists for the Lord, are so filled with meaning for us all. I hope each one of us will take these words to heart. Each one of us is a minister. Each one of us is an evangelist for Christ. Where is your ministry?

I would like to talk with you about your ministry among your own children, because you are ministers of the Lord unto your children, and if you will do your duty by your children, you will be as saviors on Mount Zion to them. But if you fail in your responsibility in serving the Lord pertaining to your children, they may go astray, and the Lord has said that their sins shall be upon the heads of the parents.

A few days ago I received a letter. It is like some other letters I have received, and I would like to read a part of this letter to you. It comes from a mother. She says: "I have a daughter who is 15. Her boy friend is 16. They have been going steady for over a year. We have just now learned that they are in serious trouble. For the first few months of their friendship they dated only occasionally. Then they decided to 'go steady.' That was the beginning of their trouble. It seemed they were always in each other's company. Now my little 15-year-old girl is soon to become a mother, and we are all just broken-hearted."

This letter is typical of a nation-wide problem, one which has become of major concern to both federal and local officials, and which poses a difficult situation for school executives in many parts of the nation. It is a situation which is forcing an increasing number of young people into child marriages and child divorces, with broken hearts and broken lives, and the problem is a growing one.

In the September 6, 1959 issue of *Parade* magazine there appeared an article with pictures discussing this problem. It was entitled, "Married Teen-agers." One of the pictures showed a 17-year-old mother of triplets. The article discussed conditions in Dallas, Texas, and reported that in the schools of that city there are 480 married children: 459 in senior high schools; 12 in junior high schools; and 9 in elementary schools.

The Family Service Society of San Bernardino County in California reports that from the year 1940 to 1958 the number of marriages involving two teen-agers increased twelve times, and the marriages involving one teen-ager increased six times. The average age of these children is 17 for girls and 18 for boys, but many of them involve 13, 14, and 15 year-old girls, and 14, 15, and 16 year-old boys.

The *U.S. News & World Report* for December 12, 1958 reports that there are child mothers, some married and some not, in twenty-two of the twenty-three high schools in the city of Washington, D. C., as well as in four of the elementary schools of that city.

The Associated Press, in a nationally published article written out of Washington by Roger Greene, dated August 9 of this year, reports: "An all-time record of babies born out of wedlock—more than 200,000 a year—has set off a new storm of controversy over ebbing standards of American morality. . . . Latest figures show the rate of such births per 1,000 unmarried females has tripled in the last two decades, with a particularly alarming rise among teen-age girls. . . . 5,000 illegitimate babies are born each year to girls under 15. . . . A tragic by-product is that at least 20,000 young unwed mothers sell their babies on the 'black market' annually, with price tags ranging from \$1,500 to \$3,000."

Life magazine recently carried an article on this trend toward child marriages resulting from the present dating tendencies of American children. After showing what leads up to these tragic marriages, the article discussed the divorces which result. It quoted Judge Willard Gatling of Charlotte, North Carolina on the subject. Said the judge: "Teen-age marriage has almost

no possibility of succeeding. Ninety percent are total failures."

The fact is that neither the boy nor the girl at this tender age is in any way prepared for marriage. The boy and girl want what they think is the fun, but they do not want the responsibility. Said one youngster quoted in *Life* magazine: "I'm a party boy. I just ain't cut out to be married."

What are the reasons for these early child marriages? Why do we have so many of these adolescent tragedies? Let me list a few of the reasons.

1. Early dating. Unfortunately this early dating is often encouraged by parents, school officials, and occasionally by some church groups. Children are actually urged at times to date when they are but 11, 12, and 13 years of age.

2. Early dating soon grows into early steady dating. Some go steady at 13 and 14, while many do so at 15 and 16.

3. Steady dating is encouraged by steady dancing, where one boy dances with one girl all evening.

4. Early steady dating demands the use of automobiles. In North Carolina, where one study was conducted it was learned that many ninth grade girls, 13 and 14 years old, dated only boys with cars, and many of those boys were under 16, which is the legal driving age. One 13-year-old boy said, "I asked a girl of my age for a date. She asked me if I drove a car. I said no. 'Well,' she said, 'come back and ask me when you do.'"

5. Early steady dating and the free use of automobiles by children lead to early intimacies and immorality. Said one girl who was asked about this subject: "We loved each other so much, and we were together just all the time. And there's not much to do, you know—the drive-in movies, and the movies downtown, and that's about all. So after you've seen all the movies, you just park the car and if you're in love—well, that's it."

6. Early intimacies bring early child marriages.

7. Child marriages bring on divorce, as Judge Gatling said, in ninety percent of the cases.

Writing in *Better Homes and Gardens* magazine recently, Howard Williams discussed the great moral breakdown of the so-called "enlightened era," and

said: "Promiscuity, illegitimacy, heart-break, and misery are all that the enlightened era has brought us. Let's put an end to them."

But how can we put an end to them? In order to do so we must see the problem clearly. To help us in our study permit me to ask some pointed questions of you as parents.

1. How early should young people date? Do you think it is wise for 12 and 13 and 14 year-old children to date?

2. Should schools or other public organizations sponsor dances for early teens and require that only couples come? Should schoolteachers force early dating upon these youngsters? By what right do they exclude children from school-sponsored socials because they or their parents oppose dating at this early age?

3. At what age should girls begin wearing lipstick and dressing and acting like grown-ups? At 12 or 13, or even younger? This may seem like a trivial thing, but does not the early use of lipstick mean an early invitation to dating, and does not early dating so often lead to early tragedy?

4. Should little boys and girls kiss and neck? The youngsters themselves should think carefully about that question. They may kid themselves into thinking that early necking is a sign that they have now grown up. But is it? In reality it is but the first step to the more serious and tragic petting which drags so many 13, 14, 15, and 16 year-old children down into a loss of virtue and into forced marriages or illegal operations.

5. When should young people begin going steady? Should it be while they are yet in junior and senior high school? Or should steady dating be reserved for the time when young people are actually considering marriage, and are old enough to consider it sensibly and realistically, and are capable of carrying on the responsibilities of marriage?

6. After their first ruinous experience in child marriage and child divorce, do the young people consider that in the future they might desire a good marriage, a permanent one, with a respectable and well-established partner? And do they consider that when they come to that age, the good fellows and the desirable girls may not wish to marry someone else's castoff?

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What are some of the remedies for this situation? First and foremost I believe that it lies in large part in the parents' assuming their proper role as guardians of their children. Parents need not forever be slaves to the philosophy that they must obey their children in every whim. Parents must assume the position of leadership in the family. They must make the basic decisions of family life and not leave these decisions to the spoiled children of the household.

In an article in a recent issue of *This Week* magazine, under the caption, "Don't Let Them Grow up Too Fast," the author referred to a study made in North Carolina, where parents got together to slow down early dating and early marriage in that state. The parents formed a league to do so. The article said: "The kids themselves approve of the slow-down program. They don't want to be pushed into adulthood. And far from resenting clearcut rules and regulations they appreciate guidance and discipline.

"One 14 year-old girl said: 'Since my parents joined the league, they've begun telling me what I can do and what I can't do, and frankly, it's a big load off my mind. And anyway, isn't that what parents are for?'"

Parents must screen the playmates and dating partners of their children. Parents must decide when the child is old enough to date. Parents must provide chaperonage for early social activities of their children. Parents must make certain that their children have a proper conception of true values, moral, economic, and religious.

It is an interesting thing that studies made in the Family Service Agency of San Bernardino showed that among divorcees forty-three percent never went to church at all; thirty-five percent went occasionally; and only twenty-two percent attended church with any regularity.

Parents must decide on the use of the family car by their youngsters. In this connection they must be obedient to the law, and not permit their children to drive until they reach legal age.

They might also have in mind the paragraph about automobiles contained in an article by Jacob M. Braude, circuit court judge in Chicago, who listed the

fifteen chief causes of juvenile delinquency, and said:

"A boy or a girl under 21 has no business owning a car, period. These young people simply don't have the sense of moral and social responsibility that should go hand in hand with the ownership of an automobile.

"Now I don't mean by this that it is wrong for properly licensed boys or girls to drive the family car under effective parental supervision. . . . But the key to the automobile problem is proper adult supervision—and this is difficult, indeed, when the juvenile himself owns the car. Youngsters who buy automobiles legitimately are faced with the constant drain of buying gas and maintaining the car, a problem that too many of them solve with a syphon hose or money stolen from home. A large percentage of the sex offenses can also be traced directly to juvenile ownership of cars."

Parents must be exemplary themselves. How can they expect their children to respect them if they themselves are not respectable, or if they themselves are not obedient to law and order? How can parents expect their children to accept their discipline if the parents refuse to discipline themselves?

And then parents, as adult citizens and taxpayers, must express themselves on school problems which affect their own children. They must become vocal and active members of parent-teacher groups and other organizations which can sway opinion and policy with respect to the social life of their children at school. Parents must co-operate with law and enforcement officers in their efforts to preserve law and order in their communities.

Parents must develop good character in their children, a love of righteousness, faith, a respect for other people, and they must help their children to overcome selfishness, and to live for the future, and not for the momentary lusts or so-called pleasures of today.

Does it seem that I lay too much upon the parents? Not when you realize that the parents hold the key to the situation.

The Boy Scouts of America engaged the Institute of Social Research of the University of Michigan to make a study of adolescent young people. That study showed that the vast majority of young

people—ninety-four percent—desire and expect that their parents will provide leadership for them and give them guidance; ninety-five percent said they are willing to take parents' rule on what time to come in at night; eighty-seven percent are willing to accept their parents' advice pertaining to money; seventy-six percent accept their parents' guidance in personal problems; sixty-two percent accept their parents' advice on how to act when out in a crowd; ninety percent believe that when parents make rules, those rules are for the benefit of the youngsters, and not for the convenience of the parents.

But the survey also showed a tragic note—the parents do not live up to the expectations of the youngsters. They fail to provide the leadership their own children expect of them.

When the study endeavored to find out how many parents plan family activities to include the children, it was discovered that only seventeen percent provide such activities regularly; sixty percent only occasionally; and twenty-two percent not at all.

All of this points up the wisdom of the Lord in laying upon the parents the responsibility of rearing and training their own children, and adding that if they fail to do so, the sin be upon the head of the parents.

Now I ask you—do you want an early child marriage for your youngster, with only a ten percent chance of that marriage being successful? Do you want to take the chance on immorality that forcefully confronts you if you permit your child to date early, and especially if you permit the child to date steadily?

Are you willing to assume the full guardianship of your own child, and protect that child from its own whims and the whims of others?

Are you willing to stand at the crossroads with your child and protect him

or her from the temptation and degradation that usually accompanies early and steady dating? Are you willing to do for your child what the Lord asks you to do, to rear that child as a faithful Latter-day Saint, a good citizen, and give him an opportunity to work out his future successfully?

You as parents hold the key to the situation. You are the custodians and the guardians of your own children. If you do not guard and protect and rear them, who will?

I humbly and earnestly pray that we will assume the responsibility which is ours, and love our children well enough to train them and guide them, and give to them the leadership and direction which most young people expect of their parents, and this is my humble and earnest prayer, in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Elder Mark E. Petersen of the Council of the Twelve. The Relief Society Singing Mothers will now favor us with, "Incline Your Ear and Come Unto Me," conducted, as announced, by Sister Florence Jepperson Madsen. The closing prayer will be offered by Elder Carroll William Smith, president of the Klamath Stake, after which this Conference will stand adjourned until two o'clock this afternoon. The Singing Mothers will again be with us.

The Singing Mothers sang the selection, "Incline Your Ear and Come Unto Me."

Elder Carroll William Smith, president of the Klamath Stake, offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

FIRST DAY AFTERNOON MEETING

Conference reconvened Friday afternoon, October 9, at 2:00 p.m.

President David O. McKay presided, and conducted the services.

The Relief Society Singing Mothers of the Jordan Valley Region, with Florence Jepperson Madsen conducting, provided the choral music for this session. Elder Frank W. Asper was at the organ.

President David O. McKay:

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City in the second session of the One Hundred Twenty-Ninth Semi-Annual Conference of the Church. This session of the Conference will be broadcast as a public service over the television and radio stations throughout the west. These services are also being broadcast in the Assembly and in Barratt Hall by television.

We are favored again this afternoon by the presence of the Relief Society Singing Mothers of the Jordan Valley Region, with Florence Jepperson Madsen conducting, and Elder Frank W. Asper at the organ.

We shall begin these services by the Relief Society Singing Mothers render-

ing, "Lord, Hear Our Prayer." The opening prayer will be offered by Elder Zeph Y. Erekson, formerly president of the Australian Mission.

The Singing Mothers sang "Lord, Hear Our Prayer."

Elder Zeph Y. Erekson, formerly president of the Australian Mission, offered the opening prayer.

President David O. McKay:

The Relief Society Singing Mothers will now favor us with, "Come, Ye Blessed of My Father," conducted by Sister Florence Jepperson Madsen, after which President Joseph Fielding Smith will speak to us.

Singing by the Singing Mothers, "Come, Ye Blessed of My Father."

President David O. McKay:

President Joseph Fielding Smith of the Council of the Twelve will be our first speaker. He will be followed by Elder Alvin R. Dyer, Assistant to the Twelve.

PRESIDENT JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

To stand before this great body, members of the Church, mostly priesthood, is something that creates in my soul a feeling of awe and of responsibility. I trust that I may have the guidance of the Spirit of the Lord in the words that I may utter. I am very grateful for what was said in our meeting this morning by our President and those who followed after him. I am sure that we have been edified in the remarks that have been made, and I feel my dependence upon the Spirit of the Lord to aid me in saying something that might be profitable on this occasion.

There may be some who wonder why we hold general conference twice a year, bring our people, particularly the

presiding officers, together from all parts of the Church. But, brethren, I do not know what we would do if this privilege should be withdrawn from us. I have wondered what, in the days of Peter, James, and John and following, the condition might have been if they could have met quarterly and semi-annually in conferences. Perhaps the apostasy would have been postponed, if not altogether avoided. But those privileges were not theirs.

I think I feel the importance of these gatherings, and the bringing together the men who hold the priesthood particularly, to receive counsel, to be encouraged, and to return to their stakes renewed in their spirits. We can reach

our people today better than they could anciently. We have many facilities that they did not have, and our people are naturally under present conditions, drawn closer together than they were in former days.

And now, my good brethren and sisters, what is our duty? To keep the commandments of God. And we are instructed to do that in our quarterly conferences, in our general conferences, and in all the meetings that are held in the various stakes and wards of Zion. Even as it is, there are conditions arising which should cause us to be alert, on our guard, diligent, persevering in the keeping of the commandments of the Lord, and in instructing the members of the Church. By all means, this is needed. Satan is not dead.

I think frequently of the words of the Lord to John when he said that Satan raged because "he knoweth, that he hath but a short time." (Rev. 12:12.) And he is more active today, perhaps, than ever before in the history of the world. His emissaries get among the Latter-day Saints. Some of them are very cunning and crafty. Some of them at one time had the light and understanding of the gospel but have lost it. They come among our Latter-day Saints, and if we are not prepared by our faith, by our obedience, and knowledge of the gospel, many of us stand in danger of being led astray.

The Prophet Joseph Smith made the statement that a man cannot be saved in ignorance. When he said man, he meant mankind. Ignorance of what? Of the saving principles of the gospel of Jesus Christ. Now we are taught faith in God our Father and in his Son Jesus Christ. We are taught to study, make ourselves familiar with his life when he was upon the face of the earth, why he came, the nature of his work, how it concerns us, to prepare ourselves by our study and by our faith to stand worthy before him in the keeping of his commandments.

We read in the Doctrine and Covenants where the Lord says that all those who repent and are baptized are to receive the gift of the Holy Ghost by the laying on of hands. Now we baptize our children at the age of eight years—that is the age that the Lord has designated as the age of accountability. Little

children before that age are redeemed, should they die, without any act upon their part. One of the most wicked doctrines ever taught in this world was that little children were born in sin, contaminated, and have to be cleansed from that sin for which they themselves were not responsible. Little children were innocent in the beginning, the Lord says, and by his decree until they reach the age of accountability they are free from sin, but from that age on they are under the necessity of baptism for the remission of sins, and entrance into the Church and kingdom of God.

Now, we are promised that when we are baptized, if we are true and faithful, we will have the guidance of the Holy Ghost. What is the purpose of it? To teach us, to direct us, to bear witness to us of the saving principles of the gospel of Jesus Christ. Every child old enough to be baptized, and who is baptized, is entitled to the guidance of the Holy Ghost. I have heard people say that a little child eight years of age could not understand. I know better than that. I had a testimony of this truth when I was eight years old, coming through the Holy Ghost. I have had it ever since.

We are commanded also to bring up our children in light and truth, to teach them the fundamental principles of the gospel, so that when they grow older they will understand, and have a knowledge of the gospel, a testimony of its truth, and be prepared to resist the persuasions and doctrines and teachings of those who would destroy that belief.

I am grateful for our Primary organizations and our Sunday Schools, and the other organizations of the Church, but brethren and sisters, the Lord has not placed all the responsibility upon our auxiliary organizations, nor upon the bishops of wards to teach the children of Zion the gospel of Jesus Christ. That should be taught them in their homes.

As we travel from stake to stake, we discover in many places that children who are eight years of age, nine years of age, even older sometimes, have not been baptized. Why? Who has neglected this? We cannot blame the child, but somebody is at fault. When a child gets to be nine or ten or eleven or more years of age and has not been baptized a member of this Church, then

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someone's at fault. Primarily, I would say that fault is in the home. But the fault is not altogether in the home. The fault rests with those who have charge in the wards of looking after the interests of the young, and the bishops who are to look after all the members of the Church. No child should be permitted to go unbaptized after he or she reaches the eighth year, and when there is that kind of neglect someone is responsible.

Bring up your children, my brethren and sisters, in light and truth. Teach them by example. Fathers and mothers have to set the example. They cannot say to their children, "You follow the teachings of the Church, but in our lives we are going to make exceptions." It cannot be done, not properly. You parents, set the example. There should be unity in the home, and if there is unity in the home, then there is likely to be unity in the Church. But we begin in the home.

Now, the gospel of Jesus Christ is the means of our salvation and exaltation. I have often wondered why some members of the Church were members of the Church, because they do not live in accordance with the principles of eternal truth. There is only one reason for membership in this Church, as I understand it, and that is as a means of receiving salvation and exaltation in the celestial kingdom of God. If that is not our aim then why are we in the Church?

I know a man who went to school when I went to school, we played together, went to school together. When he grew to be a man he went East and became a scientist. He came back, and then he began to create a great deal of disturbance in the Sunday School classes, questioning the revelations that had been given through the Prophet Joseph Smith. This came to my attention when one of the members of that class came to me and said, "This brother comes to our class, and he is just a disturbance." As I was well acquainted with him, I made it my duty to get hold of him, and I asked him why he did those things; and was disturbing the members of the class.

"Well," he said, "I cannot accept all of the revelations that were given to the Prophet Joseph Smith."

"Are there any of them that you can accept?"

"Yes," he said, "I can accept some of them," but he could not accept all of the doctrines that had come through the revelations of our Father in heaven and his Son Jesus Christ to the Church.

After we got through with the conversation, and I had a long conversation with him, he said, "Now, I am going to ask you one favor. Please do not take any step to have me excommunicated."

I said, "Why do you want to stay in the Church when you are opposing its doctrines?"

He said, "I will tell you why. I was raised in the Church, and my friends are members of the Church. I have few associations outside of the Church. If I should be excommunicated that means that I should be cut off from all communication, all fellowship with the people with whom I am now associating, and I do not want that to happen. So please do not take any steps to have me excommunicated."

I thought there was some hope for him so I did not take any such step, but I did talk to him kindly and try to get him to see the folly of his ways, to repent, and when he went to the classes, and he could go to the classes, he should not go with that spirit of defiance or opposition to the doctrines which the others believed. I said, "If you don't believe them, then keep still and see if you cannot get the Spirit of the Lord so that you can accept them."

Well, he is dead now. I do not know whether he repented or not, but brethren, the gospel of Jesus Christ is the most vital thing in all the world to us. We should so live that we can accept every word that proceedeth forth from the mouth of God, and that is a commandment from him.

Now if we have the right spirit, that is what we are going to do. If there is any doctrine or principle connected with the teachings of the Church that we do not understand, then let us get on our knees. Let us go before the Lord in the spirit of prayer, of humility, and ask that our minds might be enlightened that we may understand. This Church is not teaching false doctrine. All the revelations given to the Prophet Joseph Smith are absolutely true. They are given for our salvation, for our knowledge, for our understanding, that we may draw nearer and nearer to our

Father in heaven, and be found worthy before him and eventually have the privilege of coming into his presence, there to be crowned as sons and daughters of God, receiving the fulness of his kingdom.

The Lord bless you, my good brethren and sisters, I pray in the name of Jesus Christ. Amen.

ELDER ALVIN R. DYER

Assistant to the Council of the Twelve Apostles

My dear brothers and sisters, I feel it is a great privilege to be in your presence here today, in the presence of my Brethren, and to be under the inspiration and leadership of our Prophet and those who are associated with him in the Presidency of the Church, and I have felt here this day the power and the inspiration of the Spirit as it has been manifested in what has been said.

A number of years ago there was a noted historian sent to Salt Lake City, to study the customs and the way of living of the Latter-day Saints. He remained here many years among our people and published a book in the year of 1922 telling of his findings. I should like to read a paragraph or two from what he said about our people. He never knew the Prophet Joseph Smith. He could only tell of his work by the results as it was manifest among the people who were guided by the revelations from God which their prophet had received. I quote:

"Who can explain Joseph Smith? What are the 'revelations from God'? What is their test? Is it not beyond all reason that a lad, born of poor parents, devoid of any save the commonest education, too poor to buy books, should have accomplished what he did in less than forty years, unless there was some great reason for it?

"Let anyone, even a literary genius, after forty years of life, try to write a companion volume to the Book of Mormon, and then almost daily for a number of years give out 'revelations' that internally harmonize one with another, at the same time formulate a system of doctrine for a Church, introduce many new principles, resuscitate extinct priesthoods, and formulate a system of Church

President David O. McKay:

President Joseph Fielding Smith of the Council of the Twelve has just spoken to us. He will be followed by Elder Alvin R. Dyer, Assistant to the Twelve. Brother Dyer will be followed by Elder Hanks.

government which has no superior upon earth . . . to deny such a man a wonderful power over the human heart and intellect is absurd. Only fanatical prejudice can ignore it. However, he may be accounted for by the reasoning mind, Joseph Smith, the Mormon Prophet, was one of the wonders of his time." (George Wharton James.)

One of the great distinguishing characteristics of the Latter-day Saint people is that they are governed by revelations from God, and whether people come into our midst, or whether we go out into the world, this characteristic remains a distinguishing factor.

I recall that some few years ago in one of the communities of Oklahoma a minister, in an effort to discredit the effects of our missionary work, in that area had an article placed in a daily newspaper, from which I quote a part. He said: "The first thing that you should know is that these missionaries are a part of a church that claims to have a revelation and a prophet."

How well he placed the facts. Yet it seems rather strange that a Christian minister would make such a statement in derision, for revelation and the prophets have ever been a part of God's plan to convey commandments and teachings of righteousness unto his children. There are others, like this minister, who feel that we have no right to receive revelation, but if we do not receive revelation for the guidance and direction of the true Church of Jesus Christ, then we do not have the oracles of God, and if we do not have the oracles of God, then we are not the people of God.

But this is not the fact, for over and over again God has revealed his will unto this, his people, through his serv-

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ants, the prophets. In the first section of the Doctrine and Covenants, which is a book of revelations given through the Prophet Joseph Smith unto the Latter-day Saints, the Lord has said:

"Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments." (D & C 1:17.)

These commandments are revelations from God which provide the laws and ordinances of the gospel, and by obedience to them will exalt man in the presence of our Heavenly Father. The Prophet Jacob, one of the Book of Mormon prophets, speaks of the need of revelation in this manner. He says:

"Behold, great and marvelous are the works of the Lord. How unsearchable are the depths of the mysteries of him; and it is impossible that man should find out all his ways. And no man knoweth of his ways save it be revealed unto him; wherefore, brethren, despise not the revelations of God." (Jacob 4:8.)

Again Moroni, another Book of Mormon prophet, speaks of those who would deny revelation.

"And again I speak unto you who deny the revelations of God, and say that they are done away, that there are no revelations, nor prophecies, nor gifts, nor healing, nor speaking with tongues, and the interpretation of tongues;

"Behold I say unto you, he that denieth these things knoweth not the gospel of Christ; yea, he has not read the scriptures; if so, he does not understand them.

"For do we not read that God is the same yesterday, today, and forever, and in him there is no variableness neither shadow of changing?" (Mormon 9:7-9.)

The revelations from God are a great expediency in leading man unto eternal life and exaltation. Yet in every age, where God's will has been expressed unto his people, there have been those who have failed to obey and who have in some instances rebelled against the revealed word of God.

This was true with the greatest of all prophets, Christ the Lord. Early in his ministry multitudes of people followed him everywhere, for he blessed them, raised their dead, and fed their hunger.

But, upon that occasion when he announced to them for the first time that he was the Son of God and that he would reveal unto them the mind and will of the Father, that he was the living bread sent down from heaven, they turned and walked no more with him, seeing the people turn from him because of revelation, he turned to his disciples and said, "Will ye go away also?"—but his nearest disciples led by Peter, did not leave him, for they accepted his revelations; gone, however, were the crowds of people who had followed him on the shores of Galilee and the hillsides of Judea. From that day forth, save for his closest disciples, he walked alone.

Unfortunately, in the early days of the Church not all of the Latter-day Saints accepted the revelations. I suppose that as each revelation was given to the Prophet Joseph Smith, and it was made known unto the people, just that many more of the weak Saints rebelled and turned away from the Church. This became one of the great problems to our people in the days of Kirtland and Missouri, for some of the members and leaders alike opposed and did all that they could to prevent the coming forth of further revelation, and the progress of the Church.

The Prophet Joseph Smith, speaking of this at Far West, had this to say: "Many men will say I will never forsake you, but will stand by you at all times, but the moment you teach them some of the revelations (mysteries) of the kingdom of God that are retained in the heavens and are to be revealed to the children of men when they are prepared for them, they will be the first to stone you and put you to death."

The Prophet continued in this very significant meeting to make this further statement: "Would to God, brethren, I could tell you who I am! would to God I could tell you what I know! but you would call it blasphemy, and there are men on this stand who would want to take my life." Continuing further, he said, "When God offers a blessing, or knowledge to a man, and he refuses to receive it, he will be damned." Thus by the implied remarks of the Prophet, the rebellion of the weak Saints in the days of Kirtland and Missouri continued, yes, even unto the days of Nauvoo. They seemed, unfortunately, not

to understand the things of God, which had been revealed.

When the work of the Prophet Joseph Smith was completed, when he had received the keys, powers, and ordinances, and had conferred them upon the heads of the Quorum of the Twelve, when he realized and sensed that the time had come when he would give his life for his work, he seemed to speak, upon occasion, more emphatically than ever before with regard to the truth of the revelations which he received, indicating that there were those within the Church then who opposed and did not accept all the revelations which God had given through him. These were his words upon the memorable occasion of one of his last addresses to the Saints.

"Oh! I beseech you go forward and make your calling and election sure—when did I ever teach anything wrong from this stand? When was I ever confounded? I want to triumph in Israel before I depart hence and am no more seen. I never told you I was perfect—but there is no error in the revelations which I have taught." (May 12, 1844.)

I have mentioned these things, my brethren and sisters, only in reflection to bring it down to us today. Can we say, with regard to revelation, in a similar sense, that those who fail in the Church today to accept and live fully the revelations given are somewhat rebellious perhaps not in the same antagonistic manner which was manifest in the early days, but nevertheless rebel within themselves against the word of the Lord. There are some who perhaps sense the great value of these God-given truths, yet fail in their appropriation. They will not let go for fear of losing something greatly worth while, but still hold back when it comes to fully accepting the revelations from God.

May I consider with you for a few moments some of the vital revelations given through the Prophet Joseph Smith and perhaps as we go back to our homes from this great conference of the Church we can regenerate in our own thinking the desire to conform more closely to the commandments which the Lord has required of us through these revealed writings. I refer to a revelation with regard to the magnifying of the priesthood found in section 84 and section 121, given at Kirtland, Ohio, in 1832,

and at Liberty, Missouri, in 1839, and when we find that perhaps two thirds of the elders who hold the Melchizedek Priesthood, are found not to be in their priesthood meetings each Sunday morning, we realize the need of greater adherence to this instruction. Would we say that those who are not fully living in accordance with this revelation are perhaps opposing the divine will of our Heavenly Father as it is expressed through his prophets?

There is the revelation given on tithing and offerings at Far West, Missouri, in 1838. Would you say, my brethren and sisters, that a man, especially one who holds the Melchizedek Priesthood, and who does not pay an honest tithing is rebelling against the revelations of God?

What about attendance at Sacrament meeting? I remember as a young man being placed in a bishopric, and of being told we ought to achieve twenty percent attendance at Sacrament meeting. Today the current average attendance is thirty-three percent, and yet each Sunday finds sixty-seven out of one hundred of our people not attending their Sacrament meeting. Would you say that this failure to attend, on the part of some, is something of a rebellion against this revelation given at Jackson County, Missouri, in 1831?

Then what about the revelation on virtue and the receiving of the Holy Ghost, given in Liberty Prison in 1839, when the Prophet revealed to us that if we would have the companionship of the Holy Ghost, our lives must be virtuous and we must live constantly under that influence? Would you say that those who have evil thoughts and would permit unclean practices to come into their lives are opposing the will and the revelations of God on purity of life?

There are still other revelations—the reiteration of the Ten Commandments at Kirtland, Ohio, in section 42; the great principle of righteous dominion, in section 121, wherein we are to live with our fellow men in kindness, in long-suffering, in meekness, and love unfeigned, in the true spirit of brotherhood as becomes a Latter-day Saint; the revelations on temple work in sections 124, 127, and 128, given in Nauvoo, Illinois, in 1841 and 1842.

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Are we doing all that we can in accordance with these revelations, and if we are not are we inwardly opposing them? My brothers and sisters, you be the ones to answer that for yourselves.

Then there is this last one I will refer to, the revelation on harmful indulgences—the Word of Wisdom—and we see the manifest desire of many within the Church to twist the meaning of this great revelation, and those who do this, are they rebelling against the will of God as they did in the earlier days?

I bear record to you, my brethren and sisters, that these revelations have been given to us for our enlightenment, for our growth, that we may return to the presence of our Heavenly Father. They are a distinguishing characteristic of the Latter-day Saints. We are to use them

for our upbuilding and growth within the kingdom of God.

Would it not be profitable to re-view the revelations—to learn afresh—to “know our duty” and then where needful adjust our lives *fully* to the laws and commandments of God?

I bear record to the truthfulness of the revelations given to the Prophet Joseph Smith. In the name of Jesus Christ. Amen.

President David O. McKay:

Elder Alvin R. Dyer, Assistant to the Council of the Twelve, has just spoken to us. Elder Marion D. Hanks of the First Council of Seventy will now address us. He will be followed by Elder John Longden.

ELDER MARION D. HANKS

Of the First Council of the Seventy

I seek only to be able to speak the truth, to merit the Spirit of the Lord which will direct me and bless me in so doing. I appreciate the wonderful sermons which have been delivered here from the first through Brother Dyer's.

I sat thinking a moment ago of my sainted father who left his little family and departed this earth more than thirty-five years ago, how he went into the missionary field at the call of the Lord through the Brethren, in his late 'teens, carrying copies of the Book of Mormon with testimony and conviction, expressing his deepest assurance of the validity of the work he represented and yet without adequate knowledge, perhaps, because he was but a boy and because much knowledge now available was not had, to defend his viewpoint in the eyes of the world. He had but his testimony, his faith, and the Book.

As President Smith spoke I marveled that we have lived long enough and that we live in a time, you and I, when the wise men, the honest men of the world, are coming to understand some of the things the Lord has taught us through all the years since the establishment of the Church.

As President Smith referred to the age of eight and his faith that a youngster at that age can know, I thought of my

little children and then of a book published recently, written by two of the most accepted, and I think effective, child psychologists of the day, commenting on the age “eight” in the lives of the young.

“Eight seems to be an age when much that was not comprehended before is often easily understood. At that age it is almost as though a new dimension has been added to the child's understanding.”

It is remarkable that qualified and earnest seekers after truth should discover that at age eight a new dimension enters into the life of the child. The Lord assured us of this when he talked of the age of accountability long ago.

Of one thing implicit in both President Smith's and Brother Dyer's remarks, I would speak for just a few moments.

A thoughtful friend phoned this morning to tell me of a book he had just received—I had not seen a copy nor is it available in our bookstores yet—a book called, *I Found God in Soviet Russia*, in which a man tells of his own experiences as a prisoner in a concentration camp in Siberia.

He talks of the religious faith that permitted people to endure and survive.

He mentions in at least four different places, and this would perhaps be a satisfying if sorrowful and surprising thing for us to know, that in a concentration camp in Siberia there is a little band of members of the Church of Jesus Christ of Latter-day Saints, meeting faithfully and loyally, unwilling to deny or let rest or become indifferent to their responsibilities even though to be a member of the Church makes them liable to life imprisonment according to the book.

The book notes that these Mormons insisted on coming together in the name of the Lord—that when they had a few minutes they met to worship God in their own way.

When I think how the Lord must love and look with compassion upon such individuals, when out of my own experience as a parent I can see how much I love my little ones, I can understand (at least within my limitations) what the Lord meant when he talked about the worth of souls in his sight. And I believe I may understand it more impressively and movingly today than I have ever understood it before.

May I read you some words with which all are familiar, and read them in context of what has been said?

“Remember the worth of souls is great in the sight of God;

“For behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.” (D&C 18:10-11.)

There follows the great statement of the joy of the Lord in the soul that repenteth, and this:

“And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!”

And then the marvelous statement that “. . . if your joy will be great with one soul . . . how great will be your joy if you should bring many souls unto me!” (*Idem*, 15-16.)

I have in mind to express my testimony about the importance of the one, to add my humble witness to the charge that has been given every teacher and parent, every youth-influencing, every adult-influencing Latter-day Saint, to

be concerned about the one individual child of God.

I heard a statement as I drove toward Brigham Young University the other morning from the Talmud, or so it was quoted: “To save one life is like saving a whole nation.” And I began to think of other statements, including the one from the eighteenth section of the Doctrine and Covenants, to which we have alluded. I thought of the statement of Oliver Wendell Holmes, who said, “Every individual is an omnibus.” Do you see the significance and implication of this?

As we have the marvelous blessing of setting missionaries apart, I can seldom refrain from thinking of them (and occasionally say it) that in each of them, as in each of us, is wrapped up a heritage and a promise, for each is a distillation of much that has gone before, and beyond all that is represented in the individual now and of the past, there is also the future, because in each of us are the seeds of the future; in each of us there is, in fact, the capacity and possibility of becoming many.

Could I tell you one story which bears repetition—and I have had the blessing of repeating it in some of the stakes of the Church. It is the most significant single experience I have ever had, personally, about the importance of one. It happened long enough ago that I think the individual involved would not be conscious of our noting him, though I see no harm if he is.

A man walked into these grounds and into an office in the Bureau of Information one day long ago. He interrupted a conversation which was private and serious, and did it without apology. He was quite an elderly man; he was not what you would call an attractive human being. He was unkempt, unshaven; he reeked of alcohol and tobacco.

He walked over to the desk where I sat, pointed his hand in the direction of the temple, and said, “How do you get in there?” I assumed that he was a tourist, one of the infrequent but occasional few who do not understand the purpose and the reason of temple-going and who have become affronted because they are not taken into the temple, and perhaps had come to complain.

I told him as best I could, or began to, the story of the temple, but had pro-

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ceeded only a little distance when he interrupted. He waved me away and said, "Oh, you don't have to tell me all that, I know that. I am a Mormon."

"Well," I said, "if you are a member of the Church and you know all of this, what is it you want from me?" He said, "Frankly, nothing. There isn't anything you have to give me. I am here because my wife insisted on my coming in, but I have fulfilled my errand," and out he went.

I tried to pick up the threads of the conversation and finish it, and later, as I sat thinking about him and his story, I looked out the window and saw him walking by the Joseph and Hyrum [Smith] monuments with a younger woman. I went out to talk with them. She identified herself as his wife. He had been married three times; each previous wife had died after bearing a large family.

There are two questions I asked him, which I think each person here would do well to hear answered as he answered them. I asked, in effect, how he had come to his feeling of antagonism and indifference. He told me that at age nineteen he had been ejected from a chapel by a bishop's counselor who had been summoned because of the boy's trouble-making in class. One thing that had been said, this man remembered for nearly sixty years. As he was thrown out, someone objected. The answer that came from the counselor who had the task in hand was, "Ah, let him go, he is just one kid!"

He went, and he never came back, nor was there ever any visiting, never any outpouring or increase of the love that should follow reproof, according to the Lord. He moved to another area of the land, married, had a family; his wife passed away and he married again, his second wife died after bearing a family also. He had come to Salt Lake City at the insistence of his third wife, who, having been taught by the missionaries and converted to the principles of the gospel, had brought him here hoping that somehow he might be touched—he, the member.

This, also, I would like to report: I asked him how many living descendants he had. He counted them and answered, "Fifty-four." I asked him then,

how many of them are members of the Church, and I expect you know the answer, though perhaps not his interesting expression. He said, "Huh, ain't any of them members of the Church. They're a pretty hard lot."

This last question: who was it the bishop's counselor propelled out the door that morning? Just one boy? Just one? This one has in his own lifetime become, in effect, a multitude, and the current has but begun to run, and every one of them denied, according to his own witness, the love of the gospel and the brotherhood of the Saints, the warmth and strength and direction of the programs of the Church.

Oh, I can understand a little more, why the Lord said that one soul was precious to him.

I close with a statement Horace Mann made. This is well-known also, but worth the repetition. To a man who questioned Horace Mann's statement at the dedication of a boy's home or school, that if all the work and energy and effort and money put into this endeavor had been to save just one boy, it would have been worth it, and had said to Horace Mann, "You became too oratorical, didn't you? You didn't really mean that, did you?"—Horace Mann answered, "Oh, yes, I meant it. It would have all been worth it, if the one were my son."

Every son of God is important in his eyes. Every unbaptized child, undordained boy, young man who is not in the right stage of his priesthood progression, every boy and girl not attending seminary when they can and should, every boy and girl not being married in the temple when they could—these are vitally important in the eyes of God and should be, in our eyes.

God bless us to understand the infinite importance of the one, in God's eyes, and to do all that we can to fulfil his purposes for them, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Elder Marion D. Hanks of the First Council of Seventy. Elder John Longden, Assistant to the Twelve, will now speak to us.

ELDER JOHN LONGDEN

Assistant to the Council of the Twelve Apostles

My testimony has been strengthened and my faith increased in the glorious truths of the gospel of Jesus Christ to which we have listened today. It does answer the questions: why these general conferences, why these quarterly conferences, why these conferences of the auxiliary organizations—"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," (Eph. 4:12) until we all come to a knowledge of the truth.

I have reminisced as Brother Hanks has been speaking. I am sure he will pardon me if I make reference to him and his marvelous family. It was my privilege to live in the Nineteenth Ward in the Salt Lake Stake. On October 12, 1921, I left for my mission to the Central States. The day after, there came into the home of Brother and Sister Hanks, not a small boy—he was rather large, I understand—I was not there, but I have heard—and he was named Marion. Well, you have seen his works; you have felt his spirit. There are others in this family just as good and just as devoted to building up the kingdom of God.

Theirs is an example of a good Latter-day Saint home, wherein are taught the truths of the gospel of Jesus Christ; wherein they gather in humble prayer and thanksgiving for the blessings which have come into their lives; wherein they are taught the true joys of service to God and our fellow men. My, what a contrast to the story he has just related to us.

There is another anniversary this week—if I may be pardoned for making reference to it—just fifty years ago on the 7th of October my father and I arrived in Salt Lake City—a boy of ten, coming to a new world with one purpose in mind, to be close to the center of the Church and to serve the Lord.

I am grateful for that father who listened to the missionaries some sixty-three years ago in England, about two years before I was born, who accepted these truths and for about forty-five years was associated with the Scout program of the Church.

I shall ever be grateful for my membership in the Church of Jesus Christ,

and to the young people today may I say that there is no obsolescence in the teachings of the gospel. As I understand the definition of *obsolete* it means something that is old-fashioned, that we have outgrown, something that is ancient or antiquated and maybe, in the terms of modern language, "old stuff" or "for the birds."

The gospel of Jesus Christ is just as vital and essential today as it was when it was instituted in our pre-existent estate. Jesus Christ is the Author of salvation. I know this as I know I am standing here today. I have that witness.

We may be termed peculiar, but that is nothing new. Whenever there has been a dispensation of the gospel of Jesus Christ in the earth, the followers have been referred to as "a peculiar people." Moses so declared. Peter and Paul so declared. I would recall the words of Peter:

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." (I Peter 2:9.)

It is wonderful to bask in the light of the gospel of Jesus Christ which banishes fear, which banishes confusion and frustrations, and, oh, the need for remembering these things today.

So I pray that we will acknowledge the hand of God as we have listened to his mouthpiece and prophet in his keynote address to this great conference, admonishing us to teach the word. We make no apology for teaching truth, we need make no compromise with the philosophies and teachings of men. The only time we are on dangerous ground is when we pull away from the teachings of the Master, for I assure you the Master does not pull away from us. As individuals we are prone to pull away from him because of things we do and say not in harmony with his teachings.

May we have a desire reburnished in our minds and our hearts as we leave this conference, to be more dedicated in the service of the Master, putting our own homes in order, having family prayer, our individual prayer, paying

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our tithes and offerings, keeping the Word of Wisdom, and being chaste and benevolent. As I speak of putting our homes in order, I should like to suggest that we take note of what comes into the hands of our youth, our own children. We must make sure they are not having their minds poisoned by the garbage, if you please, that is on many of the newsstands and available through other channels throughout the nation.

Time will not permit me to go into this subject further, but I call to mind a headline which I read just recently as I visited one of the stakes in the East and it told of this sad story:

As the story was told, a man, an employee of the city of New York for some thirty years, a respected employee, married, with grown children who were married, had working with him a young man about twenty-five, also married. Unknown to their wives, they had been in the dastardly business of producing vile film, pornography, and were arrested with over \$500,000 worth of the filthy stuff in their possession in one of their garages. I mention again, they were married men with children of their own, deliberately poisoning the minds of young people, taking advantage of living in a land where our forefathers came to worship God according to the dictates of their own conscience, a land built upon freedom and liberty.

I call to mind a statement made by a minister a couple of weeks ago as the Premier from Russia visited in the United States. He said he hoped that Mr. Khrushchev would come to his church ". . . to see how we worship."

How are we worshipping? Are we the followers of Jesus Christ only on the Sabbath day, or just when we are in priesthood meeting, or is it that worship which reflects good and his peace as we go forth in our various travels, endeavors, and walks of life, truly being an influence every day, every hour, every minute for good to our fellow men?

I pray that we as parents will seek to know what our children are feeding

upon, and see that they feed upon the truths found in the Bible, the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price, the four Standard Works of the Church. Then they will not suffer from malnourishment of the Spirit, and we will be fitting them to withstand the buffeting of Satan.

I bear you my witness and testimony that God lives, that Jesus is the Christ, the Divine Son of our Heavenly Father, that Joseph Smith was and is a Prophet of God, and that those who have succeeded him as Presidents of this Church down to President David O. McKay today, have been and are mouthpieces and prophets of our Lord.

I bear you my solemn witness that President McKay holds the keys and authority, the keys of the kingdom, and that the mantle of authority is upon him. I am so thankful for that witness, and I pray that I may be able to continue to bear this testimony as the Lord permits. I pray his peace and blessing upon us humbly, in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

Elder John Longden, Assistant to the Twelve, has just spoken to us.

Sister Florence Jepperson Madsen will now lead the Singing Mothers and the Congregation in singing "O Say, What Is Truth?" Elder Milton R. Hunter will speak to us after the singing.

The congregation and the Singing Mothers joined in singing the hymn, "O Say, What Is Truth?"

President David O. McKay:

Elder Milton R. Hunter of the First Council of Seventy will now speak to us. He will be followed by Elder LeGrand Richards, who will be our concluding speaker.

ELDER MILTON R. HUNTER

Of the First Council of the Seventy

My dear brothers and sisters, I humbly ask an interest in your faith and prayers that the Spirit of God will direct what I may say.

The Book of Mormon prophets made numerous predictions regarding the Indians, or the Lamanites, promising many great blessings that would come to them in the latter days. Some of the prophecies regarding the Indians have been fulfilled; others are being fulfilled; and eventually all of the predictions of the holy prophets will come to pass.

I would like this afternoon to tell two marvelous experiences had by the Indians in Guatemala, Central America. These experiences were related to me while I was visiting that country.

I toured the Central American Mission in January 1956, in the company of President and Sister Edgar Wagner. We were on a train coming from Guatemala City to Quirigua, Guatemala. Riding in the same car with us was a very lovely Indian woman, a Quiché Maya from Quezaltenango, Guatemala. She was accompanied by her husband. President Wagner introduced them to me, stating that the Indian woman was the Relief Society president in Quezaltenango. I sat in the adjacent seat and had a conversation with them. The woman told me the following story:

"When I was a girl," she said, "a marvelous thing happened in my home town. One day two strangers came to Quezaltenango. They were tall men—much taller than the Indian men of our country—and their skin was white in color. They were handsome men. Their clothing differed greatly from that worn by the Quiché Mayas. Nobody had any idea as to who they were or whence they came. They just suddenly arrived in the middle of the city and began to preach to the people. A large group of Indians soon assembled in the street to listen to the instructions given by these strangers. Many of the things they told us were predictions of what would occur in the future.

"The thing that impressed me most," she said, "was the statements they made regarding our ancestors once having had the true gospel of Jesus Christ.

They had lost it through wickedness and apostasy, resulting in the gospel being taken from the earth. They then said that God had caused the true gospel to be restored to earth again, and that in the near future that gospel would be brought to our people. Those two messengers said that we would be able to recognize the true gospel of Jesus Christ when it came, and the sign by which we would know it would be that young men, traveling two by two, would bring it to us."

A few years passed, and she had grown to womanhood. Finally Mormon missionaries came to Quezaltenango. As she observed them, and listened to them preach, she recalled the things that were predicted by the two messengers when she was a girl. She recalled that the bearers of the true gospel were to be young men, traveling two by two, and these Mormon missionaries completely fitted the predictions. Thereupon she invited them to her home and received the gospel from them.

This Indian woman bore a very strong and fervent testimony to me that she knew that these missionaries had brought her the true gospel of Jesus Christ. She said:

"I know that God sent those two strangers, his messengers, to Quezaltenango to prepare the hearts and the minds of the Quiché Mayas in this part of the country to receive the gospel of Jesus Christ. I and a number of others of our people who saw those messengers and listened to their predictions are now Mormons."

I asked her to give me the names of other Lamanites who were present when the two messengers visited Quezaltenango. This she did. I had one of the missionaries, the supervising elder, check with them for the purpose of verifying her story. These other Indians also gave similar accounts of those two tall, white strangers visiting Quezaltenango some years ago.

This past January (1959) I was again assigned to tour the Central American Mission in company with President and Sister Wagner. Sister Hunter accompanied me on this tour.

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Shortly after we arrived in Guatemala City, President Wagner told us about some very important events which had occurred in the life of a certain Cakchiquel Maya man named Daniel Mich. This good Lamanite or Indian had joined the Church not long before our arrival in Guatemala. After becoming a member of the Church of Jesus Christ of Latter-day Saints and just prior to our arrival in the Central American Mission, Brother Mich came to Guatemala City and attended a Sacrament meeting. He bore his testimony at this meeting and told the wonderful story of his experiences which I shall retell to you today. In describing Daniel Mich's telling of his experiences and bearing his testimony, President Wagner said:

"The tears rolled down Brother Mich's cheeks. There was not a dry eye in the house. The Spirit of God was there in great abundance."

The following is Daniel Mich's story. He lived in Patzicia, Guatemala, a small town not far from Lake Atitlán. A few years ago an Indian rebellion against the government officials, who were primarily of Spanish blood, took place in Patzicia. The government officials decided to put to death all the Indians who had participated in this rebellion and especially those who instigated it.

Daniel Mich had taken no part in the rebellion; however, the government officials thought he was guilty. The Spirit of God whispered to him and told him and his brother to flee to the mountains and hide in a certain place. If they did not, they would be killed. They did as the Spirit instructed. As they arrived at the hiding place suggested by the Spirit, they lay on a ledge and looked over the precipice. Below them they could see the government officials searching for them along the mountainside.

A number of Indians were captured at this time and put to death. Daniel Mich and his brother stayed in seclusion for two years, but finally they were also captured. Conditions had changed during the two years to the extent that the Mich brothers were not killed but were thrown into prison. For four long years they lay in prison, living under the most terrible conditions. Their

clothing wore out. They had a scant amount of bedding. It was very cold, and the jail was unheated. The caretakers of the prison gave them very little food; in fact, they practically starved to death. And to make matters much worse, Daniel Mich received word from his wife that she and the children were practically starved to death. During the six years' time that he was in hiding and in prison, they had not been able to make a livelihood.

In desperation, and, of course, in great grief, Daniel Mich kneeled down and prayed to God, pleading that the Eternal Father would be merciful unto him and let him die. He also prayed that the Lord would extend his mercy unto his wife and children, that they all might soon die. He pleaded with the Lord to release him and his family members from the misery and suffering that they were enduring.

But God did not let them die. Instead, Daniel Mich had a vision, or a dream, or whatever it might be called. He was going up the side of a steep mountain on a definitely defined trail. He came to a place where a side trail forked off the main trail. A man stood on the side trail and said, "Follow me."

Daniel Mich replied, "No, I cannot follow you. I must follow this trail straight ahead."

He went some distance farther, and another man stood on another side trail. He also said, "Follow me."

And again Daniel Mich replied, "No, I cannot follow you. I must go straight ahead." This experience repeated itself three or four times.

Daniel Mich explained, "Finally I came to the summit, and there standing in front of me was a tall, handsome man, with beautiful white hair. He had a very kindly and beautiful smile. This man said to me, 'Daniel, follow me.' I replied, 'I will follow you,' because as I made that remark, the Spirit of God whispered to me and said, 'That man has the truth.'"

Shortly after having this dream or vision, Daniel Mich and his brother were released from jail. They returned to their home town. Soon thereafter, and possibly about a year before I visited Guatemala, missionaries came to Patzicia, Brother Mich's home town. They

had not been working there long until one day the mayor sent for them to come to his office. When the missionaries arrived, they saw a large crowd of Indians, perhaps 200 or more, collected in front of the mayor's office. As the missionaries approached, according to the description given by the missionaries, "The crowd of Indians opened as the Red Sea opened for the Israelites to go through. We walked between two columns of Indians and on into the mayor's office."

The elders said to the mayor, "You sent for us?"

"Yes, I did," was the reply.

"What do you want?" they asked.

The mayor answered, "I have here in front of me a petition signed by two hundred citizens of our community in which they demand that you young men leave town immediately and that you refrain from teaching your religion any more in our community. Will you go?"

"No, we will not go," the missionaries replied. "We will not leave this town until our mission president tells us to leave."

The elders sat silently in the mayor's office for several minutes, and then one of them asked, "What do you intend to do?"

The mayor replied, "I do not know."

Thereupon one of the missionaries suggested that he telephone the governor, and perhaps the governor could instruct him. The mayor immediately picked up the telephone, called the governor, and explained the situation.

The governor emphatically instructed, "Let those Mormon missionaries alone. They have a right to teach their religion in your town or in any other town or city in Guatemala, because we have religious freedom in our country."

After this favorable solution of the problem, the missionaries came out of the mayor's office. Once again they described the crowd, stating that it opened as the Red Sea opened for the Israelites. The elders passed between those two long lines of Indians. As they arrived at the edge of the crowd, two men approached them and said, "Will you come to our homes and talk to us?" One of the men was Daniel Mich.

The missionaries were happy to accept the invitation. They went to Daniel Mich's home and taught him

the gospel. He received all they taught with much faith and sincerity. They taught him only three or four lessons when a very important event occurred. One day while in the midst of one of the lessons, one of the missionaries opened his book, and Daniel Mich saw a photograph of a tall, handsome man, with beautiful white hair.

Brother Mich immediately and excitedly exclaimed, "This is the man! It is he whom I saw!"

Of course the missionaries wondered what he was talking about, and so they questioned him. In response he told them the wonderful story which I have just told you good people today.

Then Daniel Mich asked, "Who is this man whose photograph you have in your book?"

"His name is David O. McKay," the missionaries replied. "He is the President of the Church of Jesus Christ of Latter-day Saints. He is God's holy prophet, seer, and revelator upon the earth at the present time. He is the man who holds the keys of the kingdom of God and stands as Christ's representative in the true Church and the leader in spreading the true gospel of Jesus Christ."

In deep sincerity Daniel Mich replied, "I know that all of the things you have told me are true. I know that you missionaries have the true gospel of Jesus Christ." Then he asked, "Do you know why I invited you to come to my home that day as you came out of the mayor's office?"

"Of course we do not know but would certainly like to know," they replied.

Then Daniel Mich explained, "At the time that the tall, handsome man, with beautiful white hair—whom you have told me was President David O. McKay—said to me, 'Daniel, follow me,' the Spirit of the Lord whispered to me and said, 'This man has the truth.' The Spirit also said, 'Two young men will bring you the truth'; and when you came into our town recently and began to teach your religion, I became curious. I had been watching you and attempting to find out all about you that I could. When the citizens of Patzicia signed the petition to have you thrown out of town and when you called to see the mayor, I joined the crowd in front of the mayor's office to

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see what would take place. And now," he said, "all the things that I believed have been verified. I know that David O. McKay is a prophet of God. I also know that you have the true religion of Jesus Christ."

These two important stories demonstrate the fact that the Lord is touching the hearts of the Lamanites, and they are receiving the gospel. He is opening the way for the fulfillment of the promises made to the Lamanites or Indians by the Book of Mormon prophets.

The last meeting of our mission tour was held at Chimaltenango, Guatemala, in the evening of January 30, 1959. Missionary work was opened in this district only two years earlier. There are four towns in the district, having a Church membership of 141 people.

There were 425 people in attendance at the conference, practically all being Indians. Based on the Church population in the district, we had 300 percent attendance. Practically every Indian mother was carrying a baby wrapped in a shawl and tied to her body. Most of the people were barefoot; they were humble, God-fearing, faithful people, poor in economic goods, but rich in spirituality and their love for the Lord.

Brother Daniel Mich from Patzicia was present. We called on this humble Indian to talk. When I listened to his testimony for thirty to forty minutes and felt the spiritual influence of God which emanated from him, I could understand why the Lord loved this humble intelligent, and spiritual-minded Lamanite enough to give him the marvelous experiences of which I have told you. I shall always remember our conference at Chimaltenango and the beautiful testimony given by Brother Daniel Mich from Patzicia, one of the towns in the Chimaltenango district. I am convinced that God loves the Lamanite people.

Now, brothers and sisters, I want to bear my testimony. I know that God

lives as I know that I am alive. I know that Jesus is the Christ, the Savior of the world. I know that Joseph Smith is one of the greatest prophets that has been upon the earth. I bear witness that the true gospel of our Master was restored upon the earth through him. Also, I testify that each of the presidents of the Church from Joseph's time to the present has held the keys of the kingdom. Each one, up to and including President David O. McKay, was divinely selected to be the President of the Church, each being a prophet, a seer, and a revelator.

I feel as Daniel Mich explained, I am willing to follow President David O. McKay at all times and to do anything that he asks me to do. I pray to God that I will have the strength, the faith, and the understanding that I might follow all the things that he tells me to do, because I know that he will not tell me to do anything that will be to my detriment or to the detriment of the people with whom I work.

I also humbly plead with all Latter-day Saints that we will have the same spirit and testimony that this humble Indian had. May all of us follow at all times the leadership of President David O. McKay and do all that he asks us to do. We accept him as God's holy prophet. If we will follow his leadership in all things, we will work out our eternal exaltation. May this be our happy lot, and may our Eternal Father bless us with sufficient faith and strength of character to keep all of his commandments always, I humbly pray, in Jesus' name. Amen.

President David O. McKay:

Elder Milton R. Hunter of the First Council of Seventy has just spoken to us. We will now hear from Elder LeGrand Richards of the Council of the Twelve.

ELDER LEGRAND RICHARDS

Of the Council of the Twelve Apostles

I rejoice with you, my brothers and sisters, in the privilege of attending this wonderful conference and listening to the testimonies of the servants of the Lord, including the great witness borne

to us this morning by President McKay. I thank the Lord for my testimony that I know this work is true, and I know the power of God is in it; that this Church is built upon the foundation of apostles

and prophets, and that Christ our Lord is truly the head of his Church today, as he has always been.

I have just had the privilege, with my wife, by appointment of President McKay, of touring five of the missions of Europe—the Danish, the Swedish, the Norwegian, the Finnish, and the Netherlands Missions—and Sister Richards and I appreciate that opportunity very, very much. I love missionary work. I love the spirit of missionary work. I know the Spirit of the Lord is in the missionary work.

When Jesus was resurrected and sent his disciples into all the world to preach the gospel to every creature, he said, "And, lo, I am with you always, even unto the end of the world," (Matthew 28:20), indicating that when his kingdom should be set up in the latter days that he would be with his servants until the end of the world. And I know that the Spirit of the Lord is in this great missionary movement.

It was our privilege to visit and hear the testimonies of over five hundred missionaries, and each one I interviewed personally; and if you parents could have heard the testimonies of those missionaries, you would have been proud, and you would have felt compensated for the sacrifices you are making to keep them in the mission field. Many of them bore testimony of their gratitude to their parents for the privilege of being in the mission field. Some told of the financial struggles their parents had had. One boy said that his father was out of work when he was called to go, but he would not stand in the way of that son of his being an ambassador of eternal truth, and many of them testified that their parents had prospered financially as never before while their sons were in the mission field.

Another thing that thrilled me in their testimonies: Many of them testified that their parents and the members of their families had become more interested and active in the Church while their sons were in the mission field, so that this great missionary program in a way is like a two-edged sword. It does a marvelous work in the mission field, and it does a marvelous work here at home.

One missionary whom I interviewed in Denmark said, "I almost worship

President Petersen, my mission president. It was he who brought the gospel to my father in this land, and there are now fifty-seven of us in the Church by virtue of that one conversion."

Another young man who was a counselor in the mission presidency in that mission was the seventh son of a convert from that mission to go back into the mission field—a wonderful young man—and he said, "Brother Richards, couldn't I stay another six months?" I said, "No, you had better go home. You have your military work to get back of you and your schooling, and then you ought to get married, and then you can raise your boys as your father did and send them back on missions, and they will do the rest of your missionary work for you."

It was a wonderful thing to be with those missionaries and feel their spirit, and I thank the Lord for the experiences that have been mine. They say the proof of the pudding is in the eating of it, and I have had the privilege of filling four missions and presiding over two, and touring many of the missions, and I would not want to raise a boy in this day and generation and not have him go on a mission for his good and, because I think we owe so much to the world, to share with them the wonderful truths of the gospel.

If you parents could have seen the glow in their faces when the missionaries would bring their investigators up to shake our hands, you would not figure that there was anything in this world that could compensate and take the place of the experiences that were theirs.

The missionaries fast for their investigators. Two of the missionaries fasted all day that their investigator would not disappoint them when they had a baptismal service arranged for her that night up in Trondheim, in the northern part of Norway. We went out to the bank of a fjord after ten o'clock at night, the sun still shining, and what a marvelous sight to see the missionaries and the sister dressed in white! The missionary led her out into the waters of baptism, and when she came back, my wife said, through the interpreter, "Was it cold?" She said, "It's *deilig*." That means, it's beautiful. I do not know whether any of you Scandinavians will recognize that or not, but that was her

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way of saying it was wonderful.

It was wonderful. It was a wonderful thing to witness that baptism. We stood there watching it, and many of the tourists or the vacationers were watching it and a little sailboat that sailed up the fjord because this was out in the open. We have no baptismal fonts there yet. However, they are building a beautiful new chapel and had the foundation in when we were there. As I looked and watched that beautiful sight, I thought of the account in the Bible where John led the Redeemer of the world down into the waters of baptism. He did not take a little water and sprinkle upon the head of the Savior. He led him down into the water, and we read that when he was baptized they came up out of the water, and I wondered how Christians could satisfy themselves having a little water sprinkled upon their heads instead of really being baptized as the Redeemer of the world was baptized, especially when they read so many predictions of the prophets and apostles that the day would come when men would "transgress the laws and change the ordinances."

I visited with quite a number of people who had been to the temple. They had just had a tour from each of those Scandinavian missions and from up in Finland to the temple. About one hundred went in each group. And I want to pay tribute here to you members of these foreign-speaking groups. I have something to do with your work. But you have sent money to these mission presidents to help some of these underprivileged members to go to the temple. You should see the joy that it brings into their lives! Those temples have literally changed the attitude of the Saints in many respects.

I was visiting with one young man and his wife who had three children. They had just returned from the temple in Switzerland, and she said this: "Brother Richards, we have been members of the Church for only six years, and we figure we are only six years old. We did not know how to live, and what to live for, until we found the Church."

When you stop to think in those lands, according to reports, there are only about five percent (I think it was

three, but to be safe I will say five percent) of the people of those lands who attend church at all of any kind, and then you know how little there can be in their lives really to live for. Sometimes I thought as we went through those missions that about all they live for was their vacation, because they are great people to have a vacation every summer. I will not take time to go into detail about that. But they did not seem to be looking to eternal life or eternal exaltation or eternal companionship with those whom they love. They did not know anything about things like that. The newspapers even write articles discussing the fact that there is no God.

I was told that many of the ministers will openly admit to their members that they do not know whether there is a God or not. So, you see, they need the missionaries. They need this wonderful message that we have.

Speaking of the temples, I remind you of when Nicodemus came to Jesus by night and said:

"Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

And Nicodemus, you will remember, could not understand that, so he said,

"How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?"

And Jesus said:

". . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

And Nicodemus could not understand and Jesus said,

"Art thou a master of Israel, and knowest not these things?

"Verily, verily, I say unto thee, We speak that we do know and testify that we have seen; and ye receive not our witness.

"If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" (John 3:2-5, 10-12.)

And I have always thought that the heavenly things that Jesus spoke of were these wonderful blessings that we re-

ceive in the temples of the Lord, and I thank the Lord that temples are reaching out to our people in these far-off lands.

In 1906 I heard President Joseph F. Smith make this statement in Rotterdam, Holland: "The day will come when temples of the Lord will dot this whole land of Europe," and I have lived long enough to see two of them there, and I tell you it is changing the feeling of our people toward the Church to know that these glorious blessings are coming within their reach.

As we went to leave the London Temple to come home, one good brother, who must have been in his sixties, said, "Brother Richards, why couldn't I have known this thirty years ago? Why couldn't I have had the joy all these years of helping to build the kingdom?"

That is the spirit of this work. There is not much time left, but I would just like to reminisce a moment. When I went on my first mission as a young man of nineteen, we were instructed by President Anthon H. Lund before we left for our missions. Among other things he said, "Brethren, the people will love you. Now don't get lifted up in the pride of your hearts and think that they love you because you are better than other people. They will love you because of your calling and the Spirit of the Lord that you take with you and the priesthood that you bear."

I didn't understand too much what that meant as a boy, but after I filled my first mission there in Holland, I wept more tears a hundred times over as I took the train from Amsterdam to Rotterdam than I shed when I said farewell to my loved ones to go to that land.

I went into one home where I had the privilege of bringing the gospel, and the little woman, a mother of about eight children, looked up into my eyes, and the tears rolled down her cheeks, clear down the front of her dress, and she said, "Brother Richards, it was hard to see my daughter leave for Zion a few weeks ago, but it is a lot harder to see you go," and then I knew what Brother Lund meant when he said, "They will love you. They will love you because of the message that you bring to them."

Then I went to say good-bye to a

man who was in the government service. He stood erect in uniform. He was old enough to be my father. He got down on his knees, took my hand in his, and hugged it and kissed it and bathed it with his tears, and then I understood what Brother Lund meant when he said, "They will love you."

I tell you, brothers and sisters, we should be grateful for this great missionary system that is bringing so much joy, happiness, and peace into the lives of our people. That little family who did not know how to live until they had found the Church, and then just think of the revelation to them of the marvelous truths of the gospel, eternal duration of the marriage covenant—they will have their children in the eternal world—and that they can be exalted in the presence of God, the Eternal Father, and his Son, Jesus Christ! Compare that to what they have in a nation where the people have almost deserted their faith in God.

I pray God to bless us all and help us to be worthy of our heritage and to give freely, and I do want to commend others who have sent money into those missions to help the local young people to fill missions, for they are doing a great work. And if any of the rest of you are financially able and you would like to lay up a few more treasures in heaven, I invite you to do the same.

I leave you my blessings and pray God to be with you all, and bear witness of his truth in the name of the Lord, Jesus Christ. Amen.

President David O. McKay:

The Presiding Bishopric of the Church will hold a special meeting tonight in this building at six o'clock. All stake presidencies, bishoprics, members of stake and ward Aaronic Priesthood committees are invited to attend. There will be an Agricultural Meeting conducted by the General Welfare Committee in the Assembly Hall tomorrow at 7:30 a.m. All stake presidents, and bishops who operate welfare farms, and all ward and stake welfare representatives are invited.

He to whom we have just listened is Elder LeGrand Richards, member of the Council of the Twelve. The singing for this session has been furnished by

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the Relief Society Singing Mothers under the direction of Florence Jepperson Madsen, with Elder Frank W. Asper at the organ. We have been most fortunate to be present or to be listening in during these two sessions at which the Singing Mothers have furnished such inspirational music. There is something about our mothers that always touches a tender spot in our hearts. "She of whom you speak," said one poet, "my mother, seems as pure and whole as some serene creation minted in the golden moods of sovereign artists—not a thought, a touch, but pure as lines of green that streak the first white of the snowdrop's inner leaves." And when you have a group of mothers singing the songs of Zion under the inspirational leadership of this wonderful woman, Sister Madsen, you cannot refrain from having a welling up in your heart of thoughts that seldom come. Sister Mad-

sen, and Singing Mothers, we thank you for the service you have rendered this day. God bless you and keep you as you continue to render your sweet influence upon the lives of men.

The Singing Mothers will now give us, "Send Forth Thy Spirit," and the benediction will be offered by Elder D. Arthur Haycock, recently president of the Hawaii Mission. Following the benediction this Conference will be adjourned until ten o'clock tomorrow morning.

"Send Forth Thy Spirit," was rendered by the Singing Mothers.

The closing prayer was offered by Elder D. Arthur Haycock, formerly president of the Hawaii Mission.

Conference adjourned until 10 o'clock a.m., Saturday, October 10, 1959.

SECOND DAY

MORNING MEETING

The third session convened in the Tabernacle at 10 o'clock a.m., Saturday, October 10, 1959, with President David O. McKay conducting the meeting.

The choral singing for this session was furnished by the University of Utah Choral Society (The Institute of Religion and the University of Utah Choruses and the Bonneville Strings), conducted by David A. Shand, with Roy M. Darley at the organ.

President David O. McKay:

Members of the Church are convened in the Tabernacle on Temple Square in the third session of the One Hundred Twenty-Ninth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. All members of the General Authorities are present, excepting Elders Harold B. Lee and Marion G. Romney. Brother Lee is in South America to officiate at the organization of two new missions, the Andes Mission and the Brazilian South Mission. Elder Romney is officially visiting missions in Europe. He has organized also the new South German Mission.

[The following letter was received by the First Presidency from Elder Harold B. Lee and his wife, Sister Fern T. Lee, written from Montevideo, Uruguay.

Dear Brethren:

This is probably the last communication I will be able to have before the convening of the forthcoming General Conference of the Church.

With a sense of the great responsibility resting upon the First Presidency during our great General Conferences, our prayers have been for you that you might be sustained in strength and with the high spiritual response necessary to measure to the expectations of the Church and to our Heavenly Father in the high performance of your personal responsibilities.

Needless to say, we have a longing to be with you, to participate in the uplift which always comes, not only from our intimate association with our brethren of the General Authorities, but also from the great outpouring of the Spirit which always comes when

the Latter-day Saints meet together in General Conference. We have the feeling, however, that our absence from General Conference by the appointment of the First Presidency will only serve to impress in the minds of the Church members generally the great importance of the foreign missions, so important that if necessary it justifies the absence of General Authorities from General Conference in order to give proper attention to the work of these missions.

In our humble way, and to the best of our abilities therefore, we shall endeavor to extend ourselves during this mission tour, and particularly during the period of the General Conference, to transmit to the wonderful humble Saints who would also like to be at the General Conferences the love and blessing of the First Presidency and to endeavor to instruct them as the Spirit may direct as you would have us instruct them were they permitted to be under the sound of your voices in the General Conferences.

Will you, therefore, extend to our fellow workers of the General Authorities our affectionate regards and prayers for them as they participate in the forthcoming General Conference, and to the faithful Saints may we extend our love and blessing as one of the least of our Father's servants. Such an absence as this assignment requires only serves to intensify the great privilege of a close bond which attendance at such a conference provides.

With kindest personal regards and assurances of our affectionate and loyal support in all the proceedings of the Conference as it carries forward, we are your humble servants,

Harold B. and Fern T. Lee

P.S. We have just concluded a conference in the great city of Montevideo with 675 in attendance.]

We welcome this large audience in the Tabernacle and all who are listening in by radio and television. We express appreciation for the presence of stake presidencies, bishoprics, other Church

officials and also our state and city officials and educational leaders.

This session of Conference will be broadcast as a public service over television and radio stations throughout the West. We appreciate the service that is being rendered by the owners and managers of these various stations. The names of the stations were announced just prior to the opening of this session. These services are also being broadcast in the Assembly Hall and in Barratt Hall by television.

The singing for this session will be furnished by the University of Utah Choral Society made up of the Institute of Religion and the University of Utah Chorus and the Bonneville Strings, conducted by Elder David A. Shand, Roy M. Darley, the Assistant Organist, is at the organ.

We shall begin these services by the University of Utah Choral Society singing "The Morning Breaks," under Elder Shand's direction. The opening prayer will be offered by Elder J. Earl Lewis, formerly president of the Canadian Mission. The Chorus will now sing "The Morning Breaks."

The Combined Chorus sang the hymn, "The Morning Breaks."

Elder J. Earl Lewis, formerly president of the Canadian Mission, offered the invocation.

President David O. McKay:

The invocation was just offered by Elder J. Earl Lewis, formerly president of the Canadian Mission.

The University of Utah Choral Society—the Institute of Religion at the University and the University of Utah Chorus and the Bonneville Strings—will now favor us with "Supplication," under the direction of Elder David A. Shand, after which Elder Joseph Anderson, Clerk of the Conference, will read the changes in stake, ward, and branch organizations since April Conference, 1959, and the obituaries of the Church.

The Combined Chorus and Strings presented the number, "Supplication."

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Elder Joseph Anderson, Clerk of the Conference, then read statistical data:

**CHANGES IN CHURCH OFFICERS
TEMPLE, MISSION, STAKE, WARD,
AND BRANCH ORGANIZATIONS
SINCE APRIL CONFERENCE, 1959**

TEMPLE PRESIDENTS APPOINTED

Manti Temple: A. Bent Peterson, to succeed Lewis R. Anderson.

NEW MISSIONS ORGANIZED

Andes Mission, formerly part of the Argentine and Uruguayan Missions.

Brazilian South Mission, formerly part of the Brazilian Mission.

South German Mission, formerly part of the West German Mission.

MISSION PRESIDENTS APPOINTED

Andes Mission: J. Vernon Sharp.

Brazilian South Mission: Asael T. Sorensen.

Danish Mission: Levi B. Thorup, to succeed Holger P. Petersen.

East Central States Mission: Frank H. Brown, to succeed M. Ross Richards.

Great Lakes Mission: John E. Carr to succeed Reuel E. Christensen.

Netherlands Mission: J. Henry Volker to succeed Rulon J. Sperry.

Northern California Mission: Warren E. Pugh, to succeed J. Leonard Love.

Northwestern States Mission: Franklin D. Richards, to succeed Douglas H. Driggs.

South German Mission: John A. Buehner.

Southern Far East Mission: Robert S. Taylor, to succeed Herald Grant Heaton.

Swedish Mission: A. Gideon Omer, to succeed Harry T. Oscarson.

Swiss-Austrian Mission: William S. Erikson, to succeed Jesse R. Curtis.

Tongan Mission: Mark Vernon Coombs to succeed Fred W. Stone.

NEW STAKES ORGANIZED

Cheyenne Stake, organized June 21, 1959 from parts of Denver Stake and the Western States Mission.

Clearfield Stake, organized April 12, 1959 by division of North Davis Stake.

Denver West Stake, organized June 21, 1959 by division of Denver Stake.

East Idaho Falls Stake, organized June 7, 1959 by division of Idaho Falls Stake.

Huntington Park Stake, organized April 19, 1959 by division of South Los Angeles Stake.

Indianapolis Stake, organized May 17, 1959 from a part of the Great Lakes Mission.

Mojave Stake, organized August 16, 1959 by division of Bakersfield and San Bernardino Stakes and from a part of the California Mission.

Pocatello Stake, organized April 19, 1959 by division of West Pocatello Stake.

Sandy Stake, organized April 12, 1959 by division of Mt. Jordan Stake.

Torrance Stake, organized May 3, 1959 by division of Redondo Stake.

West Covina Stake, organized May 3, 1959 by division of Covina Stake.

Whittier Stake, organized April 26, 1959 by division of East Los Angeles Stake.

Yakima Stake, organized May 24, 1959 by division of Richland Stake.

STAKE PRESIDENTS APPOINTED

Alberta Stake: Lloyd D. Cahoon, to succeed Gordon S. Brewerton.

Box Elder Stake: O. Dee Lund, to succeed Glen M. Bennion.

Butte Stake: Charles W. Hanna, to succeed Edgar T. Henderson.

Cheyenne Stake: Archie R. Boyack.

Clearfield Stake: George Smith Haslam.

Columbia River Stake: Byron V. Mumford, to succeed Royle S. Papworth.

Covina Stake: Emerson L. Crawley, to succeed Elden L. Ord.

Denver West Stake: Thomas Lloyd Kimball.

East Idaho Falls Stake: Charles P. Brizze.

Farr West Stake: George Albert Wimmer, to succeed Raymond J. Pace.

Fresno Stake: Dallas Alma Tueller, to succeed Alwyn C. Sessions.

Grand Coulee Stake: Thurn J. Baker, to succeed Elmo J. Bergeson.

Huntington Park Stake: Clifford B. Wright.

Idaho Falls Stake: Paul Wendell Ahlstrom, to succeed Charles P. Brizze.

Indianapolis Stake: Philip F. Low.

Mojave Stake: Sterling A. Johnson.

Mt. Jordan Stake: George B. Roden, to succeed Stanley A. Rasmussen.

Nebo Stake: Reed Jex Money, to succeed Delphin S. Hiatt.

North Davis Stake: Joseph Cook, to succeed George S. Haslam.

North Tooele Stake: Sherman A. Lindholm, to succeed Orlando T. Barbus.

Pocatello Stake: Roland K. Hart.

Roosevelt Stake: Paul Murphy, to succeed Ezra J. Nixon.

Sandy Stake: Stanley A. Rasmussen; Marlon S. Bateman, to succeed Stanley A. Rasmussen.

Smithfield Stake: Lyle R. Cooley, to succeed J. Byron Ravsten.

South Los Angeles Stake: Harold F. Whittier, to succeed Clifford B. Wright.

Southern Arizona Stake: Bruce Melvin Gibson, to succeed Jared J. Trejo.

Tooele Stake: Howard James Clegg, to succeed Alex F. Dunn.

Torrance Stake: Roland Earl Gagon.

Weiser Stake: Owen Spencer Jacobs, to succeed J. Raymond Dewey.

West Covina Stake: Mark Woodrow Smith.

West Pocatello Stake: Willis Richard Ward, to succeed Myron L. Western.

Whittier Stake: John Collings.

Yakima Stake: F. Edgar Johnson.

STAKE NAMES CHANGED

Pocatello Stake, changed to East Pocatello Stake.

South Box Elder Stake, changed to Box Elder Stake.

NEW WARDS ORGANIZED

Auckland Stake: Auckland Seventh Ward, formed by division of Auckland Second and Third Wards.

Bear River Stake: Curlew Ward, formed by consolidation of Stone and Snowville Wards; Belmont Ward, formed by division of Fielding Ward and consolidation of Riverside and Plymouth Wards.

Boise Stake: Grand View Ward, formerly Grand View Branch.

Brigham Young University Stake: B. Y. Campus Twenty-Fifth Ward, formed from various wards; B. Y. Campus Twenty-Sixth Ward, formed from various wards.

Carbon Stake: Dragerton Second Ward, formed by division of Dragerton Ward.

Cheyenne Stake: Scotts Bluff Ward, formerly a branch in the Western States Mission.

Chicago Stake: Logan Square Second Ward, formed by division of Logan Square Ward; North Shore Second Ward, formed by division of North Shore Ward.

Cincinnati Stake: Georgetown Ward, formerly Georgetown Branch.

Covina Stake: Glendora Second Ward, formed by division of Glendora and Azusa Wards.

Denver Stake: Denver Eighth Ward, formerly Derby Branch.

Denver West Stake: Denver Ninth Ward, formed by division of Denver Second Ward.

East Idaho Falls Stake: Idaho Falls Twenty-Fourth Ward, formed by division of Idaho Falls Twentieth Ward; Idaho Falls Twenty-Fifth Ward, formed by division of Idaho Falls Twenty-First Ward.

East Los Angeles Stake: Belvedere Ward, formerly Ditman Branch.

East Mill Creek Stake: East Mill Creek Sixth Ward, formed by division of East Mill Creek Fourth Ward; East Mill Creek Seventh Ward, formed by division of East Mill Creek Third Ward.

Ensign Stake: East Eighteenth Ward, formed by division of North and South Eighteenth Wards; East Twentieth Ward, formed by division of North and South Twentieth Wards.

Hayward Stake: Hayward Third Ward, formed by division of Hayward Second and Centerville Wards; San Leandro Second Ward, formed by division of San Leandro Ward.

Indianapolis Stake: Bloomington, Columbus, Indianapolis, Indianapolis Second, Muncie, Purdue, and Richmond Wards, formerly branches in the Great Lakes Mission.

Klamath Stake: Klamath Falls Second Ward, formed by division of Klamath Falls Ward.

Lake View Stake: Roy Seventh Ward, formed by division of Roy Second Ward.

Mojave Stake: Barstow and Ridgecrest Wards, formerly Branches in the California Mission.

Nampa Stake: Nampa Fifth Ward, formed by division of Nampa Second

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Ward; Nampa Sixth Ward, formed by division of Nampa Fourth Ward.

Nevada Stake: Ely Third Ward, formed by division of Ely First and Second Wards.

New Orleans Stake: Jefferson Ward, formed by division of New Orleans Ward.

North Idaho Falls Stake: Idaho Falls Twenty-Third Ward, formed by division of Idaho Falls Seventeenth Ward.

North Rexburg Stake: Rexburg Eighth Ward, formed by division of Rexburg First Ward.

North Seattle Stake: Everett Second Ward, formed by division of Everett Ward; Mount Vernon Ward, formerly Sedro-Woolley Branch.

Oahu Stake: Pearl City Ward, formerly Pearl City Branch; Nanakuli Ward, formerly Nanakuli Branch.

Phoenix Stake: Tolleson Ward, formerly Avondale Branch.

Reseda Stake: Canoga Park Second Ward, formed by division of Canoga Park Ward.

Richland Stake: Columbia Basin Ward, formerly Columbia Basin Branch; Connell Ward, formerly Connell Branch.

Rigby Stake: Montevue Ward, formed by division of Terreton Ward.

Sandy Stake; Sandy Eighth Ward, formed by division of Sandy Seventh Ward.

Santa Ana Stake: Garden Grove Third Ward, formed by division of Garden Grove Second Ward.

South Ogden Stake: Ogden Sixtieth Ward, formed by division of Ogden Fifty-Eighth Ward.

Tacoma Stake: Kent Ward, formerly Kent Branch; Tacoma Sixth Ward, formed by division of Tacoma First Ward.

Taylorville Stake: Taylorville Third Ward, formed by division of Taylorville Ward; Taylorville Fourth Ward, formed by division of Taylorville Second Ward.

Union Stake: Baker Second Ward, formed by division of Baker Ward.

University Stake: University Fifth Ward, formed by division of University Second Ward.

Utah State University Stake: University Seventh Ward, formed by division of University Second and Third Wards;

University Eighth Ward, formed by division of University Fourth Ward; University Ninth Ward, formed from various wards.

Wells Stake: McKay Second Ward, formed by division of McKay and Waterloo Wards.

West Boise Stake: Boise Tenth Ward, formed by division of Boise Third Ward; Boise Eleventh Ward, formed by division of Boise Eighth Ward; Eagle Ward, formerly Eagle Branch.

West Jordan Stake: West Jordan Fourth Ward, formed by division of West Jordan Second Ward.

West Utah Stake: Sunset Third Ward, formed by division of Provo Eleventh and Sunset Wards.

West Sharon Stake: Orem Twenty-Second Ward, formed by division of Orem Fifteenth Ward.

WARDS AND BRANCHES TRANSFERRED

Cheyenne Stake: Cheyenne, Fort Collins, Laramie and Laramie Second Wards, formerly of Denver Stake; Scotts Bluff Ward, Greeley and Torrington Branches, formerly of the Western States Mission.

Clearfield Stake: Clearfield First, Second, Third, Fourth, Fifth, and Sixth Wards, and Anchorage Branch, formerly of North Davis Stake.

Denver West Stake: Denver Second, Fifth, Sixth, Seventh, and Boulder Wards, formerly of Denver Stake.

East Idaho Falls Stake: Iona, Iona Second and Lincoln Wards, formerly of Idaho Falls Stake.

Huntington Park Stake: Bell, Maywood, Huntington Park, Walnut Park, Grant, Downey First, and Downey Third Wards, formerly of South Los Angeles Stake.

Indianapolis Stake: Bloomington, Columbus, Indianapolis, Indianapolis Second, Muncie, Purdue, and Richmond Wards; Anderson, Connerville, and Kokomo Branches, formerly of the Great Lakes Mission.

Mojave Stake: Lancaster, Lancaster Second, and Palmdale Wards; Edwards, and Mojave Branches, formerly of Bakersfield Stake; Barstow and Ridgecrest Wards and Trona Branch, formerly of the California Mission; Victorville Ward

and Lucerne Valley Branch, formerly of San Bernardino Stake.

North Davis Stake: Clinton Ward, formerly of Lake View Stake.

Pocatello Stake: Pocatello First, Third, Tenth, Eleventh, Nineteenth, and Twentieth Wards, formerly of West Pocatello Stake.

Sandy Stake: Sandy First, Second, Third, Fourth, Fifth, Sixth, and Seventh Wards, formerly of Mt. Jordan Stake.

South Los Angeles Stake: Lynwood and Lynwood Second Wards, formerly of Long Beach Stake.

Torrance Stake: Lomita, Palos Verdes, Redondo, San Pedro, Torrance and Wilmington Wards, formerly of Redondo Stake.

West Covina Stake: Baldwin Park, El Monte, El Monte Second, LaPuente, LaPuente Second, North El Monte, and West Covina Wards, formerly of Covina Stake.

Whittier Stake: Whittier First, Second, Third, and Fourth Wards, formerly of East Los Angeles Stake.

Yakima Stake: Sunnyside, Toppenish, Yakima, Yakima Second Wards and Prosser Branch, formerly of Richland Stake; Ellensburg Ward, formerly of Grand Coulee Stake.

WARD AND BRANCH NAMES CHANGED

Ensign Stake: Eighteenth Ward, formerly South Eighteenth Ward; Twentieth Ward, formerly South Twentieth Ward.

Klamath Stake: Klamath Falls First Ward, formerly Klamath Falls Ward.

Maricopa Stake: University Ward, formerly College Ward.

Weiser Stake: Cambridge Branch, formerly Weiser River Branch.

INDEPENDENT BRANCHES ORGANIZED

Albuquerque Stake: Los Lunas Branch, formed by division of Albuquerque Third Ward.

Bakersfield Stake: Tehachapi Branch, formed by division of Mojave Branch.

Cheyenne Stake: Greeley and Torrington Branches, formerly branches in the Western States Mission.

Denver West Stake: Golden Branch, formed by division of Denver Second Ward.

Indianapolis Stake: Anderson, Connersville, and Kokomo Branches, formerly branches in the Great Lakes Mission.

Lewiston Stake: Colfax Branch.

Mojave Stake: Trona Branch, formerly a branch in the California Mission.

New Orleans Stake: Pascagoula Branch, formed by division of Biloxi Ward.

Reno Stake: Quincy Branch, formed by division of Greenville Branch.

Reseda Stake: Thousand Oaks Branch.

Richland Stake: Benton City Branch, formed by division of Richland Third Ward.

San Bernardino Stake: Lake Arrowhead Branch, formed by division of San Bernardino Second Ward.

Shreveport Stake: Tyler Branch, formed by division of Kilgore Branch.

Washington Stake: Annapolis Branch, formerly dependent upon Capitol Ward.

WARDS AND INDEPENDENT BRANCHES DISCONTINUED

Bear River Stake: Riverside and Plymouth Wards, membership transferred to Belmont Ward; Stone and Snowville Wards, membership transferred to Curlew Ward.

Big Horn Stake: Cowley Second Ward, membership transferred to Cowley Ward; The four Lovell Wards were consolidated into three wards to be known as the Lovell, Lovell Second and Lovell Third Wards.

East Los Angeles Stake: Belvedere Ward, membership transferred to Eastmont, Montebello, and Alhambra Wards.

Farr West Stake: Little Valley Branch, membership transferred to various wards.

New Orleans Stake: Darbun Branch, membership transferred to Columbia Ward.

San Antonio Stake: San Marcos Branch, membership transferred to various wards.

Shreveport Stake: Kilgore Branch, made dependent upon Tyler Branch.

Tooele Stake: Deseret Branch, membership transferred to Stockton Ward; Ophir Branch, membership transferred to Stockton Ward.

Union Stake: Brownlee Branch, membership transferred to Halfway Branch.

THOSE WHO HAVE PASSED AWAY

President Stephen L. Richards, First Counselor in the First Presidency.

Leonard E. Adams, member of the General Church Welfare Committee.

Gordon S. Brewerton, president of Alberta Stake.

President David O. McKay:

Brother Joseph Anderson, Clerk of the Conference, has just read the changes in the ward and stake organizations and the obituaries of the Church since last April.

President J. Reuben Clark, Jr. of the First Presidency, will now present for your consideration and action, the General Authorities, General Officers, and General Auxiliary Officers of the Church for the sustaining vote of this General Conference.

We are very thankful to have President Clark with us during this Conference. Recently he was unwell but through the faith and prayers of the Saints, and the inspiration of the Brethren, he is able to attend to his duties at the office and to meet with us and speak to us this morning. After he presents the names of the General Authorities and General Officers he will speak to us. The Lord bless him.

Brother George Q. Morris will be on hand to speak to us after President Clark. We shall now have the presenta-

tion of the General Officers of the Church.

President J. Reuben Clark, Jr.:

My brothers and sisters: May I invoke and have the aid and assistance of your faith and prayers. I am indeed grateful to be here with you this morning. The blessings, promises, and administrations of the Brethren and the prayers of the Saints have brought to me the blessings of the Lord. I am grateful for them. My recovery has been such, through the blessings of the Lord and the tender care and nursing of my family, particularly my daughters, and the aid and care and solicitude of my physician, who says that my recovery is miraculous. I give my deep gratitude and thanks.

We are met this morning to take part in one of the great ordinances of the Church. As I proceed in presenting the Authorities, I shall speak to you members of the Church as the Church in Solemn Assembly for this purpose among others. When you vote, you will vote as the Church, and the promises you make to support and sustain the Authorities in their work, will be the vote of the Church, not merely your vote as members.

This is a very solemn and important occasion, and a very solemn gathering and ordinance of this Church. I hope we will not forget it, for your action is the action of the Church and binds it.

GENERAL AUTHORITIES OF THE CHURCH**THE FIRST PRESIDENCY**

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.

Henry D. Moyle, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

QUORUM OF THE TWELVE APOSTLES

Joseph Fielding Smith

Harold B. Lee

Spencer W. Kimball

Ezra Taft Benson

Mark E. Petersen

Delbert L. Stapley

Marion G. Romney

LeGrand Richards

Richard L. Evans

George Q. Morris

Hugh B. Brown

Howard W. Hunter

PATRIARCH TO THE CHURCH

Eldred G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

ASSISTANTS TO THE TWELVE

Alma Sonne
ElRay L. Christiansen
John Longden
Sterling W. Sill

Gordon B. Hinckley
Henry D. Taylor
William J. Critchlow, Jr.
Alvin R. Dyer

TRUSTEE-IN-TRUST

David O. McKay

as Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints.

THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young
Antoine R. Ivins
Seymour Dilworth Young
Milton R. Hunter

Bruce R. McConkie
Marion D. Hanks
Albert Theodore Tuttle

PRESIDING BISHOPRIC

Joseph L. Wirthlin, Presiding Bishop
Thorpe B. Isaacson, First Counselor
Carl W. Buehner, Second Counselor

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith,
with A. William Lund and Preston Nibley as Assistants.

CHURCH BOARD OF EDUCATION

David O. McKay
J. Reuben Clark, Jr.
Henry D. Moyle
Joseph Fielding Smith
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen

Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Richard L. Evans
George Q. Morris
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Howard W. Hunter

ADMINISTRATOR, BOARD OF EDUCATION

Ernest L. Wilkinson

CHURCH AUDITING COMMITTEE

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Harold H. Bennett

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TABERNACLE CHOIR

Lester F. Hewlett, President
 Richard P. Condie, Conductor
 Jay E. Welch, Assistant Conductor

ORGANISTS

Alexander Schreiner
 Frank W. Asper
 Roy M. Darley, Assistant

CHURCH WELFARE COMMITTEE

ADVISERS

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Delbert L. Stapley	Henry D. Taylor
Marlon G. Romney	Antoine R. Ivins
LeGrand Richards	Joseph L. Wirthlin
Alma Sonne	Thorpe B. Isaacson
EIRay L. Christiansen	Carl W. Buehner

and the General Presidency of Relief Society

GENERAL CHURCH WELFARE COMMITTEE

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 Henry D. Taylor, Managing Director

Paul C. Child	LeRoy A. Wirthlin
Mark B. Garff	Walter Stover
J. Leonard Love	A. Lewis Elggren
William T. Lawrence	Donald Ellsworth
Lorenzo H. Hatch	Casper H. Parker
Walter Dansie	

GENERAL AUXILIARY OFFICERS OF THE CHURCH

RELIEF SOCIETY

Belle Smith Spafford, President
 Marianne Clark Sharp, First Counselor
 Louise Wallace Madsen, Second Counselor
 with all members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

George R. Hill, General Superintendent
 David Lawrence McKay, First Assistant Superintendent
 Lynn S. Richards, Second Assistant Superintendent
 with all members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

Joseph T. Bentley, General Superintendent
 George Carlos Smith, Jr., First Assistant Superintendent
 Marvin J. Ashton, Second Assistant Superintendent
 with all members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Bertha S. Reeder, President
 Emily H. Bennett, First Counselor
 LaRue C. Longden, Second Counselor
 with all members of the Board as at present constituted.

PRIMARY ASSOCIATION

LaVern W. Parmley, President
 Arta M. Hale, First Counselor
 Leone W. Doxey, Second Counselor
 with all members of the Board as at present constituted.

President J. Reuben Clark, Jr.:

President McKay, so far as I could

observe, the voting of the Conference of this Church was unanimous in the affirmative.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

First, I am grateful for your promotion to First Counselor. I am grateful for your sustaining vote for Brother Moyle, who fills a great need that we had in the First Presidency. He is indomitable in his courage and has only the welfare of the Church at heart.

But we miss Brother Stephen L Richards. We miss his gentleness, his kindness, his wisdom, his experience, his courtesy, his loyalty to the Church, and his great work in connection with the missionary service. We miss President Richards.

I now recall vividly the great address of President McKay, and I endorse all that has been said, not only by him in that address but by all the Brethren who have followed. This has been a great conference, filled to overflowing with the Spirit of the Lord.

I am grateful for all this and with the President's permission, I want to add a word or two, more particularly on the world condition.

When Christ came to the earth, there was, so far as I know, only one nation, the Hebrew nation, that understood and worshiped the true God, the God of Sinai—"Thou shalt have no other gods before me." (Exodus 20:3.)

He commissioned his apostles:

"Go ye into all the world, and preach the gospel to every creature.

"He that believeth and is baptized

shall be saved; but he that believeth not shall be damned." (Mark 16:15-16.)

The latter "and is baptized" was added in our day, for we received the very same commission. And there was entrusted to us the opening, and the carrying on, of the Last Dispensation of the Fulness of Times, and we have been authorized further and commissioned thereto, by the ordination and conferring at the hands of heavenly messengers, the Holy Priesthood after the Order of the Son of God, divided into two, the Melchizedek and the Aaronic, that we might avoid the constant repetition of the name of the Son.

The whole world, when Christ left, except the Hebrews, on the eastern continent, except the Hebrews and the few that Christ left, a few hundred, were pagans, not believing in the God of Sinai and of course, not believing in the gospel as did not generally the Hebrew nation. We have been fighting for two thousand years until today, titulary at any rate, not quite half of the inhabitants of the world believe in this God of Sinai and in the Christ. The other half is pagan who do not accept God, the God of Abraham, Isaac, and Jacob, and our God, the God of the Christian world, but who have something that is equivalent thereto that satisfies them, but it is pagan.

But we have this added situation: we

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have the man described by President McKay and commented upon so well, who in effect is the directing head of this whole great body of paganism in their ideology and in their non-belief in God. I think this is the first time in all history when God's people have been faced with an organized paganism more or less guided and directed by one who denies God and says he is unconvertible from his atheism.

We get the impression that he has in mind that his Marxian ideology, and his atheism, shall gain control somehow and make of all of us the followers of his doctrines. He preaches peace, I may say, and then he preaches the abandonment of certain weapons of war, then he preaches that we go back to traditional warfare, where numbers count, he preaches that we shall destroy our military installations, and if he gets rid of these, I see no end to what he may try to do.

The whole Western world, the Christian, the God-fearing world, with the exceptions that exist in each country that follows Marxism, with the exception that exists in Russia, relatively few, but perhaps in good part many, these are the things which we face under his direction.

Now, let us have no illusions about this, brethren and sisters. The plan is really one of exterminating God and Christianity. Into our hands has been placed through divine ordinations the Holy Priesthood after the Order of the Son of God. In our hands is the responsibility of carrying forward.

We do not have now a united front to this united paganism. We are still torn and divided among many sects. But the problem we face, if the plans of the Marxian paganism are carried out, is our extermination.

God has declared that the Lord will never take away or give to another people the authority and the gospel plan which we have. I want to bring home to every one of you brethren and sisters of the Church, and to others so far as I may speak, the seriousness of this situation. You cannot mollify an unconvertible, you may not hope that after his ends are gained, for any but the treatment he has administered upon others.

There are good people in Russia. There are faithful people in Russia.

Elder Benson has recently met a few of them. But they live under this Marxian theory, and one of the elements of that is the destruction of free agency which was given to the sons of God before the world was created. Through it there was the rebellion in heaven. Through free agency we climb to the heights that lead us into exaltation. The Marxian theology repudiates God.

I have a feeling, brothers and sisters, that any man or woman who voluntarily subjects himself to this pagan ideology, who voluntarily lives within its jurisdiction, who voluntarily under this theory gives up his free agency, has lost his testimony and is on the road to apostasy.

I cannot bring too strongly that here in the last days, paganism is under one head, and that head is guided by Satan himself. Please, brethren and sisters of the Church, keep the home fires of testimony and knowledge of the gospel and of God and of Jesus Christ, keep the home fires burning in your homes, in your priesthood quorums, and all the rest, for I am sure, one way or another, we shall have to face dire persecution.

I bear my testimony that God lives, that Jesus is the Christ, the Savior of the world, the Redeemer of mankind, the first fruits of the resurrection. I bear my testimony that the authority of the Holy Order of the Priesthood of the Son of God is upon the earth, bestowed through heavenly messengers upon Joseph Smith, who has given to us the plan of the gospel. I bear my testimony that the powers and authority that were given to Joseph Smith have passed on down through, from President to President, until we have now President David O. McKay, who stands by your sustaining vote, as the prophet, seer, and revelator, and President of the Church of Jesus Christ of Latter-day Saints, and that he possesses all that his predecessors have had who have gone before.

May God bless us all.

I thank you for the strength that has been mine, and I do it in the name of Jesus. Amen.

President David O. McKay:

President J. Reuben Clark, Jr. of the First Presidency has just concluded speaking. He also just presented the

General Authorities, General Officers, General Auxiliary Officers of the Church for your sustaining vote. We thank you, brothers and sisters, for your unanimous vote in the affirmative.

Brother Howard W. Hunter, will you

please come forward and take your place in the Council of the Twelve.

We shall now hear from Elder George Q. Morris of the Council of the Twelve. He will be followed by Elder Bruce R. McConkie.

ELDER GEORGE Q. MORRIS

Of the Council of the Twelve Apostles

My dear brethren and sisters, I am wholly dependent upon the blessings of the Lord, and pray that his Holy Spirit may direct me to say that which he would have me say.

Yesterday we heard something about youth marriages, ninety percent of which end in divorce. [See Elder Mark E. Petersen's address.] A very deplorable condition was reported as prevailing in some places among some people. I should like, if the Lord will bless me to that end, to say something about a form of marriage that our people, young and old, may enter into, one that our people should look forward to and be prepared for, and I am persuaded that because many are not so prepared, there is a lack of proper understanding among parents and children and a lack of proper appreciation of the great importance of this marriage that involves the salvation and eternal life of our people.

We speak of salvation, and I am wondering if we know what it means. The Lord made this wonderful declaration among the glorious things that he has told us: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

What is eternal life? What is immortality? What is exaltation and salvation? The Lord says: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

The Lord Jesus Christ said, as we have it in the New Testament: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

"... That whosoever believeth in him should not perish, but have eternal life." (*Ibid.*, 3:14-15.) This is understood as salvation through the gospel of Jesus Christ.

First, what is immortality? In the 29th section of the Doctrine and Covenants the Lord said: "And thus did I, the Lord God, appoint unto man the days of his probation—that by his natural death he might be raised in immortality"—death is the door to immortality—and then the Lord continues, "unto eternal life, even as many as would believe;

"And they that believe not unto eternal damnation. . . ." (D&C 29:43-44.)

So through the atonement of Jesus Christ immortality comes, and has come to every human soul, and will always come. The Lord also says in the 29th section that the trump should sound for the resurrection, ". . . and then shall all the dead awake, for their graves shall be opened, and they shall come forth—yea, even all." (*Ibid.*, 29:26.) This is in agreement with the teachings in the New Testament which declare:

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

"And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:28-29.)

So they shall *all* come forth from the grave. What then? The Prophet Amulek says: "Now, behold, I have spoken unto you concerning the death of the mortal body, and also concerning the resurrection of the mortal body. I say unto you that this mortal body is raised to an immortal body, that is from death, even from the first death unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, that they can no more see corruption." (Alma 11:45.) This is immortality. It comes to every

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soul, good or bad, believer or non-believer. It has already been established for all the souls of man who ever have lived or who will live in the future.

Now what is eternal life? In attempting to discuss this great subject, and the time so short, I thought I might bring to you the words of the Lord himself upon this subject so that you may ponder them as you may have opportunity. The Lord defines eternal life very clearly in the 88th section of the Doctrine and Covenants, fourth verse.

"This Comforter is the promise which I give unto you of eternal life, even the glory of the celestial kingdom"; Then to make plain that eternal life is the fulness of the celestial glory, he explains further, "Which glory is that of the church of the Firstborn, even of God, the holiest of all, through Jesus Christ his Son—" (D&C 88:4-5.)

I refer you to section 76:53-70 of the Doctrine and Covenants, which explains in more detail the fulness of the glory of the celestial kingdom, which the Lord says is eternal life, which he further confirms when he said, ". . . if you keep my commandments and endure to the end you shall have eternal life, which gift is the greatest of all the gifts of God." (*Ibid.*, 14:7.) This then is *eternal life*.

And how shall we obtain eternal life? Well, only through the gospel of Jesus Christ. There is no other way, and as President Smith emphasized yesterday, the salvation that we are talking about as servants of God and the people of God with this dispensation of the gospel given to us for the world, is exaltation, a fulness of God's gift, eternal life.

Now, the Lord revealed the glorious principles of the gospel in the Book of Mormon as restored through the Prophet Joseph, and for fourteen years the Lord revealed to the Prophet Joseph Smith principles of life and salvation. One of these revelations is the 132nd section of the Doctrine and Covenants, regarding the "new and everlasting covenant of marriage," which is very specific in its character, and the Lord, in mentioning it and introducing the subject to the Prophet, makes these very striking and significant statements:

"For behold, I reveal unto you a new

and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory." (*Ibid.*, 132:4.)

Remember that statement—the covenant of celestial or heavenly marriage, if rejected by us, shuts us out of his glory.

"For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world.

"And as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof must and shall abide the law, or he shall be damned, . . ." (*Ibid.*, 5-6.)

Now that is as explicit and plain as anything could be, and the fulness of God's glory is eternal life, the greatest gift that God can give and that is involved in this principle of marriage, as instituted of God by the authority of God, and in being true to the covenants of that marriage.

Then the Lord, to explain the principle more clearly, refers to the ordinary marriage. He says: "And everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God.

"For whatsoever things remain are by me; and whatsoever things are not by me shall be shaken and destroyed.

"Therefore, if a man marry him a wife in the world, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world." (*Ibid.*, 13-15.)

Then note what follows: "Therefore, when they are out of the world they neither marry nor are given in marriage; but are appointed angels in heaven, which angels are ministering servants, to minister for those who are

worthy of a far more, and an exceeding, and an eternal weight of glory." (*Ibid.*, 16.)

The status has changed. The Lord continues, "For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods, but are angels of God forever and ever." (*Ibid.*, 17.)

They may be saved in the celestial kingdom, but they cannot be enlarged, and forever and ever they remain a person of a lower degree—a lower order of being, stripped of the greatest power, that of eternal increase.

"For strait is the gate," the Lord continues, "and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world neither do ye know me. . . .

"Broad is the gate, and wide the way that leadeth to the deaths; and many there are that go in thereat, because they receive me not, neither do they abide in my law." (*Ibid.*, 22, 25.)

Therefore we see that eternal life which God says it is his glory and honor to bring to mankind is gained by obedience to the law of eternal marriage, which is instituted before the foundations of the world, to bring about the fulness of exaltation.

In the 132nd section of the Doctrine and Covenants, verses 19-21, the Lord explains the covenant and blessings of celestial marriage as follows:

"And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this priesthood; and it shall be said unto them—Ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths—then shall it be written in the Lamb's Book of Life, that he shall commit no murder whereby to shed innocent blood, and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto

them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world; and they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever.

"Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them.

"Verily, verily, I say unto you, except ye abide my law ye cannot attain to this glory."

Now I believe that our teachers, our leaders, and our parents must be taught and must teach these principles. They are as clear as words can make them, as the Lord has explained them. I cannot help feeling that many are not being properly married because they are not properly taught. It is not enough to urge temple marriage. They must know what temple marriage means. It is a matter of eternal life and exaltation in the presence of God forever and forever.

I close with a statement of the Prophet Joseph Smith: "In the celestial glory there are three heavens or degrees;

"And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage];

"And if he does not, he cannot obtain it.

"He may enter into the other, but that is the end of his kingdom; he cannot have an increase." (*Ibid.*, 131:1-4.)

May the Lord help us to awaken our youth and the parents, and all of us, to the need to know what this marriage is, to live worthy of it, to be prepared for it, for our youth to enter into it when they are mature enough, and trained enough, and for all who have been married for time only to prepare themselves for this glorious covenant—because in this marriage that God has instituted there are three parties to it. God is the principal party, and the

union is consummated by his power and his authority, and his promises are attached to that union. If, in it, we are faithful and true to the gospel of Jesus Christ, we shall be exalted in his presence and dwell with him forever.

May God give us the power to make clear to all these glorious revelations, now available to the world, because the gospel has been restored in its

fulness, and for the full salvation of the human soul.

In the name of Jesus Christ. Amen.

President David O. McKay:

Elder George Q. Morris of the Council of the Twelve has just spoken to us. Elder Bruce R. McConkie of the First Council of Seventy will now address us.

ELDER BRUCE R. McCONKIE

Of the First Council of the Seventy

May I take as a text these words which were dictated by the Holy Ghost to an inspired man in ancient Israel:

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

"The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.

"The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.

"More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

"Moreover by them is thy servant warned: and in keeping of them there is great reward." (Psalm 19:7-11.)

Now if I may be enlightened by the same Spirit that rested upon him who wrote these words, I would like to indicate the great compelling necessity, the overwhelming obligation, that rests upon us as members of this great latter-day kingdom, to come to a knowledge of the law of the Lord, to know the doctrines of the gospel, to understand the principles, requirements, and ordinances which we must comply with in order to be heirs of salvation in the Lord's kingdom.

We believe and advocate that every member of this Church should have a testimony of the divinity of the work; that he should know for himself, independent of any other person, that Jesus Christ is the Son of God, and that salvation is in him; that Joseph Smith is the agent and instrument through whom the knowledge of salvation has come again in our day; and that the mantle of the Prophet rests upon President

David O. McKay at this time. By first gaining a testimony and then by being valiant in testimony, we can be heirs of salvation.

But no man can have a testimony of this work until he begins to get a knowledge of the gospel. A testimony is based on knowledge; first a man must learn about God and his laws, and then by obedience to these laws he will gain a testimony. Jesus said, "... My doctrine is not mine, but his that sent me.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16-17.)

We believe that all members of this Church should be fully and completely converted, so much so that they are changed from a natural and fallen state into saints of God, changed into a state where they have in their hearts desires for righteousness. By following such a course they are born again; they are renewed of the Spirit; they are in line for eternal salvation. But no one can attain unto such a state until he knows the laws that govern the process of being converted.

We believe that after we join this Church it is incumbent upon us to press forward in steadfastness and in devotion, living by every word that proceedeth forth from the mouth of God, desiring righteousness, seeking his Spirit, loving him with all our hearts, might, minds, and strength; and yet we cannot do any of these things until we first learn the laws which govern them. In the full gospel sense, there is no such thing as living a law of which we are ignorant. We cannot worship a God of whom we know nothing, as far as gaining eternal

life through that worship is concerned.

And so I think we have the obligation, the great underlying responsibility, to learn the doctrines of the Church so that we will be able to serve in the kingdom, so that we will be able to carry the message of salvation to our Father's other children, and so that we will be able to live in such a manner as to have peace and joy ourselves, and gain this hope of glorious exaltation and eternal life of which Brother George Q. Morris has been speaking.

We have been commanded to do this very thing. We say, for instance, that no man can be saved in ignorance, and we mean in ignorance of Jesus Christ and the saving truths of the gospel. We say that men are saved no faster than they gain knowledge, and we mean knowledge of God and the principles and doctrines which he has revealed. We say that the glory of God is intelligence, and we mean that his glory is light and truth—including the revealed light of heaven and the truths of salvation.

When Moses was finishing his ministry in ancient Israel, after he had led that people through all their travails in the wilderness, he, being moved upon by the Spirit, took occasion to summarize the laws, the statutes, the judgments, the ordinances, the things that they, Israel, would be required to do; and after having so done, he said this:

"And these words, which I command thee this day, shall be in thine heart:

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

"And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

"And thou shalt write them upon the posts of thy house, and on thy gates." (Deut. 6:6-9.)

In other words, Moses was commanding that Israel should center their souls and hearts upon studying and knowing and learning the laws of the Lord so that they would be in the position and have the ability to live them, and thus gain salvation and perform fully the mission appointed to that chosen people.

Now in our day we have the standard works of the Church. We have the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. There are in these four books a total of 1579 chapters. I think it would not be too much to say that we could with propriety, day in and day out, consistently, read three chapters in one or the other of these works; and if we pursued such a course, we would read all of the Gospels in less than a month. We would read the entire New Testament in three months. We would read the Old Testament in ten months, and the whole Bible in thirteen months. We would go through the Book of Mormon in two and two-thirds months, the Doctrine and Covenants in a month and a half, and the Pearl of Great Price in five days. Taken altogether, we would read all the standard works in less than eighteen months and be ready to start over again.

Well, it does not seem to me that the Lord is viewing us any differently from the way he viewed ancient Israel. Our whole hearts and souls and our continual meditation should be centered on the gospel and the things of the Lord, so that we can work out our salvation and fulfil our missions. By regular, systematic study of the standard works we can go a long way toward keeping in a course that will please the Lord and further our own eternal progression. In this way we can gain for ourselves peace and satisfaction and happiness in this life and have a hope of eternal life in the world to come.

In the name of Jesus Christ. Amen.

President David O. McKay:

Elder Bruce R. McConkie of the First Council of Seventy has just addressed us.

Professor David A. Shand will now lead the congregation and Combined Choruses and the Bonneville Strings in singing "Come, O Thou King of Kings." Bishop Carl W. Buehner will follow the singing by the congregation.

The Congregation and the Combined Choruses, with Bonneville Strings accompanying, sang the hymn, "Come, O Thou King of Kings."

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President David O. McKay:

Bishop Carl W. Buehner of the Pre-

siding Bishopric will now address us. He will be followed by Elder Alma Sonne.

BISHOP CARL W. BUEHNER

Second Counselor in the Presiding Bishopric

My dear brethren and sisters, with you I have enjoyed every moment of this great conference. I have had a lump in my throat a number of times as I have felt the power and Spirit that has been present in these sessions. I am very grateful to you for your sustaining vote which permits me to be with my brethren for six more months.

I should also like to express my gratitude in the selection of Elder Howard W. Hunter to become a member of the Council of the Twelve and sincerely pray that the Lord will magnify and sustain him in this high and holy calling.

I must confess to you that in making preparations for these few precious moments, I conferred with a very choice friend of mine. He has given me a number of suggestions. He said, "Warn the young people how the evil one, through his power, would like to destroy all that is good in them, defame their character, undermine their physical body, and poison their mind even as the lowly termite can destroy a building."

Do you know what a termite is? A termite is an ugly, little ant-like looking insect, very light in color, that does all its work in the dark. If it has to get from the earth where it gets its moisture, to the area in which it finds the timbers in which it works, it builds itself a little channel so that it cannot be seen as it goes back and forth. It costs citizens of this country hundreds of millions of dollars annually to replace the damage done to the wood in buildings by these little destroyers. The exterior of a structure can look beautiful and sound, but because the strength of its timbers has been eaten away by termites, and only an outer shell is left standing, it can become very dangerous and of little value. "So also can evil influences undermine us and darken our vision to the wonderful blessings ahead," my friend said.

My friend also gave me this idea: He

said, "How about the message in the song that says,

"The world has need of willing men,
Who wear the worker's seal.
Come, help the good work move along.
Put your shoulder to the wheel."

I thought of thousands of our organizations in all parts of the world, officered with those willing and able to keep the good work moving along. A tremendous effort to further our Father's business is in progress, and for each of us to put our shoulder to the wheel would not only increase this effort but also bring in return, happiness, and blessings that could be secured from no other source. "Urge everyone to go to work in this great cause," said my friend.

I asked him for one more idea. I had to admit that he did have wonderful suggestions. He said, "What this world needs is people who go about doing good." One of the greatest compliments paid to the Savior was given by his great disciple, Peter, when among other things, he said, and he ". . . went about doing good. . . ." (Acts 10:38.) Then my friend reminded me that in my travels I had surely observed instances and had experiences that illustrate this very thing. Said he, "Why not tell the people some of these things?"

In my mind's eye, I immediately saw an army of 140,000 men and boys, visiting among the wards as ward teachers, making in excess of three and one-half million visits each year to the homes of the members of the Church. The good that is being accomplished by them and the blessings they are bringing into these homes cannot be measured. I learned recently that one of these ward teachers had served in excess of eighty-two years. It is said that in those eighty-two years, he missed visiting his district only four or five times. I heard one of the bishops who presided over

this ward pay a tremendous tribute to this man. He indicated that if there was ever a man alive who went about his ward doing good, it was this man. I have learned of some who served for over seventy years, and many who have given sixty years of service as ward teachers. I cannot help feeling that they certainly have been a power and influence for good among the people of the Church.

Only a few days ago in a stake quarterly conference I heard a young man, who, with his parents, had been living in the mission field, say that he had the responsibility of visiting three families each month. He, together with his companion, in order to make these visits was required to travel 160 miles in one direction from the place they lived to visit two of these families and had to go 130 miles in the opposite direction to visit the other family, but they did the visiting every month.

I learned of the dedication of some others. While visiting a stake in the Northwest, I learned that there are communities which become isolated from the rest of the world during the winter months. Here some of our members reside. Ward teachers who have the responsibility of visiting these families have been so eager to make contact with them that they have traveled by horseback, jeep, and even used a tractor to make the visit to be sure that all was well and to learn whether or not they could be of any assistance. Then I realize that the same thing exists with the great Relief Society visiting teachers' program. They, too, go into the homes of members every month with probably 140,000 teachers. This makes 280,000 teachers visiting among our families, and this cannot help being a powerful influence for good.

I heard a story about a little Primary child who came from a home where the parents were inactive. The child faithfully attended Primary and apparently listened carefully to each lesson. One night as the family gathered around the dinner table and were ready to partake of the meal, the little girl suddenly said, "I can't eat tonight." After careful questioning by the parents, the little girl finally said, "Mother, I have

learned in Primary that we should not eat the food that is placed before us until we thank our Heavenly Father for it." The father and mother looked at each other, wondering what to do, and the little girl, observing the anxiety in their eyes, said, "If you are wondering who can do this, I can." The little girl asked the blessing on the food; her appetite returned; and everything seemed all right until the same situation occurred the following evening. The little girl just could not eat her dinner, and the mother, remembering the experience of the night before, said to her, "You asked the blessing last night, ask it again tonight." The little girl said, "Mother, I can't do it. I learned in Primary that there are some things the Lord does not want us to take into our bodies, and some of these things are on this table." When the cups of coffee and the coffee pot had been removed and disposed of, the little girl asked the blessing on the food, and the family resumed eating. "You will never know the change that came over our home through the teaching of our little Primary child," the mother remarked.

An appreciative wife whose husband was a very inactive man in the Church related the following experience: "Through the personal missionary program of the priesthood quorum, a fine, active man was assigned to contact my husband to see if he could bring him back into activity in the Church. This man faithfully telephoned our home every Saturday night, telling my husband that he would call again in the morning in the hope that he would be ready to go to priesthood meeting with him. 'It would be a pleasure to let me come and take you to meeting with me. You just don't know what you are missing,' he said. Each time for twenty weeks, my husband found an excuse, not only on Saturday evening but on Sunday morning; but on the twenty-first Sunday morning, my husband came out of his bedroom all dressed up. Excitedly, I said to him, 'My heavens, where are you going this morning?' He remarked that in a few moments he would be getting a telephone call. 'I have had them for twenty weeks, you know, and I will receive one again in a few moments. When I tell this man that I am all

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dressed and ready to go to priesthood meeting with him, it could be such a shock to him that he may not be able to come and get me.” “Well,” said his wife, “you don’t miss the blessings of the priesthood in the home until you realize what has been denied you. My husband will never get over thanking this man for calling him persistently until finally he yielded. What it has done for him and our family is tremendous.”

I have learned in the last day or two of many of the great services our servicemen are lending in the building program of the Church. As you know, they are assigned to military camps in all parts of the world. In many of these areas, buildings will be erected, and servicemen will make very substantial contributions to those buildings in cash and in time. In many instances, they will not be able to use these buildings when they are completed. They will have been transferred to another area. I learned yesterday of a man who, with his family, had decided to take a vacation. When all preparations had been made, and because they were in the midst of a building program in their ward, he said to his family, “Well, let’s just buy a plane ticket for mother so she can go and visit her family, and while she is gone, the boys and I will give our vacation time to the construction of our chapel.” I saw that chapel. I saw this man and his sons working on this chapel. I shook hands with each of them. I caught the thrill that came to them. Probably the best vacation this man will ever have will be the one he gave to assist in building one of these beautiful chapels in the Church.

Many stories of the efficacy of our welfare program have been told, and I realize I must not take too much time to speak about these, but let me tell you of one case that happened recently. A man and his wife came to our office, the man bandaged from his head to his feet, to pay tribute to the work of the welfare program. Fire had struck this man’s home. Two of his children were burned to death in the fire; two others sustained serious burns; and he, too, was burned practically over the entire surface of his body. He had now recovered sufficiently to leave the hospi-

tal and was so overjoyed when he saw what the brethren of his ward had done to rebuild his burned home that he came to the office of the Presiding Bishopric just to thank the Church for the great welfare program. We were about to have a meeting with the First Presidency and so invited this man and his wife to go downstairs with us and shake hands with these brethren. I am sure no greater thrill will ever come to this couple than to have this privilege, and I heard this man say to the First Presidency, “I do not think I could have endured that which has happened to us had it not been for the warmth, the love, and the blessing of the brethren who came to my rescue.” The day he came to our office, he said, “Fifteen or twenty masons are there today installing my block walls, and by tonight my house will be up to the square. They told me that tomorrow that many carpenters will be there to place the rafters on the roof, cover them with sheathing, and I am told by tomorrow night, it will be shingled, all this done in one day.”

There are many instances where farmers through illness or accidents have not been able to plant their farms in the spring and harvest their crops in the fall, but their farms were planted and their crops were harvested because of the love of their quorum members.

I learned of individuals who sacrificed for the missionary program. Just one or two expressions: one given by a grandmother who was on her way to the mission field. In bearing her testimony the last night the missionaries were in town, she said, “I would be willing to scrub floors the rest of my life if my twelve grandsons could have the wonderful experience of going on a mission.” Could you ask for any greater dedication than this? One other young man said, “My mother is doing janitor work to sustain me while I am in the mission field.”

I feel there are many people in the world who are going about doing good. I wish all had a desire to do good.

I want to thank my friend for these thoughts. I hope my friend may also be your friend. My friend is the still small voice. He and I have had an interesting experience on many occa-

sions as we have pondered over the work of the Church.

God bless you, inspire you, and help you to go about doing good, blessing our people. I pray for this and bear you my testimony in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Bishop Carl W. Buehner of the Presiding Bishopric. Our concluding speaker this morning will be Elder Alma Sonne, Assistant to the Twelve.

ELDER ALMA SONNE

Assistant to the Council of the Twelve Apostles

My brethren and sisters, the good and fervent prayer offered at the beginning of this session by President Lewis has been answered in blessings upon our heads. I hope the good Spirit will continue with us throughout this service.

I am very happy, and I was delighted to hear that President Hunter had been called to fill the vacancy in the Quorum of the Twelve. President Hunter has been for many years a leader in Zion. He has been proved, and I say that a Church is very fortunate indeed that can call upon men of his caliber to serve freely and pleasantly in the great position which he now occupies.

I was also very happy this morning to hear the vigor and the strength demonstrated by President Clark in his sermon to us. The Lord has blessed him, and I am sure you join with me in expressing gratitude for his recovery, that his leadership may continue amongst us.

Yesterday, I was thrilled and greatly uplifted by that masterful sermon delivered by President McKay on the character, the teachings, and the life of Jesus Christ, the Lord. I was also pleased with his references to the Sermon on the Mount delivered by the Savior before a small group of people gathered on the mountainside. That sermon has lived for centuries. It has survived the Dark Ages. It has survived the Renaissance. It has survived modern speculations and the conflicts and the contention among nations.

That sermon will live forever. There is nothing more fundamental in God's word than the sermon which the Savior gave and which is called the Sermon on the Mount.

A few years ago I attended a Sacrament meeting in the South London Branch in London. The occasion was

a Christmas program. On that program appeared a Jewish musician. He played a selection on the cello. It was very good. The presiding officer tried to get him to play another selection, but he refused. He said, however, "I will sing a solo, if that will be acceptable." He stepped forward, and he sang the song we all love, "The Lord's Prayer," after which he took his seat in the audience.

When the meeting was over, he walked up to me and said, and these are his words, "You will have to get something more practical than the Sermon on the Mount if you expect to convert the Jews."

I said to him, "Have you ever read the Sermon on the Mount?"

He said, "I must have read it."

"I hope you have," I suggested, "before you criticize it." And then I said to him, "You sang a wonderful song tonight, 'The Lord's Prayer.' Did it ever occur to you that that prayer was a part of the Sermon on the Mount?" He did not seem to realize it.

"Now," I said, "Will you tell me one single teaching in that sermon which is not practical. Name one thing in it that cannot be practised and introduced into your daily life." He was silent.

Then I began to repeat for him that wonderful prayer offered by Jesus as an example to his disciples. "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6-7.) Isn't that a practical aspiration to have?" I said.

He made no reply.

Then I repeated this: "Give us this day our daily bread." Surely, that is practical to a man like you."

And he said, "Oh, it is very practical."

I continued, "And forgive us our debts, as we forgive our debtors." We are having a lot of trouble with debts

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these days, individual and national. Don't you think we ought to pray about it once in a while?" I asked.

"It wouldn't be amiss," he replied.

And then I gave him this statement: "... deliver us from evil." Is that not a prayerful hope that all of us should have? It refers to the evil that appears in our pathways, evil that frustrates and stultifies us as we go forth in our daily affairs. 'Deliver us from evil,' is a plea for strength to resist temptation.

I called his attention to two or three other statements in the sermon: "Judge not, that ye be not judged.

"For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again."

At last he was impressed. He said, "Oh, if you Christians would honor that last commandment, 'As you measure out to others, it shall be measured back to you.'"

I said, "Not only the Christians, but the Jews as well."

Then he began to explain if that commandment were believed today we would be living in a different world. Fancy someone believing a teaching which declares, as we measure out to others, it will be measured back to us. There would then be no dishonesty in the world. There would be no persecution. There would be no war. There would be no bloodshed. There would be no contentions in our civilized society because the world stands on one of the great laws taught by the Lord Jesus.

I quoted again from the sermon:

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.' Can't you see the practical thing in that teaching, my brother? If we desire something, something that is precious, something we need, certainly it will require effort on our part."

My friend left me. He said, "I will go home and read the Sermon on the Mount."

I asked, "You have a New Testament?"

He said, "I believe I have, but it must be covered with dust."

And now it occurs to me that when Joseph Smith penned his thirteen Articles of Faith, he stated in the fourth one that the first principle of the gospel is faith in the Lord Jesus Christ. There may be other kinds of faith, but the faith that will lead us on to eternal happiness and salvation is faith in the Lord Jesus Christ.

May we be true to that sermon, and may we acquit ourselves in such a way that we may be worthy of an exaltation in God's kingdom, I pray, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Alma Sonne, Assistant to the Twelve, has just spoken to us.

The singing for this session has been furnished by the University of Utah Choral Society—the Institute of Religion and the University of Utah Choruses and the Bonneville Strings—David A. Shand, director. We wish to express appreciation for the attendance and the inspirational singing rendered by this body of young people. Thank you. You have inspired us not only by your singing, but by the realization, and we treasure the thought, that your lives conform to the ideals of the Gospel songs that you are rendering so impressively. We are happy to welcome you back this afternoon. We thank you for your inspiration this morning.

They will close by singing, "The Vision," and the benediction will be offered by Bishop John L. Herrick, formerly president of the Western States Mission, after which this Conference will be adjourned until two o'clock. We shall now be favored by "The Vision," by the Combined Choruses.

Singing by the Combined Choruses, "The Vision" by Evan Stephens.

Elder John L. Herrick, formerly president of the Western States Mission, offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

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AFTERNOON MEETING

The Conference reconvened at 2 o'clock p.m., Saturday, October 10, 1959.

The singing for this session was by the University of Utah Choral Society (The Institute of Religion and the University of Utah Choruses and the Bonneville Strings), David A. Shand directing, and Alexander Schreiner at the organ.

President David O. McKay, who was presiding and conducting, made the following introductory remarks:

President David O. McKay:

For the information of those who are listening in over radio, or looking at television, we are pleased to announce that we are assembled in the great Tabernacle in Salt Lake City on Temple Square in the fourth session of the One Hundred Twenty-Ninth Semi-Annual Conference of the Church. For those who cannot find seats—there are some standing in the doorways—we announce that overflow meetings are being held in the Assembly Hall and in the Barratt Hall, and these services will be broadcast at both those places.

The singing for this afternoon's session will be furnished by the University of Utah Choral Society—the Institute of Religion and the University of Utah Choruses, and the Bonneville Strings—conducted by Professor David A. Shand, with Alexander Schreiner at the organ.

We shall begin these services by the Combined Choruses singing, "Though Deepening Trials." The opening prayer will be offered by Elder Edgar L. Wagner, formerly president of the Central American Mission.

The Combined Choruses sang the hymn, "Though Deepening Trials."

Elder Edgar LeRoy Wagner, formerly president of the Central American Mission, offered the invocation.

President David O. McKay:

The invocation was offered by Elder Edgar L. Wagner, formerly president of the Central American Mission. The University of Utah Choral Society will now favor us with, "He Watching Over Israel," conducted by Professor David Shand. After the singing Elder Spencer W. Kimball will speak to us.

Singing by the Combined Choruses, "He Watching Over Israel."

President David O. McKay:

Elder Spencer W. Kimball of the Council of the Twelve will be our first speaker. He will be followed by Patriarch Eldred G. Smith.

ELDER SPENCER W. KIMBALL

Of the Council of the Twelve Apostles

My beloved brothers and sisters, it is a delight to welcome into our circle our new member, Brother Hunter. He has our admiration and our affection.

In the few moments at my disposal I should like to address my remarks to you, our kinsmen of the isles of the sea and the Americas. Millions of you have blood relatively unmixed with Gentile nations. Columbus called you "Indians," thinking he had reached the East Indies. Millions of you are descendants of Spaniards and Indians, and

are termed "mestizos," and are called after your countries, for instance: Mexicans in Mexico; Guatemalans in Guatemala; Chilianos in Chile.

You Polynesians of the Pacific are called Samoan or Maori, Tahitian or Hawaiian, according to your islands. There are probably sixty million of you on the two continents and on the Pacific Islands, all related by blood ties.

The Lord calls you "Lamanites," a name which has a pleasant ring, for many of the grandest people ever to live

upon the earth were so called. In a limited sense, the name signifies the descendants of Laman and Lemuel, sons of your first American parent, Lehi; but you undoubtedly possess also the blood of the other sons, Sam, Nephi, and Jacob. And you likely have some Jewish blood from Mulek, son of Zedekiah, king of Judah. The name "Lamanite" distinguishes you from other peoples. It is not a name of derision or embarrassment, but one of which to be very proud.

You came from Jerusalem in its days of tribulation. You are of royal blood, a loved people of the Lord. In your veins flows the blood of prophets and statesmen; of emperors and kings; apostles and martyrs. Adam and Enoch sired you; Noah brought you through the flood; in the sandals of Abraham you walked from Ur of the Chaldees to your first "promised land"; you climbed in faith with Isaac to the holy mount of sacrifice; and you followed the path of hunger to Egypt with your father Jacob, and with Joseph you established, under the Pharaohs, the first great known welfare project.

You are the children of Ephraim and Manasseh, Joseph's sons and of Judah, his brother. Your fathers crossed the Jordan River with Joshua, and after centuries' absence you were again in your first "promised land."

The Genoese Italian boy, with his three ships from Spain, thought he had discovered a new world, but he was thousands of years late. Your people were on the shores to welcome Columbus and his men. Cortez, Pizarro, and their contemporaries, conquerors, exploiters found your "old people" already decadent intellectually, culturally, and spiritually, but populous in your wealth and poverty. Norwegian Vikings are said to have discovered this land before Columbus, but your people were already scattered from the Arctic to the Antarctic before there was a Norway or Vikings.

When your prophet Lehi led you out of Jerusalem about 600 years B. C., you brought with you the best of the culture of Egypt and Palestine and of the then known world; also the written language of your fathers and the holy scriptures from Adam down to your own time, these engraved upon brass plates. You brought with you an absolute knowledge of the God of Abraham, Isaac, and

Jacob, and maintained for a long time thereafter open vision and clear, unobstructed lines of communication with your Lord.

In the new "promised land" the seeds you brought from Palestine multiplied and brought to you great prosperity on the extensive lands you farmed. In your explorations you found gold, silver, copper, and iron, and processed brass and steel. Your factories turned out machinery and tools for agriculture, architecture, and road building. And with those tools you build cities, such as you knew in Egypt and Palestine, highways which would carry your traffic, and temples after the order of the world-famed Solomon's Temple.

Your culture was beyond the imagination of moderns. In your prosperity you wore "silks, scarlets, fine-twined linen, and precious clothing." You bejeweled yourselves with ornaments of gold and silver and other metals, and with precious stones. You were fabulously wealthy in your day.

In the long years of prosperity and righteousness, your wealth graced temples and synagogues. You read, quoted, and lived by the teachings of the books of Moses and the inspired writings of the prophets. Your people knew faith such as has seldom been found upon the earth. There were years of conflict and wickedness, but also years of peace and unparalleled goodness.

You produced prophets of stature. There were your Lehis, Nephis, and Jacobs; your Almas, Abinadis, and Mormons. Your Lamanite prophet, Samuel, who prophesied of the Christ, had few peers and perhaps no superiors. Your scientists and teachers and engineers were able and efficient, and left notable monuments.

Then was the transcendently important coming of the Lord Jesus Christ to you. Many of you retain this experience in your traditions. Your people gathered about their temple en masse to hear the words of life from the lips of their Redeemer, who had so recently experienced death, resurrection, and ascension in the Holy Land, as recorded in the New Testament. As they sat with bated breath and eyes uplifted, he came to them from the clouds of heaven as he had so recently left his Saints in Judæa. As they looked into

his kindly eyes and wondered about his wounds, he told them of his birth and life and ministry. He repeated to them the vital and priceless sermons on the mount, on the Sea of Galilee, in Samaria, in Jerusalem. He taught them the power of faith, of the battle between truth and evil. He told them of the voice of God, his Father, at the time of his baptism, and of the special endowments to Peter, James, and John on the Holy Mount of Transfiguration, when they also heard the voice of God, the Father. Now Nephite-Lamanite ears were to hear the same voice of the same God, introducing the same Jesus Christ to them: "Behold my Beloved Son." (3 Nephi 11:7.)

He told them of his Church in Jerusalem, and displayed to them his hands, his feet, his side, torn by nails and spear at the hands of his own. He healed their sick, their lame, their blind, as he had in the Holy Land, and blessed their little children around whom fire came down from heaven to glorify. He called his twelve disciples and set them apart to carry on his Church, then ascended into heaven again.

Your Lamanite ancestors were not more rebellious than their Israelitish forebears, but their way of life guaranteed eventual decimation. You had a rugged history with many tribulations, but you have a brilliant future. You are a chosen people; your destiny is in your own hands, your friends', and the Lord's. You were scattered in the great dispersion six centuries before Christ, and again on this continent in the pre- and post-Christian eras, and your more complete dispersion came since Columbus, and the explorers and the colonists.

Someone has said that "the darkest hour is just before the dawn," and your shades of night are giving way to the dawn of a brighter day. Yesterday you roamed the wilderness in feast or famine; today you are finding security in education and industry; and tomorrow your destiny will be brilliant in self-sufficiency, faith, fearlessness, and power. Like the Israelites released from Egyptian bondage, you have been promised deliverance from your foes of superstition, fear, illiteracy, and from the curses of want and disease and suffering.

Yesterday you traveled uncharted oceans, wandered over trackless deserts, lost your high culture, your written tongue, and your knowledge of the true and Living God. Today you are arising from your long sleep and are stretching, yawning, and reaching. Tomorrow you will be highly trained, laying out highways, constructing bridges, developing cities, building temples, and joining in inspired leadership of the Church of your Redeemer.

Historians have written about your past; poets have sung of your possibilities; prophets have predicted your scattering and your gathering; and your Lord has permitted you to walk through the dark chasms of your ancestors' making, but has patiently waited for your awakening, and now smiles on your florescence, and points the way to your glorious future as sons and daughters of God. You will arise from your bed of affliction and from your condition of deprivation if you will accept fully the Lord, Jesus Christ, and his total program. You will rise to former heights in culture and education, influence and power. You will blossom as the rose upon the mountains. Your daughters will be nurses, teachers, and social workers, and, above all, beloved wives and full-of-faith mothers of a righteous posterity.

Your sons will compete in art, literature, and medicine, in law, architecture, etc. They will become professional, industrial, and business leaders, and statesmen of the first order. Together you and we shall build in the spectacular city of New Jerusalem the temple to which our Redeemer will come. Your hands with ours, also those of Jacob, will place the foundation stones, raise the walls, and roof the magnificent structure. Perhaps your artistic hands will paint the temple and decorate it with a master's touch, and together we shall dedicate to our Creator Lord the most beautiful of all temples ever built to his name.

Sad have been your experiences of the last sixteen centuries. From the unexcelled righteousness of the post-Christian era, your ancestors slipped into an apostasy which has brought centuries of suffering and distress to their posterity. Fabulously wealthy, they forgot their God. They divided into tribes

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and clans and went to war with each other, driving and plundering, till the continent was a pulsating war camp.

You had great warriors like Ammoron, Helaman, and Mormon, who in cunning strategy and leadership rivaled the Cyruses, Alexanders, and Caesars. Your downfall came when your people walked the way to war. Revenge and hatreds made cold war flame into hot shooting ones. Baptismal waters became rivers of blood. The parched earth policy was followed, and enemy armies surged back and forth across the land, tramping down crops, squandering livestock, and changing a stable people into nomads.

When armies march and people fight, education suffers, art languishes, buildings crumble, forests are exploited, farms return to desert, and orchards to jungle. Fighting men build temporary bridges, forts, and towers instead of homes, public buildings, and observatories. There is neither time nor inclination to carve statues, paint landscapes, compose music, or record history. Communities on the march or in retreat have no schools nor teachers. Priceless records are destroyed with the buildings and cities which are burned and pillaged. Artists, scholars, writers, and clergy alike shoulder arms, stalking enemies, and laying siege to cities. Plunder replaces honest industry. Cattle, goats, and poultry are devoured by voracious soldiers. Calves, kids, and piglets are eaten as are the seed-corn, and the wheat. Fruit is devoured, and trees are burned for wood. Today's insatiable hunger swallows tomorrow's plenty. Armies carry movable tents and abandon homes and churches. Temples fall in ruins and are overgrown by vegetation. With ever-decreasing flocks to shear, no weaving or knitting is done, and clothes are replaced with short skin girdles, and heads are shaven. Plowshares are turned into swords, and pruning hooks into spears. The manufacture of farm implements is turned to the making of the scimitar, the ax, and the sword. Life becomes a sordid existence, bloody, with little purpose except to survive.

Mormon said: "... they are led about by Satan, even as chaff is driven before the wind, or as a vessel is tossed about upon the waves, without sail or anchor,

or without anything wherewith to steer her. . . ." (Mormon 5:18.)

In all this prolonged period of war and drivings, your immediate ancestors lost their written language, their high culture, and worst of all their knowledge of God and his work. Faith was replaced by fear, language by dialects, history by tradition, and a knowledge and understanding of God and his ways by idolatry, even to human sacrifice. Your priceless thousand years of history, laboriously engraved on plates of metal, and the brass plates of the Old Testament, were hidden by your inspired prophet-historian in the sacred hill in a stone box, to remain undisturbed until a wise Heavenly Father should bring them forth for you, their resting place known only in heaven.

In the business of killing human beings, there could be little inclination to face a Creator and a gospel of peace; the many-times restored gospel of Jesus Christ was lost; and spiritual darkness enveloped the whole world.

When Columbus came, your tribes had covered the islands of the Pacific, and the Americas from Tierra del Fuego to Point Barrow. Every school child is familiar with that period of history when your more recent ancestors were pushed from the Appalachians to the Sierras, from the Atlantic to the Pacific. All know about the four hundred year "battle of America," wherein a disunited multitude of small Indian tribal nations retreated constantly with much bloodshed to far corners, and then on reservations in areas unwanted.

In all this distress your greatest miracle was aborning. When you were decimated by war and disease and all seemed lost, and you were spoken of as "the vanishing American," then hope discovered a star. The colonist, the Gentiles, took your lands, your streams, your forests, but brought something to you immeasurably more valuable—the Holy Bible with its glorious truths, and a written language and progressive schools, scientific development, and intellectual progress.

Centuries earlier your prophets saw in vision and foretold the coming of Columbus and the colonists, of the Revolutionary War, of the creation of the great Gentile nation of the United States of America; of your scattering,

and, above all, and most important to you now, of the gathering of your people and their restoration. Prophecies emanating from our Lord never fail, and the oft-predicted miracle of the "marvelous work and a wonder" was soon at hand. The war brought independence to the struggling colonies, and a mighty nation was born with a divinely inspired Constitution, granting to its people religious freedom. Early in the nineteenth century preparations were complete for the marvelous miracle. The long-sealed heavens opened. God, the Father, came down with Jesus Christ, whom he introduced to a young modern prophet, Joseph Smith, saying: "This is my Beloved Son." (P. of G. P., Joseph Smith 2:17.)

Your Redeemer, who ascended in the clouds in the Holy Land eighteen centuries earlier, and who had soon thereafter visited your ancestors on this continent, was now back upon the earth for a stay long enough to open a new dispensation, and charge his new prophet with responsibility, and to introduce the successive events which were to be world-shaking. His visit was brief but momentous. The gospel was returning. The wondrous work continued. Your priceless records, having lain in a vault for centuries, were revealed, Moroni, fourteen centuries dead but now resurrected, led the Prophet to the place. He removed the soil, took from the stone box the golden plates, and blessed with supernatural power gave to you and to your contemporaries the English translation of the miracle book written for you, preserved for you, and dedicated to you.

For you there were prayers of numerous prophets, including Nephi: "For I pray continually for them by day, and mine eyes water my pillow by night." (2 Nephi 33:3.)

Enos said:

"... I prayed unto him with many long strugglings for my brethren the Lamanites... [and] that the Lord God would preserve a record of my people... that it might be brought forth at some future day unto the Lamanites, that, perhaps, they might be brought unto salvation."

"And I had faith, and I did cry unto God that he would preserve the records; and he covenanted with me that he

would bring them forth unto the Lamanites in his own due time." (Enos 11, 13, 16.)

Many moderns, lay and trained, have speculated on the origin of the early Americans. Your history sets at rest that question. Many people have questioned the divinity of the Holy Bible. Your record establishes it as the Word of God. Many have denied that Jesus was the very Son of God. Your record leaves no doubt. With its companion scripture, the Bible, there is proof for every honest soul that God lives, that Jesus Christ who was begotten by him is the Redeemer, the Savior. It establishes the truth of the exalting gospel which now came rapidly from the throne of God to the Prophet, to you and to us. Missionaries are now teaching the true gospel to you and your children. You heard today of the organization of the first Lamanite mission in the southern hemisphere—the Andes Mission.

Your record, the Book of Mormon, named after one of its chief historians, makes clearer the numerous predictions of the Bible. Other plates will have their seals broken, and additional truths will be revealed. It tells of your brethren, the Ten Tribes of Israel, who disappeared from Babylon into north countries when your people headed west to this world. They will return with their prophets, and their sacred records will be a third witness for Christ. They, the Ten Tribes, you, the Lamanites, and the believing of us, also carrying the blood of Israel, will jointly build the city to our God, the New Jerusalem, with its magnificent temple. The end of time will come; the millennium will be ushered in; the Lord, Jesus Christ, will return to lead his people; and the earth will be renewed and receive its paradisaical glory.

My Lamanite brothers and sisters, we love you. Our bringing the gospel to you is "likened unto their being nourished by the gentiles and being carried in their arms and upon their shoulders..." (1 Nephi 22:8.) Your God has performed many miracles to get the story written by his prophets, to preserve the records against threats of enemies and the ravages of nature, and to get them translated into a language you can understand, and bring to you this second witness of Christ. Your

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Book of Mormon record is as a voice from the dust, messages from the dead, warnings from the Lord:

"Return unto me and I will return unto you, saith the Lord of hosts." (3 Nephi 24:7.)

Our Lord cries, "Wo unto him that spurneth at the doings of the Lord; yea, wo unto him that shall deny the Christ and his works!" (*Ibid.*, 29:5.)

You have been preserved to this epochal day, and the gospel is available to you now. Wash your souls in the blood of the Lamb. Cleanse your lives, study the scriptures, accept the gospel and ordinances.

These predictions can be fulfilled and

come to you through one channel only, the path of righteousness and faith; else all these promises are but empty, unfulfilled dreams.

May God bless you that you may accept the truths now revealed to you, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is Elder Spencer W. Kimball of the Council of the Twelve. Our next speaker will be Elder Eldred G. Smith, Patriarch to the Church. He will be followed by Bishop Joseph L. Wirthlin.

ELDER ELDRED G. SMITH

Patriarch to the Church

My brothers and sisters, I pray that the Spirit of the Lord will be with me to give me utterance of the thoughts that I have in mind to give in this conference. It is a privilege, that I enjoy very much, to meet with many of the new converts of the Church, for many who come to me to receive blessings are the results of our missionary work, and I want to express praise and commendation to the missionary work in the Church because I see the results of it. They are good, and I think it is probably the cream of the crop that come to me.

I enjoy very much hearing their stories of how they have become members of the Church, the processes they have gone through in overcoming difficulties and in receiving a testimony of the divinity of the gospel of Jesus Christ. Many tell miraculous experiences—experiences of miraculous healing, experiences of divine guidance, experiences of assistance to accomplish what otherwise would be impossible—and the Lord has said to us that "signs shall follow them that believe."

I would like to emphasize the word *follow* just a little bit. He did not say they would precede and be a guide and a testimony to us to prove in advance that this is the gospel of Jesus Christ. He said that the signs shall "follow" those that believe, and I find this to be the case in the stories that I hear.

The Lord has also warned us, saying, "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." (Matthew 24:24.)

Also, in referring to the day of the judgment, he said, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?"

"And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (*Ibid.*, 7:22-23.)

Those who have told these experiences, even miraculous experiences, testify to me that it is not the experiences alone that give them a testimony of the divinity of the gospel. True, they strengthen their testimony; true, they are experiences that make them think, cause them to investigate the Church, but they alone are not the things that give them a testimony of the gospel.

For instance, just recently a woman told me of her experience. She became very ill. It had been determined that she had cancer. She had gone through surgery on numerous occasions, until she had come to a point where the doctors had given her up and told her that she did not have months to live, but only weeks. There was no hope for her. She was living at home with a nurse to take care of her. A neighbor

called one day. She had a phone near her bed so she could answer it, and the neighbor said to her, "Now when the doorbell rings, don't answer it. It is just those Mormon missionaries coming down the street; so when the doorbell rings, just don't answer it. Don't pay any attention to it."

So the woman thanked her for her consideration, her kindness. She told her nurse that when the doorbell rang she was not to answer it; it was just those Mormon missionaries and to pay no attention to them. Well, the doorbell rang after a few minutes, and the nurse, from force of habit, opened the door, then realized that she had been told not to. She quickly disposed of the missionaries. Immediately after, the nurse left the house to get some groceries. There came a knock on the door. For some reason or other the missionaries had returned. They knocked and got no answer, so they opened the door and called in. Hearing a response from an inner room they went on in. The woman said the missionaries came and stood beside her bed and mumbled a little between themselves something she did not understand. Then one of them said, "Well, it's highly irregular, but I guess if you say so it is all right." The next thing she knew she had been administered to by these Mormon missionaries.

She said when they took their hands off her head she sat up in bed. She got out of bed and went into the kitchen and got some food from her refrigerator. Then she excused herself while she dressed. The missionaries made an appointment to come back at another time. When the nurse returned and saw the woman was up and around, she told her to get back into bed. "No, I'm not going back to bed. I am healed. I am well," the woman said.

The nurse, thinking she was delirious, called the doctor. The doctor also ordered her to get back into bed, but she refused again and said she was well. Over a year later, after the doctor had told her she had but weeks to live, she came to Salt Lake City and went to the temple, then came to my office for a blessing. She was very happy, thrilled as she had never been before in her life. The happiest part of her life has been since the doctor told her she couldn't

live. Yet she said it was not the experience of healing alone that gave her a testimony of the gospel.

There are other experiences such as Brother Bates from England told me. He had been working in the MIA, or youth work, in Manchester, England. A large group of circulars had to be sent out in the mail in order to have a youth conference at a scheduled time. He and his group worked feverishly together to get these circulars in the mail. It seemed an almost impossible task, but somehow or other they accomplished it. In order to do so, however, he had spent all morning at it. He had previously made a business appointment for one o'clock at a distance which he knew he could not drive in the time he had left. He had often driven there before, and the time he had left was but a small fraction of what he knew it would take to cover that distance. But he said, "I will take care of the Lord's work first, and then I will leave it up to the Lord as to how my business works out."

He got into his sports car and drove that distance as fast as he could in safety, as he had done many times before. His appointment was for one o'clock, I think he said. When he drove through the gates of the establishment, the clock in the tower struck one. He could not believe it. He said it was impossible. There was something wrong. He got out of his car, and the man he was to meet was waiting for him. He said, "That's what I like about you—your punctuality. Right on the stroke of the time you are supposed to be here, you are here. That is what I like about you." In the course of proceedings the man gave him an order worth 10,000 pounds, without Brother Bates even asking for it, or without his even selling the man on his goods. He said, "That is what the Lord did because I did my Church work first. But these experiences alone are not what is giving me a testimony of the divinity of the gospel."

I could go on with many similar experiences. We hear them in our testimony meetings all the time. An instructor in a Sunday School class was talking about the Book of Mormon. All the members of the class had testified that they had a testimony of the divinity of the Book of Mormon. They were discussing the three witnesses, and

the eight witnesses—discussing why there were these witnesses. Some said that the reason for them was to give others a testimony of the divinity of the Book of Mormon. Then the teacher asked the class, "How many here have a testimony of the divinity of the Book of Mormon because of the three witnesses?" There was not one who raised a hand. He said, "What is it, then, that gives you a testimony of the divinity of the Book of Mormon or the divinity of the gospel of Jesus Christ? It is something down inside, isn't it? There's something inside of us that testifies to us of the truth of the gospel."

Many might explain away these miraculous experiences. They might say that the woman would have been healed anyway. They might say that Brother Bates got his time mixed up or some other way of explaining the distance he had traveled, which to him was impossible. But you ask the individual who had the experience—it doesn't make any difference what the other people say, he knows down inside that there is something else there that no one can take from him. That is the knowledge, I think, that Brother Bruce McConkie was talking about this morning when he said that we have to have knowledge to obtain a testimony of the gospel. It is that knowledge that comes to us from down inside.

We are made up of a spirit and a physical body. That spirit body lived in the pre-existence, and that spirit that is down inside of us and gives us light is what prompts us to a knowledge of truth. When we are in tune with the Spirit of the Lord, that spirit within us gives us that knowledge that no one else can take from us. When we keep the commandments of the Lord, and one of the primary purposes of being on this earth is to learn obedience by our experience and to seek the gospel so that we can have as a reward through our free agency for having lived the law of the gospel, the many blessings which the gospel plan gives us, that spirit within us prompts us and gives us that knowledge.

By that method, the Lord has said: ". . . seek and ye shall find, knock and it shall be opened unto you." (Matt. 7:7.) It does not come by just sitting by

and waiting and expecting it to come to us; we have to reach for it. And after we have reached for it, after we have fulfilled the law by which we may receive these blessings, then, through faith, these signs follow. And these signs that follow testify to us again that this is God's work; that he is directing his Church here upon the earth.

Many may ask, "How do we get these testimonies?" They come to us through experience, yes, by our own efforts. I would like to refer to the well-used passage in the Book of Mormon, the admonition of Moroni to obtain a testimony of the divinity of the gospel of Jesus Christ:

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

"And by the power of the Holy Ghost ye may know the truth of all things." (Moroni 10:4-5.)

We have here the promise that truth and knowledge in all things shall be given unto us if we shall seek in faith, and if we shall put ourselves in tune with the Holy Spirit, that Spirit will speak to us and give us those experiences that will give us knowledge of the gospel of Jesus Christ.

I testify to you that I know this is the gospel of Jesus Christ; that I know that God lives and Jesus is the Christ; and that this gospel which has been restored to us through the Prophet Joseph Smith by revelation is the plan of life and salvation, and the way by which we may receive all the blessings of exaltation which have been promised down through the ages, and I testify to you to this end in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Eldred G. Smith, Patriarch to the Church, has just spoken to us. We shall now hear from Bishop Joseph L. Wirthlin, Presiding Bishop of the Church. He will be followed by Elder ElRay L. Christiansen.

BISHOP JOSEPH L. WIRTHLIN

Presiding Bishop of the Church

My brethren and sisters, it has been a great source of inspiration to have the privilege of attending this wonderful conference. As I listened yesterday to our prophet, I felt that we were receiving the same direction, the same inspiration, the same guidance, as did the members of the Church two thousand years ago when Peter and the apostles stood before them periodically and taught them the gospel. Yesterday we had that Spirit here. We have had it today. It is the Spirit of the Lord. Each and every one of us can feel it as we listen to what is said by our brethren.

It is a marvelous thing to belong to the Church of Jesus Christ of Latter-day Saints and know that there stands at the head, a prophet who receives from on high the guidance and the direction that is necessary for the sons and daughters of our Heavenly Father, not only those here, but those all over the world. Our President in the years gone by has traveled to many lands for the purpose of preaching to the people that they can understand the gospel of the Lord Jesus Christ and have the privilege of living it and enjoying all the blessings therein.

I often think that I happen to be a member of the Church, not because I accepted it, but because I was born in the Church, and I assume most of you who are present this afternoon have membership in the Church because you were born in it. On the other hand, we have quite a number of our brethren and sisters who are converts, those who had the privilege of receiving the gospel from the missionaries in various parts of the country. You and I who were born in the Church have received it, brethren and sisters, without any great demands on our part, except that we live the gospel of the Lord Jesus Christ and set the proper example to those not of our faith.

I often think of my two grandfathers—one was born in England and the other was born in Switzerland. The one in England at the age of twenty-one was very anxious to find the Church of the Lord Jesus Christ. Yes, he belonged to another church, a great church, but he

was not satisfied. He could not understand the matter of baptism. He could not understand the matter of authority. He could not find it.

One Saturday evening on retiring to his bed, he made it a matter of prayer. He asked the Lord if the Church of Jesus Christ was upon the earth could he be directed to it. That night he had a dream, and in the dream he saw not too far from where he lived a road, and at the end of it was a little chapel. When he arose Sunday morning, he was so impressed with the dream he immediately dressed and went down the road, and there was the little chapel. In it two men were preaching the gospel of the Lord Jesus Christ, and who were they—two Mormon missionaries! My grandfather immediately joined the Church. There was no question about it in his mind.

I am positively sure that over the world where individuals have a desire to find the true Church, they can find it. They may find it in the way of a dream, or they may find it by the missionaries who may come to their homes and teach them the gospel of the Lord Jesus Christ.

My grandfather finally made the long trip to America and came into this area with his family of ten children of which my mother was the youngest. It was a difficult thing to find the right kind of work. He worked in a coal mine, an experience he had never had. He labored there for some six months, then came to Salt Lake City to get his pay. He was paid for three months. He quit his job and finally settled on a little farm near Tooele, Utah, but there was no water and that created a problem. As I have read his history he had written day by day, there was difficulty on every hand, but not once did I ever find my grandfather finding fault or condemning the Church. When general conference was held comparable to this one, he used to hitch up his old team, and it was an old team, and drive into Salt Lake City, and here he remained for four days and attended all of the meetings. It is marvelous to read of the great inspiration he received hearing the Prophet Brigham Young at that time.

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When he attended conference, they were the best four days of the whole year, hearing the gospel of the Lord Jesus Christ taught by the prophet. Brigham Young was a prophet to him, and is it not a wonderful thing to know, brethren and sisters, that from the days of the Prophet Joseph Smith until the present time, we have a prophet, seer, and revelator, so that through the direction of our Heavenly Father, we will be guided and directed wherein we will receive the blessings that we need.

President Clark told of conditions that might exist in the world because there is a great nation and a government which does not teach or permit its people to believe that Jesus Christ actually lives and is the Son of God. As President Clark said, some day that may create difficulties for us. Nevertheless, I hope and pray that each and every one of us will so live the gospel of the Lord Jesus Christ that when that day of difficulty comes, we through prayer, faith, and divine direction from our Heavenly Father will be able to meet our problems and solve them.

We have a great responsibility of living the gospel because the world expects us to be a different people, which brings to mind the statement of an individual who had the privilege of visiting the Los Angeles Temple before it was dedicated. This individual said, "The temple is beautiful. It is a marvelous building, but the Mormons have something that is different." I do not know exactly what that individual had in mind, whether she thought the temple in and of itself was beautiful or something that was different, whether she thought we have the priesthood of the Lord Jesus Christ, or whether or not she was giving consideration to the fact that we are doing work for the dead. Nevertheless, an impression was made upon that individual. So, in all of our lives, wherever we go, we are going to make an impression on those with whom we come in contact. As a people, we are indeed a "different" people.

It is a wonderful thing to know that in the Church of Jesus Christ of Latter-day Saints, brethren and sisters, the choice young men at the age of twelve may receive the Aaronic Priesthood—the Aaronic Priesthood, a divine gift which was bestowed upon the Prophet

Joseph Smith and Oliver Cowdery by John the Baptist himself. I humbly pray that in your homes where your sons hold the office of deacon, teacher, or priest, there is going to be positive assurance that these young men realize that they have the most divine gift of God to his sons.

If we have any difficulty at all in connection with the Aaronic Priesthood, where some of them may become inactive and not as interested as they should be, I think it comes about many times because fathers and mothers are not giving consideration to the fact that their sons hold the Aaronic Priesthood, the priesthood that was held by John the Baptist.

It is a wonderful thing to sit down with your son—he may be a deacon, a teacher, or a priest—and say to him, "You hold the Aaronic Priesthood. John the Baptist held the Aaronic Priesthood. He was a priest. He baptized Jesus Christ."

Is it not wonderful to know that your son at the age of sixteen may have the same privilege of baptizing as did John the Baptist about two thousand years ago. It is so impressive, brothers and sisters, that these young men will come to the conclusion that holding the Aaronic Priesthood is the most important gift that God can bestow upon them at their particular age. So teach them, inspire them, and direct them in connection with their assignments in the Aaronic Priesthood work, that when the day comes for them to receive the Melchizedek Priesthood, they are going to feel in their own souls, "Now I hold the priesthood of the Lord Jesus Christ," for the Christ himself is the Great High Priest, and everyone of these young men, if worthy, sooner or later is going to have the privilege of holding the office of an elder or a seventy or a high priest.

It is most inspiring and encouraging to me as I have the privilege of coming in contact with these young men who have a desire to go out and preach the gospel, as they may have been called by the President of the Church in connection with the bishop of the ward. In interviewing them, I always ask them the question, "Can you bear testimony that Joseph Smith actually saw the Father and the Son? That is the statement you will have to make because

we stand on that wonderful event as a Church, that Joseph Smith at the age of fourteen actually saw the Father and the Son."

It is most thrilling and inspiring to know that these young men at the age of twenty can say, "Yes, I can bear testimony that Joseph Smith actually saw the Father and the Son." They should be able to do that, brothers and sisters, because they have held the Aaronic Priesthood from the age of twelve until the age of twenty when they receive the Melchizedek Priesthood. They should have been taught and should have the knowledge that they can bear these wonderful testimonies which are so important.

In the final analysis, this Church is the Church of the Lord Jesus Christ. That is the testimony, brothers and sisters, that we ought to bear to our sons, our daughters, and our grandchildren. This is the Church which is preparing the way for the second coming of Christ. That is our responsibility. It is one of the most important responsibilities that any group of people can have.

Now with reference to these other nations that do not have the privilege of hearing or understanding the gospel of the Lord Jesus Christ, it is my feeling that some day they will have that opportunity. They are going to have that privilege. Was it not said to whom the gospel was to be preached—to every nation, kindred, tongue, and people. Whether or not we will be able to send missionaries into Russia to preach the gospel, I do not know, but I do remember President Clark said something about two years ago, and I have never forgotten it. He said that perhaps we will be able to preach the gospel to the people of Russia out of Salt Lake City over television or radio or something else. That day will come when the Russian people will hear and understand the gospel of the Lord Jesus Christ, not only the people of Russia, but also the millions in China and the millions in India. They are all the sons and daughters of our Heavenly Father, and I am satisfied that Jesus Christ is just as anxious that they hear the gospel and enjoy all the same privileges that we have. In some way and at some future time, these great events are going to take place.

We have a great responsibility, and I think of the words of Peter when he said, speaking to the people:

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." (I Peter 2:9.)

If we live the gospel of the Lord Jesus Christ, we are "a chosen generation." We are a chosen generation because through the wonderful revelations that were given to the Prophet Joseph, we have the commandments, we have the direction, we have the guidance that is necessary to so live the gospel that we indeed are going to be a chosen generation.

And "a royal priesthood"—the Aaronic and the Melchizedek—the Aaronic Priesthood coming, as I have already indicated, when John the Baptist appeared and bestowed it upon Joseph Smith and Oliver Cowdery. Then, Peter, James, and John, the apostles of old and the Presidency of the Church some eighteen hundred years before, appeared and bestowed upon Joseph Smith and Oliver Cowdery the Melchizedek Priesthood. Indeed, might we say, it is a royal priesthood.

"An holy nation," of course, an holy nation, as I understand it, is the Church of the Lord Jesus Christ. This is an holy nation, and all of those who have membership in the Church of the Lord Jesus Christ are in that holy nation as long as they live the gospel.

"A peculiar people"—a peculiar people because we accept without question Jesus Christ as the Son of God! A peculiar people because we declare to the world that God the Father and his Son Jesus Christ appeared to that fourteen-year-old young man and gave him the direction and inspiration whereby the Church of Jesus Christ of Latter-day Saints could again be established upon the earth for the benefit, the direction, and the inspiration of all the sons and daughters of our Heavenly Father, and ". . . that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." (*Idem.*)

My testimony to you is this: if my grandfather in Switzerland, if my grandfather in England had not had the

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privilege of hearing and understanding the gospel, we as a family, without a doubt, would still be in the darkness of the world, but because they accepted the gospel, it is possible now for all of us to go into the marvelous light of the Church, the marvelous light of Jesus Christ himself.

We have a great responsibility of so living the gospel that it will be a great source of inspiration and divine guidance to all of those with whom we come in contact.

In the final analysis, as we live the gospel, it is a wonderful thing to think of the words of Jesus Christ, "And ye shall know the truth, and the truth shall

make you free." (John 8:32.) That is the promise and the blessing that each and every one of us may live and understand—that we shall know the truth and the truth shall make us free.

May the Lord continue to inspire us in all of our endeavors, I humbly ask in the name of Jesus Christ. Amen.

President David O. McKay:

Bishop Joseph L. Wirthlin, Presiding Bishop of the Church, has just addressed us. We shall now hear from Elder ElRay L. Christiansen, Assistant to the Twelve.

ELDER ELRAY L. CHRISTIANSEN

Assistant to the Council of the Twelve Apostles

I humbly pray, my brothers and sisters, that what I say may give encouragement and fortitude to someone. We have had some marvelous addresses given, some wonderful music, all of which should inspire us to go forth and live better lives.

I believe that each of us needs a spiritual checkup just about as often as we need a physical checkup; that each of us, the young, and the rest of us, needs to make an appraisal of himself as a member of the Church of Jesus Christ, and as the head of a family, or as a member of a family, from time to time to determine the degree of our fidelity and our allegiance and adherence to the accepted rules and doctrines of the Church.

One of the ancient prophets of whom Elder Kimball spoke, had this day in mind—when he said:

"Yea, and there shall be many which shall say: Eat, drink, and be merry, for tomorrow we die; . . .

"And there shall also be many which shall say: Eat, drink, and be merry; nevertheless, fear God—he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this; and do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at

last we shall be saved in the kingdom of God." (2 Nephi 28:7-8.)

Is this prediction of Nephi coming to pass in our day? Are there those of us who would justify ourselves in committing a little sin? Are there those of us who would yield to the enticement and the pressure of acquaintances and associates to "eat, drink, and be merry," on certain occasions? Would we, for instance, when in the company of certain others, forsake principles, propriety, and decency in order to conform with and be accepted by the group? So-called social drinking, for example? Would we forsake the high principles of conduct which we as a people espouse and yield to the unapproved practices when we know that to do so weakens one's character, discredits his family name, and will bring sorrow and unhappiness in place of joy and peace?

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men. . . . If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things." (Thirteenth Article of Faith.)

This being the case—this being our standard, could it be then that any of us would lie a little, or take advantage of one because of his words, perhaps by misquoting or exaggerating what he said? Are there any of us who would

figuratively dig a pit for his neighbor, hoping that he will fall into it? Perhaps by taking unfair advantage of him, by shrewd maneuvering, thinking that as long as one gets away with it that he is a trustworthy and honest man.

"Make of yourself an honest man," said Carlyle, "and then you may be sure that there is one rascal less in the world."

Are there any of us who would justify ourselves in any of these things, these wrongdoings? If there be, let us repent as of today. Farther on, this same great prophet, Nephi, points out that those who feel justified in sinning a little, being enticed by the vain practices of the world, are placing themselves in a position where, he says, "the devil cheateth their souls, and leadeth them carefully down to hell." (2 Nephi 28:21.) How well put that is, and how true!

The evils and the vanities of the world, and the corruption thereof are thrust close to our lives. Enticings and pressures to depart from the right are found on every hand. Some of these wrongdoings are almost glorified.

Realizing this, we must, as Latter-day Saints, young and old, be firm for that which we know to be right, and in the right be steadfast and immovable. Each of us must set his own course. Each household must determine whether its members will follow the worldly pattern of loose, reckless living, or be obedient to the commandments of the Lord.

When the tribes of ancient Israel inclined their hearts toward the worship of heathen gods, forsaking God-given principles, you remember that Joshua, their leader, fearing for his people, ". . . gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God." (Joshua 24:1.) Then it was that he pointed out to them what was happening among them, and admonished them to put away their strange gods and their evil ways, and he called upon them to repent, exhorting them to serve the Lord God of Israel with sincerity. Then in the majesty of his calling as a prophet, he said to them, ". . . choose you this day whom ye will serve; . . . but as for

me and my house, we will serve the Lord." (*Ibid.*, 15.)

Just as Israel in that day had to make that decision, so must that decision be made by us today. I must make that decision. You must make that decision. For example, in this day of widespread desecration of the Sabbath, when it is considered merely a part of a weekend, and when it is used by many for amusement and pleasure-hunting, shopping, etc., do I, do you, serve the Lord by being where we ought to be, doing what we ought to do, on his holy day?

Again, when friends or acquaintances urge the use of tobacco or intoxicating liquor, do we yield just to be sociable? If I and my house are determined to serve the Lord in the law of health, there will be no yielding to such pressures.

When marriage is contemplated, will the plan be a temporary legal arrangement where eternal association is forfeited, or will it be administered according to the ordinances of God; according to his sweet and wonderful way of making possible a grand family reunion in the resurrection? That is the question we must determine when it comes to that occasion, or before it comes to that, for we must plan ahead of time for that great episode in our lives.

One other matter—the destroying sin of unchastity and moral laxity has been one of the dominant factors in the downfall of many proud people and many great empires. Among the people today, this same destroyer of happiness presents a dismal picture for the safety and peace of this and future generations.

A few years ago the First Presidency issued a warning to the Latter-day Saints and to the world generally against this sin. Among other positive statements they made, they said this: "The doctrine of this Church is that sexual sin, the illicit sexual relationship of men and women stands in its enormity next to murder. The Lord has drawn no essential distinction between fornication, adultery, and harlotry or prostitution. Each has fallen under his solemn and awful condemnation. You youth of Zion," they pleaded, "you cannot associate in illicit sex relationship, which is fornication, and escape the judgments and punishments of the Lord which he

has declared against this sin. The day of reckoning will come just as certainly as night follows day."

A similar warning was given to those husbands and wives who break the moral laws. Then, by the right they have as leaders of the Church of Jesus Christ, spokesman for the Lord himself, they gave this solemn warning, along with a plea for strict morality: "By virtue of the authority vested in us as the First Presidency of the Church, we warn the people of the degradation, the wickedness, the punishments that attend upon unchastity. We urge you to remember the blessings which flow from the living of a clean life. We call upon you to keep, day in and day out, the way of strict chastity, through which only God's blessings can be achieved and received, and his Spirit abide with you. How glorious it is to him who lives the chaste life. He walks unafraid in the glare of the noonday sun, for he is without moral infirmity."

Now, will we listen to those who would minimize the seriousness of this transgression and who would have us believe that the Lord has changed his mind in regard to it? Will we listen to those who say that chastity is outmoded and old-fashioned? Each of us must stand for and encourage such principles

as honesty, trustworthiness, virtue. Let us turn a deaf ear to the advocates of wrongdoing, and be prepared with Joshua to say, as he did to his people: ". . . choose you this day whom ye will serve; but as for me and my house, we will serve the Lord." (Joshua 24:15.)

May we so do, I pray humbly, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder ElRay L. Christiansen, Assistant to the Twelve, has just concluded speaking. The University of Utah Choral Society, with the Bonneville Strings and the Congregation, will now sing, "We Thank Thee, O God, For a Prophet," conducted by Professor David A. Shand.

The University of Utah Combined Choruses, accompanied by the Bonneville Strings, and the Congregation sang the hymn, "We Thank Thee, O God, For a Prophet."

President David O. McKay:

Elder Delbert L. Stapley of the Council of the Twelve will be our next speaker. He will be followed by Elder Henry D. Taylor.

ELDER DELBERT L. STAPLEY

Of the Council of the Twelve Apostles

My brothers and sisters, I am happy indeed to extend the hand of fellowship to Elder Howard W. Hunter, called this day as a member of the Council of the Twelve. I look forward with joyous anticipation to association with him in that council. I assure him of my support and my love and my help.

Today I feel to share with you my witness and humble testimony that this Church is the true Church of Christ, established upon the earth in this dispensation of God's providence for the last time. It was divinely set up by our Lord, and possesses every truth, principle, and ordinance for the salvation and exaltation of those who receive and obey its plan of life.

I solemnly testify that every President of this Church has been called of God,

and sustained by him and by the faithful Church members who, with uplifted hands before God, angels, and fellow disciples, agreed to accept and sustain their leader as prophet, seer, and revelator. We so sustain our beloved President David O. McKay today. According to the spirit of truth within me, I accept him in this high position of prophet, seer, and revelator with all my heart, and uphold him without question and without reservation. I say to you, my brothers and sisters, that if everyone would keep his eyes on the President of this Church and follow his example, he would never go wrong. I have that faith and confidence, and so testify to you with full knowledge that ultimately I must answer to God for my teachings and personal acts.

The members of the Church must, by implicit obedience to gospel principles and ordinances, stand firm and true to the faith and not be tossed about by every wind of doctrine from deceiving teachers who wrongfully and willfully suggest that the Church in this day has gone astray, which claim I humbly testify to you is untrue. Dissenters from the Church in all ages of the world, influenced by evil design, have zealously taught deceptive and false doctrines and led many unsuspecting and unthinking souls into the broad way of apostasy from the truth. The true servants of the Lord have consistently and humbly warned against self-appointed leaders, and have always admonished the Saints to be faithful and true in keeping the commandments of God, and thus develop faith and strength against the powers of evil which are constantly leveled at them.

In the early history of the Church, because the elders did not understand the manifestations of different spirits abroad which were disturbing the members, the Lord, in answer to prayerful inquiry, warned:

"Behold, verily I say unto you, that there are many spirits which are false spirits, which have gone forth in the earth, deceiving the world." (D&C 50:2.)

What was true then is true now, and ever will be until Satan and his evil hosts are forever bound and shorn of their power to deceive and destroy. The Prophet Joseph Smith taught, "... Nothing is a greater injury to the children of men than to be under the influence of a false spirit when they think they have the Spirit of God." (*Teachings of the Prophet Joseph Smith*, page 205.) How true this statement is, and how important to know correct Church doctrine and procedures to prevent stumbling along life's way. It is a great blessing and gift to be able to discern and choose rightly between truth and error.

To protect the faith of Church members the Lord has revealed:

"But ye are commanded in all things to ask of God, who giveth liberally; and that which the Spirit testifies unto you even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your

salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men; for some are of men, and others of devils." (D&C 46:7.)

In all the teachings and prophecies of the prophets concerning the establishment of God's kingdom in the Dispensation of the Fulness of Times, there is no mention nor indication that the Church, when once established, would fail or be given to another people. That was not true of the Church in the Meridian of Time. The prophets before the time of Christ, and the apostles after, warned and predicted a falling away from the truth and the true Church.

As members of the Church, we must always remember that this is the Dispensation of the Fulness of Times, or, the last of all gospel dispensations, when all things are to be gathered together in Christ before his coming to earth again. The destiny of this Church is too great and the time too short for so important a work to be bounced from one group of people to another. The Lord would not have it so and has decreed the permanency of his latter-day kingdom.

When John the Revelator, in a vision of important latter-day events, witnessed an angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people; he quoted the angel as saying: "... Fear God, and give glory to him; for the hour of his judgment is come." (Rev. 14:7.) Our era of time is the hour of God's judgment; therefore, this prophecy could not be fulfilled if interruptions were to occur in the progress and work of the restored kingdom.

The Prophet Daniel, interpreting King Nebuchadnezzar's dream, informed him that its fulfillment would be in the latter days. Then, calling attention to the kingdoms that should follow that of the king until many kingdoms resulted, Daniel declared:

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and

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consume all these kingdoms, and it shall stand forever.

“. . . God,” said Daniel, concluding his interpretation of the king’s dream, “hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.” (Daniel 2:44-45.)

Here is prophetic evidence of the continuity of God’s latter-day kingdom when established upon the earth. Daniel emphasized that point dramatically when he said, “The dream is certain and the interpretation thereof sure.” The kingdom, prophesied Daniel, is not to be destroyed; it is not to be left to other people; and it shall stand forever. How convincing and certain this declaration is!

The Lord, in a revelation to the Prophet Joseph Smith shortly after the organization of the Church, made this pronouncement: “For behold, the field is white already to harvest; and it is the eleventh hour, and the last time that I shall call laborers into my vineyard.” (D&C 33:3.)

Again, the Lord revealed to the Prophet: “The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth.” (*Ibid.*, 65:2.)

This latter declaration accords with and confirms Daniel’s interpretation of King Nebuchadnezzar’s dream, for the Prophet Daniel spoke of the stone which was cut without hands which smote the image and became a great mountain, and filled the whole earth.

The Prophet Joseph Smith gave this wise counsel, which is a true principle in Church government and is the order of the Holy Priesthood: “I will inform you that it is contrary to the economy of God for any member of the Church, or any one, to receive instruction for those in authority, higher than themselves; therefore you will see the impropriety of giving heed to them.” (*Teachings of the Prophet Joseph Smith*, page 21.)

Again he taught: “. . . revelations of the mind and will of God to the Church, are to come through the Presidency. This is the order of heaven, and the

power and privilege of this Priesthood.” (*Ibid.*, page 111.)

And then a powerful declaration of an eternal principle which the Prophet Joseph Smith said is eternal, undeviating, and firm as the pillars of heaven: “I will give you one of the Keys of the mysteries of the Kingdom. It is an eternal principle, that has existed with God from all eternity: That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way, while he himself is righteous, then know assuredly, that that man is in the high road to apostasy; and if he does not repent, will apostatize, as God lives.” (*Ibid.*, page 156.)

How clear and forthright these statements are, and so powerfully and convincingly stated that there can be no doubt of their truth.

The Lord gave this instruction and warning to the elders of his Church, and to all the inhabitants of Zion against those individuals making false claims and purporting to receive revelations: “And this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments;

“And this I give unto you that you may not be deceived, that you may know that they are not of me.

“For verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received and shall receive through him whom I have appointed.” (D&C 43:5-7.)

Baptism at the hands of an authorized servant of God permits a person to come in at the gate; and the way prescribed by the Lord, as outlined in the preceding quotation, by which those ordained can be known and accepted by the members of his Church is clearly set forth in the following revelation: “Again I say unto you,” said the Lord, “that it shall not be given to anyone to go forth to preach my gospel, or to build up my church, except he be ordained by some one who has authority, and it is known to the church that he has authority and has been regularly ordained by the heads of the church.” (*Ibid.*, 42:11.)

As in past ages, men will continue to arise to plague the work of God, for th’s

is the intent of Satan and ever has been since the beginning of man on the earth.

There are infallible guiding principles found in the revelations and in the historical records of the Lord's dealings with his people for their guidance and protection. Here is a very important one given in this last dispensation to the Prophet Joseph Smith. The Lord gave it as a guiding admonition to his people. Said he:

"And all things shall be done by common consent in the church, by much prayer and faith, for all things ye shall receive by faith." (*Ibid.*, 26:2)

If the members of the Church will follow this counsel and act together in prayer and true faith, the Holy Ghost will not permit them to yield to the influence of error and false teachings of those who seek to overthrow the work of God. The great Nephite prophet, Mosiah, warning his people against kingcraft, counseled them concerning the manner in which judges to govern them should be selected, and wisely advised:

"Now it is not common that the voice of the people desireth anything contrary to that which is right; but it is common for the lesser part of the people to desire that which is not right; therefore this shall ye observe and make it your law—to do your business by the voice of the people." (Mosiah 29:26.)

All wavering and disaffected individuals should remember the safeguards to faith and testimony given by the Lord through revelation, and, recognizing and working through constituted channels of priesthood authority, submit their views or claims and be willing to abide by the voice of the people, who, conforming to the above-quoted revelation, are to decide the matter after exercising much faith and prayer. If they would do this before permitting themselves to follow a deviating or contrary course, and manifest the faith to abide by the voice of the Saints, they would not go astray nor depart from the right way, and their souls and those of their posterity would, through obedience to the commandments, be saved in the kingdom of God.

There are many other scriptural references and revelations, also statements by Church leaders, bearing upon this

subject which could be quoted, but I close with two additional quotations from the revelations of the Lord to the Prophet Joseph Smith. The first concerns the keys of priesthood power committed to the First Presidency and the Twelve of the Church:

"For unto you, the Twelve, and those, the First Presidency, who are appointed with you to be your counselors and your leaders, is the power of this priesthood given, for the last days and for the last time, in the which is the dispensation of the fulness of times.

"For verily I say unto you, the keys of the dispensation, which ye have received, have come down from the fathers, and last of all, being sent down from heaven unto you." (D&C 112:30, 32.)

And now the second and concluding admonition from the Lord, which also is a perfect safeguard to the membership of this Church:

"Hearken, O ye elders of my church whom I have called, behold I give unto you a commandment, that ye shall assemble yourselves together to agree upon my word;

"And by the prayer of your faith ye shall receive my law, that ye may know how to govern my church and have all things right before me.

"He that receiveth my law and doeth it, the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you." (*Ibid.*, 41:2-3, 5.)

Wherefore, my brothers and sisters, when assembled together, as today, it is to instruct and edify each other and thus learn how to act and how to direct the affairs of God's latter-day kingdom. May I encourage all of you to listen to and accept the teachings and counsel of your brethren given in this general conference of the Church. How important it is for the Saints of the kingdom to be guided aright, knowing that false spirits are abroad in the land to deceive, yes, even the very elect of God if they are not careful in keeping the commandments and walking in faithful obedience to God's laws.

God bless you, my brothers and sisters, that you may walk in obedience to God's laws. This I humbly pray in the name of Jesus Christ. Amen.

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President David O. McKay:

He to whom you have just listened is Elder Delbert L. Stapley of the Council of the Twelve. (To Brother Taylor President McKay said:) I believe we will hold you off until morning. Brother Stapley's sermon is a good one with which to close.

The LDS Institute of Religion and the University of Utah Combined Choruses will sing, "Hallelujah Chorus," conducted by Elder David A. Shand. The closing prayer will be offered by Elder Fred Wells Stone, formerly president of the Tongan Mission, after which this Conference will be adjourned until 7 o'clock this evening, when the General Priesthood Meeting of the Church will be held in this Tabernacle. Only those holding the Priesthood are invited to be present. Persons not holding the Priesthood will kindly refrain from attempting to enter the building. This Priesthood session will not be broadcast. However, in addition to overflow meetings in the Assembly Hall and Barratt Hall, the proceedings of the Priesthood Meeting will be relayed by closed circuit to members of the Priesthood assembled in 204 other Church buildings from Coast to Coast and in Canada.

The general sessions tomorrow will be broadcast as a public service over television and radio stations throughout the West. The Tabernacle Choir Broadcast will be from 8:30 to 9:00 a. m. Those desiring to attend this Broadcast should be in their seats at 8:15 a.m. It is requested that the audience remain quiet during the broadcast.

Elder Richard L. Evans of the Council

of the Twelve will be the speaker over Columbia Broadcasting System's Church of the Air Program over KSL tomorrow at 7:30 a.m.

The singing, as already announced, for this session this morning has been furnished by the combined choruses of the LDS Institute of Religion and the University of Utah, with the Bonneville Strings, under the direction of Dr. David A. Shand. Alexander Schreiner is at the organ. I know you have been inspired by the singing of these young men and young women, and the instrumentation of the Bonneville Strings. I do not know how to thank them. It has taken a good many hours of practice, probably interfered somewhat with your schooling, somewhat with examinations, but it is worth it. We want you to know we appreciate your presence, Brother Shand and these young people here today. God bless you. May you find as much joy in future service in the Church and to your fellowmen as you found in the service you have rendered here, and do as much good as you have done today.

These young folks will now sing, "Hallelujah Chorus," and the closing prayer will be offered by Elder Fred Wells Stone, formerly president of the Tongan Mission.

The Combined Choruses and the Bonneville Strings rendered the selection, "Hallelujah Chorus."

Fred W. Stone, formerly president of the Tongan Mission, pronounced the benediction.

Conference adjourned until 7:00 p.m.

GENERAL PRIESTHOOD MEETING

The General Priesthood meeting of the Church was held in the great Tabernacle Saturday evening, October 10, 1959 at 7:00 p.m.

President David O. McKay presided at this meeting and conducted the exercises.

The choral music was furnished by the Men's Chorus of the Tabernacle Choir, Richard P. Condie, Conductor of the Tabernacle Choir, directing the

singing. Alexander Schreiner was at the organ.

President David O. McKay:

This is the fifth session of the Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints.

You will be interested to know that these services are being relayed by closed circuit to members of the Priest-

hood gathered in the Assembly Hall, Barratt Hall, and in 204 other Church buildings from Coast to Coast and in Canada. That is in 51 more buildings than at last April Conference. So we are proud tonight I suppose to have the largest gathering of the Priesthood ever assembled in the history of the Church.

The singing during this session will be furnished by the Men's Chorus of the Tabernacle Choir, with Elder Richard P. Condie as director and Elder Alexander Schreiner at the organ.

We shall begin these services by the Men's Chorus singing, "Come All Ye Sons of Zion," with Elder Condie conducting. After the singing, Elder Lawrence T. Lambert, president of the South Blackfoot Stake, will offer the opening prayer. "Come All Ye Sons of Zion," by the Men's Chorus will now be sung.

The Men's Chorus sang the hymn, "Come All Ye Sons of Zion."

Elder Lawrence T. Lambert, president of the South Blackfoot Stake, offered the opening prayer.

President David O. McKay:

We express appreciation for the presence of these members of the Tabernacle Choir,—here on time, in dignified dress, showing the respect they have for the Priesthood, not only that, but a willingness to participate and render service in this great gathering.

BISHOP STANLEY SMITH CHEEVER

Federal Heights Ward, Emigration Stake

My dear brethren of the priesthood, I stand before you tonight in humility and with thanksgiving in my heart for the opportunity to accept an assignment and participate in this meeting tonight.

Since receiving the call from dear President McKay last Monday, who is our Prophet, Seer, and Revelator, I assure you I have had an uneasy week with many butterflies. I feel that the opening prayer was offered in my behalf and I ask that each of you join with me with

The Men's Chorus of the Tabernacle Choir will now sing, "Thou Art Repose," under the direction of Elder Richard P. Condie.

The Men's Chorus sang a selection, "Thou Art Repose."

President David O. McKay:

Thank you. It is inspiring.

Among the thousands assembled tonight are some service men, 21 of them, who have flown in from Fort Sill, Meade, and Stillwater, Oklahoma. We appreciate their presence and commend their spirit and interest in the Church and all service men whom they represent, and the great missionary work which they are doing. We will have more to say during this Conference. We welcome you and welcome all who are listening and joining in this great Conference.

You who are listening in will be pleased to know that the Tabernacle is filled beyond capacity, the doorways are filled with members of the Priesthood who are standing to participate in the services.

Tonight the first thing we wish to represent and to emphasize is the responsibility and opportunity of the ward teacher, and we have invited two bishops to speak to that topic. Our first speaker will be Bishop Stanley Smith Cheever of Federal Heights Ward, Emigration Stake.

your faith and prayers that I may deliver a message that may be beneficial to all of us.

This is the most inspirational sight I have ever experienced—I wish you could each share it with me, standing before the body of the Priesthood of the Church of Jesus Christ of Latter-day Saints, the greatest brotherhood in all the world, each of us here holding the Priesthood of God, with power and authority to watch over the Church.

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In thinking of my assignment and of ward teaching, I am reminded of the first assignment that I received as a ward teacher. I was born and raised in Provo, the Provo Fifth Ward, and my bishop was Albert Manwaring. In the year 1910 I was a teacher in the Aaronic Priesthood. I was given an assignment with my senior companion Jesse Knight. I am sure many of you present and many of you within the sound of my voice, knew Uncle Jesse, as he was affectionately called. He was a kindly man, generous, thoughtful, and loved by all who knew him. As you know, he was a man of wealth and charitable to a fault.

Our home was only a block away and easy to make contact for our monthly teaching assignment. It was my pleasure always, to go to his home, to knock on his door, and be invited in. He was never in a hurry. He always would question me as to what I was doing, what my plans were for the future, and he would draw me out and try to find and lead me as to my ambitions, looking forward to the years ahead.

After we visited a little while, we would go out on our special assignment and visit our district. In those days we did not have a regular assigned message to give to the ward. We would enter the homes and Brother Knight would always ask the fathers present to offer prayer before we started our visit and started our discussions. After each one of those evenings I went home with a full heart, grateful for the opportunity of the association and grateful to become acquainted with the great ward teaching program of the Church.

Brothers, I have never forgotten this, and it brings to my mind very keenly the responsibility we have as senior members or senior companions in our ward teaching teams to the boys of the Aaronic Priesthood. It is our opportunity and our challenge that we give them an opportunity to go out with us, to feel of our spirit, to feel of their spirit, and to ask for participation in the homes. I am sure each of you is doing just this in your ward teaching assignments.

As ward teachers, it is our responsibility to watch over the Church, and I feel we should take an inventory of

ourselves, to see how well we are assuming this great responsibility. I have prepared several questions. Let us answer them in our own hearts:

Are we humble and worthy to assume the responsibility of ward teaching?

Do we daily pray to our Heavenly Father for divine guidance in our duties and responsibilities?

Do we truly watch over the membership of the ward in our district?

Do we study the message with our junior companion and make thorough preparation and invite the family to join us in the discussion during the presentation of the message?

Do we enter the homes with a friendly smile and a radiant happiness, being sure to greet each member of the family present, not forgetting the younger members, and strive to call the young ones by their first names?

Do we greet them at Church meetings and social gatherings, on the street and places of business, and encourage and invite them to participate in all ward functions, both social and spiritual?

Do we especially invite them to attend the sacrament meeting?

Do we inquire about the health and needs of the family, both spiritual and temporal and report to the bishop where help is needed?

Do we offer our love and assistance in time of stress and sorrow, during sickness and death, and all adversity?

Are we charitable and kindly, offering only words of encouragement and praise?

Do we remember the oft-spoken words of Emerson: "What you are thunders so loudly in my ears I cannot hear what you say."

If we strive to live up to these standards, our teaching will be successful and will bring to us many blessings.

Here are a few scriptural references giving us instructions in our duties and responsibilities as ward teachers. I read from Section 20 of the Doctrine and Covenants, verses 53 through 55:

"The teacher's duty is to watch over the church always, and be with and strengthen them;

"And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;

"And see that the church meet together often, and also see that all the members do their duty."

I think it is a very important instruction, and I am going to read it for a second time, with your permission:

"The teacher's duty is to watch over the church always, and be with and strengthen them;

"And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;

"And see that the church meet together often, and also see that all the members do their duty."

This contains complete admonition and instruction covering all of the phases and responsibilities that we have as ward teachers, and I recommend to each of you, that you read fully the entire Section, the twentieth Section of the Doctrine and Covenants.

Christ, during his mission on earth, reminded us of the necessity and responsibility to those who need to be called to repentance and help them to find the way back into the fold. In Luke, Chapter 15, verse 7, he says: "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."

This shows us the need of brotherly love and the need of always extending a helping hand.

When Jesus showed himself to his disciples at the Sea of Tiberias, following his resurrection—as you know, the disciples had been fishing all night and had been unable to catch any fish—they had caught nothing, but when the morning came, Jesus, who stood on the shore told them to cast in the net on the right side of the ship. They cast therefore, and drew the net to land full of fishes. Then Jesus commanded them to bring the fishes they had caught and dine with him. When they had dined, Jesus said to Simon Peter, "Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

"He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord;

thou knowest that I love thee. He saith unto him, Feed my sheep."

Even the second time the Savior said to Simon Peter, "Feed my sheep." This admonition of the Savior to Peter might well be applied to the ward teachers whose calling it is to go forth among the members of the Church in their homes and minister to their spiritual and temporal needs. Ward teaching typifies the concern of the Church for the well-being of our Father's children. It is a means whereby we may in very deed, feed his sheep, not alone those who seek us, but those whom we must seek.

If there is a kind word that should be spoken, may they speak it. If there is a soul that needs encouragement, may they give it. If there is a temporal need that cannot be met alone, may it be revealed to them. If there is a need for a testimony to be borne, may the ward teachers bear it.

Who should be ward teachers? All worthy bearers of the Priesthood should consider it an honor and a privilege to participate in this function of the Priesthood. There are very few exceptions and bishops should not hesitate to appoint bearers of the Priesthood to do ward teaching regardless of the fact that they are already engaged in stake and ward auxiliary organizations and Priesthood quorums. Thus we should all accept the call and receive the blessings that are in store for us.

I would like to emphasize again the responsibility of the senior members to their junior companions. We know that it is difficult to arrange the proper time and day, but with a little planning and a little patience, this can be arranged, and the responsibility actually lies with the senior companion.

Christ told us that we should love the Lord our God with all our heart, might, mind, and strength, and our neighbor as ourselves. How better and where better could we exemplify and carry out this teaching than by fully and completely accepting our responsibility as ward teachers.

Ward teaching is a basic principle of our Church. Its purpose is to contact every family in the Church every month of the year, thereby watching over the Church in word and deed and

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reporting to those in authority, where need be, changes, conditions, and need and want.

We are here to work out our own salvation and exaltation. Having kept our first estate we are now striving to keep our second estate and I can think of no better way to do that than to assume the responsibility to live a life worthy of a ward teacher and to carry out the duties and responsibilities of a ward teacher.

In closing, I want to leave with you my testimony that God lives, that he hears and answers prayers, as he has answered mine many times, that in the Sacred Grove, when Joseph Smith the Prophet made his appeal, he was appeared to by God the Father and his Son Jesus Christ, and as a result of this

appearance the latter-day Gospel was restored in all its fullness and we are privileged tonight to have this meeting presided over by our Prophet, Seer, and Revelator, President David O. McKay.

May God's choicest blessings be with each of us, may we assume our responsibilities fully, and may we take from this meeting renewed determination more nearly to live according to the commandments in word and deed, is my humble prayer, in the name of Jesus Christ. Amen.

President David O. McKay:

On the same theme we shall now hear from Bishop Ralph J. Hill of the Val Verda Ward, South Davis Stake.

BISHOP RALPH J. HILL

Val Verda Ward, South Davis Stake

My dear brethren, I have studied and fasted and prayed, and now I must draw strength from you and from my Father in Heaven, from my own testimony of the truthfulness of this gospel, and from my knowledge that this call came from a Prophet of God. I love President McKay with all my heart, and sustain him with all my strength. I can feel the warmth and kindness in his great soul, supporting me as I approach this task.

I am encouraged, too, by the assurance that in this Tabernacle and in assemblies throughout the land are gathered my beloved brethren, with whom I share the fellowship of the Priesthood. In some of these assemblies, are men with whom I have served in the stakes of Zion. To these, my friends, I especially plead that I may have your faith and prayers with me this evening.

Last week I was entertaining a prominent man from the East who was visiting our city for the first time. We heard the organ recital, drove up to the monument, down to Welfare Square, back to this block, and after an hour he felt confident enough to express an opinion. He said, "Well, the genius of this whole thing is this volunteer priesthood." I was not sure as to the use of

his term, volunteer, although he meant to distinguish us from the professional priesthood of his church, and that was all right.

I do feel that we can agree with his appraisal—that upon the backs of the brethren who hold the Priesthood of this Church is the responsibility for accomplishing our Father's purposes in this dispensation.

From the 20th Section of the Doctrine and Covenants which we have already heard read twice this evening, I am going to read again a couple of scriptures. This was given to the Church through the Prophet Joseph Smith even before the organization of the Church. We are told that the obligation of the Priesthood is to preach, teach, expound, exhort, to visit the house of each member, exhorting them to pray vocally and in secret and attend to all family duties, to watch over the church always, and be with and strengthen them, and see that there is no iniquity in the Church, neither hardness with each other, neither lying, backbiting, nor evil speaking.

To enable us, the brethren of the Priesthood, to accomplish this in an organized, orderly fashion, we have been given the ward teaching program. This was instituted early in the history of

the Church, probably during the first decade. Elder George Q. Cannon tells us that the ward teachers settled a controversy between two of the sisters prior to 1839. William Cahoon describes his assignment as a ward teacher at the home of the Prophet in Nauvoo. In fact, it is difficult to comprehend the Church functioning in any dispensation without the ward teaching program.

In Chapter 23 in Mosiah in the Book of Mormon we learn that teachers were expected to be men of God. I quote: "And also trust no one to be your teacher nor your minister, except he be a man of God, walking in his ways and keeping his commandments. . . ."

"Therefore they did watch over their people, and did nourish them with things pertaining to righteousness." (Mosiah 23:14, 18.)

This sounds like a pretty good description of a ward teacher. In the ward teaching handbook we learn that the responsibility of the ward teacher is not imposed by any special call. The right of authority to officiate as such rests on every bearer of the Priesthood by virtue of his ordination. Of course, it couldn't be any other way. The revelations describing the duties of the priesthood is directed to all of us, and again in Section 38 of the Doctrine and Covenants we read, "I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded.

"And let your preaching be the warning voice, every man to his neighbor, in mildness and in meekness." (D. & C. 38:40-41.)

It is interesting to read President Joseph F. Smith's statement from this pulpit nearly 50 years ago. "I am going on 76, and I believe I am older than several of these good men who think they have graduated from the duties of the Lesser Priesthood, and I want to tell them that we are not too old to act as teachers—not one of us," said President Smith. There will never come a time to those who hold the Priesthood in the Church of Jesus Christ of Latter-day Saints when men can say of themselves that they have done enough. We have our faithful examples throughout

the Church. The two brethren in their nineties who compiled a record of 150 years of ward teaching between them. This brother in Ogden with 56 years of ward teaching, and a perfect record for all that time, and then he became ill and had to undergo surgery, and during the month of his convalescence he tried to get out and found that he was too weak, so his people in his district, hearing about his condition, came to his home one by one where the teaching was completed.

Of course, the ward teacher will visit every home in his district monthly. He will attend his report meeting and make an accurate report to his district supervisor, but this is only the beginning. This is the letter of the law. The conscientious ward teacher will use the visit as a springboard into the lives of people. The ward teacher shares with the bishop the responsibility for the temporal and spiritual welfare of the ward members. The ward teacher's responsibility only begins with this brief monthly visit which we report for the sake of the statistics. The responsibility of the Priesthood of the ward extends to every family, active or inactive, and this is one time when we must take the program to the members. This includes over 100,000 families, where the father is either a Senior member or unordained. With only a third of our members in Sacrament Meeting, another third who probably never get to Sacrament Meeting, we can see the responsibility we have to expose this large body of Latter-day Saints to the gospel at least once a month.

The ward teacher accepts each inactive family as a personal challenge. If some member of one of his families is working in his yard on Sunday, violating the Word of Wisdom, gambling, or using profane language, he realizes that it is "the teacher's duty to watch over the Church always, be with and strengthen them and see that there is no iniquity in the Church." We send missionaries around the world to find investigators and convert them. The ward teacher's task is to keep them converted and reconvert them when they fall away.

President McKay has frequently referred to ward teachers as stewards, with

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their stewardship extending over every family that lives in the ward. One of the opportunities of the ward teacher is found in locating and visiting new families that move into the ward. If a warm, friendly contact can be made in time, this may be all that is necessary to bring a careless, indifferent family back into full Church activity, and if we neglect to make an immediate contact with our new neighbors, the opposite may very well be true.

I lived in a ward once where the teachers failed for three months to visit an inactive family who had moved across the street from the meeting house. The bishop received a call from the hospital and arrived just in time to spend a few moments with an elderly lady before she passed away. Then the tragic story unfolded. A few days after a young couple had purchased their new home, her mother came to visit with them and took seriously ill. Of course the daughter should have notified the bishop, which she did not.

Here was a woman who had been active all her life, married in the temple, a widow with a large family, most of them living on the Coast, spending the last 12, lonely unhappy weeks of her life across the street from our meeting house, and we ward teachers failed to find her. We failed in our stewardship because we were too busy to find out who lived in that new house on the corner.

Incidentally, our ward led the stake on the ward teaching report that month, but this was small comfort to a bishopric and a ward teaching committee who were tormented by the memory of this little mother in her last illness, unable to even be administered to by the Priesthood. I guess we have all heard the story of the Lamanite bishop in Southern Utah who complained that there is too much 100 percent and not enough ward teaching.

We know of a former stake president who describes his ward teaching assignment as "the most challenging responsibility I ever had." He spends one evening each month with his junior companion preparing the lesson that they will deliver to the families in their district, and during this hour of preparation they pray for direction and inspiration

that they might know the solutions to the problems of the families within their district. They go to the roll and record book and look up the birth dates of every member in each family. They want to know if there are children who are ready to be baptized or ordained to the Priesthood, or graduated from the Auxiliaries. The president says he appreciates having a young man as a companion because he knows more about boys and girls his own age and their problems, and the young man's counsel is respected and appreciated.

Finally, in this hour of planning and preparation which precedes their visits, they decide who will conduct the discussion and how the lessons will be presented to each particular family. Then they go forth, prepared to promote the spirit of good will, to meet the criticisms of those who find fault, to defend the Church, uphold its doctrines, and support its leaders, to encourage those who are offended or weak in the faith, to comfort those who mourn or have sorrow, and deliver a message of good cheer to the discouraged, the unfortunate, the aged and the shut-in, and if appropriate they will teach their families to pray and leave their blessings in the homes by praying with them.

Elder Mark E. Petersen has warned us to follow the message, to teach the simple principles of the gospel. He tells us to avoid advancing new doctrines, new interpretations, discussing new theories. May I quote one paragraph from his remarks.

"Most of our teachers are wonderful. They teach the truth. They bring about conversions to minds and hearts of those who listen to them, but there are those few teachers who sow seeds of doubt by speculating in unsound doctrine, and as they do they 'soften up,' to use the army expression, some of their hearers who might later be taken over by the apostate teachers who come among us."

It was two days before Christmas, December 23, 1949. I lived in a ward with 600 members which covered most of the downtown area and several residential sections in a large city on the West Coast. It was a transient ward, with over ten percent of our members turning over every month, and so the ward teacher was indispensable. It was

after 10 p.m. when the ward teacher called the home of the bishop and suggested that he look in on one of his families.

Early the next morning I called at the home with the senior companion. The father—we will call him Joseph Hunt, had injured his back and was unemployed. We met the mother and three little girls. There was no sign of Christmas, but plenty of evidence that Brother Hunt's paychecks had stopped several weeks before. Although I was not acquainted with the family, we knew from the green card that he was a bricklayer by trade. I was inspired to suggest to Brother Hunt that we had a problem in the Church where he could be helpful. A large room in the basement with the furnace located in one end was being used by the MIA as a storage room. There were stage properties, scenery, and athletic equipment, creating a fire hazard which was worrying the bishopric.

I explained that we had money to buy the blocks, but no money to pay for the labor for building a wall. Of course, Brother Hunt agreed that he was anxious to be helpful, so we went to the Church where my first act was to call the Relief Society president. She completed her survey of the family's needs while we made plans to build a wall that would separate the storage room from the furnace room.

That evening Santa Claus came to the Joseph P. Hunt family on Queen Anne Hill. The bishopric brought the food and clothing from the storehouse. The ward teachers had taken the responsibility for the tree and the presents and goodies to fill the stockings, and during the Christmas Holidays the wall was completed by Brother Hunt, and it stands today as a monument to a pair of ward teachers who cared enough to go out two days before Christmas and watch over the Church always.

I have always felt that the ward teaching assignment carries with it a responsibility to make friends of the people who are assigned to us, to demonstrate our love for them by being interested in them, and this includes every member of every family in our report book. Please excuse a personal reference, but I love to teach in homes where

there are little children. You see, in our home, the youngsters' favorite stories have been based on the experiences of a little pioneer kitten, whose family lived in Kirtland and Nauvoo. He crossed the plains and finally helped settle a little community in Cache Valley, where their daddy was born. Through the experience of this pioneer kitten, we have met the prophets, we have mourned with the Saints at Winter Quarters, and fought the crickets and fed the Indians.

And over the years we have shared our pioneer stories with the families in our district. There are very few ward teaching lessons that will not become interesting and understandable to a child when seen through the eyes of a pioneer kitten, and I have been grateful that with these stories I have been able to make friends of the children in my district and in my ward.

Our responsibility is to teach all of the family. Let us find some way to make our message interesting to these little folks. We must love them and make them our friends. Stevenson could have been writing about the ward teachers when he said, "So long as we love we serve. So long as we are loved by others I would almost say we are indispensable, and no man is useless while he has a friend."

Let us use our youth and our energy, our enthusiasm and our strength, in obeying this commandment to watch over the Church always. Brethren, we are our brother's keeper. We assumed this assignment when we accepted our ordination in the Priesthood. It is a responsibility that we cannot delegate or avoid. It is my testimony to you that this gospel is true, that we progress only as we serve, and that the ward teaching program of this Church offers man one of his greatest opportunities to be useful to his fellowman.

In the name of Jesus Christ. Amen.

President David O. McKay:

Thank you, brethren, for your responses. The congregation will now sing, with Elder Richard P. Condie conducting, "Do What Is Right."

The Congregation and the Men's Chorus sang the hymn, "Do What Is Right."

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President David O. McKay:

Our next speaker is Brother Henry D. Moyle, second counselor in the First Presidency. I think we are fortunate in having Brother Moyle in the First Presidency of the Church. When we last

met, Brother Stephen L. Richards was with us, and you will remember the messages he used to give. He is listening in tonight, undoubtedly, joining in our appreciation of the instructions that are given by this able counselor, Henry D. Moyle. The time is his.

PRESIDENT HENRY D. MOYLE

Second Counselor in the First Presidency

My brethren, this is a solemn moment for me, I can assure you. I have been coming to these Saturday evening Priesthood meetings for a good many years—all my life—since I was ordained a deacon. I was here when President McKay was called into the Twelve. I was here when President Richards was called into the Twelve. I have come here many times with my father. I have realized that the instructions that were given to the Priesthood by the Brethren on these occasions were equally good for father and for son.

This is the first call that has come to me to address this great body of Priesthood, and I assure you that if I am able to give you any thoughts this evening that will be beneficial to the work, we shall have to ascribe the honor to our Father in Heaven. I am sure we must all of us feel dependent upon him for the guidance, the direction and the inspiration essential for each one of us to have ever present in order to fulfill the calls which are made of us by those who preside over us in the Priesthood.

I have a deep sense of appreciation for the work of these Brethren who have preceded me, and especially President Stephen L. Richards. For many years past it has been my great pleasure to be here and to expect to hear words of inspiration and wisdom from him, and I have never been disappointed. We miss President Richards, and we continue, as we undertake to carry on, to remember his beloved wife and all of his posterity, and pray that the blessings of the Almighty may continue to be with them, to guide and direct them in the footsteps of their illustrious father and husband.

We do not need, however, to eulogize men who perform their duties and responsibilities in the Priesthood. Cer-

tainly that which we undertake to do is not done for the purpose of being praised of men. It is to give us that solemn deep-seated satisfaction in our hearts that we in some small way have helped to establish the Kingdom of our Heavenly Father here upon this earth in these latter days. To this purpose we dedicate our lives and all that we have and are, and our constant prayer to our Heavenly Father is that we might have added strength, added capacity, added capability to accomplish more and more in his service. If I have any complaint tonight it would be that the days are not long enough. Some of you were here last night when I was suggesting to the bishops that we ought to increase the hours of proselyting of our stake missionaries, and I said I thought that we ought to strike an average of about 40 hours a week. I, of course, misspoke myself—I meant 40 hours a month.

But I have been thinking about that incident, and I know many men in this Church whose time would permit them to live up to the ideal which I spoke unintentionally. We have these—I was going to say, eight-hour days—but I suppose nobody works eight hours any more, do they? Six times eight would be forty-eight, and it seems to me I heard something about a 40 hour week, and sometimes weeks that call for lesser labor.

It may not be entirely a coincidence that these shrinking hours of labor required of us in our daily employment should come about coincident with the tremendous need that we have in the Church for work in the service of the Master. This subject of ward teaching that Bishop Cheever and Bishop Hill have so beautifully discussed with us tonight has at its root the performance

of a service, a labor. It is time-consuming, but how tremendously rewarding to know that every month of our lives we have contacted somebody, made their lives happier and better than they otherwise would have been.

Now, I know one of these bishops pretty well. He had no more been called into the bishopric than he said to himself and to me and to some others in the ward, "I wonder if it's necessary for a young man to ever reach the age of 20 and not be worthy and ready and willing to go on a mission?" It is little wonder that he has ward teaching in his heart, because he could not have hoped for such a result had the homes in which those young men lived not been visited regularly.

Sometimes I get off on my statistics, but my best knowledge and understanding is that since he became bishop there hasn't been a single boy escape, and if there have, perchance, been one or two that I do not know about, I still say the record is miraculous, and it comes about as a result of work. Everyone of those young men who have gone into the mission field—and I can speak with some feeling about this subject because one of them is my own son—loves his bishop, and when they come back from their mission fields, as they do nearly every month, they go to their bishop and tell him they are ready to go to work in the ward.

I tell you, brethren, this ward teaching is basically fundamental. It is the foundation, so to speak, upon which we can build in any of our Church activities, to accomplish any results that are desirable. Now, we have in the Church today about one out of every four young men who reach the age of 20 who go on a mission. I want you bishops to ask yourselves this question: "Where have we failed with reference to the other three?" That was the plea that Bishop Isaacson made to you last night with reference to your Senior Aaronic Priesthood Group. I am sure that a bishop should either have that young man ready to go on a mission, or have the satisfaction of knowing that he had exhausted the resources at his command in attempting to qualify him therefor.

We have a tremendous need for missionaries, and I have a feeling, brethren,

that if we started to exercise our Priesthood in our relationships with our families, our intimate relationships, early in our family history, that our young men would have become so well assured of the power and the efficacy of the Priesthood held by their fathers, that it would become in very deed their principal ambition in life to receive that same Priesthood, and I cannot think of any greater satisfaction that comes into the life of a righteous father than to himself be worthy when the time arrives, and his son has qualified himself to receive either the Lesser or the Higher Priesthood, to confer that Priesthood upon him under the direction of his bishop or his stake president.

I want to leave this thought with you this evening, brethren. I do not believe that any one of us who are recipients of the Priesthood ever exercise that Priesthood in the performance of a single ordinance, the performance of a single act, in which we invoke the power of our Priesthood, without having in our hearts simultaneously therewith a deep-seated, genuine, true testimony of the divinity of the work in which we are engaged, and a knowledge that God has in very deed restored his Priesthood to the earth, and that we have been the beneficiaries of that great gift.

My thoughts go back at the moment to when I was a little boy. I was awfully sick, I thought. I do not think my sickness was very serious. I may have had a bad case of measles or something like that, but I was sick, and I was miserable, and my father had lived so closely to me that I was just as certain as that I lived that when my father came home and I asked him to administer to me that I would be healed. Do you think a boy can go through that kind of an experience with his father and have his prayers answered, have his faith justified, and not love that father? And even more important than that, not have a keen realization and appreciation of the power that his father has by virtue of the Priesthood which has been conferred upon him? I am sure that from that moment on I lived, as far as I can review my life in my own mind, to receive that same Priesthood, to perform that same service in behalf of my family when I might be blessed

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with one, and I never cease to be grateful to the Lord for the almost innumerable instances when I have had the privilege of exercising my Priesthood outside the family circle in behalf of my brethren and sisters throughout the Church, and being absolutely conscientious when I laid my hands upon their heads that there was a power there making itself manifest in my ministry, that would bring about the purposes of our Heavenly Father here upon this earth.

And so I say if we exercise this Priesthood in behalf of our families we cannot help but have our families grow up to follow in our footsteps, and what father is there among us that would not have his son gon on a mission. I have made this statement many times in the Church in many of your stakes—I have never yet been contradicted, I have never yet had a case brought to my attention that would disprove what I have said—and that is this: that the Lord has so blessed and prospered the Saints that today we are well enough off to send anybody on a mission that is worthy and willing to go, and supplement whenever necessary whatever means he and his family may have to keep him on the mission. We are not having missionaries come home in the middle of their missionary terms because their families have run out of finances.

Now the Lord has blessed us for a purpose. His blessings have not been showered upon us for the purpose of our following the ways of the world. Why do you think we pay our tithing? Isn't it to put our hearts in tune with the Spirit of our Heavenly Father, to enter into a partnership with him and dedicate the other nine tenths to the best possible use available to bring about his purposes, first with the family, and second, with the ward.

I am sure the generosity of the Latter-day Saints knows no bounds. Some people say that there are too many calls made upon us, but I never yet, and I think I can truthfully say this, in all my experience in the Church heard anyone complain about the cost of a mission. There is something about a mission. Sometimes I think it affects the family at home even more than the missionary himself.

I remember one night many years ago in Charleston, West Virginia. We had a little group of missionaries there as we toured the East Central States Mission—about 20, as I recall it—and one elder got up and said: "Brother Moyle, I have only been on a mission for a year, but every day that I am on my mission I have a stronger assurance come to me that as a result of my mission I will bring my father into the Church. Do you know why I want to bring my father into the Church? It is because I have seen and heard my mother pray for that event to happen as far back as I can remember. I just have a feeling that if, through my diligence, my effort, my worthiness as a missionary, spending my two years in this mission, I can accomplish that result, I will have been able to give my mother that which she wants above all else on earth, and incidentally, make it possible for me to be sealed to my father and my mother, and give to them the benefits of the Holy Endowment."

I would like to charge, if it were possible, every Latter-day Saint home to produce a missionary. It would be easy to divide the homes in the Church between those who are presided over by returned missionaries, and those who are presided over by men who have not filled that call. I am sure that the latter group have always been anxious, always just a little disappointed that they did not go on a mission themselves. There need be no disappointment in the heart of any Latter-day Saint father, whether he has been on a mission or not. If I were the head of a family and I had not been on a mission, I would devote myself to receive the blessing of a mission through my son.

I want to say to you tonight, brethren, in all solemnity, that we can receive those blessings if we rear our children to qualify for that great service, the greatest service of all. That is the service to which the Twelve have been called, and all their Assistants and Associates. It is the prime charge that the Savior gave his Apostles of old—to go into the world and to preach the gospel of Jesus Christ, the gospel of life and salvation, to all the children of our Heavenly Father here upon this earth.

I know that God lives. I know that

the power of the Priesthood is with us, and I know that there is vested in President David O. McKay all the keys of the Priesthood. There has flowed into this dispensation all of the power and all of the authority and all of the keys and blessings of all other dispensations. That we know. And I am sure that you brethren will have difficulty in realizing how deep-seated my gratitude to my Heavenly Father is for his testimony, this knowledge that God lives, and that he sustains his mouthpiece upon this earth with power and authority to speak in his name every day of his life.

I do not know what in the world I could have done to be worthy of this close association with these men whom I revere and idolize. For 53 years President McKay has been as dedicated a man as ever lived upon the face of the earth to the tasks which have been his, and now I have the privilege of undertaking in my weak way to be of some assistance to him.

President Clark and I have been thrown together in our Welfare work these many years, and I have learned to love and respect and revere him. I do hope and pray that the Lord will bless me that my labors may in some small measure reflect the deep sense of gratitude I have in my heart for this call, and make me capable, qualified, worthy, to continue to associate and to counsel with you, my beloved brethren. I love the brethren of this Church. I am so

grateful that I have had these years of opportunity to associate with President Joseph Fielding Smith and the members of the Twelve. It was brought rather sternly to my realization that I was not a member of the Twelve any more when my beloved friend, Howard W. Hunter, was called to take my place in the Twelve. I love and respect and revere him, as I do all of the members of the Twelve, and my prayer daily is that with this call which has come to me, the Lord may make it possible for me to stand even closer and be more intimate, and draw greater strength from these Brethren who have sustained and upheld me all these years as a member of their Quorum.

Now, I do invoke the blessings of the Lord upon us all, and pray that we will constantly unite our faith and prayers that the Lord will bless and sustain President McKay and President Clark with the health and strength and vigor and vitality of body and of mind and of spirit, which will make it possible for them day to day to fulfill the righteous desires that they have in their hearts, the desires that they have to carry this work on, and this I pray humbly in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

President J. Reuben Clark, Jr. will now address us.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

My brethren, holders of the Holy Priesthood after the Order of the Son of God: I address you as such, I wish to speak to you as such. I have enjoyed this meeting. I have enjoyed the brethren, the bishops who spoke about ward teaching. I have enjoyed, of course, Brother Moyle. I paid a brief compliment to him this morning and likewise to President Richards. I shall have to be brief, because you want to hear President McKay and so do I. (laughter) "The audience only laughs when the king speaks!"

But there are one or two points that I would hope briefly to make to you in

the very few minutes that I wish to speak.

There is a saying that "all roads lead to Rome." As Brother Christiansen pointed out today and made suggestions, too many of us seem sometimes to offer this excuse or that excuse or the other excuse for not obeying the commandments of the Lord because we will all go to the same place, and we know that that view is held by many of the sectarian churches of the world. That, so far as this Priesthood is concerned, is not true, it is an apostate principle.

I have already suggested that we face perhaps the greatest crisis in the history

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of the world. These are the "latter days." I have already suggested, following the excellent address of President McKay, that the Marxist principles and policy wherever found look to the temporal, not to the spiritual. They exalt the temporal; they belittle the spiritual.

You know, I find no place in the Scriptures, the New Testament and otherwise, where the Lord ever promised that those who followed him would gain wealth. His mission was to the poor and the lowly.

Do you remember the first great miracle performed by the old Apostles? It occurred at the Gate Beautiful. There was there a man who was born from his mother's womb with crippled feet. They brought him there daily. Peter and John were going in and as they went by him, lying there seeking alms, they looked at him and then they said "Look on us." And he looked at them. Then Peter delivered that great message that brought him before the Sanhedrin, and performed the first miracle:

"Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk."

He reached his hand, and took him. The man arose. His ankles straightened. He leaped for joy.

Now, I want to talk a little, just a minute more, to you about that.

I do not wish to be a croaking raven. But I am so disturbed by the revelations recently made by this man Khrushchev that a deliberate attempt will be made to conquer the Western world, the Christian world; first, by peaceful means. But if they can get us for peace, and then for retiring from Europe, demobilization, largely, the destruction of our installations for protection, then you will see what he will do.

Now, brethren, I want to urge on you this consideration. I have had some time to reflect recently, and my condition has been such as to bring home to me how terrible would be the condition if I had been deprived of my daughters and of my doctor, and the saving thing about it was the prayers of my Brethren and of the Church. There is where the healing came from.

Visualize, if you will, for a moment what would be the condition if we suddenly had a bomb landed here, many

wounded, many doctors out, perhaps the hospitals gone. What are you going to do?

"Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk."

Brethren, if you face a situation where there is no nursing available, no doctors available, only the Priesthood, are you going to be living so that you can go and in the name of Jesus Christ, bless and heal?

I was reared in a household of faith. In my father's home we had no doctor in the town. We had none short of Salt Lake City, forty miles away. My father and my mother reared almost entirely their ten children without a doctor—time and time again pneumonia, scarlet fever, typhoid, six of us sick at one time in bed in the same room with diphtheria. And what did they do? Father and the elders went to the Lord. That is how we lived.

Read what happened on what is called the Day of Miracles on the banks of the Mississippi, when the Prophet went out and administered here and there and healed. Joseph sent his handkerchief as Paul of old sent handkerchiefs and aprons, and, their faces being wiped, the sick were healed.

Now, if you have no doctors, no nurses, none but you and the Lord, you Priesthood-bearers, is it not worth living so that when that time comes, your prayers will be heard, and your sick healed?

May God be with us and help us to live as the Priesthood should live.

I conclude by bearing my testimony as I did this morning, but will not repeat for time, save to say that I know God lives, that Jesus is the Christ, that Joseph was a Prophet through whom came the Priesthood and the Gospel, that those who succeeded him have had that same right and that same power held today by President David O. McKay.

God give us all this testimony and give us the strength to live so that if, when, and as a crisis shall come, we may be a Church, a community of doctors representing the Priesthood, holding the Priesthood and exercising the great gift which filled the work of Jesus, I humbly pray, in the name of Jesus. Amen.

PRESIDENT DAVID O. MCKAY

This is an historic occasion. The young men of the Aaronic Priesthood in attendance will remember this, as we all shall.

We have just received a report of the attendance as follows: In the Salt Lake Tabernacle, 7,563; in the Assembly Hall, Barratt Hall, and grounds, 2,285; in the 204 groups reporting in, 38,516; making a total reported to this moment of 48,364, every one of whom holds the Priesthood, which is an authorization to represent our Father in Heaven in whatever position or assignment each may be placed, and to do it authoritatively.

It is a humbling experience, even to have the privilege of being one of those 48,000 men of the Priesthood—a power in the land and a power never so greatly needed in the history of the world to thwart the plans and schemes of the Adversary as today. God grant that we may have wisdom and knowledge and most of all, divine guidance as we perform our duties assigned to us.

There are a few details that we should like to mention, and ask for the Bishops' cooperation in making more effective the work.

But before so doing, I wish to say a word about our servicemen mentioned in the beginning, twenty-one of whom flew in to attend this meeting tonight. I said we should have something more to say. A short time ago we received a letter from a group of service boys, a part of which I wish to read. They are aboard the United States steamship "The Pine Island."

"On behalf of the group aboard the U.S.S. Pine Island we would like to take this time to write to you with humbleness and sincerity in our hearts. . . .

"We a few of the Lord's servants striving to do the work that we have to do before the second coming of our Lord Jesus Christ. Through your words, guidance, and leadership and the help of our Father in Heaven, and if we live worthy we will be able to do this work which is here for us to do. . . .

"We are now touring the Pacific Ocean for six months, visiting different lands and people. We learn a lot of the ways of other people. How they live and what they do, their religion. We find

out personally how important missionary work really is and how much has to be done yet. Most of these people do not even know that there is a Father in Heaven."

"We do our very best, especially over here to set examples of the Church and to live as righteously as we possibly can; to live the commandments of the Lord and the teachings of our Church; to give unto all of those desiring to attend our meeting of worship, to let them partake of the spirit and blessings we receive at our little group meetings.

"We hope that we have not kept you from some important task with the time spent reading our letter. We just wanted to write to you to let you know that we are always thinking of you and our prayers are with you. We thank you for your time. May God bless and help you in all things you are in need of.

Very Humbly Yours,

(signed) Edwin E. Bigler, Elder
L. D. S. Group Leader
U. S. S. Pine Island
(Pacific Ocean)
Elder Danny G. Davis,
Secretary"

It is not easy for the boys in the service to live up to the ideals of the Priesthood, especially if they have been tempted before they went into the service. It is not easy for the Elders who are in the missionary field, either, especially if they have been tempted before they go into the mission field, and I emphasize that exception.

Young men and young women who grow up through their teens and keep themselves unspotted from the world can resist temptation in the field and in the service, or wherever they are. It is not difficult when they meet temptation.

But some of our young men and our young women fail to live up to the standards of the Priesthood and they slip and fall. They ask forgiveness and go into the field and are tempted, and they are tempted, and they fall again. It is just as necessary for young men and young women to live up to the principles in their high school training

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here at home, and some of them are narrow in their training and teaching, as it is for them to keep themselves pure and unspotted when they go into the field.

You cannot tamper with the Evil One. Resist temptation, resist the Devil and he will flee from you.

The Savior on the Mount gave us the greatest example in all the world and the 48,000 men tonight must ever have him in mind as their ideal. Just after the Savior's baptism, he was led up to the mount that is known now as the Mount of Temptation. I do not know whether that is where he stood, where he fasted for forty days, or not. But it was on some mount that he went, and after fasting forty days, the Tempter came to him, so we are told, and as the Tempter always does, he struck at him in what the Tempter thought was his weakest point.

After having fasted, the Tempter thought he would be hungry, and the first temptation, you will remember, was, "If," and he said it sarcastically, "If thou be the Son of God," referring to the testimony of the Father when he said, "This is my beloved Son,"—"If thou be the Son of God, command that these stones be made bread." And there is a stone there in that area which is not unlike a Jewish wheat-loaf, so that would make the temptation of it appeal all the stronger. Christ's answer was: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:3-4.)

The next temptation quoted scripture also. It was an appeal to vanity, an appeal to gain ascendancy over our fellows: "If thou be the Son of God, cast thyself down . . ." (from a pinnacle of the temple) ". . . for it is written . . ." (and the Devil can cite scripture for his purpose) ". . . for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." And the answer was, "Thou shalt not tempt the Lord thy God." (Matt. 4:6-7.)

The third temptation was of love, of wealth and power. The tempter took Jesus to a high mountain and showed him the things of the world and the power thereof. He was not sarcastic

in this temptation. He was pleading, for the resistance of the Savior had weakened the Tempter's powers. He showed him the things of the world. "All these things will I give thee, if thou wilt fall down and worship me." Rising in the majesty of his divinity, Jesus said: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." And the Tempter slunk away; and we are told that angels came and administered to the Lord. (Matt. 4:8-11.)

There is your story, young man. Your weakest point will be the point at which the Devil tries to tempt you, will try to win you, and if you have made it weak before you have undertaken to serve the Lord, he will add to that weakness. Resist him and you will gain in strength. He will tempt you in another point. Resist him and he becomes weaker and you become stronger, until you can say, no matter what your surroundings may be, "Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Luke 4:8.)

Now, I mention this because there are too many broken hearts in our Church, because men, some of whom hold the Priesthood and prominent positions, are tempted right wherein they are weak, and they forget that they have made covenants with the Lord and step aside from the path of virtue and discretion and will break their wives' hearts because of foolish indulgence and because of their yielding.

We have one of the most sacred covenants in all the world pertaining to the happiness of the home, and there are men within the sound of my voice who have forgotten how sacred that covenant is. The Brethren of the Twelve, the General Authorities of the Church, the stake authorities, are urging youth everywhere to go to the temple to be married. Don't you go to that temple unless you are ready to accept the covenants that you make.

Marriage in the temple is one of the most beautiful things in all the world. A couple is led there by love, the divinest attribute of the human soul. A young man looks upon that bride, rightfully, who will be the mother of his children, as being as pure as a snowflake, as spot-

less as a sunbeam, as worthy of motherhood as any virgin. And I will tell you that it is a glorious thing for a woman thus to bear the robes and be the pride of a young Elder's heart, one who trusts her to be the head of his household.

And she trusts him as being as worthy of fatherhood as she of motherhood, and rightfully, too, because on his shoulders are the robes of the Holy Priesthood, testifying to his young bride, and to all, that he is as worthy of fatherhood as she of motherhood.

And together they stand in the House of the Lord and testify, covenant before him that each will be true to the covenants they make that day, each keeping himself or herself to the other and none else. That is the highest ideal of marriage ever given to man. If those covenants were kept as sacred as sacred covenants should be kept, there would be fewer broken hearts among wives and fewer among the husbands, when wives forget. A covenant is a sacred thing, and a man who is married in the temple, has no right to be looking at young women, whether they are in the choir or in the Relief Society or on the General Board, or doing any of the duties of the Church. You have a covenant to be true to that wife.

Brethren of the Priesthood, keep it true, be true to it.

"It's easy enough to be prudent,

When nothing tempts you to stray;
When without or within no voice of sin

Is luring your soul away.
But it's only a negative virtue

Until it is tried by fire,
And the life that is worth the honor of
earth,

Is the life that resists desire.

By the cynic, the sad, the fallen

Who had no strength for the strife,
The world's highway is cumbered today;

They make up the item of life.
But the virtue that conquers passion

And the sorrow that hides in a smile,
It is these that are worth the homage of
earth

For we find them but once in a while."

—*Ella Wheeler Wilcox*

I plead with the army assembled tonight in this Priesthood meeting, to keep true to the covenants made in the

House of God. You have no right to neglect your wives and go and seek the company of others who seem to be more attractive to you because you are thrown with them in daily life, in your business affairs, or in Church affairs. This may seem general, but while I speak to you, a wife with her tears and her pleadings comes to me now, asking, "Won't you just say a prayer, won't you offer a prayer to try to bring my husband back?" Well, she may have been to blame for the trouble—she said she was partly to blame—but I know he was to blame, for he is a man who holds the Priesthood and he has no right to break his covenants. We have too many divorces in the Church, and men, I think we are to blame for most of them—not all, but most of them.

With regard to temple work, bishops, be more careful about issuing recommendations. First, in the details: Many persons come to the temples with recommendations incompletely prepared, lacking essential information, often without indication as to the purpose of the ordinance.

Next: Missionaries not infrequently come to the Mission Home without temple recommendations. That should never be, bishops. Most of them, not having received their endowments, must go to the temple, and the program at the Mission Home provides for at least two temple sessions.

Please be careful, bishops and stake presidencies, for we ask that you give special attention to the correction of these two matters and save much inconvenience, expense, and time to temple and general office staff and the people of the Church as well.

I see that the time is gone and I must not detain you longer.

If you will have your testimonies strengthened, to have it revealed to you now individually that Christ is aiding you in your work, guiding his Church, well the best way to do that is to follow the admonition of my brethren who have spoken to you tonight—doing your duty, as President Moyle urged, attending to missionary work, no matter what the cost may be or how many hours you have to spend.

There is an old saying that "man's extremity is God's opportunity." You remember the story I have told about

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James McMurrin, who had to fill an appointment in Falkirk, Scotland, on Sunday. He was in Burntisland Saturday night and he had a sixpence or a shilling in his pocket to pay for his boat ride across the Leith Walk to Edinburgh. When that was spent he was alone. The only way he could get to Falkirk was by the one train that was then running between Edinburgh and Glasgow.

He had an appointment with the Branch in Edinburgh from ten to twelve. He filled that appointment. When they asked him to go to lunch, he said, "No, thank you, I have to be in Falkirk and I have to take the train that leaves at one o'clock"—or thereabouts. One by one the Saints bade him goodbye, all but Brother Robertson, who was president of the Branch. "Why," he said, "Well, if ye canna go hame with me, I'll gae ye Scotch convoy," and together they walked across Princess Street down to Waverly Station, and crossed under the glass covered canopy, over to the gate from which the train was to leave.

The only possible way that Brother McMurrin could have kept his appointment that night was to get that train. He had faith that the Lord would open up his way. He did not ask anyone for a shilling, nor for sixpence, nor for twopence, nor for two and six, and as the time approached, Brother Robertson said, "Well, Brother McMurrin, it is time just to get your ticket, so I will say good-bye." "Goodbye, Brother Robertson," and Brother McMurrin was left alone. There was his extremity.

"Father,"—I will give you his words as he gave them to me—"Father, I have come just as far as I can in fulfilling my duty. Open up the way that I may get on this train and go to Falkirk." He had in mind, he said, that the gatekeeper would probably let him go through. He did not think of the fact that the gatekeeper was a Scotchman. He would never do that. What happened? Brother Robertson had just returned to the steps leading up to Princess Street and the thought came to him, "I wonder if Brother McMurrin has enough money." Quickly retracing his steps, he walked across the station, pulled out of his pocket a two and six piece, and said, "Here, Brother McMurrin, perhaps you

need this." "Thank you, Brother Robertson, I need that to get my ticket." "Man's extremity is God's opportunity."

You brethren in the Church will come against the wall. It seems to be across your path. It may be morally. You cannot overcome it, or you cannot get through it, you cannot see. You can walk from here to that wall, having faith that God will give you a ladder, or show you a hidden ladder or an opening, and he will do it, if you will walk just as far as you can in the performance of your duty. No matter what it is or how difficult your duty, do it; walk that distance, and then say in all sincerity and faith, "Father, help me. Open up the way for me. Give me strength to do my duty, give me strength to overcome temptation."

God help us as men representing him through the Priesthood, the Holy Priesthood, to do our duty and do it well, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

The Men's Chorus of the Tabernacle Choir will now sing, "The Lord Bless You and Keep You." Elder Leo Reeve, president of the Zion Park Stake, will offer the closing prayer, after which this Conference will be adjourned until ten o'clock tomorrow morning.

Again we thank the Men's Chorus for their inspirational singing.

The session at ten o'clock Sunday morning will be broadcast as a public service over television and radio stations throughout the West. The Tabernacle Choir broadcast will be from 8:30 to 9:00 in the morning.

Also, Elder Richard L. Evans of the Council of the Twelve will be the speaker on the CBS Church-of-the-Air Program, broadcast over KSL tomorrow morning at 7:30.

"The Lord Bless You and Keep You," by the Men's Chorus, followed by the benediction, and this great Conference will be adjourned until ten o'clock tomorrow morning.

The Men's Chorus of the Tabernacle Choir sang the hymn, "The Lord Bless You and Keep You," following which the closing prayer was offered by Elder Leo Reeve, president of Zion Park Stake.

Conference adjourned until Sunday morning, October 11, at 10:00 o'clock.

THIRD DAY MORNING MEETING

(For a full report of the *Church of the Air and Tabernacle Choir and Organ Broadcasts*, see pages 126 to 130.)

Conference reconvened Sunday morning, October 11, 1959 at 10 o'clock, with President David O. McKay presiding, and conducting the services.

The music for this session of the Conference was furnished by the *Tabernacle Choir*, under the direction of Richard P. Condie. Frank W. Asper was at the organ console.

President David O. McKay:

The Tabernacle Choir, under the direction of Richard P. Condie, with Frank W. Asper at the organ, will open these services by singing, "The Lord's Prayer." The opening prayer will be offered by Elder Theodore C. Jacobsen, formerly president of the Eastern States Mission.

The Choir sang "The Lord's Prayer."
(By Robertson)

Elder Theodore C. Jacobsen, former-

ly president of the Eastern States Mission, offered the opening prayer.

President David O. McKay:

Elder Theodore C. Jacobsen, formerly president of the Eastern States Mission, offered the invocation. The Choir will now sing, "Jesus, Name of Wondrous Love," Richard P. Condie conducting. Following the singing President Henry D. Moyle of the First Presidency will address us.

Singing by the Choir, "Jesus, Name of Wondrous Love."

President David O. McKay:

The audience will be interested in knowing that this service is being broadcast on television and radio stations in many western states during this first hour. President Henry D. Moyle of the First Presidency will be our first speaker. He will be followed by Bishop Thorpe B. Isaacson.

PRESIDENT HENRY D. MOYLE

Second Counselor in the First Presidency

"We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost." (First Article of Faith.)

Upon this article of our faith is the Church founded. Jesus Christ, our Lord and Master, is the Son of the Living God. Christ is our Head. His life and works in mortality had a twofold purpose in the eternal plan of man: first, to redeem man from the fall. Therefore, has he been called the Redeemer of mankind. We believe with Paul of old:

"If in this life only we have hope in Christ, we are of all men most miserable.

"But now is Christ risen from the dead, and become the firstfruits of them that slept.

"For since by man came death, by

man came also the resurrection of the dead.

"For as in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:19-22.)

The atonement of Christ was in turn twofold, as I have said: first, to redeem man from the fall. It is through this atonement that man is resurrected from the dead that he might gain eternal life in its fulness, that there might be a reuniting of the body and the spirit after death. This constitutes the fulness of man.

The second purpose of the atonement was that we might be resurrected, free from our transgressions in mortality, and not live forever in our sins. Christ also atoned for all of our individual sins. Thus, we say he took upon himself the

sins of the world. John tells us, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

We say in our second article of faith: "We believe that men will be punished for their own sins, and not for Adam's transgression."

Thus we see that the atonement of Christ brings upon us the redemption from the dead. We all become fruits of the resurrection. Redemption from our own sins depends upon us. We are not saved from ourselves by grace alone as we are from Adam's transgression. To understand this simple difference gives us the power to differentiate in large measure truth from error. When we seek the inspiration of God in answer to our prayers; he inspires us. We repent, and repentance leads us to an appreciation of the laws and ordinances of God by which man can, through his own effort, through the exercise of his own will power, lift himself from sin to righteousness. When he does this, he is on the way to eternal salvation and exaltation in the kingdom of our Heavenly Father.

Paul said of Christ: "Though he were a Son, yet learned he obedience by the things which he suffered;

"And being made perfect, he became the author of eternal salvation unto all them that obey him." (Hebrews 5:8-9.)

In all things Christ has set us the pattern. For this purpose he came to earth. No deviation from his plan can be justified or tolerated either in the judgment or the mercy of God. Furthermore, no excuse, no reason, exists why all men should not lend obedience thereto, rather than to try to justify themselves in pursuing any other course in life. Christ came to help us work out our salvation.

There are two phases of Christ's earthly mission. First, he taught his followers the plan by example as well as by precept. His teachings began with his own baptism in the waters of Jordan at the hands of John the Baptist by immersion, and John had theretofore been duly commissioned of the Lord to perform this ordinance. Could he have emphasized the importance of baptism in any better way?

"And Jesus, when he was baptized,

went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

"And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." (Matthew 3:16-17.)

"... for thus it becometh us to fulfil all righteousness." (*Ibid.*, 15.)

We next see Christ in the hands of the tempter. Thus he taught us by his example to overcome the power of evil. We must all recognize in our lives the existence of two great powers, and learn early in life that with the power and inspiration of God we can overcome and resist and turn aside every evil force. Even his fasting for forty days gave us an understanding of how we can likewise efficaciously reach the source of power essential for our own progress. How could the Savior have taught us better how to begin a life of humility and of service?

We next see Christ on the mountain teaching his disciples whom he had chosen, and with them other listeners—yes, the multitude—the principles by which men could control their lives, and should control them. Out of these teachings we have the Sermon on the Mount. Would that it were understood by all men! But all men do not understand the teachings of Christ. His teachings are sufficient to have taught all who have heard and all who have read or now read that they should all have recognized him as the Son of the Living God.

There were only a relatively few who followed him. Too many were steeped in the paganistic practices of the past, too self-satisfied to open their minds and their hearts to the truth, even when spoken with the conviction and knowledge and power of God, made manifest through his Son Jesus Christ, our Lord and Master.

Time will not permit the enumeration of all his teachings. How grateful we are that he gave us the Sacrament of the Lord's Supper and commanded us to meet frequently and partake of that Sacrament and renew our covenants to keep his laws and obey his commandments, even as we covenanted to do at the waters of baptism.

His second purpose was not finally

completed until after his crucifixion and resurrection, just prior to his ascension to heaven, when he charged his apostles of old to go into all the world and preach the gospel of Jesus Christ to every nation, kindred, tongue, and people, and that they that believed should be baptized and thereby bring about their own salvation.

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

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

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." (*Ibid.*, 28:18-20.)

Here again he set the great pattern to be followed by his disciples in every generation of time. The plan Christ thus gave us can be stated very simply:

We hear the gospel.

We repent.

We are inspired.

We are converted by that inspiration, the gift of the Holy Ghost.

We accept, and we learn the gospel.

We teach the gospel to others.

Its divinity is revealed to those who seek the truth by the gift and power of God. That is what is meant by the scriptures: ". . . seek and ye shall find, knock and it shall be opened unto you." (*Ibid.*, 7:7.)

We ourselves must act. We must initiate our own search for truth of our own free will. Once we do, the Lord magnifies us, fills our souls with his Holy Spirit, and leads us on to faith and to repentance. When we have received and understood the word, we accept the gospel and lend obedience thereto.

Our third and fourth articles of faith read: "We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel."

"We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost."

We express our love and devotion to God for our conversion by proclaiming his word to others, even as he has given it to us. We spend our lives teaching the gospel to each other in the Church, in our homes, in all our worshipping assemblies. We proclaim the truths of the gospel to our neighbors and our friends far and near. We fill our missions on earth by trying to follow in this respect, as in all others, the charge and the example and the teachings of Christ, our Lord.

After Peter and the apostles of old received this commission to preach to every nation, we see them next actually preaching the gospel, and our first recorded history of their missionary labors is recorded thus:

"And when the day of Pentecost was fully come, they were all with one accord in one place.

"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. . . .

"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:1-4, 36-39.)

"But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

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"And he shall send Jesus Christ, which before was preached unto you:

"Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

"For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

"And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." (*Ibid.*, 3:18-23.)

"Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

"If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

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

"This is the stone which was set at nought of you builders, which is become the head of the corner." (*Ibid.*, 4:8-11.)

Today, and for the past 130 years of the existence of the restored Church of Jesus Christ, the Spirit which prompted Peter and his associates of old has impelled the elders of the Church of Jesus Christ of Latter-day Saints to do likewise. Ever since 1830 we have had in the world young men and women who, because of their love of the gospel and the witness of its divinity which they have received of the Holy Ghost, preach the gospel in its truth and in its purity. They devote their time and their means to accomplish this mission, to call all people to repentance and to teach the plan of life and salvation given us of the Savior. The gospel has been restored to the earth in its fulness, in its simplicity and purity in this day through the instrumentality of the Prophet Joseph Smith.

Like Paul of old, they say, and they say it with pure hearts and clean hands, as they dedicate their lives to their missionary labors:

"For I determined not to know any thing among you, save Jesus Christ, and him crucified.

"And I was with you in weakness, and in fear, and in much trembling.

"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

"That your faith should not stand in the wisdom of men, but in the power of God.

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." (1 Cor. 2:2-5, 9, 11.)

Every convert to the Church today has this desire in his heart to tell others what he has found. There is joy in knowing the truth, and there is joy in intuitively sharing it with others. This is the gift of the Holy Ghost. It is the sure sign of our conversion. Not all of the members of the Church leave their homes to go on missions into the world, my friends, to bring to you the gospel in your homes, but within the sphere of their influence our people continue through life to bear their testimony of the existence of God which gives to them that peace which can come alone from our Father in heaven.

As elders in Israel today we are charged with the responsibility of proclaiming his word to the world and crying repentance to the sons and daughters of our Heavenly Father. Our brothers and sisters throughout the world, those who are listening in, who may not be of our number, let us beg of you to give our missionaries the opportunity they so earnestly seek to give to you the simple principles of the gospel as taught by Jesus Christ himself. These missionaries come to you holding the priesthood of God. They have received his power and authority to preach the gospel and administer in the ordinances thereof. They have brought joy to hundreds of thousands in the past. All of us here today are here as a result of similar labors upon the part of former missionaries.

My friends, you cannot afford to turn a deaf ear to the truth, for we declare to you in all soberness that God lives

and has once again spoken from the heavens, once again restored his power and his priesthood in its pristine strength and purity upon those of us whom he has called to carry on his work in this, the dispensation of time in which he has brought together all that he has given his children in all previous generations of man, all as foretold through his prophets of old.

We have the power and the authority to confer these same blessings upon all nations, as the blessings which were given by the apostles of old to the nations in which they served as missionaries.

Daniel tells us: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Daniel 2:44.)

John, the Revelator, gave us one of the most beautiful predictions of all of the restoration of the gospel in these latter days, for he said: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Rev. 14:6-7.)

BISHOP THORPE B. ISAACSON

First Counselor in the Presiding Bishopric

President McKay, President Clark, President Moyle, President Smith, my beloved brothers and sisters, and the radio and television audience: I am very grateful for the prayer this morning of a wonderful man, former mission president, Brother Theodore Jacobsen. I know that the Lord will answer that prayer, and I shall be grateful to you for your prayers this morning because I confess to you that I feel very humble and very weak.

As I have listened to these inspired messages today and yesterday and the

These prophecies have, in large measure, been fulfilled. The gospel has been restored to the earth. God continues to magnify those upon whom he has bestowed his authority in these latter days to serve his people and to guide and direct the honest in heart the world over into the paths of truth and of right. We declare most solemnly that we have been called of God, and that we proclaim his word to the world by virtue of his power and authority. We invoke his blessings upon all mankind, and particularly that their hearts might be opened, their desires might be toward righteousness, and that they might lend an ear and understand and appreciate the truth when it is presented to them by his duly ordained and constituted servants—the missionaries of the Church of Jesus Christ of Latter-day Saints.

God bless them, and bless us, and bless all who lend ear to their teachings, we pray humbly this day, in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

President Henry D. Moyle of the First Presidency of the Church has just spoken to us. We hope that all the television sets, radios, that were tuned in along the West Coast, in the Northwest, and throughout the nation, heard President Moyle's address.

We shall now hear from Bishop Thorpe B. Isaacson of the Presiding Bishopric.

day before, I have thought of the words of Riddle: "Those who know books know much, but those who know nature know more, and those who know God have reached the goal of human wisdom."

This great choir, I am sure, has uplifted us this morning along with thousands and perhaps millions who have heard them. They are a great credit to the Church and to the city, to the state and the nation. These choir leaders, the choir members, and the officers, are not just good musicians: They are good

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Latter-day Saints, and they are wonderful missionaries. They are devoted. I have a very choice brother singing in the choir, and I know how deeply devoted and what great love he has for this organization. May God bless every single one of them.

I know we have been deeply touched this morning by the inspiring address of President Henry D. Moyle. May I be pardoned if I tell you this morning that I thought his humble and yet beautiful address was just like the prayer he offered a few days ago in an upper room of the temple when the General Authorities met there preparatory to this great conference. As he spoke to you this morning, he had a prayer in his heart for you, the membership of the Church, and for our friends not of the Church; and as he offered that prayer in the temple, in the true order of prayer, I felt sure our Father in heaven had called him to his present position. Brother Moyle has no selfish interests. He has lived above selfishness. He will be a great blessing to the membership of this Church. Those of our friends not in the Church, as well as all of us, will sustain him and pray for him in the great load that he has to carry. The mantle of Presidency has fallen on his shoulders. Last night the priesthood assembled was deeply blessed as a result of his marvelous address. President Moyle will be a great comfort and blessing and assistance to President McKay and President Clark, whom he dearly loves.

A year ago it was the privilege of my wife and myself to visit many countries of Europe, and only by coincidence we came into countries, missions, branches, and districts where Brother and Sister Moyle had recently visited. I have never heard anyone speak so beautifully as the humble Saints of Europe spoke about President and Sister Moyle. I think we will never know the amount of good and the help that he rendered to so many of our humble Saints in far-off countries of Europe. In many places he spoke to them in their native tongue. How grateful they were for his presence. Sister Moyle likewise spoke to them. They are dearly loved in the far-off countries of Europe.

Faith promotes faith, and testimony inspires testimony.

Third Day

Today, if I may, I would like to take just one sentence from President McKay's beautiful dedicatory prayer offered at the London Temple, and may I quote from that one sentence. Speaking to the Lord, he said: "May we express overwhelming gratitude just to be alive."

I have a personal reason this morning for repeating this sentence from President McKay's dedicatory prayer, because today I am truly grateful just to be alive. A few months ago I became critically ill, and I learned then, as I have never learned before, that the line between life and mortality and death and immortality is very thin indeed. It only takes a few seconds—yes, a very few seconds—to change from life and mortality to death and immortality, and I saw how close one can get to the pale of death. I thought I was passing from this life to the other, and I am truly grateful to the Lord that he permitted me to live. I fully realized then that I was not prepared or ready for that passing, and it brought to my mind a few words that I have read in a poem that goes something like this:

"There is no time that we could set for parting.

Ever our prayer would be," (as mine was)

"Not yet, dear Lord, not yet, just another day."

I realized then more than ever before how dependent we are upon God, our Eternal Father, even for the preservation of our lives. When one faces such a change, and we are all going to face it, when we come close to it, many things come to our minds. I wonder if you are ready for that change. I wonder if you are prepared to change from life to death. I believe that we can become prepared and ready, and I concluded then that if the Lord would permit me to live longer, I intended to live better so that I could die better.

Even though one may not be completely conscious or aware of what is going on about him, I shall always be truly, humbly grateful, I hope, more grateful than ever before in my life for the blessings and the prayers of my friends and family and my Brethren.

I am more grateful now because I realize the power of the Holy Priesthood of God that we have heard so much

about in this conference, often referred to as the greatest power on the face of the earth. Some of the Brethren, who are prophets and servants of God, came to my room in the hospital and laid their hands upon my head and anointed me with holy consecrated oil, and then said unto me, "By the power of the Holy Priesthood, (Brother Moyle just told us about that power) and in the name of Jesus Christ, we bless you that you shall be well."

Do you know of any such power as that in the world? I bear testimony to you that the power of the priesthood is here in the Church. I testify to you that one knows and one feels that influence and that power, and is mindful of the blessings of the Lord received through the administration of his servants holding that Holy Priesthood.

I am grateful to be alive, and I promised the Lord that I would bear testimony of that power and that healing influence whenever I could have the strength to do so. I thank God, and I hope that you thank God just to be alive. If you feel that you are not quite prepared or ready for that change from life to death, let me urge you now—today—to change your life. Remember it only takes a few seconds to change from life unto death. Let me urge you to make the necessary adjustments in your life. Yes, make new resolutions. Turn back, if you have reason to believe that you are on the wrong road, turn back now. It isn't too late.

May I quote from Amulek's testimony in the book of Alma, wherein he states: "For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors . . . for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world." (Alma 34:32, 34.)

Repent! Forsake those things that are wrong so that when the time comes for you to make that change you can say as Paul said to Timothy: "I have fought a good fight, I have finished my course, I have kept the faith:

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto

all them also that love his appearing." (II Timothy 4:7-8.)

And as quoted in the last verse of the hymn, "Come, Let Us Anew":

"O that each in the day of his coming
may say,
'I have fought my way thro'—
I have finished the work thou did'st give
me to do.'
O that each from his Lord may receive
the glad word:
'Well and faithfully done;
Enter into my joy and sit down on my
throne.'"

That reminds me of a prayer that I read recently, and may I quote: "Your day is almost done. When the night and the morning meet, it will be an unalterable memory. So let no unkind word, no careless doubting thought, no guilty secret, no neglected duty, no wisp of jealous fog becloud its passing."

May God grant us the ability to change our lives where they need to be changed. I wonder if we are absolutely satisfied with the life we are leading, with the thoughts we are thinking, and with the deeds that we are doing. Everyone of us can thank God, our Heavenly Father, for our very life, and may we let God be our confidant—everyone of us—that "thy Father which seeth in secret himself shall reward thee openly." (Matt. 6:4.)

As we pass from day to day, each day bringing us closer to the time when we will change from life unto death, may we ask: "Heavenly Father, for what purpose hast Thou given me this day? To what end do its hours point? Help me not lightly to dismiss this question. Let me not be carried unthinkingly with the drift of the times. Give me grace to reflect seriously upon the course of my life, for days are numbered and precious."

May this group here today, and those who listen on the radio and television, resolve to live better hereafter so that we can die better. May God bless every single one of you, that you may live as long as you want to live and as long as you ought to live. Remember, each day of life is so precious we must not let it carelessly slip away.

I bear testimony to you humbly that God lives, that he is our Father, that

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Jesus Christ is our beloved Savior and our Elder Brother. Oh, how grateful we should be for the power and the blessings of the Holy Priesthood of God that are constantly in our midst today. Oh, how important it is to have the faith and ability to recognize, not only our blessings, but the source of those blessings.

God bless everyone of you, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Bishop Thorpe B. Isaacson, a member of the Presiding Bishopric of the Church. The Choir and Congregation will now

sing, "Redeemer of Israel," Richard P. Condie conducting. After the singing, Elder Henry D. Taylor, Assistant to the Twelve, will address us.

The Congregation and the Tabernacle Choir joined in singing the hymn, "Redeemer of Israel."

President David O. McKay:

We will now hear from Elder Henry D. Taylor, Assistant to the Twelve. He will be followed by Elder Levi Edgar Young of the First Council of the Seventy.

ELDER HENRY D. TAYLOR

Assistant to the Council of the Twelve Apostles

The calling of Brother Moyle to the First Presidency, and that of President Hunter to the Council of the Twelve, is added evidence, my brethren and sisters, that this Church is guided and directed by revelation and by inspiration. These are two wonderful men. I know the Lord has a great mission for them to perform.

We live today, my brethren and sisters, in a world of unrest and insecurity, where mistrust, suspicion, and disloyalty exist between nations as well as among individuals. Loyalty to oneself and to the principles he believes to be true, is a noble virtue.

In Shakespeare's *Hamlet* is expressed this impressive thought: "To thine own self be true, And it must follow, as the night the day, Thou canst not then be false to any man. . . ."

Latter-day Saints should be taught early in youth the fundamental principles of the gospel. These teachings of the Savior, if observed, will serve as an anchor and guide throughout life, and bring happiness to the individual.

We have been privileged to come to this earth to be tested and proved, to see if we will be loyal and true to the commandments given by our Heavenly Father. We have the responsibility of being loyal to righteous and correct principles. Satan and his followers are zealous and loyal, but to causes and

principles which are unrighteous and opposed to the will of our Heavenly Father.

There are two opposing forces operating to win the souls of the children of men—one force for good, and one for evil. The Prophet Mormon gave a test that may be applied in determining one from the other, when he said: "Wherefore, all things which are good cometh of God; and that which is evil cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually. . . ."

"For behold, the Spirit of Christ is given to every man, that he may know good from evil; . . ." (Moroni 7:12, 16.) Through righteous living we may have the companionship of the Holy Spirit, which will assist us in discerning right from wrong, good from evil.

Joseph Smith was permitted to behold the contrast between the glory of God and the power of darkness, and received this explanation: "All this is shown, the good and the evil, the holy and impure, the glory of God and the power of darkness, that you may know hereafter the two powers and never be influenced or overcome by that wicked one. . . . You have beheld the power of God manifested and the power of satan; and you see that there is nothing that is desirable in the works of darkness; that they cannot bring happiness;

that those who are overcome therewith are miserable, while on the other hand the righteous are blessed with peace in the kingdom of God where joy unspeakable surrounds them." (*Comprehensive History*, vol. 1, page 78.)

The Savior came to earth with a mission to perform. He was loyal to the confidence and trust placed in him. This was in spite of his awareness of the magnitude of his mission, including the atonement. As the hour of the betrayal and his great sacrifice drew near, he entered the Garden of Gethsemane, and in anguish prayed to our Heavenly Father, saying: ". . . O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." (Matthew 26:39.)

The Prophet Joseph Smith fully realized the fate that awaited him and could have undoubtedly escaped martyrdom by going West beyond the reach of his enemies. Rather, he chose to return to Nauvoo and Carthage, being loyal to the Saints he loved so dearly, and who returned his love and affection. Many of his associates pleaded for the privilege of accompanying him and his brother Hyrum to the jail, aware that death could easily result. Willard Richards and John Taylor were granted this permission, and when the armed mob stormed the jail, they fought valiantly with all their might and strength to defend the Prophet and Hyrum. John Taylor was seriously wounded in the assault. This display of loyalty and affection could well impress and inspire each of us. These men were ready to give their very lives for those they loved.

ELDER LEVI EDGAR YOUNG

Of the First Council of the Seventy

My brethren and sisters, we are all very glad to assemble in this great conference of the Church, and oh, the wonderful messages we have received, and the testimonies that strengthen our lives.

I wish to say a few words about President Joseph Young. My grandfather was chosen by the Prophet Joseph Smith, and when grandfather met the Prophet for the first time, the Prophet told him

They believed the words of the Savior when he said: "This is my commandment, That ye love one another, as I have loved you.

"Greater love hath no man than this, that a man lay down his life for his friends." (John 15:12-13.)

As we come into your stakes each week to attend quarterly conferences, we are deeply impressed with the devotion, steadfastness, and firmness of you good people in the wards, stakes, and missions of the Church. We are pleased to observe your love and loyalty for the gospel and for the inspired leaders of the Church and of your desire to sustain them and assist them in building up the kingdom of God here upon the earth.

To President McKay and the other brethren in the First Presidency, I express my love, and pledge them my loyalty and support. I sustain them with all my heart.

May we all be blessed with the ability to discern good from evil and have the courage and desire to be loyal to those principles which are righteous, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Henry D. Taylor, to whom you have just listened, is one of the Assistants to the Twelve Apostles, and formerly president of the California Mission. We shall now hear from Elder Levi Edgar Young of the First Council of Seventy. He will be followed by Elder S. Dilworth Young of the same Council.

that the Lord had already a place for him in the priesthood.

Grandfather was a Methodist minister. He had become a preacher, going through the different parts of western Ohio, then crossing Lake Erie into Canada, holding meetings, preaching the Methodist beliefs. Then one morning he was holding a meeting, and he saw his brother, Brigham Young in the audience, and he could not understand

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it at first. Grandfather was the elder of the two. After the meeting, Brigham walked up to his brother, Joseph, and said, "Joseph, I have found the gospel. Come with me."

Joseph immediately felt the truth of what his brother said, and taking him by the arm and bidding his congregation good-bye, they made their way back to Kirtland, Ohio, where Grandfather met the Prophet. He was baptized immediately, and within a few days the Seventy organization was made, and Grandfather found himself in the First Council of the Seventy. He was always so proud of it. He became a wonderful teacher and went among the people in a simple childlike manner. He was a great reader of the Bible and the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. He loved literature, and because of his prayers to God, he was able to grasp the meaning, and he used to say to the people: "That is a simple thought, isn't it?" And the way he said it, the Saints agreed, and it became known that the gospel of Jesus Christ is the greatest in thought of today, and yet so great that it becomes simple and pure—an ideal for the person who goes to God and prays for understanding.

Grandfather Young passed away in 1884, and then his son, Seymour, succeeded him. It is a story that becomes very personal, I realize, but one of the seventies asked if I would say something about Joseph Young in my address. He was a great reader, and he had come to know the story of Israel, and taught it to the people. He was a reader of literature, as I have said, especially English literature, and just after the Prophet Joseph Smith had asked that some of the people learn Greek and Latin, Grandfather was learning those languages.

I must not take too much time, but I will read these few words to you. "To learn is to bring into your being a thought that gives strength and a better understanding of the power of your own mind." That was what Grandfather used to teach. Go to your Bible again and turn to verse or chapter that you have already learned to love, and read it again. Pick out some noble lesson; learn the substance of its thought. Who

wrote the words? Where are they found and why were they written? That is for us all—the words, when were they written and why?

In time, an incentive to learn more and more will be the result of our study. The beauty of it is that you are learning for yourself. You become your own teacher. Try this exercise every day for a few minutes and you will be surprised at the number of noble truths you will learn. The worth of this self-teaching is the habit of thought and attention it stimulates within us. The steadfast pursuit of such an ideal is the truest recreation that we can have, and is the road to a personal understanding of the gospel.

"My brethren and sisters," said Joseph Young one time, "if you can learn how to learn, you have acquired something that will make of you a real teacher. You have acquired a habit that will not only give you much joy every day, but will also strengthen your character and lead you on daily to greater truths and more abundant life."

It is our own study, with faith and prayer to God, that gives us strength, that gives us life and light; and therefore we are ready to become more devoted readers of the great Church works. Remember the words of Jesus: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39.)

To know Christ is life eternal. To become like Christ is happiness everlasting. We know the steps that Jesus trod: obedience, devotion, purity, truthfulness, kindness, resistance of temptation, self-sacrifice. It was John Ruskin who wrote:

"He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace."

And the men who have this life in them are the true lords and kings of the earth.

God bless us in this holy purpose of learning the gospel in its simplicity, for how true it is that the greatest thoughts become simple to our souls and spirits as we approach God by faith and prayer. I pray that we Seventies may all become wise and good teachers of the gospel. Amen.

President David O. McKay:

We have just listened to Elder Levi Edgar Young, grandson of Joseph Young, who holds the same position as his

grandfather as Senior President of the First Council of Seventy. We shall now hear from Elder S. Dilworth Young of the same Council. He will be followed by Elder Sterling W. Sill.

ELDER S. DILWORTH YOUNG

Of the First Council of the Seventy

It seems to me that there have been two themes in this conference. One is our love and devotion and our determination to serve the Lord Jesus Christ. The other is a great concern for our children. May I speak briefly on the second of these two themes? May I quote you a scripture, briefly?

"... inasmuch as parents have children in Zion . . . that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents." (D&C 68:25.)

That was quoted twice earlier in this conference. I would like to add that we should also teach children ethical living. I believe that the tendency of the times and the forces of evil around us are so great that unless we unite on our objectives, and obtain a program to which we can expose our children and have them unite with us, we can easily fail in this great project of keeping our children in the Church. Unity of ideals and purposes is hard to achieve. May I illustrate?

Many years ago I was invited to a high school to talk to a group of parents who were present on a "leadership week" basis. It was not connected with Brigham Young University but was a local affair. There was invited to accompany me, and to take part in this discussion, a psychologist from one of our colleges. We both went, and I was the first speaker. I can remember how hard I labored to convince these parents that if they wanted to have their children obey, they themselves would have to obey the principles which they espoused.

One of the subjects they brought up was the matter of driving cars when under age. Everybody knows that the state law is clear in this respect—sixteen

years of age is the legal limit under which a child should not drive. Many fathers had been beset with importuning from their children. Many fathers and mothers had allowed their children to drive, even under legal age.

I expressed myself quite vehemently on the subject and said I thought it was wicked, really, for a parent either to set an example of breaking or allow a child to break the law—not because of that particular law being either good or bad,—but because the tendency to break law would be implanted in that child, and perhaps sometime he would choose to flaunt a law more serious and important.

My companion followed me, and this was his solution. He said: "I will tell you how I solved that problem in my family. My boy is fourteen and a half years of age. I took him down to the bureau where they issue licenses, told the folks he was sixteen, and got him a drivers' license so that he could drive legally on the highway."

Another scripture (this is from Paul): "Children, obey your parents in the Lord: for this is right.

"Honour thy father and thy mother (which is the first commandment with promise) that it may be well with thee, and thou mayest live long on the earth.

"And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 6:1-4.)

I think we might just as well recognize the fact that while we parents are "in for it," so to speak, if I might use a slang term, if we do not teach our children, I think the children are equally responsible to do a little for themselves to have respect for their parents, and to learn to obey their parents. It is a two-way thing. If parents are going to teach children, the children ought also

to learn that they must be obedient to their parents.

I have another example. A certain man living in my town had a son. The son was invited to join a high school club. This high school club was one of a number. He wanted to have some social life with the other boys, I suppose, and after he talked to his father about it decided he would join. After a while there was to be an initiation.

He went to his father and said, "Father, I need some advice. I have heard in a roundabout way that they do things to you at these initiations. What would be your advice to me as to what I ought to do?"

The father said to him, "Do not let them do anything to you that will involve your dignity as my son or as a man. Do not let them compromise you in your priesthood, in your family, or in your good name."

So he went. The story comes to me that it was a cold winter's night, and the boys of the club, without chaperonage, had hired a cabin in the canyon near our town, and there they prepared to initiate their friends. I suppose the father had an anxious moment or two as he sat through the evening, wondering what was going to happen. The boy left him and took his sleeping bag and his sleeping equipment, because this was to be an all-night affair. The thermometer measured zero during the night.

About two o'clock in the morning the father said he heard the front door open. He got up to see who was entering the house without permission, and

there stood his boy, sleeping bag slung on his back, overcoat on. He said, "What's the matter, Son?"

The boy said, "They tried it, Dad, and I fought them off and came home." He had walked nine miles in that zero weather. After he got warm, the boy retired. The father went upstairs, stood at the foot of his son's bed, and said, "You've done well. I am glad you are an obedient son."

Now, fathers must make decisions. Mothers must make decisions. But so must sons and daughters. If the sons and daughters do not make correct decisions, they are more at fault than their fathers and mothers, if their parents have taught them what is right. A most important purpose of this Church is to bring up children in righteousness and to keep parents righteous also.

I bear my witness that President McKay is a prophet of the Living God, and I bear witness also that his great concern, if I might be so bold as to interpret him, is for the youth of Zion, that they might grow in righteousness and carry the torch of this Church until it fills the earth.

I humbly pray we may find the right and the way to do it. In the name of Jesus Christ. Amen.

President David O. McKay:

We have just listened to Elder S. Dilworth Young of the First Council of Seventy. Elder Sterling W. Sill, Assistant to the Twelve, will now address us, and he will be followed by Elder Hugh B. Brown.

ELDER STERLING W. SILL

Assistant to the Council of the Twelve Apostles

Recently a seat companion in an airplane was telling me something about the very interesting science of ballistics. He pointed out that when a bullet is shot through a gun barrel, the bullet receives a set of characteristic markings which will forever identify it with the particular gun barrel through which it is shot.

Our conversation then moved to another set of facts which might be called mental ballistics or spiritual ballistics.

That is, when an idea is passed through the mind, the mind receives a set of characteristic markings; for example, when one thinks negative thoughts, he gets a negative mind. If he thinks depraved thoughts, his mind becomes depraved. If he thinks damned thoughts, a damned mind will be the result. Solomon was speaking as a kind of ballistics expert when he said, "For as he [a man] thinketh in his heart so is he. . . ." (Prov. 23:7.)

In the course of our journey we were obliged to lay over for an hour between planes. During our wait we made an examination of the kind of literature that was being distributed through the magazine stand in the airport. We were impressed—as anyone must be impressed, with the fact that one of the most serious problems of our day, whether considered from the point of view of the church or the nation generally, is the very low-grade of ideas which makes up such a substantial part of our mental diet. William James once said, "The mind is made up by what it feeds upon." We would not think of feeding our bodies contaminated food, and yet we often feed our minds and our souls with contaminated thoughts, and thereby we run contaminated emotions through our hearts, sometimes with fatal results.

One of our most urgent present-day needs is to houseclean our thinking. Because two opposite thoughts cannot co-exist in the mind at the same moment, the best way to get rid of undesirable thoughts is by antidoting them with good. The best way to get darkness out of a room is to fill it with light. The best way to kill the negative is to cultivate the positive, and the best way to improve our lives is to improve our thoughts. And one of the best ways to improve our thoughts is to develop a love of great literature.

Young Abraham Lincoln once said, "What I want to know is in books, and my best friend is the one who will get me a book I haven't read." And in one of the most authoritative voices of latter-day scripture the Lord said, "It is impossible for a man to be saved in ignorance." (D&C 131:6.) And it is just as impossible to be saved by reading the kind of sex stories and murder mysteries that makes up such a large part of our contemporary literature.

This morning I would like to share with you some quotations having to do with the values of great ideas and stimulating ideals as they are made available to us through good books. Someone has said, "Books are among life's most precious possessions. They are the most remarkable creation of man. Nothing else that man builds ever lasts. Monuments fall, civilizations perish, but books continue."

"The perusal of a great book is as it

were an interview with the noblest men of past ages who have written it."

Charles Kingsley once said, "There is nothing more wonderful than a book. It may be a message to us from the dead, from human souls we never saw who lived perhaps thousands of miles away, and yet these little sheets of paper speak to us, arouse us, teach us, open our hearts and in turn open their hearts to us like brothers."

"Without books God is silent, justice dormant, philosophy lame."

John Milton said, "Books are not dead things but contain a certain potency of life in them as active as the soul whose progeny they are. They preserve as in a vial, the purest efficacy of the living intellect that bred them."

Of course, the great literature of the world centers in the Holy Bible. The writings of Shakespeare alone contain some 550 Bible quotations and allusions. The works of Tennyson have 330 Bible references. Emerson's works are filled with Bible ideas, and the New Testament records eighty-nine occasions when the Master himself quoted from the great scriptures.

Think of the effect that the Bible has had in individual lives. Looking backward we see young Abraham Lincoln lying before the open fire reading the Bible, and it is easy to follow the Bible influence in his life throughout his entire career. One Bible passage in the mind of another young man by the name of Joseph Smith helped to change the religious history of the world.

Or, think of the effect that Bible teaching has had in the rise and fall of nations. Most of the nations of the past have fallen because they have disobeyed divine law. Certainly this will continue to be a determining factor in every national success.

With keen insight Daniel Webster once made this prophetic statement, "If we abide by the principles taught in the Bible, our country will go on prospering, but if we, or our children, shall neglect its teachings and its authority, no one can tell how suddenly some calamity may overwhelm us and bury all of our glory in profound obscurity." We inscribe our coins with the motto "In God We Trust." At least we ought to know the kind of God we are talking about.

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It has been pointed out that, "We do not know what the future holds, but we do know who holds the future." And we may be sure that our national prosperity as well as our individual exaltation depends upon how well we utilize this great reservoir of spiritual truth. In our uncertain age we need the great scriptures as never before.

Our problem, of course, is that no matter how great our literature may be, even if we have the word of God himself spoken in our own day, it doesn't help us very much unless we know what was said and then govern ourselves accordingly.

The fifth chapter of the book of Moses recounts how God tried to teach the posterity of Adam to live the principles of the gospel. But Satan came among them saying, "Believe it not," and many believed it not. This same problem has been plaguing the world ever since.

One of our great Articles of Faith says, "We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God." But not only is Satan among us saying, "Believe it not," he goes much further and also says, "Don't even read it." And readership surveys show that most people in and out of the Church are following that unfortunate direction. There are very few people who regularly read the Bible with a purpose, and the vast majority read it almost not at all.

It was reported that a Sunday School teacher once asked the members of her class if they knew what was in the Bible and one little girl held up her hand. The teacher said, "All right, Mary Jane, you stand up and tell the class what is in the Bible." And Mary Jane said, "There's a lock of baby's hair in it; some pressed violets from sister's beau are in it; and some of grandmother's love letters are in it." We ought to remember that there are some things in the Bible that Mary Jane apparently had never heard about.

First, the doctrines of eternal life are in it. The Bible teaches us about God, our Eternal Father, and what our relationship to him ought to be. Lord Calvin was once asked to name the greatest discovery that had ever been made, and he replied, "The greatest discovery that is ever made is when a

man discovers God." Jesus indicated this same truth when he prayed, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." (John 17:3.)

Think of the advantage that young Timothy had over many of our children. Paul said to Timothy, "... from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Then he said, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness;" (II Tim. 3:15-16.)

Think of the profit our lives would show if we could absorb the lessons of the great parables, or the philosophy of the Golden Rule, or the spirit of man's individual responsibility to God, or the stimulation contained in the doctrine of eternal progression. Or, suppose that we get God's answers to life's great questions including the one expressed by the rich young ruler when he asked, "Good Master, what shall I do to inherit eternal life?" (Luke 18:18.)

There are some important "thou shalt nots," in the Bible. The Lord has said that there are some things that we just must not do. Most of the Ten Commandments come in this category. The Bible tells us of forbidden fruit, of forbidden ground, of forbidden desires, and forbidden thoughts. As Cecil B. De Mille has pointed out, "It is not possible for us to break the Ten Commandments, we can only break ourselves against them."

There is a set of what someone has called "promissory notes" in the Bible. Every commandment has a blessing attached for faithful performance. But the Lord has said, "I, the Lord am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.) He said, "I command and men obey not; I revoke and they receive not the blessing." (*Ibid.*, 58:32.) That means that all blessings do not apply to us individually. Only those laws apply to us that we actually live; for example, the Lord said through Malachi, "Bring ye all the tithes into the storehouse . . ." then he promised, "and prove me now herewith . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to

receive it." (Mal. 3:10.) But that does not apply to us, unless we pay our tithing.

Suppose that we tear out of the Bible those portions which do not apply to us personally. That is, if we do not keep the Sabbath day holy, or if we fail to observe the laws of honesty, chastity, temperance, repentance, and baptism; then we had better tear those parts out of the scripture, so we will not deceive ourselves unnecessarily by imagining that they apply to us. It would be interesting for each of us to find out just how big our own particular version of the Bible would be under these circumstances. Someone was once asked whether or not he was a Christian and he said he was, in spots. I suppose that it is better to be a Christian in spots than not to be a Christian at all. But we ought to keep in mind that when our Christianity comes in spots, then our blessings will come in spots also.

So far as I know, the most thrilling, exciting idea there is in the world is that if we choose, we may live every single one of these great commandments of God, and thereby we may make ourselves payees on every one of these scriptural promissory notes.

There is great inspiration in the Bible. Some time we express an important human need by saying, "If only I had someone to give me a lift occasionally, someone to look up to. Someone to stir up my faith and wind up my enthusiasm." The greatest need of most of us is just for some plain, honest-to-goodness inspiration. When you feel such a need, suppose that you turn to this great volume that someone has called, "God's Who's Who"; that is, the scriptures tell of the men who are important to God, and they are the ones who can best upgrade our lives. Thomas Carlyle once said, "You cannot look upon a great man without gaining something from him." Certainly you cannot study the lives of such towering figures as Abraham and Moses, Peter and Paul without being uplifted.

Through the Bible we may draw upon the accumulated experiences of some of the greatest men who ever lived. A consistent student of the scripture gains a new power to think, to feel, and to enjoy. It is a source of the most exquisite and enduring delight to have one's mind

stored with worth-while thoughts, beautiful expressions, and stimulating ideals.

Or, we may relive the great events of the Bible in our own lives. Suppose, for example, that in imagination we go and stand upon Mount Sinai where to the accompaniment of the lightnings and thunders of that holy mountain God gave Moses the law. We see the great prophet as he came down from the presence of Jehovah with the glory of God resting upon him with such intensity that the people could not abide his presence.

Then in a moment we might choose to pass over the next 1500 years and go out onto the hills of Judea for the first Christmas, and with that angelic company celebrate the most important event that ever occurred upon this earth, the birth of the Savior of the world. Then suppose that we follow him during those thirty-three years while he walked the dusty roads of this earth and try to learn the lessons that his life teaches.

One of the most inspiring lines in all of the scripture was spoken by the mother of Jesus at the marriage feast at Cana. She said to the servants, "Whatsoever he sayeth unto you, do it." (John 2:5.) What an inspiring motto that would make for our individual lives! Or, suppose that in feeling we go with him into the Garden of Gethsemane while under the burden of our sins he sweat great drops of blood at every pore. Or, we might go and stand with uncovered heads and contrite hearts before the uplifted cross upon that barren Judean hill, while this thorn-crowned Sufferer paid the last full measure of the price of our redemption. How our appreciation would be increased and our lives sanctified by a sympathetic reliving of these great events which all took place in our interest. We must not blame the people of that day alone for putting Jesus to death upon the cross. We must also bear our share of guilt. It was your sins and mine that made it necessary for him to volunteer his own death. But now the greatest opportunity of our lives is to see to it that his atonement was not made in vain.

Emerson once touched upon one of our greatest present-day dangers when he said, "On the brink of an ocean of life and truth we are miserably dying. Sometimes we are furthest away when

we are closest by." Think how near they were who lived contemporaneously with Jesus. He walked among them. They heard his teachings. They knew of his miracles, and yet they were so far away. When Satan came among them saying, "Believe it not," they pronounced their own doom upon themselves by saying, "His blood be upon us and our children." (Matt. 27:25.) And so it has been, and so it may be with us.

We are so near. We have the great scriptures. We have the judgment of time shining upon the life of Christ. The gospel has been restored in a fullness never before known in the world. We have the written testimony of many witnesses, both ancient and modern, and yet if we "believe it not" we may be so far away. Even in this great age of wonders and enlightenment, Satan is still inducing us to mark our souls with the contamination of inferior

thoughts, whereas the greatest opportunity of our lives is to read more and study more and believe more and live more, that word of God which is still able to make us wise unto salvation.

One of the most thrilling accomplishments that I can think of, is that as a Church and as a nation we may aspire to say out of a full understanding, "We believe the Bible to be the word of God." May we so order our lives that this great accomplishment may be brought about, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Elder Sterling W. Sill, Assistant to the Twelve. Elder Hugh B. Brown of the Council of the Twelve, will now address us.

ELDER HUGH B. BROWN

Of the Council of the Twelve Apostles

My brethren and sisters, and I hope our friends, who are present and who are listening in, who are not members of the Church, will permit me to include them in that salutation, "brothers and sisters," because we believe in the brotherhood of men under the Fatherhood of God, and that Fatherhood which is universal.

Although I come to this assignment semiannually, it is always humbling and sometimes almost overwhelming. But it is reassuring to know that one has the sympathy and prayers of this great congregation and, we hope, the interest of an even larger audience of friendly listeners who are attending conference by means of radio and television.

We are mindful of the unseen audience and prayerfully attempt to assist all who seek a better understanding of some phases of what has been called the "Phenomenon of Mormonism."

In the past, unfortunately, when discussing basic religious questions, it was more difficult to find common ground of understanding than when considering, for instance, science or philosophy. The prejudice of the past

closed some minds to truth and made communication impossible. Victor Hugo promised that "A day will come when the only battlefield will be the market open to commerce and the mind open to new ideas." Thank the Lord that day is dawning, at least in our western world. As A. Powell Davies said, "The world is too dangerous for anything but truth, and too small for anything but brotherhood."

I should like to enter a plea for friendship, understanding, brotherhood, and tolerance, all so badly needed in our confused and troubled world. In one of our Articles of Faith we claim for ourselves, and freely accord to all men, the untrammelled right to worship God according to the dictates of conscience.

Intolerance, one of the bitter fruits of ignorance and bigotry, has plagued the world from the beginning and has been responsible for much of its sorrow and misery. Maurice Samuel, defender of the Jews, wrote in *The Professor and the Fossil*:

"For all peoples, are, alas, in the habit of killing their prophets and teachers. The English martyred their

protestant teachers (having failed to martyr Wycliffe they desecrated his corpse), the French martyred Joan of Arc, the Bohemian princes betrayed John Huss. If these do not rank among the world's greatest, Socrates, put to death by the Athenians, does."

When we think of historic intolerance, two names come immediately to mind. In chronological order, but not in the order of importance, they are Socrates of Athens and Jesus of Nazareth. They, of course, cannot be compared, but their experiences illustrate the subject.

As we read in "Great Books of the Western World," the first named gave to Plato and Aristotle their lofty inspiration, and the name of Socrates has come down through the centuries as the most virtuous man of his time. Yet he was convicted of impiety and immorality, and he was condemned to die—mercifully by hemlock.

The second, the only perfect person who ever lived, took upon himself the sins of the world and suffered the ignominy of crucifixion—to him more agonizing than physical pain. He is now, after nearly twenty centuries, supreme above all others in moral grandeur and to millions is revered as the Only Begotten Son of God, the Savior of the world.

These two, and many others since their time, were rejected by their contemporaries because they dared to question current belief, were impatient of the status quo, and pioneered new areas of thought and teaching.

Phillips Brooks reminds us that there are different brands of tolerance. He named six as follows:

"First, the tolerance of pure *indifference*. We may be tolerant because we do not care, because the issue at stake does not concern us.

"Second, the tolerance of *policy*. We may be tolerant because we think we would lose more than we gain by fighting the man or the measure.

"Third, the tolerance of *helplessness*. We may be tolerant because we realize that the enemy holds the field and that resistance will be futile.

"Fourth, the tolerance of *pure respect for man*. We may be tolerant because we respect even a man's right to think wrong, because we agree with Voltaire when he wrote to Helvetius, 'I wholly

disapprove of what you say, but will defend to the death your right to say it.'

"Fifth, the tolerance of *spiritual sympathy*. We may be tolerant because we feel a spiritual comradeship with the man whose purpose is fine even if his proposition is false.

"Sixth, the tolerance of an *enlarged view of truth*. We may be tolerant because we have come to realize that truth is larger than any one man's conception of it, even if we are the one man in question."

The first three are mean; the last three magnificent.

The early members of the Mormon Church were forced to drink to its bitter dregs from the cup of prejudice and intolerance. They were mobbed, dispossessed of their homes and properties, beaten, imprisoned, banished, and some of them, including their leaders, were murdered; the main charge against them being that they were unorthodox, dared to question the teachings of other churches, and claimed new revelation.

John Stuart Mill, in his well-known essay on liberty, said:

"I cannot refrain from adding to these examples of the little account commonly made of human liberty, the language of downright persecution which breaks out from the press of this country whenever it feels called on to notice the remarkable phenomenon of Mormonism."

Mill further called attention to the fact that such persecution, far from being in any way countenanced by the principle of liberty, was a direct infraction of that principle and was a mere riveting of the chains of one half of the community and an emancipation of the other from reciprocity of obligation toward them.

History shows that not only individuals and smaller groups, but also governments and powerful church organizations have been guilty of cruel intolerance toward those who differ with them. The alleged universal church resorted to violent acts of intolerance and went to almost unbelievable extremes in their attempts to enforce adherence to the orthodox view. By persecution, torture, expulsion, and extermination of so-called heretics they sought to stifle inquiry and investigation, as though men could by fire and sword be compelled to profess certain

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doctrines. The remarkable thing is that they who first broke the yoke of that church were themselves unwilling to permit differences of religious opinion as soon as they became established. Unbridled power often breeds intolerance and leads to tyranny.

The Christlike life is always a combination of earnest, personal conviction and generous regard for the other man's opinion. Dedication to and defense of truth never require or justify breaking the second commandment to love our fellow men. A divine code was given by revelation for the guidance of all who exercise authority.

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

"That he may know that thy faithfulness is stronger than the cords of death." (D&C 121:41-44.)

However, the Church must not condone evil or wrongdoing in the name of tolerance. It must not acquiesce or become an accessory, even by silence, when error and sin are arrayed against truth and righteousness. We must be on guard against alien ideologies and subtle, subversive concepts, leading to immoral conduct and apostasy. Whenever symptoms of apostasy appear in propaganda or conduct, remedial measures are applied. But when counsel, admonition, and instruction fail, the Church has a duty to its members to take positive action and either heal or amputate malignant growths.

The Savior said: ". . . if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." (Matthew 5:29.) But the Church has no jurisdiction outside its own membership; nor does any church have jurisdiction over any other. Various churches stand in much the

same relation to each other as private persons among themselves. As John Locke said long ago:

"If any one of the churches has power of treating the other ill, which of them is it to whom that power belongs, and by what right? It will be answered undoubtedly that it is the orthodox church which has the right of authority over the erroneous and heretical. This is, he says, in great and specious words to say just nothing, for every church is orthodox to itself. The decision as to which is right is a question which belongs to the supreme judge of all men."

Some traditionally orthodox churches have seemed to be concerned primarily with the perpetuation of conventional beliefs, formulas, rituals, and institutions. They require meticulous conformity to traditional modes of belief and ceremony. Their chief objective seems to have been to maintain the status quo.

But the Church of Jesus Christ, whenever organized on the earth, whether during the brief sojourn of the Savior in the Meridian of Time and the subsequent activities of his apostles, or since the restoration in the fulness of times, has always subjected traditional beliefs and ritual to searching criticism in the light of continued revelation and ever-increasing knowledge. Its inspired appraisals of human and spiritual values go directly to the core of individual and social living here and now with a constant reminder of the effect of such living on the life hereafter. Its latter-day organization was preceded by a sweeping indictment of sectarianism and the creeds of the time and a proclamation of a new revelation from God. Criticism of traditional beliefs and ritual has often been met by persecution rather than sound argument.

When Jesus was on the earth, he was frequently met with objectors and hecklers who, looking backward, appealed to the law of Moses. His characteristic forward-looking reply was, "It has been said by them of old . . . but I say unto you. . . ." In other words, he spoke with divine authority. He was concerned as we are with the individual, with the social order, and with establishing the kingdom of God on earth preparatory to the coming of the kingdom of heaven. He invited his

listeners to put his teachings to the test of actual experience, saying if any man would do his will he would know of the doctrine. That is a continuing promise to all men everywhere.

In the spirit of friendship and brotherhood we ask our listeners to consider prayerfully our message, put our doctrines to the test of which Jesus spoke, and we promise you that you shall know whether our doctrine is of God or merely of men.

Briefly the message of Mormonism is that the God of Abraham, Isaac, and Jacob is the true God, the Messiah of the New Testament; that the King James version of the Holy Bible is in fact the word of God and that Jesus of Nazareth is in fact the Christ; that the prophecies recorded in the Bible concerning the last days are now in the course of fulfilment; that a new dispensation of the gospel has been given to men and that the kingdom of God is now divinely organized on earth preparatory to the coming of the kingdom of heaven. This message, if it be true, and to its truth we humbly testify, is the most important message that has come to this world since the resurrection and ascension of the Savior of the world. This may seem to some to be an extravagant statement but it refers to a visit of the same glorified being who ascended into heaven with his resurrected body in the presence of his followers and of angels who promised he would come again. He appeared to men in our time preparatory to his promised second coming when he is to rule and reign as King of kings and Lord of lords.

We declare that God has intervened in the affairs of men in anticipation of the final struggle against the hosts of Hades, the Anti-Christ, who are organized and marshaled for war against religion and God and all the principles of freedom, justice, love, and tolerance for which the Savior died.

Coupled with this declaration of faith in a personal God and in his nearness to this world is a re-affirmation of the Biblical doctrine that man was created in the image of God and therefore has a potential godlike status, with capacity to live and progress forever. We believe in the essential dignity of man, that he was intended by his Creator to be free

and not a slave to any man or nation. We shall never surrender to the belief that man is a soulless device made to serve a machine or a state. We believe that his freedom is, next to life itself, his most precious gift. In fact, man is willing to sacrifice his life to secure and preserve freedom.

We believe in the immortality of the soul; that death is integral to life, a phase of life, its continuance, not its end; and that men who keep the commandments of God need not fear death, for we shall, as Tennyson said, meet our Pilot face to face when that which drew from out the boundless deep turns again home and we have "Crossed the Bar."

Grant us peace, oh Lord, the peace which comes from understanding, from tolerance and brotherhood, from love of our fellow men and love of thee, the Lord. May thy kingdom come and thy will be done on earth as it is in heaven, in the name of Jesus Christ. Amen.

President David O. McKay:

The great declaration and impressive testimony to which you have just listened was given by Elder Hugh B. Brown, a member of the Council of the Twelve.

The closing song will be given by the Tabernacle Choir, "Crossing the Bar," part of which was quoted, conducted by Richard P. Condie. The closing prayer will be offered by Elder Berkeley L. Bunker, formerly president of the Southern States Mission, following which this Conference will stand adjourned until two o'clock this afternoon.

Brethren and sisters, in bringing to a conclusion this sixth session of the One Hundred Twenty-Ninth Semi-Annual Conference, we express our sincere appreciation to the owners and managers of the many television and radio stations who have offered their facilities to us this morning. We are grateful for this wonderful public service so generously extended. Eighteen major cities in the West have carried the proceedings of this Conference through radio and television. According to a survey that has been made, it is estimated that there have been about one million people listening in this morning.

We are grateful also for the attend-

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ance of all who are present in the Tabernacle, in the Assembly Hall and Barratt Hall, and in other gatherings where the Conference is seen and heard.

Brother Kimball has handed me the following—we have H. Aldous Dixon, our Congressman; David S. King, companion in Congress; our Governor, George Dewey Clyde; our Mayor, Adiel F. Stewart; educators, Dr. Ernest L. Wilkinson of the Brigham Young University; Dr. Homer Durham, Vice-President of the University of Utah, representing President Olpin who is absent in Japan now; Dr. Daryl Chase, president of the Utah State University; Dr. John L. Clarke, president of Ricks College; Dr. M. Lynn Bennion, Superintendent of the public schools here in Salt Lake City; and undoubtedly many others, to all of whom we extend a most hearty welcome and I am sure you have been thrilled by the exercises and testimonies of this day.

We are pleased, also, to welcome our stake presidencies here in such attendance, and bishoprics of the wards from all over the world, temple presidents, general auxiliary officers. We extend a cordial welcome to all. It is glorious to meet with you and have you partake of the spirit of this great Conference, and to let us partake of your spirit by your presence.

The beautiful flowers which you see arranged on the rostrum and pulpit have come from Hawaii. It is a good illustration of the convenience of transportation in this day. They are sent with the love and greetings of the members of the Church in the Oahu Stake. We express appreciation and thanks to them. Our thoughts and best wishes throughout this Conference have been enhanced by the fragrance and beauty of these flowers.

We desire to mention the General Priesthood Meeting which was held last evening, the fifth session of the General

Conference, held here in the Salt Lake Tabernacle, with overflow meetings in the Assembly Hall and Barratt Hall. The proceedings were relayed by closed circuit to members of the Priesthood assembled in 204 Church buildings from Coast to Coast and in Canada, 51 more buildings than we had during the April Conference. It was reported at the conclusion of our meeting that 48,364 members of the Priesthood were in attendance.

We have here several telegrams from those who were listening stating that the transmission was perfect, and that they enjoyed very much the kindness of the General Authorities in making that arrangement.

This morning at 7:30, Elder Richard L. Evans of the Council of the Twelve was the speaker over CBS Church-of-the-Air Broadcast on KSL Radio. I hope all of you heard his sermon on "Ultimate Objectives."

The singing for this morning's session has been furnished, as you all know, by the Tabernacle Choir, with Richard P. Condie directing. We appreciate it and they know it, and we express heart-felt appreciation to these men and women who give so generously of their time and talents and who have brought such honor to themselves and to the Church in their excellent singing. They will conclude this service now with the song, "Crossing the Bar."

Elder Berkeley L. Bunker will offer the closing prayer, and we will adjourn until two o'clock this afternoon.

The concluding number by the Tabernacle Choir was "Crossing the Bar."

Elder Berkeley L. Bunker, formerly president of the Southern States Mission, offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

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AFTERNOON MEETING

The seventh and concluding session of the Conference was held in the great Tabernacle Sunday afternoon, October 11, at 2 o'clock.

President David O. McKay presided, and conducted the services, as he had done at all the previous general sessions of the Conference.

The *Tabernacle Choir* furnished the singing for this session of the Conference, under the direction of Richard P. Condie, assisted by Jay E. Welch, with Alexander Schreiner at the organ console.

President David O. McKay:

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City in the concluding and seventh session of the One Hundred Twenty-Ninth Semi-Annual Conference of the Church. For those who are unable to enter the building, and there seems to be hundreds, we announce that these services are being broadcast in the Assembly Hall and in the Barratt Hall over television.

We welcome the service men who came yesterday and also the fifty-six Marines who came in this morning from El Toro, Camp Pendleton, California.

These services are also being broadcast as a public service by television and radio stations throughout the West. The names of these stations were announced to the television and radio audiences at the beginning of the meeting. To the owners and managers of these various stations we again express our sincere appreciation for this wonderful public service so generously extended.

The music for this session will be rendered by the Tabernacle Choir, with Richard P. Condie conducting, and Alexander Schreiner at the organ. We shall begin this service by the Tabernacle Choir singing, "Be Still and Know That I Am God," with Jay E. Welch, Assistant Conductor, directing. The opening prayer will be offered by Elder Junius M. Jackson, formerly president of the New England Mission.

The Tabernacle Choir sang the anthem, "Be Still and Know That I Am God," with Jay E. Welch, Assistant Conductor of the Choir, directing.

Elder Junius M. Jackson, formerly president of the New England Mission, offered the invocation.

President David O. McKay:

Elder Junius M. Jackson, formerly president of the New England Mission, offered the invocation. The Tabernacle Choir will now sing, "I Know that My Redeemer Lives," conducted by Richard P. Condie. After the singing, Elder Ezra Taft Benson will address us.

Singing by the Choir, "I Know That My Redeemer Lives."

President David O. McKay:

Elder Ezra Taft Benson of the Council of the Twelve will be our first speaker this afternoon. He will be followed by Elder Antoine R. Ivins of the First Council of Seventy.

ELDER EZRA TAFT BENSON

Of the Council of the Twelve Apostles

My beloved brethren and sisters, humbly and gratefully I approach this sobering responsibility. First, may I say that I welcome and sustain with all my heart, my good friend and brother as a member of the Council of the

Twelve. President Howard W. Hunter can look forward to the sweetest association known among men in this world. God bless him.

With Sister Benson and two of our daughters, I returned to the shores of

this blessed land last Friday. Two weeks ago today we spent a glorious Sabbath with the Saints and friends in West Berlin. A week ago today we spent an inspiring Sabbath with Saints and friends in Helsinki, Finland.

It is truly good to be home, and it is an inspiration and an uplift to attend this great conference. How I wish and pray that everyone of the millions of good people, citizens of Russia and other communistic-dominated nations, could sit through one of the general conferences of the Church of Jesus Christ of Latter-day Saints. Sometime I would like to say more on this subject of communism. It would be inappropriate for me to do so now. I feel a bit like Alma of old, when he said, "O that I were an angel, and could have the wish of mine heart." (Alma 29:1.)

My brethren and sisters, I commend to you the counsel and the warnings that have been issued in the instructions of President David O. McKay and President J. Reuben Clark, Jr., on this subject during this conference. I would add only one word, a word which I hope we will never forget. Any system which denies the existence and power of God, which robs men of their God-given free agency, and which destroys the basic institution of the home, is of the evil one. No true Latter-day Saint can ever become a part of any such system.

I know there are difficult days ahead, politically, economically, socially, and spiritually. But God rules this world. He is at the helm. May he help us to be prepared for any eventuality.

We live in a choice land. But we live in a time of anxiety—a time when the basic concepts and values of a free society, which we cherish, are being seriously challenged. This challenge is not only from godless, imperial communism abroad, but also from dangerous ideologies and practices here at home.

It is true that outwardly everything seems prosperous. More people are working at higher wages and enjoying a better standard of living than ever before in the history of our country. More of our people are enjoying travel, cultural and educational opportunities than any time in our history. New churches are being erected at a rapid

rate, and an increasing number of people are church-affiliated. Our nation is at peace.

All these things should give a feeling of stability, inner assurance, and a sense of satisfaction, but they do not seem to do so. Discontent among our people, nationwide, seems to be high. We view with alarm the ever-rising level of public and private debt and the threat of inflation. We note with fear the increase in crime, juvenile delinquency, alcoholism, drug addiction, and sex offenses.

We pay lip service to the principles embodied in the Declaration of Independence and the Constitution without realizing what they are and the danger of ignoring them. We demand more and more of government, so "government grows larger all the while, marking the stampede away from personal responsibility which occurs at all levels of life." We passively contribute to the spirit and demoralizing philosophy of "something for nothing."

Because sin is rampant and increasing, I make bold enough to call this nation to repentance. Only through righteousness is there safety for our beloved country. There is no other way.

Today I speak out against one of the insidious and rapidly increasing threats against our young people.

As a Church we have always placed great emphasis on youth. Our young men, if worthy, receive the priesthood at twelve years of age. We enlist a higher percentage of our young boys in scouting than any other group. We have a comprehensive program, combining Sunday School, Primary, MIA, priesthood activities, and weekday seminary classes, to guide the activities of our youth, instill within them a testimony of the gospel, and help them to grow up to be good citizens and faithful members of the Church. Yes, we recognize full well that our boys and girls, our young men and women, are our greatest asset. They are our hope.

The youth of today are the trustees of the future. Sooner than we think the leadership of the Church and the future of our country will rest in their hands. It is our grave obligation to help prepare American youth to be worthy trustees, to help them fit them-

selves for their coming responsibilities. This is the obligation of every adult citizen.

We have confidence in our youth, yes. But we know they face troubled times. They are beset by many temptations—temptations, which, if not new, are certainly more blatant, more prevalent, than ever before.

We know how important it is for our youth to possess clean minds in healthy clean bodies. "... be ye clean, that bear the vessels of the Lord." (Isaiah 52:11.) Moral purity is an eternal principle. The Spirit of God "cannot dwell in an unclean tabernacle." Purity is life-giving; impurity is deadly. God's holy laws cannot be broken with impunity. Great nations have fallen when they became morally corrupt, because the sins of immorality left their people scarred and misshapen creatures who were unable to face the challenge of their times.

I speak about one aspect of this question of morality which affects all our youth. There are forces at work in this country today which are victimizing many thousands of our youth, undermining their moral fiber, poisoning their minds. There is being spread about in this land a veritable flood of obscene photographs, movie films "for private showings," filthy books, and so-called comics that drip with depravity and obscenity.

Every day some 200,000 circulars are flooding our cities and towns, seeking to sell obscenity and filth to the American people. It is a \$500,000,000 a year business and growing fast. The sales volume of mail-order obscenity has doubled in the last five years.

Who are the targets of this drive? Three-fourths of these circulars are sent to our youth. Our school children are the targets, our boys and girls, particularly between the ages of eleven and sixteen.

The United States Post Office department estimates that between 700,000 and a million children in American homes will receive unsolicited obscene and pornographic literature through the mails this year.

Our boys and girls need not have shown any interest in this vile stuff. It is thrust into their hands by racketeers who go to great lengths to get the names of our children. They buy mail-

ing lists from standard sources. They get names from high school yearbooks and classbooks. They set up fake business "fronts." A boy sends away for a model airplane, a baseball bat, a toy automobile, a stamp collection, often advertised at bargain prices—and the muck merchant has his name and address on his list.

Then the solicitations begin.

The smut dealers last year mailed out an estimated fifty million sales circulars under the protection of first-class mail. Some of these circulars are in the form of pseudo-personal letters in girl's handwriting, signed with a girl's name.

The smut dealers go farther. They even seek to involve our youth as salesmen of their trash. One scheme is to sell our youngsters playing cards decorated with lewd pictures for perhaps \$3.00 a deck—to be resold at 25c or 50c a card.

Many children fall into the trap of ordering obscene material. Traffic with children is a major and growing part of the filth merchants' business.

Postal inspectors in New York City recently raided one dealer in pornography. They confiscated seventeen tons of highly obscene printed and filmed materials. They found mailing lists containing the names of thousands of high school graduates taken from high school yearbooks.

Some parents are almost frantic because of their inability to keep this unwanted material out of their homes. A mother in a midwestern state writes to the Post Office department as follows:

"Enclosed you will find the filth that has been sent to my son for the past year. He is fourteen. Think what this could do to him, and how many other innocent boys and girls he could corrupt by passing this literature on to them. Can't you do something to stop it?"

Another parent in the East writes:

"Ads like this come to my minor son at the rate of one or two a week."

A lawyer tells how his son answered an innocuous appearing ad in a national magazine and received a batch of obscene pictures and an order blank for more. His name is on the mailing list, and nearly every week an ad for pornographic material comes in the mail. The lawyer says, "My wife and I are beside

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ourselves as to how to stop this flood of mail."

Now, what are the effects of this material on our youth?

Juvenile delinquency has become a blot on our country. Gangs roam the streets of some of our big cities. Arrests of juveniles for major crimes rose about ten percent last year. Authorities have observed on repeated occasions that the obscenity racket is a prime contributor to the increase in juvenile delinquency.

FBI figures show that more boys of eighteen and nineteen are now committing the heinous crime of rape, than males in any other age group. The percentage of convictions of boys under twenty has grown substantially in recent years.

Now, of course, some people will argue that many children exposed to these pictures and books never become delinquent. This argument has no merit at all. Your child may be exposed to tuberculosis or polio and never contract either disease. Is this a reason for deliberately exposing children to infection? Of course not.

It is true that people go wrong for many reasons. Children become delinquent in part because of such factors as broken homes, drinking parents, indifferent parents, and bad companions. But the wish is father of the deed. Thought precedes action. We cannot help being influenced by what we read and what we see. A dirty book, a filthy picture, may be the trigger that sets off a terrible crime.

Reports from police chiefs and sheriffs indicate the tie-up. Here are typical statements from city officials in Massachusetts, Colorado, and Pennsylvania: "Teen-ager criminally assaults 16-year-old girl. Search of his room revealed 50 pornographic pictures beneath his mattress."

"Student molesting two teen-age girls found to have pornographic literature in glove compartment of his car."

Let me quote from a report of a Senate subcommittee that has studied this problem. The report says in part:

"There is a peculiar resemblance to narcotics addiction in exposure of juveniles to pornography. There is the same pattern of progression. Once initiated into a knowledge of the unnatural, the impressionable young mind with the

insatiable curiosity characteristic of those reaching for maturity inevitably hunts for something stronger, something with more 'jolt,' something imparting a greater thrill.

"The dealer in pornography is acutely aware of this progressive facet; his array of material to feed this growing hunger is carefully geared to the successive stages. Like the peddler of narcotics, his only interest is to insure that his customers are 'hooked.' He knows that once they are 'hooked' they will continue to pay and pay."

These are some of the direct results of the smut campaign. There are indirect results, too. Our children, our wives, our friends, may be the horrified victims of criminals who are triggered by obscene materials.

Well, what is the response of the smut publishers and dealers to these facts?

Their attitude is summed up in some such sentiment as this: My job is to make a dollar, not to look out for unstable children or adults. No wonder J. Edgar Hoover has said:

"The activities of the muck merchants are national in scope. Your child can easily become one of their victims."

What are we going to do about it? Shall we fold our arms, shake our heads dismally, and do nothing?

Shall we permit organized crime to continue and extend the obscenity racket—already a half billion dollar a year business—and make it really big and immeasurably more vicious?

Shall we allow more and more of our children to be victimized, allow them to be "hooked" by this menace to clean and right living, this threat to moral purity?

Shall we sit by and watch sex crimes grow and grow in number and violence?

Shall we permit these cheap peddlers of filth to undermine the moral fiber of our youth, the moral strength of our nation?

I believe I know what our pioneer forefathers would have answered to these questions.

And I think I know what you and other responsible citizens will answer. They would have said, as we say today: "Forbid it, Almighty God. We shall not sit by any longer. We shall act in

defense of decency and order and in the name of our country."

Our government is striking with all the weapons it possesses against the obscenity menace. Until last year, purveyors of filth had to be prosecuted at the point from which they mailed their smut. This was a severe handicap to prosecution. Courts, notably in Los Angeles and New York, where the great bulk of the mail-order business in obscenity originates, handed down soft rulings on obscenity. Few offenders were convicted, and these usually paid a small fine and began operating again.

Legislation passed by Congress last year has now made it possible to prosecute where the mail is received.

The first case prosecuted under the new law was in Boise, Idaho. A man and his wife, who were mailing extremely obscene material from the west coast, were given ten years in jail, plus a heavy fine.

A Virginia man and his wife dealing in obscenity were sentenced to a year in the Federal Penitentiary and fined \$2,000. In Louisiana, two more dealers in filth were given a year and eighteen months in jail respectively.

This is a good start. But it is only a start.

If government is to make full use of the new legislation, it needs and must have the co-operation of all our citizens and especially of all our parents.

The privacy of the mail is a basic American right. It will not be violated. The Post Office cannot open first-class mail even if it is certain the envelope contains obscene material. The Post Office can act only if parents supply the evidence *after* the mail has been delivered. Here is what we as parents can do, what we *must* do:

1. If mail coming to your home is obscene, or solicits the sale of obscene materials: save all the material, including the covering envelope; put it promptly in the hands of the local postmaster either personally or by mail.

2. Do not wait for this danger to strike your home. Join with other parents, teachers, local law enforcement officers, and civic groups in drawing public attention to the menace of this traffic in filth.

3. Work closely with teachers in your community to detect obscene materials

in the possession of children and to determine the origin of such material.

4. Join with other parents and teachers in making a special effort to impress upon the community the fact that even children who are never exposed to the obscene material may be victimized by sex criminals.

5. Co-operate with the schools in taking positive, long-range steps to help children develop wholesome interests in good literature and art—making it readily available to them at home, in the classroom, through literary and library clubs, and through student groups.

6. Help civic groups bring about the establishment of a decent literature committee, broadly representative of the interested civic organizations in the community.

7. Get local judges, law enforcement officers, and representatives of the police force to talk before civic groups telling what they, as guardians of the community's laws, know of the relationship between the traffic in obscene literature and juvenile delinquency and sex crimes.

We must defend our youth, in the interests of this nation which God has blessed above all others. We must rise to this task, stand up, and be counted on the side of decency. We must show by our lives and actions that we possess the virtues that made America great.

There will be those who will cry "censorship" and "suppressing of freedom of information." To these people there does not seem to be any difference between liberty and license—but there is a real difference. It is not a denial of liberty to forbid the sale of narcotics or alcohol to children, and neither is it a denial of liberty to ban the distribution of filthy, obscene, character destroying materials.

There has developed in this country, I am sorry to say, a species of so-called "broadmindedness" which tolerates anything and everything. It is high time right-thinking citizens showed they are fed up with such false broadmindedness. I, for one, fail to see where this so-called "tolerance" of evil has made society any better or individuals any happier. We cannot steer a safe course without a compass. We cannot build an enduring society except on principles of righteousness.

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As Dr. Daniel A. Poling recently wrote in the *Christian Herald*, "It's time for a new crusade," a crusade for decency.

The youth of the Church and of America deserve that we parents live up to our responsibilities in this regard.

Many centuries ago, a celebrated Roman matron, Cornelia, was asked by an acquaintance to display her jewels. Cornelia called to her children to step forward. "These are my jewels," she said.

The youth of the Church and of America are our jewels. Let us prize them as they deserve. A clean America

will be a strong America, a secure America, a prosperous America, a peaceful America, a free America, an America that will continue to merit God's blessings in the future as it has in the past.

God grant it may be so, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

We have just heard Elder Ezra Taft Benson of the Council of the Twelve. Elder Antoine R. Ivins of the First Council of Seventy will now speak to us. He will be followed by Elder Gordon B. Hinckley.

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

My brethren and sisters, you will pardon me if I say it has been a nervous wait. Twenty-eight years ago, at the October conference, I was sustained as one of your Presidents of the seventies quorum. That means that this is the fifty-sixth time I have stood here to bear my testimony to you. I have to confess that while I like to bear my testimony, the overwhelming sense of responsibility is almost more than I can stand. I seek therefore, your interest and your faith and your prayers that perchance I may drop a word or two that may be comforting to us.

I am happy this afternoon to be one of you, to be engaged in this wonderful work of the Church. I am especially happy and grateful this afternoon for the privilege of bringing my wife with me to this meeting. Some of you will remember that, just a little more than two years ago, reporters came over from the *Deseret News* and asked for a story they could publish in the event she would pass away. Through the faith and prayers of the Brethren, through her faith and courage, she is still with us, and for the whole time that I have been one of your servants, she has stood by my side and traveled with me being a great help and support and a blessing to the people with whom I have ministered. For this I am truly thankful. I am thankful also, regardless of the dangers that threaten us and the unholy conditions that prevail, that I live in this nation.

On Saturday morning, this body exercised the privilege of expressing approval and acceptance of the officers listed by the Presidency of the Church. It was the voice of the people—President Clark expressed it, as the Doctrine and Covenants does, as the common consent of the people. That is basic in the organization of the Church of Jesus Christ of Latter-day Saints—the voice of the people. If we are going to meet, successfully, the conditions of which we have just heard, it must be because the voice of the people shall rise up in defense of honesty, integrity, righteousness, and correct living conditions. I think it is within the power of the people to bring that about once the voice of the people could be so aroused.

Then I remember the two years or more I studied the constitution of a nation in which I was resident, a constitution which was not, as ours, the expression of the body of the people, but a constitution which was gathered out of ours and the French Constitution and adapted to that nation. It has taken more than a hundred years for those people to sense the import of their constitution.

I once heard a man say, "Democracy is not what is written on a piece of paper. It is the expression of what is within the heart of men." Our country came into existence just that way, in that the power is resident in the people and that every right and every privilege

that is given to our officers is a concession, a direct concession from the people.

I remember reading about when in the Magna Charta, the right of kings was circumscribed in Great Britain, the voice of the people determined that certain things *only* could be exercised, even by men who claimed that they presided by divine right, the divine right of kings.

That voice, brethren and sisters, has come down to us. It was the voice which produced the Constitution of the United States of America, the grandest country in the world, and with all its shortcomings, and with all the evil that there is in it, I believe that it comes the nearest to being a civil government that is in harmony with the principles that govern in the Church of Jesus Christ of Latter-day Saints. With us the power is resident in the priesthood and in the voice of the people. If we could bring our priesthood to a proper appreciation of its function, its privilege, we could determine these things. Just think that last evening nearly 50,000 holders of the priesthood scattered all over these United States, heard the proceedings of the priesthood meeting. If each one of that 50,000 persons who heard could rise up in righteous indignation against this curse of which we have heard, it would in a great measure be reduced if not eradicated. [See conference address of Ezra Taft Benson]

I fear, brethren and sisters, that we approach these topics with too much apathy. We hardly realize the power that there is in the organization which we have. Even though it be small in numbers compared to the total population of the United States, it could exercise a tremendous influence, and does, as a matter of fact, for righteousness throughout the country.

I wish that we could appreciate it, that we could fully magnify it. Some of us are very late in coming to an understanding of our privileges. Just after the morning meeting I was made very

happy by a brother who came to me and told me that his father had recently been able, eager, and willing to gather his family together with him and have his endowments in the temple. That man has been a friend of mine over the years. Just why he never came along before, I do not know. I know that I have loved him and honored him and befriended him in our association over the years, and I am happy beyond expression to realize that he now is assuming a part of his rights in the Melchizedek Priesthood of the Church.

We have so many of those men, brethren and sisters, who are slow in understanding the advantages of it. If we could add that hundred thousand men to the number who hold the Melchizedek Priesthood now, there is no question but that we could influence, very greatly, a reduction in these things of which we have heard.

I do not care to talk a long while this afternoon, brethren and sisters, but I do want to express to you my love and appreciation for our leaders and to hope that I may always be able to sustain them and uphold their hands, and may I be able yet many years to mingle with you brethren and sisters and do what I can to help with the organizations of the Church with which we deal.

May God bless us all, may he strengthen us, give us courage, may he give us a proper understanding and appreciation of the source of power in these United States, and the reasons for the Constitution, so that we may be willing to support it and sustain it, I pray, in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Elder Antoine R. Ivins, a member of the First Council of Seventy. Elder Gordon B. Hinckley, Assistant to the Twelve, will be our next speaker.

ELDER GORDON B. HINCKLEY

Assistant to the Council of the Twelve Apostles

My dear brethren and sisters, I seek the direction of the Lord that the things I say may be in harmony with the inspirational things to which we have listened these past three days.

This has been a marvelous conference. I have missed one voice. That is the voice of President Stephen L. Richards. His wisdom, his kindly persuasion, his unflinching courtesy were always an inspiration to me, and I shall be eternally grateful to him.

I rejoice in the appointment of President Henry D. Moyle as a member of the First Presidency. I am grateful for the opportunity of working under his direction in the great missionary program of the Church. I pledge him my loyalty and my energy.

I rejoice likewise in the appointment of Howard W. Hunter to the Council of the Twelve.

I am satisfied that the Lord guides this work. I echo the words of the Psalmist: ". . . he that keepeth Israel shall neither slumber nor sleep." (Psalm 121:4.)

I wish to say a few words in furtherance of the theme set before us by President McKay in the opening address of the conference—"Preach the Word." I have in mind one of the great facilities available to us in carrying forth this assignment.

The other day in a stake conference, I heard an officer of the Air Force stand before the group and tell of the circumstances surrounding his coming into the Church. He said in substance:

"I had a date with a lovely young woman. When I called for her, I noticed on the table a copy of the Book of Mormon. I had never heard of it before. I began to read. I became interested. I secured a copy of the book and read it through.

"I had only the traditional idea of God and Jesus Christ. I had never given serious thought to the matter. But as I read this book there came into my mind light and understanding of eternal truths, and into my heart a testimony that God is our Eternal Father, and that Jesus is our Savior."

I am confident that the experience of

this man who was influenced by the Book of Mormon is similar to that of many others of our people.

Brethren and sisters, if there are miracles among us, certainly one of them is this book. Unbelievers may doubt the First Vision and say there were no witnesses to prove it. Critics may scorn every divine manifestation incident to the coming forth of this work as being of such an intangible nature as to be unprovable to the pragmatic mind, as if the things of God could be understood other than by the Spirit of God. They may discount our theology. But they cannot in honesty dismiss the Book of Mormon. It is here. They can feel it. They can read it. They can weigh its substance and its content. They can witness its influence.

Faced with its presence, but unwilling to believe the story of its coming forth, they have sought an explanation for it, other than the one given by the Prophet that it was engraven on golden plates by ancient prophet-historians, and that their record was revealed and translated by the gift and power of God.

The Book of Mormon was first printed on a little hand-operated flat-bed press in a backwoods village of New York in the year 1830. From that first edition, while critics have published volume after volume in an effort to discredit the Prophet's story, the book has gone through one edition after another. From English it has been translated into thirty-one other languages, and printed in twenty of these.

While its detractors have called it blasphemous, the work of a paranoiac, the outpouring of a myth-maker, the result of a man's environment, the book has gone forth to change for good the lives of men and women in a score of nations. What a concourse of the people of the earth we would have if all of those who have read this book and been influenced by its message were gathered together in one place.

The first edition was comprised of 5,000 volumes. That edition met all demands for a number of years. I think you may be interested to know that during the first nine months of this year,

more than 350,000 copies were sold in English alone. I am satisfied that by the close of the year we shall have sold more than 500,000 copies of the Book of Mormon in various languages, all within a period of a single year. We now distribute every three or four days, more copies than were included in the entire first edition.

The same book which converted Brigham Young, Willard Richards, Orson and Parley Pratt, and many others of the early leaders of the Church, is also converting people in Germany, in the British Isles, in Finland, in Japan, in Tonga, and wherever else men and women are reading it prayerfully and with real intent. The promise of Moroni, written in his loneliness, following the destruction of his people, is being fulfilled every day.

Each time we encourage a man to read the Book of Mormon we do him a favor. If he reads it prayerfully and with a sincere desire to know the truth, he will know by the power of the Holy Ghost that the book is true. And from that knowledge there will flow a conviction of the truth of many other things.

For if the Book of Mormon is true, then God lives. Testimony upon testimony runs through its pages of the solemn fact that our Father is real, that he is personal, that he loves his children and seeks their happiness.

If the Book of Mormon is true, then Jesus is the Son of God, the Only Begotten of the Father in the flesh, born of Mary, "a virgin most beautiful above all other virgins," for the book so testifies in a description unexcelled in all literature.

If the Book of Mormon is true, then Jesus is verily our Redeemer, the Savior of the world. The great purpose of its preservation and coming forth, according to its own statement, is "to the convincing of the Jew and the Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations." (See title page of the Book of Mormon.)

If the Book of Mormon is true, then this land is choice above all other lands, but if it is to remain such the inhabitants of the land must worship the God of the land, the Lord Jesus Christ. The histories of two great nations, told with warning in this sacred volume, indicate that while we must have science, while

we must have education, while we must have arms, we must also have righteousness if we are to merit the protection of God, as Brother Benson has so eloquently indicated here this afternoon.

If the Book of Mormon is true, Joseph Smith was a Prophet of God, for he was the instrument in the hands of God in bringing to light this testimony of the divinity of our Lord.

If this book is true, David O. McKay is a prophet, for he holds all of the keys, the gifts, powers, and authority held by the Prophet Joseph who brought forth this latter-day work.

I repeat, if the Book of Mormon is true, the Church is true, for the same authority under which this sacred record came to light is present and manifest among us today. It is a restoration of the Church set up by the Savior in Palestine. It is a restoration of the Church set up by the Savior when he visited this continent as set forth in this sacred record.

If the Book of Mormon is true, the Bible is true. The Bible is the Testament of the Old World. The Book of Mormon is the Testament of the New. The one is the record of Judah, the other is the record of Joseph, and they have come together in the hand of the Lord in fulfillment of the prophecy of Ezekiel. Together they declare the Kingship of the Redeemer of the world, and the reality of his kingdom.

Here is a voice that has spoken from the dust with a familiar spirit, and touched the hearts of men and women in many lands. Those who have read it prayerfully, be they rich or poor, learned or unlearned, have grown under its power.

Let me tell you of a letter which we received a few years ago. A man wrote saying in substance: "I am in a federal reformatory in Ohio. I recently came across a copy of the Book of Mormon in the prison library. I have read it, and when I read Mormon's lamentation, over his fallen people—'O ye fair ones, how could ye have departed from the ways of the Lord, how could ye have rejected that Jesus, who stood with open arms to receive you! Behold, if ye had not done this, ye would not have fallen. . . .' (Mormon 6:17-18.) When I read this I felt that Mormon was

talking to me. Can I get a copy of that book?"

We sent him a copy. He walked in the office some months later, a changed man. I am happy to report that a boy who had stolen gasoline, and then stolen automobiles, and then done other things until finally he was placed in a federal reformatory, was touched by the spirit of this book, and the report today is that he is now a successful man, rehabilitated, earning a living honestly for himself and family in a west coast city.

Such has been the power of this great book in the lives of those who have read it prayerfully.

I give you my testimony that it is true. That I know by the witness of the Holy Ghost, and that knowledge to me is certain.

Sidney Rigdon did not write it. Oliver Cowdery did not write it. It is not the result of a paranoiac or of a dissociated personality, as some have said. It is not the product of a myth-maker. It is not the result of the environment of a farm boy who grew up in western New York. Joseph Smith did not write it. He, the Prophet of this dispensation, translated the writings of prophets of old under the power of God, to testify in our day.

We invite all men everywhere to read it. Its witness lies within itself.

I so testify. This marvelous record, preserved over fourteen centuries, has confirmed my faith in God, in my Redeemer, in the land in which I live, in the work of which I am a part. I leave you my witness in the name of Jesus Christ. Amen.

ELDER HOWARD W. HUNTER

Of the Council of the Twelve Apostles

I do not know what one should say who has been so newly called and sustained, so I will tell you what is in my heart this afternoon.

I love the Church. I want you to know that I love our great leader, President McKay, and with all my heart and soul I sustain him as prophet, seer, and revelator. And I sustain President Clark and President Moyle, President Smith, the President of the Council of

President David O. McKay:

We have just listened to Elder Gordon B. Hinckley, Assistant to the Council of the Twelve.

The Choir and Congregation will now sing "How Firm a Foundation," conducted by Elder Jay E. Welch, Assistant Choir Conductor. After the singing, we shall hear from Elder Howard W. Hunter.

The Tabernacle Choir and the Congregation sang the hymn, "How Firm a Foundation," conducted by Jay E. Welch, Assistant Choir Conductor.

President David O. McKay:

Yesterday, it was my privilege to represent the First Presidency and the Council of the Twelve, and notify Elder Howard W. Hunter that he had been chosen of the Lord to be a special witness to the divinity of the love, and the labors, the life and death of Jesus Christ, the beloved Son of our Father. That was the first he knew about his having been so chosen.

Yesterday, you voted unanimously to sustain him as one of the Council of the Twelve. We welcome him this afternoon to this honored position and pray God to inspire him and to bless him as he goes forth to declare the divinity of this great work and the Sonship of Him who stands at the head of the Gospel of Jesus Christ.

the Twelve, each individual member of that Council, and all of the General Authorities.

Not many of you know me, so perhaps you would permit me to be just a little bit personal this afternoon. I have lived most of my life in California, having been born in Boise, Idaho, and having lived there until I was graduated from high school.

I am grateful for a humble home, for

modest circumstances, for my father and my mother, both of whom reside in California.

It was in California that I met my companion. We came to the temple here in Salt Lake City where we were married and sealed for eternity. We have had three sons, one of whom was called home in infancy. Our second son, having completed a mission in Australia, is now in his last year at Brigham Young University. He married his sweetheart in the temple and caused us to become grandparents just a few days ago. Our other son is now serving in Australia in the mission field.

We have been grateful for our home and the fact that our boys have stayed close to the program of the Church. My wife has been a sweet and loving companion and has always sustained me in the callings which have come to me.

I had the privilege of serving as a bishop in the Church for a little more than six years. I am grateful for the people of that ward and the lessons they taught me and the opportunities that came to me. For nearly ten years I have served as president of the Pasadena Stake in California. Again I am grateful for those people, for their love and their affection, for their sustaining influence, for the counselors that have worked with me. I am grateful to the Church for all of these things and what it has meant to us in our life.

Before I was graduated from law school, three boys were born to us. Since that time I have been engaged in the private practice of law—until yesterday. Somebody asked me yesterday what my plans are, and the only answer I could give is that I have not yet been told what my plans are.

I want you to know that I have a firm, uncompromising conviction that God lives, that Jesus is the Christ, that the gospel was restored in this latter dispensation by the instrumentality of the Prophet Joseph Smith. I have an abiding conviction of the truthfulness of this fact and that our President, whom we sustained at this conference, holds those same keys, powers, and authority.

I do not apologize for the tears that come to my eyes on this occasion because I believe that I face friends, my brethren and sisters in the Church, whose hearts beat the same as mine today, in the

thrill of the gospel and in service to others.

President McKay, I want you to know, and all of the membership of the Church to know, that I accept, without reservation, the call which you have made of me, and I am willing to devote my life and all that I have to this service. Sister Hunter joins me in this pledge.

May I request today your prayers on my behalf, for I know that only with the help of my Heavenly Father, can I meet the challenge and develop those qualities which distinguish the other members of this council from men of the world.

I am grateful. I bear my testimony to you humbly. May we go forward together in righteousness, I humbly pray, in Jesus' name. Amen.

President David O. McKay:

We have just listened to the acceptance testimony from the man who was called to fill the vacancy in the Council of the Twelve, Elder Howard W. Hunter.

The Tabernacle Choir will favor us with "Mine Eyes Have Seen The Glory Of The Coming Of The Lord," conducted by Elder Richard P. Condie. The closing prayer will be offered by Brother Rulon T. Hinckley, patriarch of the Emigration Stake.

The singing, as you know, for this afternoon has been furnished by the members of the Tabernacle Choir, and we have thrilled with the excellency of their singing. We express appreciation and gratitude for the public press, the reporters' fair and accurate reports throughout the sessions of this Conference. We appreciate the cooperation of city officials, Police Chief W. Cleon Skousen, and his associates, the traffic officers in their masterful handling of the increased traffic on these streets.

We express appreciation for the Fire Department and the Red Cross, standing ready for any emergency, and there have been several. Their prompt attention has given relief to those who needed it. We express appreciation to the ushers of the Tabernacle who have rendered service early and late in seating the great audiences.

Again we express appreciation for the radio and television service rendered

by the various radio and television stations here in our own city, and state, and also in other states, named in the various sessions of our Conference. Besides the great audiences attending this Conference on Temple Square, a survey indicates, as we reported this morning, that one million people have heard and seen the proceedings of this conference through radio and television in eighteen major cities throughout the West. This figure is based on the ratio of each city carrying the Conference and the number of viewers per city.

We appreciate those who furnished the singing throughout this entire Conference: First, the Relief Society Singing Mothers from the Jordan Valley Region; second, the Combined Chorus of the Latter-day Saints Institute of Religion and University of Utah, and the Bonneville Strings; third, the Men's Chorus of the Tabernacle Choir last night who thrilled us with their excellent singing; and today, this great Tabernacle Choir.

We have been truly blessed throughout this Conference with the best singing that anybody in the world would hear under these circumstances. Everybody in this audience, the million who have listened, will agree that the singing has been of such high order that it may be classed as among the best in all the world.

Again at the conclusion of our Conference we express appreciation for the beautiful Hawaiian flowers you see arranged here on the pulpit. We thank all those who have contributed in any way to the success and inspiration of this great Conference. The address given this morning at 7:30 by Elder Richard L. Evans, you may hear again this evening over the radio at eight o'clock.

Tonight, the Deseret Sunday School Union Conference will convene in this building at seven o'clock. All Sunday School workers will wish to be in attendance. The public is cordially invited.

PRESIDENT DAVID O. MCKAY

And now, my brethren and sisters, just a word in parting.

This has truly been a great conference. We have met during a critical time in the history of our own great country and the history of the world. I have been impressed with the answer that you have given through the Brethren here and through your acceptance, to some of the false ideologies and teachings that are rampant in the world. One of those is, that man is not a spiritual being, but that he is just as any other animal, subject to his passions, subject to his yearnings, desires, and justified in achieving his ambitions no matter how many others may suffer in that achievement.

You have said today and yesterday and the day before, in your testimonies that man is a dual being—he is physical, has his appetites, passions, desires, just as any animal has, but he is also a spiritual being, and he knows that to subdue the animal instincts is to achieve advancement in his spiritual realm; that a man who is subjected to his physical appetites and passions only, who denies any reality of a spirit, is truly of the animal world; that man is a spiritual

being, and his real life is the spirit that inhabits his body.

Ex-President Adams was right, when he was accosted on the streets of Boston one day and was asked, "How is John Quincy Adams today?" and he answered, as he tottered along with his cane, "John Quincy Adams is well, thank you, quite well. But the house in which he lives is tottering on its foundations, the windows are shaking, the roof is leaking, the doors are not hanging straight, and so on, and I think that John Quincy Adams will have to move out of it soon. But John Quincy Adams himself is quite well, I thank you, quite well." He sensed that the real John Quincy Adams was an immortal being, a son of a Father in heaven.

That is one great truth to which you have borne testimony in this conference—that man is spirit, the son of his Father, and has within him that which will cause him to yearn and to aspire to become dignified as a son of God should be dignified. The *dignity of man*, not the degradation of man, has been emphasized throughout this conference.

Another false ideal which has been mentioned as rampant by a small group

of men, controlling millions now, is the *denial of the existence of a Creator*, that there is no God. The man who represents that group was recently entertained in this nation. Just before he came he declared over his own signature that he is still an atheist and will continue to be, and will fight religion as an "opiate" to the human mind.

Every man who stood at this pulpit, I think without exception, has borne witness that God lives, and he knows that he lives. And there has been quoted the evidence of men who have lived through the ages who have borne that same testimony. And they are honorable men. They are honest men. They would not lie. They sent their written messages to people whom they loved, as you and I love our loved ones, our children, our husbands, and our wives.

Paul sent his letter saying, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

"And that he was buried, and that he rose again the third day according to the scriptures:

"And that he was seen of Cephas, then of the twelve:

"After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present," [as much as to say, "You can see them and converse with them"] "but some are fallen asleep.

"After that, he was seen of James; then of all the apostles.

"And last of all he was seen of me also, as of one born out of due time.

"For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God." (I Cor. 15:3-9.)

But he bore his testimony and gave his life for this testimony and was happy in doing it.

One of the Brethren quoted him today, from his last letter to Timothy:

"I have fought a good fight, I have finished my course, I have kept the faith.

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (II Tim. 4:7-8.)

Thank heaven there are hundreds

and thousands who believe that testimony and repudiate the claims of the atheists who boast that man is his own god, and have already poisoned the minds of a generation of young men and women. They started this, as some of you will remember, forty years ago, and during that forty years they have poisoned those young boys and girls with the thought that there is no God.

At the conclusion of this session today, I wish to emphasize the fact that this great conference has testified to the hundreds of thousands listening in, and all the world—for these testimonies will be printed—that God lives and furthermore, that Jesus is his Beloved Son, the Savior of the world, and those who have seen Jesus, who walked with him, who testify of him, as I have narrated, heard him say, "he that hath seen me hath seen the Father."

You remember during the Last Supper, Philip said to Jesus, "Lord shew us the Father." And his answer was, "Have I been so long time with you, and yet hast thou not known me, Philip? . . . and how sayest thou then, Shew us the Father?" (John 14:8-9.)

We have given an answer to the world. I think it is glorious.

Furthermore, you have given an answer to the false teachings that man is not a free individual, that he is a creature of the state, that the state is supreme, that the state can tell what you should do, what you should not do. Man is a spiritual being and has within him as a gift from God, his Creator, the power of choice. Part of man's divinity, part of his spirit-being, is the power to choose—the only creature on earth that has that power. It is God-given. Men who will deny him that, take from him part of his divinity. You have answered that. Your testimonies are now on record.

Another thing—you have borne testimony throughout this conference to the right of the family, its influence and fundamental contribution as a unit to the state. The family is the foundation of the state and should not be broken up. In China where they love their children and where they train them and teach them to be obedient, where the children respect their parents and obey their parents, the family is broken up now, and they have to meet in com-

munistic groups. They will not stand for that very long; they will break away from it. You, during this conference, have borne testimony to the sacredness of the family, the father and the mother and the children. You have borne testimony of the responsibility of the father and the mother to train those children in the ways of the Lord, teach them baptism and repentance, or the responsibility will be "upon the heads of the parents."

Furthermore, you have borne testimony to the world that man is not living for himself, that his selfish desires should be overcome and controlled, and he should render service to others. One of the greatest sayings of Jesus when he was among the Twelve during his two-and-a-half years here, was the one that touched upon that same principle: "He that findeth his life shall lose it. . . ." [that is the selfish part] "and he that loseth his life for my sake shall find it." (Matt. 10:39.) A paradoxical statement, but oh, how true. You have had an evidence of it here today when Elder Hunter said, "I give my life now for the service," the same with these other apostles, the same with all the General Authorities of the Church, with all the congregation, with thousands and hundreds of thousands throughout the world who have accepted the gospel of Jesus Christ. You are willing to lose your life—that is, to devote your time and your talents and your strength for his sake; and in so doing you will find your life.

I often quote a man who was impressed with that great principle, who wrote—

"Supposing today were your last day on earth,

The last mile of the journey you've trod;
After all of your efforts, how much are you worth?

How much can you take home to God?
"Don't count as possessions your silver and gold;

Tomorrow you leave these behind;
And all that is yours to have and to hold
Is the service you've given mankind."
Anon.

Quoted from *Gospel Ideals*, page 58.

That is true, but to you it is not all that you take home to God, because

you take home to him your *character*, and he will judge you accordingly, and you will take home to him, if you have been through the temple worthily, your loved ones.

Now these are just some of the thoughts that came at the conclusion of this great conference.

Yours is a great mission. Our thanks to God our Father for it. Our membership in his Church, and our privilege of association in the brotherhood of Christ cannot be overstated. Morning, noon, and night, all through our lives our souls are filled with gratitude for the blessings that are ours in our associations in the Church of Jesus Christ. It is a glorious opportunity!

Now, my brethren and sisters, I bless you with increased testimony of God's existence, increased testimony of the divinity of Christ's mission, his life, his death, his establishing of the gospel; with increased testimony of the value of the individual—oh, how important and how glorious—how full of significance are the glorious words, "For behold, this is my work," said the Lord, "and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.) Is not that wonderful? What would this old earth be if there were no human beings on earth, even if there were no animals—only rocks, the barren shores, the rolling seas—no life, no human beings? What a wonderful statement, what a wonderful religious revelation to the human family: "This is my work and my glory—to bring to pass the immortality and eternal life" of each individual.

God help us so to live that we may be bold worthy to hear from him the whisperings of his Spirit, the whispering of his voice, as he guides us and warns us and tells us what to do in order to come back and help him crown his glory.

That is a wonderful saying of Peter's, the rough old fisherman, when after two years and more, after he had a testimony in his heart that God lives, that Jesus Christ is the Son of God, he wrote to the people over whom he was presiding and used the phrase, which I wish all of you would think about and cherish, that God has made us "partakers of the divine nature." Read it in his epistle.

And I hope you brethren, presidents of stakes, bishops of wards, and you who preside over missions, auxiliaries, priesthood quorums, will some day appreciate, every one of you, just what that means, to be in touch with that divine nature through the Holy Ghost.

God bless you in your homes. Do not be cross. Be courteous. Have the same courtesy in your homes that you have when you are out in society. Thank your wives, thank your children, say, "if you please," "excuse me,"—those little things which make life sweet. Let us be kind in our homes. The gospel is the spirit of kindness. Let us be considerate. Let us be true. "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; . . . If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

I pray God to sanctify to our good and to the good of all who have listened in this day and to the Church everywhere, the blessings and testimonies of this great conference, in the name of Jesus Christ. Amen.

President David O. McKay:

We shall now be inspired as the Tabernacle Choir sings "Mine Eyes Have Seen the Glory of the Coming of the Lord," and the closing prayer will be offered by Brother Rulon T. Hinckley, patriarch of Emigration Stake, following which this Conference will be adjourned for six months.

Singing by the Tabernacle Choir, "The Battle Hymn Of The Republic."

Elder Rulon T. Hinckley, patriarch of Emigration Stake, offered the benediction.

Conference adjourned for six months.

The Relief Society Singing Mothers from the Jordan Valley Region furnished the music for the morning and afternoon sessions, Friday, October 10, with Sister Florence Jepperson Madsen conducting.

At the Saturday morning and afternoon sessions the music was furnished by the University of Utah Choral Society (The Institute of Religion and the University of Utah Choruses and the Bonneville Strings), David A. Shand, Director.

The Men's Chorus of the Tabernacle Choir furnished the music for the General Priesthood meeting Saturday, October 10, with Richard P. Condie conducting.

The music for the Sunday morning and afternoon sessions was furnished by the Salt Lake Tabernacle Choir, Richard P. Condie conducting, assisted by Jay E. Welch.

Richard P. Condie conducted the singing of the Tabernacle Choir at the *Tabernacle Choir and Organ* broadcast. Frank W. Asper was at the organ.

Accompaniments and interludes on the organ were played by Alexander Schreiner, Frank W. Asper and Roy M. Darley.

JOSEPH ANDERSON
Clerk of the Conference

CHURCH OF THE AIR

Columbia Broadcasting System's *Church of the Air* was presented at 7:30 a.m., Sunday, October 11, 1959. The program was as follows:

The Tabernacle Choir, under the direction of Richard P. Condie, furnished the music for this service, with Alexander Schreiner at the organ. J. Allen Jensen was the announcer.

Music: Organ and humming choir: "Sweet Is the Work."

Announcer: The Church of the Air is presented by CBS Radio so that representatives of many faiths may address a nationwide congregation. Today's service, in connection with the Semi-Annual General Conference of the Church of Jesus Christ of Latter-day Saints, comes to you from the Mormon Tabernacle on Temple Square, through the facilities of Station KSL in Salt Lake City, Utah. Our speaker is Richard L. Evans, a member of the Council of the Twelve of the Church. Music is by the Tabernacle Choir, directed by Richard P. Condie, with Alexander Schreiner at the organ.

With the music of Dudley Buck, the Tabernacle Choir first presents an anthem with words from an Old Testament text: "Behold! there shall be a day, when the watchman upon the mountain top shall cry aloud: 'arise, ye! get ye up unto Mount Zion, unto the Lord your God!' Be glad and rejoice! . . . I, even have redeemed thee! . . ." "Fear Not Ye, O Israel."

(The Choir sang: "Fear Not Ye, O Israel."—Buck-Griffity.)

Announcer: "The morning breaks; the shadows flee; Lo, Zion's standard is unfurled! The dawning of a brighter day, Majestic rises on the world." These words of faith and assurance by Parley P. Pratt are sung now by the Tabernacle Choir to the music of George Careless: "The morning breaks, the shadows flee."

(The Choir sang: "The Morning Breaks."—Careless.)

Announcer: We now hear on this Church of the Air Service Richard L. Evans of the Council of the Twelve of the Church of Jesus Christ of Latter-day Saints, frequently referred to as the Mormon Church. Today's talk is titled: "The Ultimate Objective."

ELDER RICHARD L. EVANS

Of the Council of the Twelve Apostles

Each year on a day so designated, we recall the birth and accomplishment of Christopher Columbus, a man no doubt inspired of God to do what he did, against all ignorance, against all odds and obstacles. He is a symbol, one among many, of the difficulties men can endure if they have sufficient faith in an ultimate objective.

The heroes of history, and the lives of those less known, have proved they could endure working and waiting and great difficulty and discouragement, if there were some purpose, some hope, some reasonable assurance of the ultimate objective.

The long hard journey is not too long if "home" is at the other end. But aimlessness would give men little reason for lengthening out the effort, without some assurance, without some real and solid incentive.

Remembered are the words of Robert Browning:

"Ah, but a man's reach should exceed his grasp,
Or what's a heaven for?"

But his reach should know that he is reaching for something real—or his reach will weary of the reaching.

Everything has to have a reason, a purpose, an ultimate answer. And for such answers men have searched and sought: Why do we live? What are the purposes of life? Why did the Creator create? Why, indeed, were worlds brought into being?

For answer we would have to go back to the basic, literal facts of our relationship to God, who gave us the opportunity of life, and who is in fact the Father of us all.

"In the beginning," we read in sacred writ, "God created the heaven and the earth. . . ." (Genesis 1:1.)

But for answer we would have to go back before this beginning, with God's great plan and purpose: the Gospel, we have come to call it, which we heard in the heavens before time began, where we were with our Father, the Father of our spirits, and where we agreed to enter mortality to prove ourselves and learn the lessons of life, and where we were assured our Father would send his own beloved Firstborn Son to redeem us from death—that Son of whom Paul said, "God . . . hath appointed heir of all things, by whom also he made the worlds; Who being . . . the express image of his person, . . . when he had by himself purged our sins, sat down on the right hand of the Majesty on high. . . ." (Heb. 1:1-3.)

The whole intent of scripture is one of establishing our relationship with God, our Father, and with his Son, our Savior, and with the eternal plans and purposes for each and all of us, and our relationships to life—and to one another also.

And what *are* these plans and purposes? What would a loving Father want for his children? What would any father want for his children? Peace and health and happiness; learning and progress and improvement; and everlasting life, and everlasting association with those we love. What less could heaven be? What less would a Father plan or propose, for those he loves, for those whom he made "in his own image"? (Gen. 1:27.) He has declared his work and his glory "to bring to pass the immortality and eternal life of man." (Pearl of Great Price, Moses 1:39.) This is the ultimate objective. This is the whole purpose of the Gospel he has given.

This makes life meaningful, everlastingly so. This is the assurance that gives incentive—that gives faith in the face of all searching uncertainty. This makes life worth all the anguish, all the effort, as we make our way through the world—learning that life is for learning, that our Father sent us here for a period of proving, not to lose our way, but with a light within us to lead us, if we will be led, to our highest pos-

sibilities, with freedom and faith and with a few simple rules to keep, which we call commandments.

And as to keeping these commandments, we have our choice—our free agency, as it has come to be called. How could it be otherwise? How could we grow without it? Who can learn to make decisions if someone else always does the deciding? As we have to learn to let our children learn much for themselves (after we have given them all the counsel we reasonably can), so our Father in heaven has sent us here with freedom to decide for ourselves. And to help us to decide, he has given us standards, advice, laws, rules. And they are not arbitrary, unrealistic rules, but are simply counsel from a loving Father, who knows us, who knows our nature. It is not his purpose that his children should be unhappy. No father intends to have his children unhappy. And for this reason he has given us commandments for our health and happiness, and peace and progress and quiet conscience.

In a remarkable commencement address, some months before he left this life, Mr. Cecil B. DeMille made this moving observation concerning freedom, and the purpose of life, and the keeping of the commandments:

"We are too inclined to think of law as something merely restrictive," he said, "something hemming us in. We sometimes think of law as the opposite of liberty. But that is a false conception. That is not the way that God's inspired prophets and lawgivers looked upon the law. Law has a twofold purpose. It is meant to govern. It is also meant to educate. . . ."

"God does not contradict himself. He did not create man and then, as an afterthought, impose upon him a set of arbitrary, irritating, restrictive rules. He made man free—and then gave him the commandments to keep him free.

"We cannot break the Ten Commandments. We can only break ourselves against them—or else, by keeping them, rise through them to the fulness of freedom under God. God means us to be free. With divine daring, he gave us the power of choice." (Excerpts from the Commencement Address at Brigham Young University, May 31, 1957.)

In our own day and dispensation, the

Lord has restated the law of cause and effect, with these words: "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (Doctrine & Covenants 130:20-21.)

The commandments are not old-fashioned, out-dated, or merely man-made. They apply to our own as to other ages. And whenever we do anything basically against them, we pay a price—not because someone has said so, but because we are what we are, and because we are irrevocably affected by the very laws of life. No matter what someone says, and no matter who would set them aside, there are still heartaches and heartbreaks and inescapable consequences for those who lie and cheat and bear false witness; for those who are immoral and unfaithful to loved ones; for those who abuse themselves physically, who indulge appetites, who acquire harmful habits; for those who set aside sure and safe standards, who are coarse in conduct, and run contrary to the commandments, to the basic laws of life.

To find peace—the peace within, the peace that passeth understanding—men must live in honesty, honoring each other, honoring obligations, working willingly, loving and cherishing loved ones, serving and considering others, with patience, with virtue, with faith and forbearance, with the assurance that life is for learning, for serving, for repenting, and improving. And God be thanked for the blessed principle of repenting and improving, which is a way that is open to us all.

There is a Kingdom, and there is a King. And there are requirements for citizenship in the Kingdom—commandments, laws, ordinances, and obligations, and what is required of us for peace in this world, and exaltation in the world to come, is to follow him and keep his commandments.

We would witness this day that the Lord God lives, and that our Lord and Savior Jesus Christ, his Divine and only Begotten Son, did redeem us from death, and even now is our advocate with the Father, and sits by his Father's side, and

that the fulness of the Gospel is again on earth with power and authority to administer in its saving and exalting ordinances.

There is this certainty of assurance also; that he is willing to reveal his mind and will to us today, to guide us, to hear and answer prayer, to open his arms to the prayerful and repentant, even as he has done in other days.

And against the tension and trouble of our time—against injustice, threats, and force and fear; want and worry; discouragement and despondency; unfaithfulness and duplicity; and much of misunderstanding, and much of inhumanity from man to man—against all this there is the blessed assurance of the glorious ultimate objective: of salvation for all, as offered by our Savior, and of exaltation for those who will work at it and win it; of justice, of compensation, of the ultimate defeat of evil; of peace and of progress and health and happiness, of everlasting life with sweet reunion with loved ones.

And this day we would plead with all men, the searching and the sorrowing, the sick, the discouraged, those burdened with sin and unquiet conscience; those who feel lost and lonely, and those who have lost those they love—to all we would plead: take courage and faith and assurance, according to the promises and purposes of Him who is the Father of us all, who is mindful of us all.

By walking in his ways and keeping his commandments, God grant that all of us together may move on to the glorious ultimate objective that is offered all of us—to the highest opportunities of everlasting life, with our loved ones with us, always, and forever, in Jesus' name. Amen.

(The Choir sang: "How Great the Wisdom and the Love."—McIntyre.)

Announcer: The Tabernacle Choir has recalled a sacramental song by Eliza R. Snow with the music of Thomas McIntyre: "How great the wisdom and the Love that filled the courts on high, And sent the Savior from above to suffer bleed and die."

And now, the Tabernacle Choir closes with the words of Helen A. Dickinson, sung in a worshipful setting by D. F. E.

Auber: "O Loving Savior, Slain for us. O Sacrificial Lamb adored. Now in Thy presence pure and glorious, we lift our hearts to Thee, O Lord."

(The Choir sang: "O Loving Saviour."
—Auber-Dickinson.)

Music: Organ and humming choir: "Sweet Is the Work."

Announcer: Today's service came to you from the Mormon Tabernacle on Temple Square, through the facilities of Station KSL in Salt Lake City, Utah. Our speaker was Richard L. Evans of the Council of the Twelve of the Church of Jesus Christ of Latter-day Saints. Music was by the Tabernacle Choir, directed by Richard P. Condie. Alexander Schreiner was at the organ.

SALT LAKE MORMON TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, Utah, was presented from 8:30 to 9:00 a.m. Sunday, October 11, 1959, through the courtesy of the Columbia Broadcasting System's network, throughout the United States, parts of Canada, and through other facilities to several points overseas. The broadcast was as follows:

(The organ played, "As the Dew From Heaven Distilling," and on signal the Choir and organ broke into the hymn, "Gently Raise the Sacred Strain," singing the words to the end of the second line, and humming to end of verse for announcer's background.)

Announcer: Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The CBS Radio Network and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with Richard P. Condie conducting the Tabernacle Choir, Frank Asper, tabernacle organist, and the spoken word by Richard Evans.

The Choir sings first an anthem from Ernest Bloch's symphony of America: "America! America! Thy name is in my heart."

(The Choir sang: "America."—Bloch.)

Announcer: Frank Asper, Tabernacle

Organist, first turns on Temple Square today to a devotional theme he has arranged from the music of Franz Josef Haydn: "Truth Divine."

(Organ Selection: "Truth Divine."—Haydn.)

Announcer: And now from Temple Square the Tabernacle Choir sings Caesar Franck's impressive setting for the 150th Psalm: "O Praise Ye The Lord, Praise God in His Temple, O Praise Him for His might, and the greatness of His wonders. Let everything that hath breath praise the Lord."

(The Choir sang: "Praise Ye The Lord."—Franck-Leigher.)

Announcer: Frank Asper at the Tabernacle Organ turns to one of his own organ offerings: "Reflection."

(Organ Selection: "Reflection."—Asper.)

Announcer: And now from the Choir comes a pleading, fervent sacred song of our Savior: "Abide with me; 'tis eventide! The day is past and gone; The shadows of the evening fall; The night is coming on! Within my heart a welcome guest, Within my home abide; . . . O Savior, stay this night with me; Behold, 'tis eventide."

(The Choir sang: "Abide With Me, 'Tis Eventide."—Millard.)

Announcer:

We have read somewhere in some rules of safety the following sentence: "Never point a gun at anything you don't intend to shoot." This is basic to a whole series of parallel precautions essentially summarized in this single short sentence: "Don't start what you shouldn't do." It applies to habits, to projects and promises, to attitudes and obligations, to every threat, to every temptation, and to every intent. The assumption that we can go a little way in the wrong way, that we can sin a little, lie a little, break the law a little; that we can be a little unfaithful, a little dishonest; or that we can start many things and stop them any time we want to, whenever and wherever we want to, without involvement, without hurt or harm, without falsely encouraging others, without being misunderstood, without the danger of going farther than we intended to go, is a false and unsafe assumption. Those who find themselves in serious or embarrassing situations

frequently say they didn't intend to do what they did. And often it is true that they didn't intend to go so far. But what is often also true is that they did entertain the idea, or they did take the first step: they did make the problem possible. Like the man who points the gun, they assumed the attitude of intent. Starting is so often easier than stopping. Habits are so often easier to acquire than they are to set aside. Relationships are often easier to begin than to break off. And we save ourselves much embarrassment, much explanation, much heartache, much danger, much tragedy if we simply don't start what we shouldn't do. No one should flaunt any convention, or invite any flirtation, or tempt any temptation, or begin a habit he wouldn't permanently want to have, or begin any relationship of life that would be unsafe or unsavory or unwise to follow through. There is some scripture on the subject which says: "Abstain from all appearance of evil."¹ This also could be cited: "For as he thinketh in his heart, so is he."² This all points up to the attitude of intent. Don't threaten anything you shouldn't follow through. Even would we say: Don't think to do anything you shouldn't do. Avoid not only the appearance of evil, but all invitation to it. In short, avoid the very attitude of intent. If you shouldn't, just don't do it.

(The Choir sang: "Glorious Things Are Sung of Zion."—Daynes.)

Announcer: With the words of William W. Phelps we have heard the Choir sing a hymn tune by Joseph J. Daynes: "Glorious Things Are Sung of Zion."

¹ I Thessalonians 5:22.

² Proverbs 23:7.

And now with Dr. Asper at the Tabernacle Organ we hear a hymn tune by Louis Gottschalk—a sacramental song: "God, Our Father, hear us pray; Send thy grace this holy day; As we take of emblems blest, On our Savior's love we rest."

(Organ Selection: "God Our Father, Hear Us Pray."—Gottschalk.)

Announcer: In closing the Tabernacle Choir recalls a Welsh chorale by R. H. Prichard as arranged by Griffith J. Jones, with the words of Charles Wesley: "Love Divine, all love excelling, Joy of heav'n, to earth come down; Fix in us Thy humble dwelling, All Thy faithful mercies crown . . . Breathe, O breathe Thy loving Spirit, into ev'ry troubled breast; Let us all in Thee inherit, Let us find the promised rest . . . Come, Almighty, to deliver, Let us all thy life receive; Suddenly return, and never, Never more thy temples leave . . ."

(The Choir sang: "Love Divine."—Prichard-Jones.)

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

This concludes the fifteen hundred seventy-third presentation, continuing the 31st year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS Radio and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

Richard P. Condie conducted the Tabernacle Choir. Frank Asper was at the Organ. The Spoken Word by Richard Evans.

In another seven days, at this same hour, music and the spoken word will be heard again from the Crossroads of the West.

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