

One Hundred Twenty-seventh

SEMI-ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



Held in the Tabernacle
Salt Lake City, Utah

October 5, 6 and 7, 1956

With Report of Discourses



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

The One Hundred Twenty-seventh Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, October 5, 6, and 7, 1956.

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 6, at 7:00.

The proceedings of the general sessions were broadcast and telecast over Station KSL and KSL-TV at Salt Lake City, Utah, 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: KSVC at Richfield, KSUB at Cedar City, KVSL at Vernal, KVNU at Logan.

In Idaho: KRXX at Rexburg, KEEP and KLIX-TV at Twin Falls, KBAR at Burley, KID and KID-TV at Idaho Falls, KBOI and KBOI-TV at Boise, KPST at Preston, KLEW-TV at Lewiston.

In Colorado: KEXO at Grand Junction, KBTW at Denver.

In Nevada: KELY at Ely, KLAS-TV at Las Vegas.

In California: KEEN at San Jose, KSRO at Santa Rosa, KGO-TV at San Francisco, KNXT-TV at Hollywood, KEYT-TV at Santa Barbara, KFMB-TV at San Diego, KOVR-TV at Stockton.

In Oregon: KUBE at Pendleton, KOIN-TV at Portland, KBES-TV at Medford.

In Arizona: KCLS at Flagstaff, KTYL at Mesa, KPHO-TV at Phoenix.

In Washington: KTNT-TV at Tacoma, KXLY-TV at Spokane, KIMA-TV at Yakima, KEPR-TV at Pasco.

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, in Barratt Hall, over public address systems, and by direct wire over a public address system to members of the Priesthood in other assemblies in Utah, Idaho, Colorado, New York, Washington, Oregon, Arizona, Wyoming, Nevada, Illinois, New Mexico, Canada, and California.

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 Company'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 127-131.)

Elder Joseph Anderson was Clerk of the Conference.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

The First Presidency: David O. McKay, Stephen L. Richards, and J. Reuben Clark, Jr.

The Quorum of the Twelve Apostles: Joseph Fielding Smith, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Henry D. Moyle, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Adam S. Bennion, Richard L. Evans, and George Q. Morris.

Patriarch to the Church: Eldred G. Smith.

Assistants to the Twelve Apostles: Thomas E. McKay, Clifford E. Young, Alma Sonne, ElRay L. Christiansen, John Longden, Hugh B. Brown, and Sterling W. Sill.

The First Council of the Seventy: Levi Edgar Young, Antoine R. Ivins, Oscar A. Kirkham, Seymour Dilworth Young, *, Bruce R. McConkie, and Marion Duff Hanks.

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 A. William Lund, Assistant.

*Elder Milton R. Hunter was absent because of illness.

Members of the General Welfare Committee, Church Welfare Program.

Members of Church Board of Education and Administrator Church Board of Education, Directors and Associate Directors of Institutes, and Seminary Instructors.

Presidents of Stakes and Their Counselors, Presidents of Temples, Patriarchs, High Priests, Seventies, Elders, General, Stake and Ward officers of Auxiliary Associations, etc., from all parts of the Church.

FIRST DAY

MORNING MEETING

The opening session of the 127th Semi-Annual Conference of the Church convened in the great Tabernacle, Salt Lake City, Utah, Friday, October 5, 1956 at 10:00 a.m., with President David O. McKay presiding and conducting the services.

The Relief Society Singing Mothers from the Northern Utah Region, Ogden Region, and Summit Stake, with Florence J. Madsen conducting and Frank W. Asper at the organ, furnished the choral music for this session.

President McKay made the following introductory remarks:

President David O. McKay:

The opening session of the 127th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints is now convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

All the General Authorities of the Church are in attendance, excepting Elder Milton R. Hunter of the First Council of Seventy, whose attending physician telephoned us the other day, saying it would be unwise for Elder Hunter to attempt to attend Conference as perfect quiet is necessary for his restoration to health. Elder Hunter, you have our faith and prayers this morning for your complete recovery.

Elder Joseph Anderson is Clerk of the Conference.

These services, and all General Sessions of the Conference, will be broadcast in the Assembly Hall and in Barratt Hall over a public address system and by television.

The services this morning are also being televised over KSL-TV, Channel 5, and are being heard over Radio Station KSL and by arrangement through KSL over 10 Radio Stations in Utah, Idaho, and Nevada. The names of these stations have already been announced to the radio audience.

We express our gratitude to these various television and radio stations for their courtesy in making available their time and facilities for these broadcasts.

To the audience seated in the Taber-

nacle and the Assembly Hall and to the thousands listening in over the radio, the First Presidency and General Authorities of the Church extend a most hearty welcome, and pray that we may receive encouragement and inspiration during our attendance at this great Conference of the Church.

I wish to announce, too, that we have greetings from missions and from others who wish us well. One of these comes from New Zealand, from President Ariel S. Ballif, president of that mission. "The love of the Saints and the thoughts of all Church members in New Zealand are now turned toward the assembly of our leaders and the great congregation of Saints. We send our 'Aroha-Nui' and bear witness to you of our testimony of the truthfulness of the Gospel in the great activity of our people here in the land of Aotearoa. We long for the inspiration that comes from our Church leaders. We are looking forward to the time when we shall have the blessing of a general visit to our land."

To the members of the Air Force and others in the armed forces, we extend a hearty welcome. Many are here in the audience, some with their respective officers, and they propose to attend the services throughout.

We acknowledge the presence of the following distinguished visitors and others who hold prominent positions in educational circles and in the State. We are not sure that we have been able to observe all who are present, but we mention the following:

Elder Benson, member of the Council of the Twelve, and also in the Cabinet of the President of the United States; Senator Wallace F. Bennett; Representative William A. Dawson; Representative H. Aldous Dixon; Lamont Toronto, Secretary of State; Adiel F. Stewart, Mayor of Salt Lake City; Ernest L. Wilkinson, president of Brigham Young University; President A. Ray Olpin, president of the University of Utah; President John L. Clarke, president of Ricks College.

We have a letter, an expression of appreciation, from the president of

Friday, October 5

First Day

Weber College; we have present Superintendent of Public Instruction E. Allen Bateman; and the Superintendent of Salt Lake City Schools, Dr. M. Lynn Bennion.

Undoubtedly there are others to whom as to these we extend a hearty welcome. We are glad to see you and have you participate in these exercises and partake of the spirit of this occasion.

We also have before us our Stake Presidencies, the Bishoprics of the Church, and we also have the wives of our mission presidents who have come here to attend the dedicatory services of the beautiful Relief Society home.

To all we extend a hearty welcome and express satisfaction and pleasure in your presence and your cooperative spirit.

The singing for this morning will be furnished by the Relief Society Singing Mothers from the Northern Utah Region, Ogden Region, and Summit Stake, with Sister Florence J. Madsen

conducting, with Frank W. Asper at the organ.

We shall begin this session by the Relief Society Singing Mothers singing: "In Heavenly Love Abiding," conducted by Sister Florence J. Madsen.

The opening prayer will be offered by Elder Francis M. Zimmerman, president of the Long Beach Stake.

Singing by the Singing Mothers, "In Heavenly Love Abiding."

Elder Francis M. Zimmerman, president of the Long Beach Stake offered the opening prayer.

President David O. McKay:

The invocation was just offered by President Francis M. Zimmerman of the Long Beach Stake, California.

The Relief Society Singing Mothers will now sing: "The Lord's Prayer," conducted by Sister Florence J. Madsen.

"The Lord's Prayer" was sung by the Singing Mothers.

PRESIDENT DAVID O. MCKAY

THE PASSING OF YEARS and the repetition of experience fail to lessen the sense of great responsibility of addressing the congregation in this great tabernacle and others listening in over the radio. I have prayed and now pray for the inspiration of the Lord, that I may be able to perform this duty acceptably to him and to you, my brethren and sisters.

What I have in mind I should like to associate with this passage of scripture taken from Matthew:

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

"For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man

according to his works." (Matt. 16:24-27.)

Before emphasizing one or more particular points contained in that remarkable passage, I should like to give a brief report regarding some activities of the Church since our conference six months ago. During that interim the Church has been moving forward most encouragingly. Priesthood quorums have increased in number, particularly in the mission field, and, through the efficient efforts of the priesthood committees among the General Authorities, a greater enrolment in the quorums generally has resulted. There are today in the stakes and missions of the Church 237 high priests quorums; 449 seventies quorums and 17 units; 1,750 elders quorums and two units; 171 quorums and 1,725 groups of priests; 737 quorums, and 1,230 groups of teachers; 1,988 quorums, and 551 groups of deacons.

Those are all organizations established by revelation for activity in spiritual things, as well as temporal, for boys, and for young men under nineteen

years of age, most of them seventeen and eighteen.

The general boards of auxiliaries are functioning efficiently, and local organizations are co-operating with them in earnest efforts to instill high ideals in the minds of childhood and youth.

It is a sobering thought, my brothers and sisters, to realize that all quorums, all auxiliaries, all Church schools, seminaries, institutes, colleges, the Church university, all Church edifices, all preparations of lessons, the expenditure of hundreds of thousands of dollars monthly for the publication of books, equipment, illustrative material, and so forth—all efforts of thousands of officers and teachers—are for one purpose: *namely, the education and proper training of your boys and girls and the edification of all members of the Church.* Everything that has been and is now being done points to that one general purpose. Do you appreciate it by co-operating with these forces and sending your young children, and your young men and women to these various organizations in the Church? If not, you are shirking part of your duty.

We have only words of commendation to the Twelve, the Assistants to the Twelve, and other General Authorities, including the Presiding Bishopric; to the general boards, the members of the general Church building committee, the stake and ward officers, each and all working for the good of the individual to bring to pass the Lord's purposes, who declared: ". . . this is my work and my glory—to bring to pass the immortality and eternal life of man." (P of G P, Moses 1:39.)

You will be interested to learn that since the first of the year there have been 136 Church edifices dedicated. It is estimated that in the final quarter of 1956 there will possibly be added to this number forty-four more buildings, making a total of buildings dedicated in English-speaking wards and stakes and missions of 180. In foreign missions it is estimated that there will be somewhere in the neighborhood of fifty to sixty houses of worship dedicated in this year 1956, making a total in all of approximately 240.

A means to an end! From the standpoint of numbers and material pros-

perity, therefore, the Church has every reason to be encouraged. All these things, I repeat, are means to the perfecting of the soul—that is the end.

The great question is: Have we progressed spiritually as well as in these physical and teaching organizations? The answer is "yes."

The accomplishments before mentioned, the efforts put forth, are in themselves really expressions of spirituality, and here we offer in our hearts a prayer that God will bless the total membership of the Church who have contributed of their means, talents, and efforts to the accomplishment of the purposes named, the means, and structures and Church edifices especially. It is marvelous what you have done.

"Every noble impulse, every unselfish expression of love, every brave suffering for the right; every surrender of self to something higher than self; every loyalty to an ideal; every unselfish devotion to principle; every helpfulness to humanity; every act of self-control; every fine courage of the soul, undefeated by pretense or policy, but by being, doing, and living of good for the very good's sake—that is spirituality."

And our text emphasizes the fact that the human being consists of spirit and body: "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26.)

Indeed, man's earthly existence is but a test, whether he will concentrate his efforts, his mind, his soul upon things which contribute to his comfort and gratification of his physical instincts and passions, or whether he will make as his life's purpose and aim the acquisition of spiritual qualities.

The spiritual road has Christ as its ideal, not the gratification of the physical, for he that would save his life, yielding to that present gratification of a seeming need, will lose his life.

If he would seek the real purpose of life, the individual must live for something higher than self. He hears the Savior's voice saying: "I am the way, the truth, and the life." (John 14:6.) Following that voice, he soon learns that there is no one great thing which he can do to attain happiness or eternal

Friday, October 5

First Day

life. He learns that "life is made up not of great sacrifices or duties, but of little things in which smiles and kindness and small obligations given habitually are what win and preserve the heart and secure comfort."

Spirituality, our true aim, is the consciousness of victory over self and of communion with the Infinite. Spirituality impels one to conquer difficulties and acquire more and more strength. To feel one's faculties unfolding and truth expanding the soul is one of life's sublimest experiences. Would that all might so live as to experience that ecstasy!

Being "honest, true, chaste, benevolent, virtuous, and in doing good to all men" are attributes which contribute to spirituality, the highest acquisition of the soul. It is the divine in man, the supreme, crowning gift that makes him king of all created things.

The spiritual life is the true life of man. It is what distinguishes him from the beasts of the forests. It lifts him above the physical, yet he is still susceptible to all the natural contributions that life can give him that are needful for his happiness or contributive to his advancement. "Though in the world, not of the world." (See John 8:23.)

Jesus taught that men and women fail to live truly, unless they have spirituality. In Jefferson's *Life and Teachings of Jesus*, we read that the spiritual force underlies everything, and without it nothing worthwhile can be accomplished. And I quote: "Spiritual needs can be met only by spiritual means. All government, laws, methods, and organizations are of no value unless" spirituality guides them. All "men and women are filled with truth," with this spirituality—and "righteousness, and mercy. Material things have no power to raise the sunken spirit. Gravitation, electricity, and steam are great forces, but they are all powerless to change the motives of men and women." "Except a man be born again, he cannot see the kingdom of God." (See John 3:3.)

Spirituality and morality as taught by the Church of Jesus Christ are firmly anchored in fundamental principles—principles from which the world can never escape even if it would, and the

first fundamental is a belief—and among the members of the Church who are truly converted, a *knowledge*—of the existence of God the Father and his Son Jesus Christ. Children of the Church are taught, at least should be taught, to recognize him and to pray to him as one who can listen and hear and feel just as an earthly father can listen and hear and feel, and they have absorbed into their very beings, if taught rightly, from their mothers and their fathers, the real testimony that this personal God has spoken in this dispensation.

Inseparable from the acceptance of the existence of God is an attitude of reverence, to which I wish now to call attention most earnestly to the entire Church. The greatest manifestation of spirituality is reverence; indeed, reverence is spirituality. Reverence is profound respect mingled with love. It is "a complex emotion made up of mingled feelings of the soul." Carlyle says it is "the highest of human feelings." I have said elsewhere that if reverence is the highest, then irreverence is the lowest state in which a man can live in the world. Be that as it may, it is nevertheless true that an irreverent man has a crudeness about him that is repellent. He is cynical, often sneering, and always iconoclastic.

Reverence embraces regard, deference, honor, and esteem. Without some degree of it, therefore, there would be no courtesy, no gentility, no consideration of others' feelings, or of others' rights. Reverence is the fundamental virtue in religion. It is "one of the signs of strength; irreverence, one of the surest indications of weakness. No man will rise high," says one man, "who jeers at sacred things. The fine loyalties of life," he continues, "must be revered or they will be foresworn in the day of trial."

Parents, *Reverence*, as charity, begins at home. In early childhood children should be trained to be respectful, deferential—respectful to one another, to strangers and visitors—deferential to the aged and infirm—reverential to things sacred, to parents and parental love.

Three influences in home life awaken reverence in children and contribute to

its development in their souls. These are: *first*, firm but *Gentle Guidance*; *second*, *Courtesy* shown by parents to each other, and to children; and *third*, *Prayer* in which children participate. In every home in this Church parents should strive to act intelligently in impressing children with those three fundamentals.

Reverence in the houses of worship:

Churches are dedicated and set apart as houses of worship. This means, of course, that all who enter do so, or at least pretend to do so, with an intent to get nearer the presence of the Lord than they can in the street or amidst the worries of a workaday life. In other words, we go to the Lord's house to meet him and to commune with him in spirit. Such a meeting place, then, should first of all be fitting and appropriate in all respects, whether God is considered as the invited guest, or the worshippers as his guests.

Whether the place of meeting is a humble chapel or a "poem in architecture" built of white marble and inlaid with precious stones makes little or no difference in our approach and attitude toward the Infinite Presence. To know God is there should be sufficient to impel us to conduct ourselves orderly, reverently.

In this regard, as members of the Church in our worshipping assemblies, we have much room for improvement. Presiding authorities in stake, ward, and quorum meetings, and especially teachers in classes, should make special effort to maintain better order and more reverence during hours of worship and of study. Less talking behind the pulpit will have a salutary effect upon those who face it. By example and precept, children should be impressed with the inappropriateness of confusion and disorder in a worshipping congregation. They should be impressed in childhood, and have it emphasized in youth, that it is disrespectful to talk or even to whisper during a sermon, and that it is the height of rudeness, excepting in an emergency, to leave a worshipping assembly before dismissal.

One of the most pronounced outbursts of Jesus' indignation was caused by the desecration of the Lord's temple. As he overturned the tables of money-

changers and ordered out those who were bartering and trading in the holy sanctuary, he gave a warning admonition that has come down through the centuries:

"... make not my Father's house an house of merchandise." (John 2:16.) Making and spending money, even in conversation, faultfinding, and particularly gossiping about neighbors in a house of worship, are essentially violations of this command given nearly two thousand years ago.

If there were more reverence in human hearts, there would be less room for sin and resultant sorrow; more capacity for joy and gladness. To make more cherished, more adaptable, more attractive this gem among brilliant virtues, is a project worthy of the most united and prayerful efforts of every officer, every parent, and every member of the Church.

I repeat now:

"If any man will come after me, let him deny himself, and take up his cross, and follow me.

"For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it.

"For what is a man profited, if he shall gain the whole world, [physical desires, gratification of appetites, money, wealth]—gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." (Matt. 16:24-27.)

In these words of the Savior we have designated either by direct statement or implication four eternal truths—

First, the existence of God our Eternal Father.

Second, the divine Sonship of Jesus Christ.

Third, that man has a spirit as well as a body, and he may direct his life to serve him,

Fourth, that soul development results from complete control of physical desires and passions.

With that scripture in conclusion I desire to call attention to another fundamental truth:

Friday, October 5

First Day

“ . . . a marvelous work is about to come forth among the children of men.

“Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.

“Therefore, if ye have desires to serve God ye are called to the work;

“For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul;

“And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

“Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

“Ask, and ye shall receive; knock, and it shall be opened unto you.” (D & C Sec 4.)

That this work has come forth and is now established by divine revelation testifying to the existence of God the Father, his son Jesus Christ, and that through Jesus Christ and his gospel mankind will be brought back into his presence, I bear witness to you, and to the world, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Clifford E. Young, Assistant to the Twelve, will now speak to us. He will be followed by Bishop Thorpe B. Isaacson of the Presiding Bishopric.

ELDER CLIFFORD E. YOUNG

Assistant to the Council of the Twelve Apostles

MY BRETHREN AND SISTERS, I am sure you can appreciate my feelings in occupying this position following the impressive address to which we have just listened. I trust that what I shall say may add to your faith.

You will remember that following the crucifixion of the Savior and his resurrection, he tarried with his disciples for some forty days, giving them instructions and administering to them the Sacrament of the Lord's Supper. Then he assured them that as he left them, he would again come in like manner to bless the children of men. He enjoined upon the Twelve that they should tarry in Jerusalem until they could be endowed with power from on high; then they were to go forth and to proclaim the gospel, his gospel, to all nations, a message of eternal life.

So, following these events, we find the people gathered “with one accord” on the Day of Pentecost, and Peter, feeling this great power that had been promised, declared to the multitude Jesus Christ and him crucified. We are told that “they were pricked in their hearts,” impressed by the Spirit, and they cried with one accord, “Men and brethren, what shall we do?”

Then Peter taught them the basic principles of the gospel, that they should repent and be baptized for the remission of their sins; and he promised them that they, too, would have the blessings of the Holy Ghost which had rested upon him and others of the Twelve. Later, we find Peter and John going up to the temple.

Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

Who seeing Peter and John about to go into the temple asked an alms.

And Peter, fastening his eyes upon him with John, said, Look on us.

And he gave heed unto them, expecting to receive something of them. [Something material.]

Then Peter said, 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.

And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.

And he leaping up stood, and walked,

and entered with them into the temple, walking and leaping, and praising God.

And all the people saw him walking and praising God:

And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. (Acts 3:1-11.)

When the fame of this miracle spread, people gathered from near and far to listen to the message, as they had on the Day of Pentecost. Among these people were some who doubtless had participated in the crucifixion of Jesus. They had not realized what they had done. Then Peter, preaching to them, said:

And now, brethren, I wot that through ignorance ye did it, as did also your rulers, [I know, using the old English expression, "I wot," I know that through ignorance ye did it, as did also your rulers.]

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;

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. (*Ibid.*, 3:17-21.)

There are three things, my brethren and sisters, that I would like to touch on in connection with these scriptures which I have read. Time will not permit my enlarging on them.

The first one: "Silver and gold have I none; but such as I have give I thee." Then the power of God was manifested, and he was healed—not by silver and gold, not by something tangible, but an inward power to the afflicted, a power just as real and more potent than had he received silver and gold. It is something that stimulates our souls and builds our faith, prompts us to live nearer our Heavenly Father and more fully to keep his commandments.

As we listened to President McKay, I had a feeling that if we could leave this conference with the inspiration and mellowing influence of the President's message, we would have an influence for good wherever we go and with those with whom we come in contact, and our communities would reap a blessing thereby.

It is very much like the feelings and emotions that are stirred within us when we attend a funeral service. Our hearts are drawn in love and sympathy, and we leave feeling that if there is anything we can do to bring comfort to an aching heart, we will do it. I have wondered many times if the Lord has not given us trials, even death, in order that our hearts might be touched, that we might feel something that is greater than silver and gold.

So it is here this morning. We have heard President McKay quote this verse which I would like to give on this occasion. It is so appropriate.

If there is righteousness in the heart,

There will be beauty in the character.

If there is beauty in the character,

There will be harmony in the home.

If there is harmony in the home,

There will be order in the nation.

If there is order in the nation,

There will be peace in the world.

One step after another leads to a life of peace. How much better the world could be and would be if we could be conscious of the spiritual forces, inspiring such attributes as love and devotion.

Another phase I would like to mention here: Peter said to the people who were gathered, "[I know] I wot that through ignorance ye did it. . . . Repent ye therefore, and be converted. . . ." Here we have Peter, who was raised under the Mosaic law with its strict codes, and yet the Spirit promised by the Savior had rested upon him, and here he manifested sympathy toward even those who had participated in the crucifixion of the Savior, because they knew not what they had done. He was teaching the lesson that Jesus had taught while on the cross when he said, "Father, forgive them for they know not what they do."^{*}

^{*}The Prophet Joseph Smith interpreted this prayer as referring to the Roman soldiers.

Friday, October 5

First Day

So Peter said, I know that what ye did ye did in ignorance; therefore, repent. What a blessed privilege, and what a source of consolation it is, to know that it is in our knowledge of things for which we are held responsible. The Lord recognizes that his children are not always aware of the things required of them, and hence his compassion and love are extended to his children. The great principle of repentance is vouchsafed to them, that they may turn from error and evil and return to God and feel the power of these blessings that come through faithfulness and devotion to his work when once his work is understood by his children. So we have in this a message of hope.

Finally, as Peter said, "Repent and be converted." We need conversion in our homes. We need to correct some of the practices of faultfinding, of misconstruing motives.

Now we are in the throes of a political campaign. Whatever we do, brethren and sisters, let us not impugn the motives of our brethren because they do not agree with us; and may they not question our motives. Let us recognize principle. We may disagree with our neighbors as to policy or methods, but let us not question the integrity of anyone. This leads to bearing of false witness. It leads to enmity and the cankering of one's soul. I think much of the unhappiness found in homes is due to faultfinding and questioning of motives. We need to cultivate the spirit of understanding and forbearance. We can have this spirit if we kneel together in prayer and if we show a sympathetic interest in one another's problems, in the problems of our children. Be in-

terested in them and in their well-being.

I was impressed recently in going into the home of one of our stake presidents in Logan. He and his wife have two lovely boys. One of them was going out on a Scout trip during the week to win a merit badge. Do you know that good mother of the boy who was only twelve years old was taking her sleeping bag and going to camp out with him under the stars to give him guidance and help, knowing that in his extreme youth he needed that guidance?

As I learned of this, I thought, "What an ideal mother! What a lovely spirit to have in a home!" That is what we need. We need to be converted to some of the old concepts and to carry them out in our lives. Then we will have righteousness in our hearts. We will have joy and peace in the world because of the blessings given unto us by our Heavenly Father through his divine Spirit, blessings that were given to the disciples on the Day of Pentecost, that they might proclaim the truth.

May we not only be able to proclaim the truth in word, but also in deed! May we be able to take from this meeting the spirit of this solemn occasion with its impressiveness into our homes, our wards, and stakes, and, above all, into our lives, I humbly pray in the name of Jesus. Amen.

President David O. McKay:

Elder Clifford E. Young, Assistant to the Twelve, has just spoken to us. Bishop Thorpe B. Isaacson of the Presiding Bishopric will be our next speaker.

BISHOP THORPE B. ISAACSON

First Counselor in the Presiding Bishopric

PRESIDENT MCKAY, President Richards, President Clark, my dear brothers and sisters, and friends of the radio and television audience, I wish every person in this vast congregation could stand here and look at this beautiful sight, with a background of these beauti-

ful Singing Mothers. I humbly pray that I may have an interest in your faith and prayers, that I shall say nothing that will detract from the beautiful addresses that we have already listened to.

There is great strength that comes to

those who attend the sessions of the general conferences of the Church, or to those who listen to them over radio and television. Those who read the conference messages will be strengthened in their faith because these conferences, in the planning of them, everything that is said and done here is done under the inspiration of God, our Eternal Father. You must know, of course, that we come to you very humbly, full of love, prayerful, and dependent upon the Lord.

I would like to use as my theme for a few moments verses five and six from the third chapter of Proverbs. My reason for deciding upon this theme is that recently I have had contacts with a few young men, fine young men, who for one reason or another have been confused. Teachers have disturbed them, and they were seeking counsel.

Trust in the Lord with all thine heart; and lean not unto thine own understanding.

In all thy ways acknowledge him, and he shall direct thy paths.

That is the best advice that I could give to any person who may be disturbed. I think to follow that course would give us the answer to any problem or any sorrow or any disturbance with which we may now or later be confronted.

"Lean not unto thine own understanding." That scripture reminds me, if I may inject it without being misunderstood, of the proceedings at the inauguration nearly four years ago of President Dwight D. Eisenhower, where he bowed his head and prayed because he felt the need for divine aid and guidance.

That same course has been followed by other great leaders. In fact, as I have tried to study great men, I could not find one who has not followed that same practice. This was even true of Jesus, the Son of God, as he went into the Garden of Gethsemane. It was my pleasure to stand there a couple of years ago, in Jerusalem, and when I think now of the Garden of Gethsemane on the outskirts of Jerusalem, I think of the place where Jesus, the Son of God, went to pray. He did not lean on his own understanding, but there he went, not once, but on many occasions, seek-

ing strength from his Father. This was particularly true the night before his crucifixion when he desired to be blessed and sustained by his Father to go through the ordeal that was to face him on the morrow.

Our beloved Prophet Joseph did not lean on his own understanding. No, he went into the Sacred Grove to seek divine guidance. As I stood on the banks of the Susquehanna River some months ago, I could not help thinking of the visit that Joseph and Oliver made to the banks of that river when they needed divine guidance, and they could not lean on their own understanding. They went to that secluded place close to his home where they, too, knelt down on their knees and asked God to reveal his will unto them, and he sent a heavenly messenger, John the Baptist, to deliver his message. "Lean not unto thine own understanding."

I have always felt bad to think that that great organization as we know it—the United Nations, composed of representative leaders throughout the world—studying and planning and trying to solve the problem of a just and everlasting peace, do not open their sessions with prayer. A man who attended that session once reported to me that he went away from there sad. There was confusion; there was anger; there was disagreement. There had been no petition to the Lord asking for divine guidance, and yet the very peace of the world largely hinges on that great body of men. Because some disbelieve and some will not admit divine guidance, we are denied the blessings that would result if that very important group of men would call upon the Lord for inspiration and guidance.

What would our Founding Fathers think of that? Our Pioneer fathers? Our Pilgrim fathers, and those who formed the Constitution of this land? They did not lean on their own understanding. I hope the leaders of the nations of the world will change that policy in the United Nations and lean not on their own understanding.

Recently as I was traveling in an airplane headed for Texas, and as the luncheon tray was served, there was a card on that tray, the first that I had ever seen, on which was inscribed: "For

Friday, October 5

First Day

those who want to say . . . a table grace." I felt comforted to know that in traveling in a plane, someone had had the spiritual courage to understand and recognize that a table grace or prayer was appropriate on an airplane, and there were three prepared blessings. Then at the bottom were inscribed these words: "You may bow your head in prayer if you so desire." I thought how appropriate and what spiritual courage and faith the one who originated that idea possessed, and I noticed that around that plane, there were others who silently bowed their heads and thanked the Lord for the blessings and grace on that food.

Recently I read an article. I do not recall the paper or magazine. It indicated a very encouraging religious trend in colleges and universities throughout the land. In our colleges and universities there is a revival of religious training, and it is having a dynamic effect on the lives of the young people.

There was a time in academic circles that one detected sneering at religion as an "outworn superstition," but that is past. Courses in biblical literature, Christian ethics, and church history had almost disappeared from the curriculum, but that is changing. Many educators have detected that scoffing has now given way to very serious inquiry. Religion again is "intellectually respectable" and sound. Students and teachers have a growing disposition to seek faith in God, and they realize that the ultimate answers lie far beyond the reach of scientific research.

Many of our large universities have now experienced a great growth in undergraduate study for religious courses, and many churches are now attracting crowds that overflow their meeting-houses. Attendance at religious courses has doubled. Many colleges and universities now hold what they call a "Religious Emphasis Week," and specialists have found that eighty percent recognize the need for religious faith, and now there are very few who will admit atheism. "Lean not on thine own understanding."

Religion in all its forms is very popular and a significant topic in formal debates and common conversation by intelligent people today. In the educa-

tional world, the indifference long accorded religion has now given way. It was only in recent years that the study of theology was merely tolerated. Today it is almost a universal acknowledgment that the study of religion rightfully belongs to every person.

That new interest in religion is widespread, and many have come to recognize that science alone cannot measure up to expectations in providing answers to the deepest questions of religion, and sometimes religion has something tremendous to say in the present world struggle. This change or revival is one of honest and intelligent inquiry, and students are approaching courses with open-mindedness.

It would be well if all students would place religion first in their lives, and this would give them faith in living in the world today, as well as in tomorrow's world. The love of God and the seeking of his divine guidance will lend strength to the soul of every person.

Yes, there is a divine spark in every man's soul that never wholly goes out. Religion plays a great part in the life of every soul. The cycle has now come around full turn. Perhaps once we may have doubted our faith, but now we have come to doubt our doubts.

The Church has been the fountain-head of good over the centuries, and its spiritual message of God's love for man has brought not only comfort and pureness of heart to men and women down through the ages, but it has also inspired them to the heights of achievement when they turn to God for strength.

Young people, ask and it shall be given. Watch your thinking, young people. Do not let anyone disturb your thinking. There may be those who lack the faith of your forefathers. Remember, you are today where your thoughts have brought you. You will be tomorrow, and the next day, and every day where your thoughts will take you. "In all thy ways acknowledge him." Keep your ideals. Ideals are like the stars: You cannot touch them with your hands, but like the mariner, you can use them for your guidance; and if you follow them, they will light the way, and you will reach

your destination. But, "lean not on thine own understanding." Thank God for the religious purpose of the membership of the Latter-day Saint Church.

I am grateful to God for his kindness and blessings unto me. I know that God lives. I know that Jesus is the Christ, the Son of the Living God. I know that the Prophet today, the President of the Church, President David O. McKay, is God's servant on the earth. What a blessing he is to the people, and if we are ever in doubt in knowing what course we may follow, we need only stop for one second and ask one question of ourselves, "What would the President of the Church do in a similar position?"

God bless us with great faith, not with self-sufficiency, that we may not lean on our own understanding, I humbly pray in the name of Jesus Christ. Amen.

ELDER MARION D. HANKS

Of the First Council of the Seventy

THE GOSPEL of Jesus Christ teaches us that the salvation and exaltation of men are made possible solely through the graciousness and goodness and love of God in his gift to us of his Divine Son, whose life exemplified the Father's purposeful plan for abundant living and whose sacrificial death made available to us and gave us a vision of our eternal possibilities as children of God. From the record of Nephi we read these impressive words:

For we labor diligently to write, to persuade our children, and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, after all we can do. (2 Nephi 25:23.)

The records of latter-day revelation, as well as those of former days, attest to the great truth that through the atonement of Christ all men will certainly be resurrected, and that all who are willing and obedient may enjoy the blessing of God's great gift of eternal life.

The Latter-day Saint understands that through the gift of God, through the great atoning sacrifice of his Divine

President David O. McKay:

Bishop Thorpe B. Isaacson of the Presiding Bishopric has just addressed us. The Choir and Congregation will now join in singing, "O Say, What is Truth?" under the direction of Elder J. Spencer Cornwall. After the singing Elder Marion D. Hanks will address us, and he will be followed by Elder Marion G. Romney, who will be our concluding speaker.

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

President David O. McKay:

Elder Marion D. Hanks of the First Council of Seventy will now speak to us.

Son, all that we might achieve is made possible for us, but he understands also that in the plan of God it is necessary that we *accept* this free gift if we would enjoy all of our eternal possibilities. For the Lord told his people through the Prophet in 1832,

For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold, he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift. (D & C 88:33.)

What must we do to "receive" his gift? The answer of the prophets has been the same, both anciently and in this dispensation, both in the eastern hemisphere and the western. Brother Clifford Young alluded this morning to the answer given by Peter at Pentecost to those who, having been pricked in their hearts by the witness of Christ born by the apostles, asked what they must do. The answer was clear and unequivocal:

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. (Acts 2:38.)

Friday, October 5

First Day

Nephi in his parting testimony expressed his feeling of compassion for his own people, for the Jew, and for the gentile, and said:

But behold, for none of these can I hope except they shall be reconciled unto Christ, and enter into the narrow gate, and walk in the straight path which leads to life, and continue in the path until the end of the day of probation. (2 Nephi 33:9.)

And after bearing his witness of the Messiah to his people this same prophet said:

For the gate by which ye should enter is repentance and baptism by water; and then cometh a remission of your sins by fire and by the Holy Ghost. (*Ibid.*, 31:17.)

In 1831 the Lord revealed to the Prophet the following:

... he that receiveth my gospel receiveth me; and he that receiveth not my gospel receiveth not me.

And this is my gospel—repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost. . . . (D & C 39:5-6.)

There is one other thought companion to these. Testifying that fundamental to everything we believe and hope for and have faith in is the great sacrifice of the Son of the Living God, knowing that he requires of us that we accept his great gift, there is something else necessary if we are to enjoy the high spiritual possibilities which it is within our capacity to achieve. Let me refer to the teachings of Nephi to his people after he had taught them faith, repentance, baptism, and the reception of the gift of the Holy Ghost, as previously quoted. Said he,

And then are ye in this straight and narrow path which leads to eternal life; yea, ye have entered in by the gate; ye have done according to the commandments of the Father and the Son; . . .

And now, my beloved brethren, after ye have gotten into this straight and narrow path, I would ask if all is done? Behold, I say unto you, Nay; for ye have not come thus far save it were by the word of Christ with unshaken faith in him, relying wholly upon the merits of him who is mighty to save.

Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life.

And now, behold, my beloved brethren, this is the way; and there is none other way nor name given under heaven whereby man can be saved in the kingdom of God. . . . (2 Nephi 31:18-21.)

We accept with all our souls the absolute efficacy and essentiality of the atonement of Christ. We attest to the words of Peter and of other prophets ancient and modern that it is necessary for us to accept our Heavenly Father's gift by obedience to what we know as the first principles and ordinances of the gospel. We know also that if we are to enjoy the high possibilities for which we are created and which we might desire as children of God, we must build upon our faith and obedience with right thinking and well-doing. We must press forward with steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Through so doing, if we endure to the end, we shall have eternal life. There is no other way.

I testify of this in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Marion D. Hanks of the First Council of Seventy has just addressed us. Elder Marion G. Romney of the Council of the Twelve will be our concluding speaker.

ELDER MARION G. ROMNEY

Of the Council of the Twelve Apostles

MY BELOVED brethren and sisters: The very short talk just given by Brother Marion D. Hanks reminds me of an experience I had in Provo in

the early days of my ministry. While I was attending a Utah Stake conference, President Roy Murdock showed me through a recently remodeled Church

edifice. I expressed satisfaction with it and remarked that I thought they had everything in it that they would need. He said, "Yes, Brother Romney, we have everything we need except a trap door behind the pulpit to let the speakers through when they talk too long."

We do not need a trap door here for Brother Hanks. I appreciate very much his yielding so much time to me.

I was tremendously moved by President McKay's opening address. With it he set this conference on a very high spiritual plane. I have also enjoyed what the brethren who have followed him have said. I am sure that what I shall say will be anti-climax to President McKay's great talk, but I hope it will be in harmony therewith. I invite you to join with me in praying that our Heavenly Father will bless us these few minutes while I speak, to the end that we may conclude this meeting on the same high plane on which President McKay launched it.

I have in mind making a few remarks about "the perfecting of the saints," which Paul listed first when, in writing to the Ephesians, he set forth the purposes for which Church officers and teachers were given. You will remember that he said:

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

For the perfecting of the saints. . . (Eph. 4:11-12.)

It has been said that the major responsibilities resting upon the membership of the Church may be classified under three heads:

1. Preaching the gospel.
2. Performing vicariously the saving ordinances of the gospel for the dead.
3. Perfecting the Saints.

As to the preaching of the gospel, our obligation is to carry it "unto the ends of the world," "unto every nation, and kindred, and tongue, and people," "and before kings and rulers." (D & C 1:23; 133:37.)

It is thrilling to contemplate the progress being made in carrying out this great commission. I am sure we shall all be inspired anew when we hear Elders Moyle and Bennion report their

recent tours of the South American and the European missions.

That in discharging our obligations to the dead we are keeping pace with our missionary service is abundantly clear from the fact that western United States is blanketed with temples in which a prodigious work for the dead is being carried forward night and day. Much work is also being done in Canada, Hawaii, and Switzerland, and temples are now being reared in England and in far-off New Zealand.

Statistics also indicate that in "the perfecting of the saints" we are making headway. During the last twenty years there has been a great increase in the payment of tithing, in fast offerings, and other financial contributions, and there has been a substantial increase in attendance at Sacrament meetings and stake conferences. As to many other activities, there are like encouraging reports, all of which give us cause to rejoice.

We have reason, therefore, to take courage and strive for still better records. And as we do so, may I suggest that we keep in mind always that neither statistics nor Church averages guarantee perfection. Important as these are in stirring us to activity and keeping us aware of our progress, the fact remains that attaining the perfection commanded by the Savior and alluded to by Paul is an individual matter.

Years ago I read an article, which, as I remember it, made the point that while living the Word of Wisdom would on the average improve the health and lengthen the life span of the members of any group who observed it, still no one member of the group could safely rely upon receiving the promised blessings himself. I did not believe the doctrine then, and I do not believe it now.

The perfection upon which exaltation hangs, I repeat, is an individual matter. It is conditioned upon the observance of celestial laws as they apply to earth life. The Word of Wisdom is one of them, so also are chastity, tithing, observance of the Sabbath day, prayer, honesty, industry, love of God and fellow men, patience, kindness, charity, and all the rest of the principles and ordinances of the gospel of Jesus Christ. Each individual who ob-

Friday, October 5

First Day

serves one or more of these laws shall receive the blessings predicated thereon, and each Church member who will, with all the energy of his soul, diligently strive to live them all, shall receive the blessings predicated upon such striving. Eternal life, the greatest gift of God, is that blessing, and it will follow the living of the gospel as the night the day, regardless of statistics or averages, or of what others think or say or do, for the Lord Almighty himself has said that

... every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am. (D & C 93:1.)

The converse, that every member of the Church who refuses to do so will fall short of the glory of God, is just as true, for the Lord has also said that

... no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end. (3 Nephi 27:19.)

If I had the power, I would impress every member of the Church with the transcendent import to himself of strictly obeying the principles of the gospel. In these remarks I hope I can so present this matter that at least one of you will join with me in a resolution to make a greater effort to do so in the future than we have ever made in the past. With the great prize of eternal life set before us, and in light of the emphasis the Lord has put upon the fact that this eternal life is attainable only upon condition that we "endure to the end, in following the example of the Son of the living God," it does seem to me that no Latter-day Saint should be content to stand day after day in the same place on the way to eternal life.

On the mountain Jesus instructed his disciples to be "perfect, even as" their "Father which is in heaven is perfect." To the Nephites he varied the instruction just a little. He wanted them to "be perfect even as" *he*, or their "Father who is in heaven is perfect." John, the beloved apostle, made plain that all of

us, if we see the Savior, must purify ourselves, "even as he is pure." (Matt. 5:48; 3 Nephi 12:48; I John 3:3.)

Because there are so many people about us who have no vision of the goal to which we are inspired by the gospel, we are in danger of becoming surfeited with the things of the world and are apt to slacken in our daily striving to move onward in our quest for eternal life. It has therefore been one of the burdens of Church leadership in all dispensations to encourage the Saints to keep these things constantly in their remembrance.

Peter, the chief apostle, was deeply concerned about this matter when, almost within the shadow of his own cross, he penned his second and, so far as we know, his last epistle. Greeting the saints, who he said had "obtained like precious faith" with him, he reminded them that they had been rescued from the lusts of this world and brought into glory and virtue through the righteousness of Christ. He assured them that by possessing themselves of the Christian virtues he enumerated, and which President McKay this day repeated in our hearing, they could be made "partakers of the divine nature."

"For," said he,

if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.

Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance;

Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.

Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance. (II Peter 1:8-15.)

The Prophet Joseph Smith in his day over and over again pleaded with the Saints in the very words of Peter to make their "calling and election sure." Explaining what he meant by this admonition he said,

After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost . . . then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure. (D. H. C., Vol. 3, p. 380.)

In similar vein, our present leaders are continually putting us in remembrance of the importance of living the gospel. They are repeatedly urging us to gird up our loins and take upon us the whole armor of Christ. We heard President McKay make the plea this morning, and only recently and on more than one occasion, we have heard President McKay urge us to become "partakers of the divine nature,"—I think this is one of his favorite quotations,—which Peter says we may do by escaping through the righteousness of Christ "the corruption that is in the world through lust." (II Peter 1:4.)

Let us be reminded that we came into the Church of Jesus Christ through a cleansing and a purifying process. Believing that Jesus brought about our resurrection and put into operation the great plan of mercy by which our sins may be washed away in his blood, we developed a faith in him which moved us to repentance in the hope that we, by complying with the saving principles of the gospel, might be raised unto life eternal and gain an exaltation "through the atonement of Christ and the power of his resurrection." (Moroni 9:41.)

Then, in final preparation for Church membership, and as evidence of our willingness to take upon us the name of Christ and of our determination to keep his commandments, we were baptized by immersion for the remission of sin. As Jesus came forth from the

tomb with a glorified body, having left all corruptibility in the grave, so we through baptism should have buried in the watery grave the corruption of our sins, and come forth to walk in newness of life, never again to return to worldly lusts. Thus prepared we were confirmed members of the Church and given the gift of the Holy Ghost. Through these principles and ordinances we were cleansed and purified. Having thus washed our garments in the blood of Christ, we entered through the straight gate and stood redeemed on the narrow way which leads to life eternal. It should have then been, and it should now be, the controlling desire of every Church member, and it is the desire of every member who is on the way to eternal life always to retain this redeemed status.

With complete surrender to the spirit of the gospel let us, honestly and without guile, search our own souls and find the weakness which presently impedes our upward climb to eternal life. If that weakness be faultfinding, evil speaking of the Lord's anointed, or profaning the name of Deity, let us desist. If it be neglecting our prayers, let us pause night and morning in our mad rush and kneel with our families and in our secret chambers while we pour out our souls in thanksgiving and petition, until hungering and thirsting after righteousness we are filled with the Holy Ghost. If it be failure to obtain the sealing ordinances of the temple for ourselves and families, let us straightway prepare to enter that holy place and obtain them before it is too late. If it be the giving way to anger or appetite for the things forbidden in the Word of Wisdom, or surrendering to baser lusts; if it be desecration of the Sabbath day or refusing to contribute of our time and means according to the laws of the Church for the building of the kingdom; whatever it be, let us find it, recognize it, and do something about it daily.

Let us resolve never to relax in our striving for that perfection in ourselves which will bring us to eternal life. Doing so we can all measurably hasten that great day foreshadowed by Paul when he instructed the Saints that Jesus

. . . gave some, apostles; and some,

Friday, October 5

prophets; and some, evangelists; and some, pastors and teachers;

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: (Eph. 4:11-13.)

That we may do so, I humbly pray in the name of Jesus Christ, our Redeemer. Amen.

President David O. McKay:

Elder Marion G. Romney of the Council of the Twelve has just spoken to us.

In announcing the attendance of our distinguished visitors, I think I stumbled over the name of Dr. John L. Clarke, president of Ricks College, who is in attendance here also as president of the Rexburg Stake.

I commend this large audience for the perfect order of this session. And now we ask that you will confer a favor in continuing to contribute to the orderly conduct of those who attend the sessions of the Conference.

I have a note here that there are literature distributors at our gates. We implore those who receive the leaflets that are being passed out not to throw them on the street. Please cooperate with our City Fathers and use the receptacles that have been furnished by our city officials. (Laughter) Well, that is all right. This also applies to

First Day

our Tabernacle Grounds. Please do not clutter this beautiful square with papers, lunch boxes, and so forth. There are receptacles conveniently placed for your waste paper.

We should also like to ask you to clear the building between meetings. Please do not eat your lunches in this sacred building.

Elder Edward L. Clissold, president of the Oahu Stake, has sent us word that the beautiful Anthuriums and other tropical flowers that beautify this building this morning bring to us the greetings and love of the members of the Church in Hawaii, and I wish to add, appreciatively, that these flowers were flown from Hawaii by the United Air Lines free of charge. We thank them for cooperating with our Hawaiian Saints in thus beautifying this Tabernacle.

This afternoon we shall again be favored by the presence and the singing of our Relief Society Singing Mothers, who will now favor us by singing, "Prayer for Service," conducted by Sister Florence J. Madsen.

The closing prayer will be offered by Elder Winslow B. Whiteley, president of the Cassia Stake, after which this Conference will stand adjourned until two o'clock this afternoon.

The Singing Mothers sang a selection, "Prayer for Service."

Elder Winslow B. Whiteley, president of the Cassia Stake, offered the closing prayer.

Conference adjourned until 2:00 p.m.

FIRST DAY

AFTERNOON MEETING

Conference reconvened Friday afternoon at 2:00 p.m., Friday, October 5.

The music for this session of the Conference was furnished by the Relief Society Singing Mothers from the Northern Utah Region, Ogden Region, and Summit Stake.

President David O. McKay, who presided and conducted the meeting, opened the session promptly at 2 o'clock.

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 127th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints.

There are present on the stand this afternoon all the General Authorities

excepting two, who are detained at home because of illness.

For those who are unable to enter the building, we announce that these services are being broadcast in the Assembly Hall and in Barratt Hall over a public address system and by television. These services are also being televised over KSL-TV, Channel 5, of Salt Lake City, and are being heard over radio station KSL of Salt Lake City and by arrangement through KSL over 11 radio stations in Utah, Idaho, and Nevada, and three television stations in Utah and Idaho. The names of these stations have already been announced to the radio audience.

We desire to express our appreciation to these various radio stations for their courtesy in making available their time and facilities for these broadcasts.

We are favored again this afternoon by the presence of the Relief Society Singing Mothers from the Northern Utah Region, Ogden Region, and Summit Stake, with Florence J. Madsen conducting, and Frank W. Asper at the organ.

We shall begin these services by the Relief Society Singing Mothers singing, "Holy Lord God," conducted by Sister Madsen.

PRESIDENT JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

AS A WITNESS to the mission of the Lord Jesus Christ, I address my remarks not only to those who are assembled here, but also to those who are scattered abroad, many of whom may not be members of the Church.

The Lord said that in the mouth of two or three witnesses, all things should be established, and he has always had witnesses who could bear testimony of this truth by divine revelation and appointment.

When he sent the missionaries out in the early days after the restoration of the gospel, the Lord said he sent them that they might "be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.

"Behold, I sent you out to testify and

The opening prayer will be offered by Elder Ross C. Lee, president of the Gooding Stake.

The Choir will now sing, "Holy Lord God."

As announced by the President, the Singing Mothers sang as an opening number, "Holy Lord God."

President Ross C. Lee of the Gooding Stake offered the invocation.

President David O. McKay:

The invocation was offered by President Ross C. Lee of the Gooding Stake.

The Relief Society Singing Mothers will now favor us with, "The Twenty-Third Psalm."

Following this, President Joseph Fielding Smith will speak to us.

The Singing Mothers sang an anthem, "The Twenty-Third Psalm."

President David O. McKay:

President Joseph Fielding Smith of the Council of the Twelve Apostles will be our first speaker this afternoon. He will be followed by Elder LeGrand Richards.

warn the people, and it becometh every man who hath been warned to warn his neighbor.

"Therefore, they are left without excuse, and their sins are upon their own heads." (D & C 88:80-82.)

So the words that are spoken by those who are commissioned and have the authority to bear witness of the truth are binding not only upon the members of the Church, but also upon all unto whom this message comes.

In regard to the coming forth of the Book of Mormon, the Lord said that he would choose witnesses. There should be three special witnesses that should bear record to the world, and said he:

"And there is none other which shall view it, save it be a few according to the will of God, to bear testimony of his word unto the children of men; for the

Friday, October 5

First Day

Lord God hath said that the words of the faithful should speak as if it were from the dead.

"Wherefore, the Lord God will proceed to bring forth the words of the book; and in the mouth of as many witnesses as seemeth him good will he establish his word; and wo be unto him that rejecteth the word of God!" (2 Ne. 27:13-14.)

I shall not take time to read the testimonies of the Three Witnesses, nor of the Eight Witnesses to the Book of Mormon. These are published in each copy of that book. The testimony of Oliver Cowdery, David Whitmer, and Martin Harris was that in the presence of an angel they beheld the record from which the Book of Mormon was translated, and had the privilege of examining it in the presence of that heavenly being, and the voice of the Lord sounded to them from the heavens calling upon them to bear witness of this truth, to every nation, kindred, tongue, and people.

Eight other witnesses beheld the plates, but not in the presence of an angel. These are the witnesses spoken of in the Book of Mormon, whom the Lord said he would call to bear record of the truth of this Book of Mormon.

All those who have heard of the Book of Mormon, all those who have read it, have had the opportunity to read the testimonies of Oliver Cowdery, David Whitmer, and Martin Harris, who bore solemn testimony to the truth of this record, that is, of its being revealed. If they refuse to read (and yet their attention has been called to this fact, that the Lord has spoken, that he has given into the hands of the world today the record of those people who lived anciently) and they turn away and reject it, they will have to answer for it before the judgment seat of God.

And wo be unto those who take it upon themselves to fight these revelations.

I bear witness to you that the Lord has made it very clear to me by revelation which I have received, and many of you who are here present can bear witness likewise, that these things are true, and that is the privilege of any sincere person who will endeavor to read with a prayerful spirit and a desire

to know whether the book is true or not; and he will receive that testimony according to the promise that was made by Moroni, who sealed the record to come forth in the Dispensation of the Fulness of Times.

I thought it would be well, however, to bring two testimonies here and read them, one from David Whitmer and one from Oliver Cowdery. When I read these, I am going to read the copies that I made from the original sources. This is not a copy from a copy, but a copy from the original, that I read to you.

This is a testimony of David Whitmer, given in Richmond, Missouri, March 19, 1881—copied from the original document, which was published in the *Richmond Conservator* on that date.

"Unto all nations, kindreds, tongues and people unto whom these presence shall come—

"It having been represented by one John Murphy of Polo [Caldwell County], Missouri, that I had in a conversation with him last summer, denied my testimony as one of the three witnesses to the Book of Mormon—

"To the end thereof, that he may understand me now if he did not then, and that the world may know the truth, I wish now, standing as it were, in the very sunset of life, and in the fear of God, once for all to make this public statement:

"That I have never at any time, denied that testimony or any part thereof, which has so long since been published with that book, as one of the three witnesses.

"Those who know me best, will know that I have always adhered to that testimony—And that no man may be misled or doubt my present views in regard to the same, I do now again affirm the truth of all my statements as then made and published.

"He that hath an ear to hear, let him hear: It was no delusion. What is written is written, and he that readeth let him understand. . . .

"And if any man doubt should he not carefully and honestly read and understand the same before presuming to sit in judgment, and condemning the light which shineth in darkness, and showeth the way to eternal life, as pointed out by the hand of God?

"In the Spirit of Christ who hath said follow thou me; for 'I am the life, the light, and the way.' I submit this statement to the world. God, in whom I trust being my judge, as to the sincerity of my motives and the faith and hope that is in me of eternal life.

"My sincere desire is that the world may be benefited by the plain and simple statement of the truth.

"And all the honor be to the Father, the Son and the Holy Ghost, which is one God. Amen."

"David Whitmer, Sr."

This document bears the signature and endorsement as to the character of David Whitmer by the following citizens of Richmond, Ray County, Missouri.

Richmond, Mo. March 19th., A.D. 1881.

"We the undersigned citizens of Richmond, Ray County, Mo., where David Whitmer, Sr. has resided since the year A.D. 1838, certify that we have been long and intimately acquainted with him, and know him to be a man of the highest integrity and of undoubted truth and veracity—Given at Richmond, Mo., this March 19, A.D. 1881.

A. W. Doniphan"

George W. Dunn, Judge of the Fifth Judicial Circuit.

T. D. Woodson, President Ray County Savings Bank

Jacob O. Child, Editor of *Conservator*

H. C. Garmen, Cashier Ray County Savings Bank

W. A. Holman, County Treasurer

J. S. Hughes, Banker, Richmond, Mo.

James Hughes, Banker, Richmond, Mo.

D. P. Whitmer, Attorney At Law

James W. Black, Attorney At Law

L. C. Cantwell, Postmaster, Richmond, Mo.

Geo. I. Watson, Mayor

Jas. A. Davis, Revenue Collector

J. Hughes, Probate Judge and P. J. Ray County Courts

Geo. W. Trigg, County Clerk Ray County

H. W. Mosby, M.D.

Thos. McGinnis, Late Sheriff Ray County

W. R. Holman, Furniture Merchant

J. P. Quousinberrey, Merchant
Lewis Slaughter, Recorder of Deeds
G. W. Buchanan, M.D.
A. K. Reyburn

The following editorial in the *Richmond Conservator* was also published:

"Elsewhere we publish a letter from David Whitmer, Sen., an old and well known citizen of Ray, as well as an endorsement of his standing as a man, signed by a number of the leading citizens of this community, in reply to some unwarranted aspersions made upon him.

"There is no doubt that Mr. Whitmer, who was one of the Three Witnesses of the authenticity of the gold plates, from which he asserts that Joe Smith translated the Book of Mormon (a facsimile of them he now has in his possession with the original records)" —may I be pardoned to pause there and say he did not have the original records; what the editor meant was that he had a copy of the manuscript of the Book of Mormon, which manuscript was used in the translation of the record—"is firmly convinced of its divine origin, and while he makes no effort to obtrude his views or belief, he simply wants the world to know that so far as he is concerned there is no 'variableness or shadow of turning.' Having resided here for half of a century, it is with no little pride that he points to his past record, with the consciousness that he has done nothing derogatory to his character as a citizen and a believer in the Son of Mary to warrant such an attack on him, coming from what source it may, and now, with the lilies of seventy-five winters crowning him like an aureole, and, his pilgrimage on earth well nigh ended he reiterates his former statement and will leave futurity to solve the problem that he was but a passing witness of its fulfilment."

From a letter written by Oliver Cowdery, another of the three witnesses, to his brother-in-law, Phineas Young, March 23, 1846, from Tiffin, Ohio, I copy this:

"I have cherished a hope, and that one of my fondest, that I might leave such a character as those who might believe in my testimony, after I should be called hence, might do so, not only

Friday, October 5

First Day

for the sake of the truth, but might not blush for the private character of the man who bore that testimony. I have been sensitive on this subject, I admit, but I ought to be so, you would be under the circumstances, had you stood in the presence of John with our departed Brother Joseph, to receive the Lesser Priesthood, and in the presence of Peter, to receive the Greater, and look down through time, and witness the effects these two must produce—you would feel what you have never felt, were wicked men conspiring to lessen the effects of your testimony on man, after you have gone to your long-sought rest."

You know, when Oliver Cowdery wrote that he was not a member of the Church, he had left the Church through some transgression. Not long, however, after he wrote this letter to his brother-in-law he found his way back to the body of the Church.

When the Prophet Joseph Smith was in Carthage Jail with his brother Hyrum, John Taylor, and Willard Richards, the Prophet asked that a letter be written to Oliver Cowdery asking him if he had not fed upon the husks long enough. I do not know what became of that letter, but evidently it must have been written and shortly after the martyrdom, Oliver Cowdery found his

way back to Nauvoo and then continued his journey across the Territory of Iowa to the camp of the Latter-day Saints at Kanesville, where he made his plea to be brought back again into the Church, testifying there again, which testimony I think is quite generally known, that he was not asking to come back for any place or position, but merely to be a humble member of the Church, and he bore witness to the same things on his return.

Just another word—if Oliver Cowdery had been lying and the story was not true, at the time when unstable members of the Church were forsaking it, he never would have gone to Nauvoo, among the enemies of the people, and then continued his journey westward to find the body of the Latter-day Saints when everyone else thought they had gone to their destruction.

The Lord bless you, I pray, in the name of Jesus Christ. Amen.

President David O. McKay:

We have just listened to President Joseph Fielding Smith of the Council of the Twelve Apostles. Our next speaker will be Elder LeGrand Richards of the Council of the Twelve, and he will be followed by Elder Oscar A. Kirkham.

ELDER LEGRAND RICHARDS

Of the Council of the Twelve Apostles

I AM SURE I express the feeling of every heart here today when I say that I have thrilled with the sessions of this conference up to this present moment. The music has been out of this world, and the prayers have been beautiful, and the instructions and counsel and advice and the testimonies of the brethren have been wonderful.

I pray that I may make a contribution that may be helpful to the final success of this conference.

I would like to say a few words about prophecy. I have always been a great believer in the words of the prophets. Through Isaiah the Lord said:

I am God, and there is none like me,

Declaring the end from the beginning. . .
(Isa. 46:9-10.)

To me it seems that the prophets have laid out just about as completely and perfectly the great plan of the Lord with respect to this earth and the inhabitants thereof until the final winding up scenes when his kingdom shall have been established, and he shall come and reign as King of kings, as an architect does when he plans a building.

So I believe in prophecy. You remember when the Savior appeared to the two disciples on the way to Emmaus; as he listened to them he said: "O fools, and slow of heart to believe all that the prophets have spoken."

(Luke 24:25.) And Peter tells us that "We have also a more sure word of prophecy;" more sure than anything else, ". . . a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." (II Peter 1:19.)

I want to refer to two prophecies from the Book of Mormon. I quote the words of Moroni:

For the eternal purposes of the Lord shall roll on, until all his promises shall be fulfilled.

Search the prophecies of Isaiah. . . . (Mormon 8:22-23.)

Then I read a statement from Nephi:

. . . in the days that the prophecies of Isaiah shall be fulfilled men shall know of a surety, at the times when they shall come to pass.

. . . for I know that they shall be of great worth unto them in the last days; for in that day shall they understand them; wherefore, for their good have I written them. (2 Nephi 25:7-8.)

We are all here today in fulfilment of the words of the prophets, and I love the prophecies of Isaiah because it seems to me that he lived almost more in our day than when he was actually upon the earth, because the Lord gave him to see so many of the things that would transpire in the latter days in the redemption of these valleys and the building of this house of the God of Jacob in the tops of the mountains and the gathering of Israel from all the nations of the earth.

You will recall that when the angel Moroni appeared to the Prophet Joseph Smith three times during the night and the next morning, and this was when he was only a young man of eighteen, Moroni quoted from the eleventh chapter of Isaiah and told the Prophet that these things were about to come to pass, and I read from that chapter the following:

And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people. . . .

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

The envy also of Ephraim shall depart,

and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim. (Isa. 11:11-13.)

Now we have lived to see the first part of that prediction literally fulfilled. He has gathered Israel into these valleys of the mountains according to his promise. He has set up an ensign unto the nations. It seems to me that no thoughtful, honest person could examine what the Lord has done in the establishment of this Church, his kingdom on the earth, and then give any mortal man or group of men the credit for what has been accomplished. It has been the God of heaven that has done this, according to the words of the prophets.

Now, for a few moments I would like to refer to the second part of this promise, "and gather together the dispersed of Judah from the four corners of the earth." There is not time today to consider fully what the Lord is doing, according to his promise, in gathering the Jews back to the Holy Land. After two thousand years they now have a nation of their own and it is to be hoped that with the help of the Lord they can establish it in permanency and fulfil all the words of the prophets.

Then Isaiah says, "The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim." We are from Ephraim. The Lord expects us, since we are the custodians of his gospel as restored in these latter days, according to my understanding, to extend the hand of friendship to Judah, because after all we are all descendants of the prophets Abraham, Isaac, and Jacob, and we come under the promises that through their descendants should all the nations of the earth be blessed.

I do not know how the enmity and the envy between Ephraim and Judah can disappear except that we of the house of Ephraim, who have the custody of the gospel, should lead out in trying to bring to this branch of the house of Israel the blessings of the restored gospel.

In a revelation given to the Prophet Joseph Smith on November 3, 1831, the Lord said:

Friday, October 5

First Day

Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations, first upon the Gentiles, and then upon the Jews. (D & C 133:8.)

You know how literally the Church has fulfilled that command; the gospel is going to nearly every nation under heaven, and now into the Far Eastern countries, to the Japanese and the Chinese and the Koreans and the Filipinos and so forth, and the Lord said that it should go first to the gentiles and then unto the Jews. That is the command which the Lord gave unto the elders of the Church in this day.

Then the Lord says:

And they also of the tribe of Judah, after their pain shall be sanctified in holiness before the Lord, to dwell in his presence day and night, forever and ever. (*Ibid.*, 133:35.)

And it seems to me that the only way that the tribe of Judah can be sanctified to dwell in his presence forever and ever will be when we bring to them the gospel of the Lord Jesus Christ as the Savior promised them it would be brought in the latter days.

I quote again the words of the Lord to the Prophet Joseph in 1833:

Therefore, renounce war and proclaim peace, and seek diligently to turn the hearts of the children to their fathers, and the hearts of the fathers to the children;

And again, the hearts of the Jews unto the prophets, and the prophets unto the Jews; lest I come and smite the whole earth with a curse, and all flesh be consumed before me. (*Ibid.*, 98:16-17.)

As I understand this command, we the prophets must turn our hearts unto the Jews, and then we may hope that they will turn their hearts unto us because of the message that we shall bring unto them through the restoration of the gospel in this dispensation. The importance of this the Lord declared in these words: ". . . lest I come and smite the whole earth with a curse, and all flesh be consumed before me."

The Lord said again in a revelation given the day the Church was organized, in commanding and giving to

Oliver through the Prophet Joseph the responsibility to carry the gospel to the nations of the earth:

And the first preacher of this church unto the church, and before the world, yea, before the gentiles; yea, and thus saith the Lord God, lo, lo! to the Jews also. Amen. (*Ibid.*, 21:12.)

It would therefore appear that we have a great responsibility to preach the gospel unto the Jews.

We read in the Book of Mormon—about which President Joseph Fielding Smith has just been speaking, and you know how marvelously it has been preserved through the centuries and has been given to us in this dispensation, also in fulfilment of the words of the prophets that there was to be a record of Joseph joined to the record of Judah—and in the preface to the Book of Mormon, we read the purpose for which the Lord preserved it:

Which is to show unto the remnant of the House of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever—And also to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations— . . .

If this book is to be a witness unto the Jew that Jesus is the Christ, manifesting himself unto all nations, it will be because we, the members of his Church, take this book unto them, and I am very happy to say to you today, those who may not know it, that the missionary committee has approval of the First Presidency to start preaching the gospel unto the Jewish people in some of the stakes of Zion where there are many of them residing, on somewhat of a trial basis to see if their hearts are inclined enough to be willing to accept the message that the Lord has for them.

I read a few words from Second Nephi:

And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews; and the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews.

And it shall come to pass that my people, which are of the house of Israel, shall be gathered home unto the lands of their possessions; and my word also shall be gathered in one. And I will show unto them that fight against my word and against my people, who are of the house of Israel, that I am God, and that I covenanted with Abraham that I would remember his seed forever. (2 Nephi 29:13-14.)

If the Jews are to have the records of the Nephites, it will be because we take these records to them.

When the Savior visited the Nephites, he promised them that the time would come when the Jews would have the fulness of the gospel preached unto them. I read:

And it shall come to pass that the time cometh when the fulness of my gospel shall be preached unto them. (3 Nephi 20:30.)

And then the Prophet Jacob in the Book of Mormon made this statement:

That he has spoken unto the Jews, by the mouth of his holy prophets, even from the beginning down, from generation to generation, until the time comes that they shall be restored to the true church and fold of God; when they shall be gathered home to the lands of their inheritance, and shall be established in all their lands of promise. (2 Nephi 9:2.)

It seems to me that now that the Jews are being "gathered home to the lands of their inheritance" and are being "established in all their lands of promise," that this is the time when "they shall be restored to the true Church and fold of God"; and this can only be done through our preaching the gospel unto them.

I do not know how familiar you are with the history of the Jewish people, but they have suffered, it seems to me, as few if any people who have ever lived upon the face of this earth; they have been driven from country to country; their people have been ravaged and put to death; parents have been separated from each other; their children have been put to death because they have been accused of things that they were never responsible for. That is all in fulfillment also of the words of the prophets.

I read you the words of First Nephi:

And because they turn their hearts aside, saith the prophet, and have despised the Holy One of Israel, they shall wander in the flesh, and perish, and become a hiss and a byword, and be hated among all nations. (1 Nephi 19:14.)

Now you know how literally that has been fulfilled. Not only have they been driven from nation to nation and been persecuted in a most terrible manner, but during World War II, in one nation alone, over six million of these Jewish people were put to death for no other reason than that they were Jews.

The Savior has spoken in a most positive manner against such persecutions and actions. I read his words to the Nephites:

Yea, and ye need not any longer hiss, nor spurn, nor make game of the Jews, nor any of the remnant of the house of Israel; for behold, the Lord remembereth his covenant unto them, and he will do unto them according to that which he hath sworn. (3 Nephi 29:8.)

The Prophet Nephi saw our day and the coming forth of the Book of Mormon, and through him the Lord made this statement:

And because my words shall hiss forth—many of the Gentiles shall say: A Bible! A Bible! We have got a Bible, and there cannot be any more Bible.

But thus saith the Lord God: O fools, they shall have a Bible; and it shall proceed forth from the Jews, mine ancient covenant people. And what thank they the Jews for the Bible which they receive from them? Yea, what do the Gentiles mean? Do they remember the travels, and the labors, and the pains of the Jews, and their diligence unto me, in bringing forth salvation unto the Gentiles?

O ye Gentiles, have ye remembered the Jews, mine ancient covenant people? Nay; but ye have cursed them, and have hated them, and have not sought to recover them. But behold, I will return all these things upon your own heads; for I the Lord have not forgotten my people.

Thou fool, that shall say: A Bible, we have got a Bible, and we need no more Bible. Have ye obtained a Bible save it were by the Jews? (2 Nephi 29:3-6.)

It would therefore appear that the Lord has indicated that the curses and hatred that we pronounce upon the Jews he will return upon our own heads, and

he indicates his displeasure that we "have not sought to recover them."

In closing, I would like to leave this thought with you (there is not sufficient time further to develop this subject), that we need the co-operation of the Latter-day Saints; we need to be careful what we say. The Lord has said that we should no "longer hiss, nor spurn, nor make game of the Jews." Some of them who have been investigating our message have come into our meetings and have heard such statements as "a Jewish trick" and "we Jewed them down." If we are to win these people unto the restored Church of Christ according to the promise of the Lord, it will be because we show forth kindness unto them and reach out our hands to try to share with them the glorious truths of the gospel.

It is my privilege to be personally acquainted with quite a few converted Jews of prominence, and I find in their hearts the same love of God, the same love of the truth, the same testimony of the divinity of the work, that you and I have, and I would like to have read to you some of their testimonies, but time will not permit. I have burning in my soul a testimony that if we will be kind to them, the Lord will richly reward us for every kindness we show unto these, our brethren of the house of Israel.

There is a question with some as to when the times of the gentiles shall be

fulfilled. The gospel came first to the Jews in the Meridian of Time, and then to the gentiles, and the promise was that in the latter days it would come first to the gentiles and then unto the Jews. But you will recall that the Lord did not wait until all the Jews were converted before he sent the gospel to the gentiles, through that marvelous vision and experience Peter had. It seems to me that if we wait until all the gentiles are converted before we take the gospel to the Jews, we shall never convert the Jews; and yet the Lord promised them that the fulness of his gospel would be preached unto them.

We have a few faithful missionaries working with the Jewish people and we are getting some encouragement and I extend to all of you Latter-day Saints an invitation to help these missionaries and to help in this great movement, according to the promises of the Lord, through showing kindness to them; and I bear you my witness that if you will do this the Lord will bless you for it, as he will for all that you do for the building of his kingdom in the earth, and I leave you my love and blessing in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

Elder LeGrand Richards of the Council of the Twelve has just spoken to us. Elder Oscar A. Kirkham of the First Council of Seventy will now address us.

ELDER OSCAR A. KIRKHAM

Of the First Council of the Seventy

I PRAY FOR the blessings of the spirit of the Lord. It has been my high privilege through the years to address myself largely to the young people of this Church. Today, with fathers and mothers and grandfathers and grandmothers—I want to take the liberty of speaking to them all. Through the years one commandment has been intensified because of my travel in many lands, and my association with many people, to make it really part of my life. I recite briefly the fourth commandment: Keep the Sabbath day holy.

In the Old Testament we read that keeping the Sabbath was made a sign between Jehovah and the Israelites:

Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: . . .

(May I inject, for I sense deeply to whom I am talking. Yes, I appeal to you to keep the Sabbath day holy. Meetings, meetings, meetings, but never lose sight of the great commandment of God to keep the Sabbath day holy.)

Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed. (Ex. 31:15-17.)

This counsel still remains with us today, and brings its many blessings to us. Elder John A. Widtsoe has said: "Keeping the Sabbath day builds a man physically, mentally, and spiritually. Physically he may rest and have a change of occupation. Mentally, because he is engaged in quorum and other meetings, private reading and studying. Spiritually, because the day is dedicated to the Lord. Spiritual communion, contemplation, these are two essentials of the Sabbath: It is a day of rest. It should be kept holy."

On the Sabbath day every person shall attend religious meetings; fast, if desired, but always fast on the day designated as fast day; partake of the Sacrament, another opportunity, with all its great teachings; bear testimony of the Lord's truth and goodness. I call your attention especially to the next: Make right any misunderstandings with your fellow men. Do all things with singleness of heart toward the divine purpose of the Sabbath day. It then becomes a day of blessing, rejoicing, and prayer. When this is done, life-giving satisfaction comes from a Sabbath well kept.

Latter-day Saints of today often face the question: "Are we expected to observe the Sabbath day in the spirit in which the original commandment was given, or have changing conditions modified and liberalized our living so that we may engage in some activities which in the past have been banned?" To every Latter-day Saint the answer is: *Keep the Sabbath day holy.* The command to observe the Lord's day was first given as one of the Ten Commandments to the children of Israel from Mt. Sinai. Since that time it has been reiterated in every dispensation.

The Bible is clear, but as far as that record is concerned, to its very end Sabbath observance continues to be the law of the Lord. The Book of Mormon

definitely makes the same commandment a part of the gospel teaching. The Doctrine and Covenants, the most modern scripture, confirms this teaching, and enjoins strict observance of the Sabbath day. At no time has there been any pronouncement, scriptural or otherwise, to change the commandment. Therefore, regardless of what other churches may sanction, Latter-day Saints are under the obligation to give strict observance, to rest from their labors, and to pay devotion to the Most High.

Advance preparation could limit even household duties to a minimum. On Saturday in my grandmother's home the shoes were polished and placed in rows. Pies were baked, and the weekly bath was taken care of.

Pioneers observed the Sabbath day as they crossed the plains. From Rebecca Winters' diary I quote:

We camped early on a Saturday in August. We had broken our wagons, and we wished to mend our shoes. Washing and cooking to be done, for Sunday was always observed. All retired early for rest, waiting for that lovely dawn, the hour when we sang praises to God. As we sat and waited in our church in the forest for words of inspiration, the men wore their clean hickory shirts, and the women and children had clean starched bonnets. "How Firm a Foundation" was sung. Prayer was offered. Testimonies were borne. The gospel was preached, and counsel and instruction given by our Captain. All felt to renew their diligence in serving the Lord, and with fresh hope in their hearts they would soon meet with the faithful in the Valley. So was spent the Sabbath on the plains.

So important did this principle become a part of family life in a southern Utah city that a good mother, although very ill, called her boys to her bedside and said: "Never put a harness on a horse on the Sabbath day." This counsel has been kept, and this family has become one of southern Utah's most prosperous families, and all have enjoyed living the good life.

The spirit of rest, worship, and prayer should be fostered and made a part of every Latter-day Saint home. May we live and enjoy this commandment of the Lord, and especially give it to our children, our neighbors' children, and friends: "Six days may work be done;"

Friday, October 5

but on the seventh, may we keep it a day holy to the Lord, I humbly pray.

The Choir and congregation joined in singing the hymn, "Redeemer of Israel."

President David O. McKay:

Elder Oscar A. Kirkham of the First Council of Seventy has just concluded speaking. The congregation will now join in singing, "Redeemer of Israel." After the singing, Elder ElRay L. Christiansen will speak to us.

President David O. McKay:

Elder ElRay L. Christiansen, Assistant to the Twelve, will now speak to us. Elder Christiansen will be followed by Elder Adam S. Bennion, who will be our concluding speaker.

ELDER ELRAY L. CHRISTIANSEN

Assistant to the Council of the Twelve Apostles

I STAND BEFORE YOU in deep humility, my brothers and sisters, and with a prayer in my heart that what I might say may be of some encouragement to all of us. I should like to base my remarks upon a divine truth that is found in the Book of Proverbs. It reads as follows:

For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life. (Prov. 6:23.)

There are good people in every segment of life who have developed an erroneous philosophy that the laws of God, even the great Ten Commandments, are intended only for certain people; for those whom they describe as being extremely religious, or for the less fortunate; that while it is essential to observe the laws of the land, it matters little or none if one observes the laws of God. Some of these people feel that the laws of God are inhibitions to one's freedom, and that they who are not religiously inclined are automatically exempt from the laws and commandments of the Lord; that if one minds his own business and lives his own life, so to speak, he has sufficient religion for his own welfare, and that salvation and joy everlasting somehow will be forthcoming.

Surely these are short-sighted views. Actually, the laws and commandments of the Lord are the foundation principles upon which lives of happiness, success, and peace are built. They are de-

signed to bless and benefit all mankind. The love of the Lord is universal, all-inclusive. He has 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.)

that we might come home to him, as it were.

As a Church, we believe that through the atonement of Christ all mankind may be saved by obedience to the laws and the ordinances of the gospel, and that because of his great love for man the Lord has granted each of us an opportunity to live in the flesh, and through obedience to the laws of the gospel, find happiness and peace here, and prepare to live hereafter in a "state of never-ending happiness," as the Book of Mormon expressed it.

But the Lord does his work according to eternal principles and eternal laws. While he is a God of love, he is also a God of order. He does not deviate from the established principles and laws. He and they are the same yesterday, today, and forever. The laws and conditions prescribed for the welfare of mankind cannot be changed nor circumvented, because they are divine, and were declared before the foundation of the world was laid. They are, in fact, the only means by which we can have

that peace of mind here, and gain eternal life hereafter. This is expressed in a great revelation given to the Prophet Joseph Smith:

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. (*Ibid.*, 132:5.)

So, brothers and sisters, we need simply to remember that which is expected of us. The Lord will remember that which is expected of him.

Now, his commandments are not grievous. They are not oppressive. We sing in one of our hymns: "How gentle God's commands! How kind his precepts are!" The laws of God are not given to us to burden us nor to handicap us. They are not impositions! They are the statutes which must be observed if the purpose of life and existence is to be realized. Even those who are called to go through trial, sorrow, tribulation, and adversity are promised that, if they are faithful, the reward to them for such obedience may be even greater. It is comforting to read the word of the Lord in regard to that:

For verily I say unto you, blessed is he that keepeth my commandments, whether in life or in death; and he that is faithful in tribulation, the reward of the same is greater in the kingdom of heaven.

Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation.

For after much tribulation come the blessings. Wherefore the day cometh that ye shall be crowned with much glory; the hour is not yet, but is nigh at hand. (*Ibid.*, 58:2-4.)

If one is inclined to question the advocacy of observing the law, whether it be the laws of man, the laws of nature, or the laws of God, he should consider these words of the Lord:

And again, verily I say unto you, that which is governed by law is also preserved by law and perfected and sanctified by the same. (*Ibid.*, 88:34.)

There is a reciprocal blessing from observing the law.

That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment. (*Ibid.*, 88:35.)

Observance of law brings harmony, peace, and order. Without observance of law there is found confusion, sorrow, remorse, failure, whether it be the laws of man or the laws of God, whether it be nations, or whether it be individuals. There are those who ask, (they have asked me and really that is the reason I am speaking along this line), "If the Lord loves us why does he then give so many commandments, many of them restrictive in their nature?" The answer is because he loves us. He wishes to save us from sorrow, remorse, failure, and from losing our blessings.

While I was attending a conference in California not so long ago, I was told of one of our members living there, whose business it is to assist those who are in difficulty, that he had been given permission to interview a fine young man who was in serious trouble with the law. The interviewer asked this question: "Would you mind giving me the dominant reason for your being here in this condition?" This young man, after a moment's thought, replied: "I am here because no one loved me enough to correct me."

Now, the Lord loves us enough to say "Thou shalt not." The gospel of Jesus Christ is the perfect law of liberty, according to the Apostle James. God is its author. He sets forth the conditions. He is its fountainhead. The gospel is a great system of laws—which laws are eternal principles by which our Father in heaven designs to save mankind, his sons and his daughters, and not only to save them, but also to share with them all that the Father has—associations with those we love, honor, powers, glory, dominions, and even exaltations.

But while he gives us commandments, he also gives us the freedom, the liberty to reject them if we so choose. As he spoke to Adam and Eve in the garden, he told them they could eat of every

Friday, October 5

tree of the garden. This they were free to do. However, he gave commandment that they should not eat of the Tree of the Knowledge of Good and Evil, or the penalty of death would follow. They could eat of it if they wished, but they must remember that he forbade it. They were at liberty to break the commandment. Their liberty was not restricted, but if they did eat of the tree, they would have to pay the penalty.

As it was with our first parents, so it is with us. We have the divine right and also the individual responsibility to determine whether we will accept or whether we will reject the laws and principles and commandments of God. But my, how grateful we ought to be that these laws are given us to direct us, that we may not lose our way in darkness and misunderstanding, and with the vain philosophies of the world.

How thankful we ought to be for such truths as these:

Men are, that they might have joy. (2 Nephi 2:25.)

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.)

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 [that blessing] is predicated. (*Ibid.*, 130:20-21.)

And, finally, this most beautiful statement of King Benjamin in his address:

And moreover, I would desire that ye should consider on the blessed and happy state of those that keep the commandments of God. For behold, they are blessed in all things, both temporal and spiritual; and if they hold out faithful to the end they are received into heaven, that thereby they may dwell with God in a state of never-ending happiness. O remember, remember that these things are true; for the Lord hath spoken it. (Mosiah 2:41.)

May we also be grateful for these laws, and use them for the purpose for which they are designed, to sanctify and perfect our lives, that we too may dwell with him in a never-ending state of happiness, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder ElRay L. Christiansen, Assistant to the Twelve, has just concluded speaking. We shall now hear from Elder Adam S. Bennion of the Council of the Twelve. Brother Bennion has just recently returned from an assignment to the European Missions.

ELDER ADAM S. BENNION

Of the Council of the Twelve Apostles

PRESIDENT MCKAY, and my beloved brethren and sisters, there are fathers and mothers sitting in this audience, and I feel sure listening in at their radios, whose sons and daughters I have seen and fellowshipped with in the last five months. I trust that I may enjoy the blessing of our Father in heaven to bring you in some little measure the spirit under which those grand young people are working. You can be proud of them. I have never been so proud of the young people of the Church as I have in these last five months.

Since April we have traveled 31,000 miles. We have addressed 32,000 people and have sat in and discussed with, and

taken a little note on 1,056 missionaries, all of whom we have heard in testimony, and all of whom would like to send to you the new love they have developed since they left home. Home never seems so sweet as when you are away from it, and they know it.

I give you my witness that they have realized the promise that the Lord gave his missionaries of an earlier generation. The occasion for the blessing was in the case of James Covill, who was to go upon a mission, and who had this wonderful promise given by way of revelation through the Prophet Joseph:

Thou shalt preach the fulness of my gos-

pel, which I have sent forth in these last days, the covenant which I have sent forth to recover my people, which are of the house of Israel.

Now, notice this promise:

And it shall come to pass that power shall rest upon thee; thou shalt have great faith, and I will be with thee and go before thy face. (D & C 39:11-12.)

Over and over again those boys in European missions have said, "We never call on a house alone," and then they add, "and we are not talking about our companions."

This has been the most tremendous experience of our lives. So many things could be said. I have to be impersonal. There are ten wonderful mission presidents laboring in the field, all of them doing excellent work. Let me say to you parents by way of assurance, the mission presidents and their wives treat these young men and women as if they were their own children. They could not be more thoughtful and more careful. I just regret that I cannot pay them the tribute they so richly deserve. They, their wives, their staffs, all connected with the missions, are working wonderfully. I give you this little evidence:

By the end of June the European missions had done as much in the matter of conversions, eighty percent as much, as they did in all of 1955; three missions by the end of June had already equaled or surpassed the totals reached in the preceding year. I give you, because you may have a particular interest, the names of the three missions: the Swiss-Austrian—it is evident that the temple is registering its great influence; the Norwegian—which now has doubled last year's record; and the Finnish—and I wish I could bring you the full beauties of Finland; somehow I seemed to think it was going to be the end of the earth, but they are wonderful people. I think patriotism has never been more strongly asserted than in that land of freedom which prays never to be subject to Russia on the east and never to be conquered by Sweden on the west. You who love liberty, I wish you could have listened while they sang *Finlandia*

under the inspiration of the leader of the symphony orchestra in Finland. I refer to it only as typical of the wonderful things we found in Europe.

I have to confess the urge to give a travelog is very great, but I won't do it. I have been asked over and over again which is the most wonderful of all the countries, and I say, "All of them." Every country has its own charm. To me they are all wonderful. They are lovely. It just seemed to me as if we were driving through a perpetual park, and the people are correspondingly wonderful. They opened their hearts to us—kindliness and consideration at every turn.

I have said this a number of times. I think if you could take two hundred people out of each city that we visited and put them down in some faraway corner—if you could not hear them speak—I am sure you would not know where to return them. God's children are his children wherever they live, and when they belong to this Church, after you have been with them ten minutes you feel quite as much at home as if you were in your own land.

While I do not want to indulge in a travelog, I hope you will give me the liberty of saying three things about our impressions. I have mentioned the beauty of Europe. It is lovely country.

The second thing I want to say about Europe is that they are making such an heroic recovery. The cities that once were bombed and blasted—I know there are a few stark and empty buildings standing like scarecrows on the horizon of civilization—but city after city is now being built in a newness, a modernity, a richness that bespeaks the sacrifice of those people.

The third thing I want to say about Europe—I had fun in the British Isles because I said if there's anything the matter with us Americans you have to take part of the responsibility—because we are your grandchildren. It is a wonderful thing to walk where your grandfather once walked, and I had the gracious privilege, thanks to the courtesy of these same wonderful people, to be where my people have been and from which lands they came, Wales on my

Friday, October 5

First Day

father's side, and Scotland on my mother's. I turn to President McKay because all the time we were in Scotland they honored him with the name of McKay, and they love you. I bring the greetings of all the people we met to these grand folk among whom it is my privilege to labor.

You know, I could not escape the thought all the time I was in Wales and Scotland of what my grandfolds thought when they crossed the plains. I am sure they must have cast one lingering look behind to the green they left in both lands. As a matter of fact, I became aware of another great truth in my life. If they had not listened to some wonderful missionary, and some missionary had not been good enough to go to them, I might never have been born in the Church. As a matter of fact, as I stood in Hawarden, Wales, it just dawned upon me that maybe if they had not so listened, I would not even have been. That is a sobering thought for one who loves life.

I want to add one other note. My first experience was to talk to the servicemen—our servicemen—at Berchtesgaden, under the Eagle's Nest of Hitler, his great hideout. If you have boys who are in the service—I have been stirred a lot of times, but I think I was never stirred more than as I joined with 740 boys of the armed services who took time out to come to a testimony meeting, and to do honor to the Church they represent so beautifully in their lives.

I closed the tour by flying from Glasgow back to Heidelberg to dedicate a chapel, and the reason they wanted to dedicate it while one of us was still in Europe was that we might say thanks to those boys who were to be released from the service in October and November. Do you know that those boys over there in the service of our country, out of their earnings, toward a chapel which they would never remain to enjoy, contributed \$5,000 that it might be dedicated? It has been dedicated, and may I quote the chaplain of the armed forces of the United States in Europe, who at that dedicatory program said: "I just wish, Mr. Bennion, that all of us could live the ideals of your Mormon boys." I say that, out of appreciation to these

fine young men who bear our colors with honor and distinction.

Now just briefly—if I have a theme today—I would pick it out of that one line quoted by our beloved President this morning, ". . . he that loseth his life for my sake shall find it." (Matt. 10:39.) If there is one group of devoted folk in this Church—of course you fine men and women are all devoted—it's these boys who have taken two or two and a half years out of their lives to proclaim the truths of the gospel. They breathe it; they think it; they eat and drink it; they work day and night in the interest of this great Church.

For five months it has been my privilege to be close to them. I think I caught the pulse of their feeling, and all the time I have been impressed with this thought: "*What the gospel does for people!*" To me it is tremendous. You can argue against a passage, but you cannot argue against a life. There is an argument against a theory, but there is no argument against kindness and goodness.

Now for a brief moment, I wish I could take you with me to those testimony meetings. *What the gospel does for these missionaries!* Young men just out of their teens, taking on the responsibility of manhood, are the representatives of our great institution throughout the world. They are carrying on with all the glory that attaches to mankind at its best. Over and over again brethren have said two things in their meetings: "We suppose we always had a testimony of the gospel, but we somehow took it for granted. We did not know just why we believed, or how much it meant. We looked upon the gospel much as we did upon our parents—a part of the heritage we are born to, but necessarily just part of it. Not any longer!"

Do you want to catch the spirit of them? We have both our own young men and women and those who have been called from Europe. Look in just for a minute as a young German girl stands up to bear her testimony and prefaces what she says with the remark: "You will understand, Brother Bennion, that when I joined the Church I had to give up my family. I get along

fine except on mail day. When the letters come, and the missionaries are so thrilled to get a word from home, it is awfully hard when you never get a letter from home."

I am going to say it before I sit down. We have a phrase in English, but they have a better one in Scandinavian. We say, when we get emotionally disturbed, we get a lump in our throats, and I have one right now. I cannot think of that girl, I cannot see her and know what she is doing for two years in the absence of all parental consideration or even interest. Well, I do get a lump in my throat, but I like the Scandinavian phrase better. They say they get a *clump i halsen*. I love that word "*clump*." I told them I was going to bring it home.

I wish you could sit down with a boy and have him take out the last letter he got from home and Dad, and have him say, "You know, the thing that thrills me most about my mission is that I think I am having a little to do with converting my own folks." Then they will tell you that their father had been disinterested or unconcerned, but now he writes of the thrill he gets out of being a stake missionary. I wish you could see the boys' faces light up as they say, "It's wonderful to know that the mission is converting both of us."

I do not think I remember anything more vividly than I do the story of one boy who broke completely in his testimony. He said, "You know, I did not know what was going on at home, and when I got ready to leave, Mom said she was going to get me a fine suitcase. So we went down and looked over the luggage. I picked the piece that I wanted, and when I picked it out she went into her pocketbook and pulled out six and a half books of S & H stamps that she had been saving through the years for the day when her son would go on a mission." And then as he broke completely, he said, "The thing that troubles me today is that I don't believe I said thanks." But he said thanks in our meeting. That boy will never be the same again, and I just hope that some of his gratitude rubs off through what I say so briefly today upon the heart of that good woman.

Well, it's a wonderful thing to sit

in with a thousand boys and let them bare their souls, open their hearts, and tell you just how they feel, and give the evidence that they are born anew, that the great, new, glorious gospel is in their souls. You can be proud of them. They are willing; they are happy; they are working hard.

If I had the time, I would love to tell you what they are doing in their street meetings. They have developed an ingenuity that is almost unbelievable. Not only are they doing a work of which you can be proud, but I assure you they love you!

I want you to visit just for a few minutes with me with the Saints over there. How I wish you could see what the gospel does for them. They are wonderful. As we held our meetings, I developed the practice of calling a few people up from the audience to come and stand by me. I think maybe it was a defense mechanism. I could not speak their language, and I felt a little more comfortable if I had three or four of them around me.

Through the interpreter I asked a man who had been in the Church fifty-eight years what the gospel meant to him, and he said, "Sir, it's my life. It's everything I cherish."

I asked a young woman who had been married twenty-five years, but still looked wonderfully young, "How can you look so young?" and she said, "It's the gospel that does it—it's the peace and the happiness we have in our home."

A young man of ten years' membership said, "I bless the day when a lovely young woman told me she would not marry me until I joined the Church," and he added, "I bless her for a new life."

I asked a young man of five years' membership what the gospel meant to him, and he said, "Brother Bennion, I think I can say it all if I tell you I am only five years old. I never lived until I got to know this gospel."

And a lad of only three months' membership said, "Nobody ever could have told me that anything could do for me what this gospel has already done."

I wish you could have sat in Berlin the Sunday we had 840 people gathered together. You would have thrilled, too,

Friday, October 5

First Day

when the Saints from the West sector said to the people of the East, who came from out yonder, "You have been hiding in basements long enough. You go upstairs with the brethren, where you can see and hear them, and this morning we will go downstairs."

Then, before the meeting was over, the Saints from the East had the graciousness to say, "Brother Bennion, we do not feel good about this. Are you too tired to meet with the people who went into the basement if they would come back tonight?"

In the morning session I asked how many of those people had lost loved ones, and half the hands went up. Did you ever talk to an audience when half the hands went up to tell you that part of the family isn't along? You make inquiry of them and discover from fine young people that they do not know where their parents are, then have them come up and shake your hand and tell you, "It's the gospel that took us through." That's what this gospel can do for people!

I must take you into one program in England that stirred me no end. I saw a woman sitting down in the audience, and being impressed that she had something to say, I asked her if she would say a word. She said, "I would love to say a word, if you will let me say it from down here. You may not know it, Brother Bennion, but I am blind, and except for the kindness of two Mormon missionaries I would have nothing to do. They wrote home and got a Book of Mormon in Braille which I am reading." Then she said this wonderful thing: "When I was a little girl, my mother used to tell me I must not be naughty because if I was naughty the Mormons would get me. Now I am past middle age. I am blind. I am not naughty, but I want to tell you and this audience the Mormons have got me, and I am going to be baptized this next week."

Well, it has been wonderful. I have hinted all too briefly what the gospel is doing for the missionaries. I have tried to indicate what it is doing for the Saints, and you can just make up your mind they are wonderful. They are devoted. There is not anything they would not do for this Church.

I want to close with my own witness to you of what this gospel does for me. I have watched it in the lives of those people in Europe, and if I had a little summary to make, I would say these things:

The gospel humbles a man; it mellows him; it gladdens him; it motivates him; it sustains him; it redeems him; and it exalts him.

You cannot go for five months with a *clump i halsen* and center your heart on the work of the Lord, and get the evidences which I do not have the time to give you, without being stirred in your soul. I have been blessed in my ministry, and I would be ungrateful if I did not say so. I have seen the power of the priesthood manifested in behalf of people who needed a blessing and wanted it, and I say it humbly, I know that God lives. I have been blessed in my own life, under the promise of the eighty-fourth section that those of us who give our hearts to this work have the promise of Almighty God that we shall be sanctified of the Spirit unto the renewing of our bodies. I have felt the spirit of this gospel as I never have before, and I give you my witness as I close that I know that God lives, that Jesus Christ is the Savior of the world, and that they both came back to declare through the prophet Joseph this wonderful new message for our benediction.

I must not sit down without expressing gratitude that Sister Bennion, the companion of my life through forty-five wonderful years, could go along. Her companionship blessed me, her faith not only sustained me, but with God's help healed me. In our home we shall never be the same again.

Now, don't anybody think that I am so in love with Europe that I want to go back to stay. These lines never meant so much to me:

So, it's home again, and home again
America for me.
I want a ship that's westward bound
To plow the rolling sea,
To the blessed land of room enough
Beyond the ocean bars,
Where the air is full of sunlight
And the flag is full of stars.

Van Dyke

From the bottom of our hearts we thank you Brethren for the most glorious experience of our lives. What the gospel has done for the missionaries—for the Saints—and for us—it will do for you, too, I testify in the name of Jesus Christ. Amen.

President David O. McKay:

We have just listened to Elder Adam S. Bennion of the Council of the Twelve, who has just returned from special assignment to European Missions.

Tonight the Presiding Bishopric will conduct a special meeting in the Tabernacle at 7 p.m. Those expected to be in attendance include bishops and counselors; members of stake and ward committees for Aaronic Priesthood under 21; members of stake and ward committees for Senior members of the Aaronic Priesthood; chairmen of stake committees on ward teaching and division supervisors. Stake presidencies and high councilmen are invited to attend.

An agricultural meeting sponsored by the General Church Welfare Committee will be held tomorrow morning at 7:30 in the Assembly Hall. The following are invited to attend: stake presidents, bishops or their representatives, all ward and stake agricultural representatives, and others interested in agriculture.

A poet once wrote:

The holiest words my tongue can frame
The noblest thoughts my soul can claim
Unworthy are to praise the name

More precious than all others
An infant when her love first came
A man, I find it still the same
Reverently I breathe her name
The precious name of Mother.

I believe it is because of this mother love that we are so deeply impressed with the singing of this group. That is not the only reason, however; I marvel at the ability of Sister Madsen to gather these mothers from distant parts and inspire our hearts as she does, or as they do. Sister Madsen composed a number that was sung especially for the dedication of the Relief Society Building. I am sure you would like to hear it. I have passed her a note. She may say no, but I hope she will say yes.

The Singing Mothers will sing as a closing number of this inspiring session, "Thy Blessing on This House, Dear Lord."

That will be followed by the benediction by Elder Vernon L. Holman, president of the Panguitch Stake, after which this Conference will stand adjourned until ten o'clock tomorrow morning.

Singing by the Singing Mothers, "Thy Blessing on This House, Dear Lord."

The benediction was pronounced by President Vernon L. Holman of the Panguitch Stake.

Conference adjourned until 10 o'clock a.m. Saturday, October 6.

SECOND DAY

MORNING MEETING

The third session of the Conference convened in the Tabernacle at 10:00 a.m., Saturday, October 6, 1956.

The choral music for this session of the Conference was furnished by the Combined Scandinavian Choirs, R. Hulbert Keddington conducting, and Alexander Schreiner at the Organ.

President David O. McKay:

We are pleased to announce to all listening in that the Third Session of the One Hundred Twenty-seventh Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints is con-

vened in the Salt Lake Tabernacle on Temple Square, Salt Lake City. All General Authorities are present excepting two, who are detained because of illness—Elders Thomas E. McKay and Milton R. Hunter. We welcome all present in the Tabernacle, which is filled to overflowing, and are pleased to announce that these services are being broadcast in the Assembly Hall, in Barratt Hall, over a public address system, and by television. These services are also being televised over KSL Television Channel 5 of Salt Lake City, and will be heard over Radio Station

Saturday, October 6

Second Day

KSL, and over 11 radio stations in Utah, Idaho, Colorado, and Nevada. The names of these stations have already been announced to the radio audience.

We desire to express our appreciation once again to these radio stations for their courtesy in making available their time and facilities for these broadcasts. We welcome this morning special visitors, including 39 Servicemen from Lowry Air Force Base, Denver, Colorado, and others whom we welcomed yesterday, and Servicemen from various parts who are joining us in this Conference. We appreciate the effort they have put forth to come here and partake of the spiritual influence of these gatherings.

We welcome also Brother Wallace Bennett, United States Senator; William A. Dawson, United States Congressman; Lamont Toronto, Secretary of State; Adiel F. Stewart, Mayor of Salt Lake City; John L. Clarke, president of Ricks College; William Miller, president of Weber College; and others. The president of the University is absent this morning because of illness.

We have a message from Guatemala. "Our prayers for you and Saints congregated in the Tabernacle. Central American Mission by President Wagner." We welcome all who are listening in, and who are in attendance. We just seem to be one great congregational family assembled in worship this Saturday morning.

The singing for this session is furnished by the Combined Scandinavian Choirs, with R. Hulbert Keddington conducting, and Alexander Schreiner at the organ. We shall begin these services by the Combined Scandinavian Choirs singing, "Arise, O Glorious Zion."

The opening prayer will be offered by President Levern M. Hansen of the San Bernardino Stake.

Singing: "Arise, O Glorious Zion."

The Combined Choirs sang the hymn, "Arise, O Glorious Zion."

Elder Levern M. Hansen, president of the San Bernardino Stake, offered the invocation.

President David O. McKay:

The Combined Scandinavian Choirs will now favor us with "Come, Dearest

Lord." After the singing, Elder Joseph Anderson, Clerk of the Conference, will read the changes in ward, stake, and branch organizations since April Conference, 1956, and the obituaries of the Church.

Singing by the Combined Choirs, "Come, Dearest Lord."

Elder Joseph Anderson, Clerk of the Conference, read the following report:

CHANGES IN CHURCH OFFICERS STAKE, WARD AND BRANCH ORGANIZATIONS SINCE APRIL CONFERENCE, 1956

TEMPLE PRESIDENTS APPOINTED

Octave W. Ursenbach, president of the Alberta Temple, to succeed Willard L. Smith.

MISSION PRESIDENTS APPOINTED

Lorin N. Pace, president of the Argentine Mission, to succeed Lee B. Valentine.

Reuel E. Christensen, president of the Great Lakes Mission, to succeed Lorin L. Richards.

Rulon J. Sperry, president of the Netherlands Mission, to succeed Donovan H. Van Dam.

J. Leonard Love, president of the Northern California Mission, to succeed Thomas W. Gardner.

Charles I. Sampson, president of the Samoan Mission, to succeed Howard B. Stone.

Glen G. Fisher, president of the South African Mission, to succeed LeRoy Duncan.

Harry T. Oscarson, president of the Swedish Mission, to succeed Eben R. T. Blomquist.

NEW STAKES ORGANIZED

Burbank Stake organized September 16, 1956 by division of San Fernando Stake.

Flagstaff Stake organized September 23, 1956 by division of Snowflake Stake and the California Mission.

Hayward Stake organized August 26, 1956 by division of Oakland Stake.

Lake Mead Stake organized August 19, 1956 by division of Las Vegas Stake.

Oakland-Berkeley Stake organized August 26, 1956 by consolidation of Oakland and Berkeley Stakes.

Reseda Stake organized September 16, 1956 by division of San Fernando Stake.

Spanish Fork Stake organized September 30, 1956 by division of Nebo and Palmyra Stake.

Walnut Creek Stake organized August 26, 1956 by division of Berkeley Stake.

STAKE PRESIDENTS APPOINTED

James David Pratt, president of Burbank Stake.

Wilburn C. West, president of Emigration Stake, to succeed Thomas W. Muir.

Burton R. Smith, president of Flagstaff Stake.

Eugene C. Ludwig, president of Grant Stake, to succeed Oscar J. Harline.

Milton P. Ream, president of Hayward Stake.

David Samuel Brown, president of Juarez Stake, to succeed Irvin B. Romney.

James I. Gibson, president of Lake Mead Stake.

Joseph R. Ison, president of Nampa Stake, to succeed Leon H. Swenson.

Archibald J. Anderson, president of North Sanpete Stake, to succeed William C. Olsen.

Leslie O. Stone, president of Oakland-Berkeley Stake.

James Austin Cope, Jr., president of Palmyra Stake, to succeed J. Angus Christensen.

Hugh C. Smith, president of Reseda Stake.

Ezra John Nixon, president of Roosevelt Stake, to succeed Hollis G. Hurlinger.

Don Carlos Brown, Jr., president of San Fernando Stake, to succeed Hugh C. Smith.

J. Elliott Cameron, president of South Sanpete Stake, to succeed Reuel E. Christensen.

Joseph Young Toronto, president of Spanish Fork Stake.

A. Hamer Reiser, president of Sugar House Stake, to succeed Harry T. Oscarson.

Boyd L. Fugal, president of Timp-anogos Stake, to succeed Merrill N. Warnick.

William B. Wallis, president of Uintah Stake, to succeed Archie Johnson.

Wilford W. Kirton, Jr., president of University Stake, to succeed J. Quayle Ward.

Emery R. Ranker, president of Walnut Creek Stake.

Nicholas J. Teerlink, president of Wells Stake to succeed Fred W. Schwendiman.

NEW WARDS ORGANIZED

Mountain Home Ward, Boise Stake, formerly Mountain Home Branch.

Bountiful Twelfth Ward, Bountiful Stake, formed by division of Bountiful Fifth Ward.

Butte West Ward, Butte Stake, formed by division of Butte Ward.

Portland Eighth Ward, Columbia River Stake, formed by division of Portland Sixth Ward.

Cottonwood Fourth Ward, Cottonwood Stake, formed by division of Cottonwood Second Ward.

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

Dallas Second Ward, Dallas Stake, formed by division of Dallas Ward.

East Mill Creek Fourth and Fifth Wards, East Mill Creek Stake, formed by division of Evergreen Ward.

Provo Nineteenth Ward, East Provo Stake, formed by division of Provo Ninth Ward and a realignment of the boundaries of the Provo Eighth, Twelfth, Thirteenth, and Fifteenth Wards.

Edgemont Third Ward, East Sharon Stake, formed by division of Edgemont Second Ward.

Prescott Ward, Flagstaff Stake, formerly a branch in the California Mission. Verde Valley Ward, Flagstaff Stake, formerly a branch in the California Mission.

Verdugo Hills Ward, Glendale Stake, formed by division of La Canada Ward.

Makiki Ward, Honolulu Stake, formed by division of Auwailimu Ward.

Springville Tenth Ward, Kolob Stake, formed by division of Springville Fourth, Fifth, and Seventh Wards. Springville Eleventh Ward, Kolob Stake, formed by division of Springville Fifth and Sixth Wards. Springville Twelfth Ward, Kolob Stake, formed by division of Springville First and Second Wards.

Lynwood Second Ward, Long Beach Stake, formed by division of Lynwood Ward.

Saturday, October 6

Second Day

Monument Park Tenth Ward, Monument Park Stake, formed by division of Monument Park Fifth and Sixth Wards.

Sandy Sixth Ward, Mt. Jordan Stake, formed by division of Sandy First Ward.

Pocatello Twenty-Third Ward, North Pocatello Stake, formed by division of Pocatello Thirteenth and Seventeenth Wards. Pocatello Twenty-Fourth Ward, North Pocatello Stake, formed by division of Pocatello Eighth and Fifteenth Wards.

El Camino Ward, North Sacramento Stake, formed by division of Carmichael Ward.

Ontario Second Ward, Nyssa Stake, formed by division of Ontario Ward.

Hayward Second Ward, Oakland Stake, formed by division of Hayward Ward.

Garden Grove Second Ward, Orange County Stake, formed by division of Garden Grove Ward. Orange Ward, Orange County Stake, formed by division of Santa Ana Ward. Westminster Ward, Orange County Stake, formed by division of Garden Grove Ward.

Orem Tenth Ward, Orem Stake, formed by division of Orem First Ward.

Salem Second Ward, Palmyra Stake, formed by division of Salem Ward. Spanish Fork Eighth Ward, Palmyra Stake, formed by division of Spanish Fork Fifth Ward.

Palo Alto Second Ward, Palo Alto Stake, formed by division of Palo Alto Ward.

Phoenix Sixteenth Ward, Phoenix Stake, formed by division of Phoenix Eighth and Tenth Wards.

Hillsboro Ward, Portland Stake, formerly Hillsboro Branch. McMinnville Ward, Portland Stake, formerly McMinnville Branch. West Hills Ward, Portland Stake, formerly Beaverton Branch.

Washington Terrace Fifth Ward, Riverdale Stake, formed by division of Washington Terrace Second Ward.

Yucaipa Ward, San Bernardino Stake, formerly Yucaipa Branch.

Reseda Second Ward, San Fernando Stake, formed by division of Reseda Ward. San Fernando Second Ward, San Fernando Stake, formed by division of San Fernando Ward.

Bay Ward, San Francisco Stake,

formed by division of San Francisco Ward.

Paso Robles Ward, Santa Barbara Stake, formerly Paso Robles Branch.

Seattle Ninth Ward, Seattle Stake, formed by division of Seattle Sixth Ward.

Valley View Third Ward, Willford Stake, formed by division of Valley View Second Ward.

Santa Clara Ward, Williamette Stake, formed by division of Eugene Ward.

WARDS AND BRANCHES TRANSFERRED

Burbank, North Hollywood, North Hollywood Second, and Studio City Wards, Burbank Stake, formerly of San Fernando Stake.

Sunset Ward, Burbank Stake, formerly of Glendale Stake.

Flagstaff and Winslow Wards, Flagstaff Stake, formerly of Snowflake Stake.

Prescott and Verde Valley Wards, Bagdad, Chino Valley and Williams Branches, Flagstaff Stake, formerly of the California Mission.

Castro Valley, Centerville, Hayward, Hayward Second, Oakland Second, San Leandro, and San Lorenzo Wards, Livermore Branch, Hayward Stake, formerly of Oakland Stake.

Boulder City, Henderson, Henderson Second and Third, and Kingman Wards, Lake Mead Stake, formerly of Las Vegas Stake.

Needles Branch, Lake Mead Stake, formerly of the California Mission.

Berkeley First, Second, Third, East Richmond, and Richmond Wards, Oakland-Berkeley Stake, formerly of Berkeley Stake.

Alameda, Oakland, Oakland Third, Fourth, and Fifth Wards, Oakland-Berkeley Stake, formerly of Oakland Stake.

Benjamin Ward, Palmyra Stake, formerly of Nebo Stake.

Canoga Park, Encino, Granada Hills, Reseda, Reseda Second, Woodland Hills, and Simi Branch, Reseda Stake, formerly of San Fernando Stake.

Salem, Salem Second, Spanish Fork First, Second, Fifth, and Eighth Wards, Birdseye and Thistle Branches, Spanish Fork Stake, formerly of Palmyra Stake.

Concord, Concord Second, Martinez, Pleasant Hill, Pittsburg, Rodeo, and

Walnut Creek Wards, Orinda Branch, Walnut Creek Stake, formerly of Berkeley Stake.

WARD AND BRANCH NAME CHANGED

Burbank 2nd Ward, Burbank Stake, formerly Sunset Ward.

Butte East Ward, Butte Stake, formerly Butte Ward.

West Hills Ward, Portland Stake, formerly Beaverton Branch.

Rexburg Seventh Ward, Rexburg Stake, formerly Burton-Independence Ward.

INDEPENDENT BRANCHES ORGANIZED

Deer Lodge Branch, Butte Stake formed by division of Anaconda Ward.

Marshall Branch, Dallas Stake formed by division of Longview Ward.

Bagdad Branch, Flagstaff Stake, formerly a branch in the California Mission. Chino Valley Branch, Flagstaff Stake, formerly a branch in the California Mission. Williams Branch, Flagstaff Stake, formerly a branch in the California Mission.

Mariposa Branch, Fresno Stake formed by division of Merced Ward.

Montello Branch, Humboldt Stake, formerly dependent on Wells Ward.

Needles Branch, Lake Mead Stake, formerly a branch in the California Mission.

Coaldale Branch, Lethbridge Stake, formerly dependent on Lethbridge Second Ward.

Ft. McDowell Branch, Maricopa Stake, formerly dependent on Papago Ward.

Chino Branch, Mt. Rubidoux Stake formed by division of Pomona Second and Ontario Wards.

Lincoln Branch, North Sacramento Stake formed by division of Roseville and Yuba City Second Wards.

Lovelock Branch, Reno Stake formed by division of Sparks East Ward. Westwood Branch, Reno Stake formerly Westwood Ward.

Columbia Basin Branch, Richland Stake formed by division of Pasco Ward.

Cobalt Branch, Salmon River Stake formed by division of Salmon Second Ward. Pahsimeroi Branch, Salmon

River Stake, formerly dependent on Challis Ward.

Intermountain School Branch, South Box Elder Stake formed by division of Brigham Sixth Ward.

Agua Prieta Branch, Southern Arizona Stake formed by division of Douglas Ward. Cananea Branch, Southern Arizona Stake formed by division of Bisbee Ward. Fry Branch, Southern Arizona Stake formed by division of St. David Ward.

Priest River Branch, Spokane Stake, formerly a branch in the Northwestern States Mission.

Pilot Rock Branch, Union Stake, formed by division of Pendleton Ward.

STAKE DISCONTINUED

Berkeley Stake, consolidated with Oakland Stake.

WARDS AND INDEPENDENT BRANCHES DISCONTINUED

Lago Ward, Bannock Stake, membership transferred to Williams Ward.

Shady Cove Branch, Klamath Stake now dependent on Medford Ward.

Granger Branch, Lyman Stake, membership transferred to Green River First Ward.

Nounan Ward, Montpelier Stake, membership transferred to Georgetown Ward.

Lebanon Branch, Mt. Graham Stake, membership transferred to Layton Second Ward.

Bennett Ward, Roosevelt Stake, membership transferred to Whiterocks Ward. Moffatt Ward, Roosevelt Stake, membership transferred to Ballard Ward.

Junction City Branch, Willamette Stake, membership transferred to Santa Clara Ward.

Kline Branch, Young Stake, membership transferred to Redmesa Ward.

THOSE WHO HAVE PASSED AWAY

Edward J. Wood, first president of Alberta Temple, President of Alberta Stake for 39 years, and patriarch.

William M. Waddoups, first president of Hawaiian Temple, former president of Hawaiian and Samoan Missions.

Louise Bush Parry, wife of President Frank D. Parry of the Uruguayan Mission.

President David O. McKay:

Elder Joseph Anderson, Clerk of the Conference, has just read the changes in ward and stake organizations, and some obituaries of the Church, since last April. The reading will give the

Church a general idea of the progress of the Church during the last six months.

President Stephen L. Richards of the First Presidency of the Church will be our first speaker this morning. He will be followed by Elder George Q. Morris.

PRESIDENT STEPHEN L. RICHARDS*First Counselor in the First Presidency*

I SHALL BE deeply grateful, my brethren and sisters, if I may have your faith and prayers and the assistance of the Holy Spirit in an effort to continue the lofty themes, the vital advice and counsel which have been given by my brethren during the preceding sessions of this conference. I greet my brethren and sisters with love and fellowship, and I extend also to our friends who listen in to the proceedings my appreciation of their interest, and my concern for their good in the consideration of the great principles of life and salvation.

As we meet in successive general conferences of the Church, our thoughts are repeatedly directed to the fundamental principles and purposes of the mighty cause which we have the honor to represent. It is well that it is so, and it is fervently hoped that we shall never become so absorbed and enmeshed in the mass of detail relating to organization and procedure as to obscure even for a moment the true purpose of our establishment in the earth.

Within the past few weeks, in order to meet the requirements of a distant foreign country for the Church to hold property and otherwise carry forward its activities within that country, the First Presidency has caused to be prepared and submitted to the governing authority of the foreign country a statement of beliefs and objectives of the Church. To cover the principal beliefs of the Church of Jesus Christ of Latter-day Saints, we submitted the Articles of Faith issued by the Prophet Joseph Smith, which for a period of more than a hundred years have been distributed throughout the world. I

would not impose on the patience of an audience entirely composed of members of the Church to repeat these articles so well known to my brethren and sisters, but being convinced that many thousands of our friends not of the Church listen to these proceedings, I am going to ask you to indulge me as I present them:

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's transgression.

3. We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

4. 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.

5. We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

8. 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.

9. We believe all that God has re-

vealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this [the American] continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.

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

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

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—Joseph Smith.

I shall not comment generally on the Articles of Faith. They speak for themselves, and we trust they may prove acceptable to the government to which we submitted them as a statement of our principal beliefs.

In addition to the requirement of a statement of beliefs and doctrines, we were asked to set forth our purposes and objectives as a Church. The following is a brief statement of objectives which was sent. I quote:

"The objectives of the Church are to bear witness to the divinity of the Lord Jesus Christ; to teach all men the principles of his Gospel; and to convert and persuade them to follow in his ways and keep the commandments of God, that they may thus advance the Kingdom of God in the earth to bring brotherhood and peace to men and nations, and earn exaltation for themselves.

"To achieve this objective the Church of Jesus Christ of Latter-day Saints builds and maintains churches, tem-

ples, educational institutions for all ages, recreational buildings and facilities, and projects designed to teach and encourage vocational and industrial preparation for self-reliant living. It teaches loyalty to country and fosters good citizenship in all communities where it is established."

The statement submitted was necessarily brief. May I amplify some portions of it?

How and to what extent are we bearing witness to the divinity of the Lord Jesus Christ? From the latest figures available I give you the following: We are at present maintaining about five thousand missionaries in the mission fields of the Church, which are established in nearly all countries of the world where the laws and practices of the people will permit their establishment. The average cost for each missionary a month is \$58.96, to cover his living and maintenance in the mission field. The total monthly cost for our missionary force exceeds \$290,000.00, borne chiefly by parents of the missionaries, the missionaries themselves, quorums, and other generous persons who contribute to the missionary fund. This vast sum of money, amounting to more than \$3,400,000.00 a year, is spent in the countries where the missionaries labor, and thus contributes, substantially in some instances, to the national economy of these countries.

Our missionaries do not live "off" the peoples in the countries where they are sent. They bring in rather than take from the communities where they serve. In addition to the five thousand missionaries who serve in these missions which we call foreign, there are 6,429 stake missionaries, who do not leave their homes, but perform missionary service among neighbors and friends not of the Church in the communities where they live. They give their service without compensation, as do all missionaries of the Church.

It will be interesting to members of the Church to know that for the first eight months of the year 1956 there were 9,910 convert baptisms in the foreign missions, and 5,549 in the stake missions, making a total of 15,459, a sufficient number, if concentrated, to

Saturday, October 6

Second Day

make three or four new stakes in the Church.

The principal duty and the first obligation resting upon all of these 11,500 missionaries is to bear witness of the divinity of the Lord, Jesus Christ. They are sent out into the world as ambassadors of Jesus Christ, and they are taught from the beginning that they cannot effectively represent and serve him without a firm personal testimony as to his divinity. If they live the principles of the gospel, they never lose their testimonies, and they are always able, under the influence of the Holy Spirit, to bear testimony with such conviction as to arrest the attention of God-fearing people. This bearing of sincere testimony serves as a persuading and convincing influence to touch the lives of many long before the immature missionary has been able fully to absorb and master the principles of the gospel in the teaching process.

How essential is this bearing of testimony to the divinity of the Lord Jesus Christ? Why, it is the first essential credential of a Christian. Jesus himself set the example, when, in justifying himself before the Jews, he said: "I am one that bear witness of myself, and the Father that sent me beareth witness of me." (John 8:18.) And from all we can learn from scripture, we must conclude that there is but one indispensable fact which lies at the basis of the whole Christian doctrine to which witness must be borne, and that is that Jesus Christ was the Son of God and sent by him to perform his mission in the world. How can anyone professing Christianity satisfy a Christian conscience without that testimony and that witness? Why are men reluctant so to commit themselves? Some may entertain conscientious doubts as to the divine nature of the Christ. I am sure they would do well humbly and open-mindedly to seek more knowledge about him. Many more, I fear, are in the category suggested by Paul who are "ashamed" openly to bear witness of him. They seem to think that in some way it is belittling to their intelligence, and I fear too that some regard an open confession of faith as a commitment to a course of life they do not have the strength and the will to follow.

I regret this reluctance, particularly of prominent and influential men, openly to declare their faith, because I am sure that their influence is very considerable, particularly in the lives of the young people who admire their successes, their standing in the community, and who could be made to see richer and nobler purposes in life through the example and open statements of those they so much esteem.

I think I know the underlying reason for this reticence. It is self-sufficiency resulting from a lack of humility. Men of success are so prone to forget their dependence on a beneficent providence. It seems often necessary to bring into the lives of the haughty and proud calamity and great deprivation. A rich man sometimes loses his possessions, his cherished wife and children, even his good name, before he begins to pray and acknowledge the supreme dispenser of all good things that endure. I appeal for more testimony, for more courage to bear witness, for more humility to acknowledge the goodness of the Lord to his children.

The second item in the statement of objectives which I mentioned is "to teach all men the principles of his gospel; and to convert and persuade them to follow in his ways and keep the commandments of God." Many of the principles of the gospel which our missionaries and our people teach are set forth in the Articles of Faith which I have read. Time will not permit any extensive comment on them. I wish, however, to mention a few items.

I mention the eleventh and twelfth articles: "We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may."

"We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law."

I am able to understand from the history of the times how much importance the Prophet Joseph Smith attached to these articles in his day. The violation of the principles by bigoted and unscrupulous persons entailed infinite suffering and persecution to him

and his people. I question if, however, except with divine insight, he could have envisioned what the violation of these principles would mean to the whole world a century or more after he lived. I am not sufficiently informed to know whether other churches have any comparable statements in their constitutions or declarations of faith, but the history of our times justifies the assertion that few, if any, things have contributed more to the chaotic condition of the world than the violation of the cardinal principles set forth in this statement of belief. They contain the very essence of freedom and liberty, and they support the majesty of the law. They are inspired statements, and within them is comprehended the only true basis on which permanent peace may be established. We preach and we practice these principles all over the world wherever we are given opportunity. We proclaim and we urge them in defense of liberty wherever we go. They are part of the gospel of Jesus Christ, and as such we teach them.

Perhaps we encounter some resistance in teaching the principles of the gospel because we have important aspects of it given by revelation that are explanatory and go beyond the conventional teaching of Christianity as our eighth article of faith proclaims: "We believe the Bible to be the word of God as far as it is translated correctly." We teach the Bible as the history of God's dealings with man, and as the basis of the Christian gospel, but we have additional explanatory revelation which does not contravene the Bible, but which serves to interpret and make plain many of its statements which are obscure or incomplete.

I shall give to you one illustration which is typical of others. The Savior comforted his disciples at the time of his departure with that supreme statement of comfort: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." (John 14:2.)

For many centuries the world was without an explanation of the "many mansions" in our Father's house. In February 1832, the Prophet Joseph wrote: "From sundry revelations which had been received, it was apparent that

many important points touching the salvation of man had been taken from the Bible, or lost before it was compiled. It appeared self-evident from what truths were left, that if God rewarded every one according to the deeds done in the body, the term Heaven, as intended for the Saints' eternal home, must include more kingdoms than one." (See Introduction to D & C 76.)

It was in answer to this query in the mind of the Prophet that the revelation which is sometimes characterized as "The Vision" came to him. It is the explanation of the words of the Savior in that it defines the mansions, kingdoms, and glories which prevail in heaven, "my Father's house." These kingdoms are designated as the celestial, the terrestrial, and the telestial. These designations conform with the declarations of the Apostle Paul in his first epistle to the Corinthians, wherein he sets forth,

"There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory." (I Cor. 15:41.)

I wish I had the time to read to all our friends the description and attributes of these kingdoms and glories of the hereafter. Here is a revelation which makes plain to all men the transcendent and enduring benefits derived from striving for the best. To those who have the ambition, the courage, and devotion to attain the highest station, there are in store blessings that transcend the comprehension of the finite mind.

The Lord loves all his children, and in the orderly provision he has made for salvation every good deed is rewarded, and all who have not utterly destroyed their prospects for recognition will find place in the gradations of glory to which they are severally entitled. Here is universal justice in law and order, tempered with great mercy for the frail and the weak. The revelation gives us assurance that the highest station or glory is possible of attainment. In all our teaching and persuasion, our one all-pervading predominant motive and purpose is to prepare ourselves and our fellow men for entrance and exaltation in the highest glory he

Saturday, October 6

has revealed—the celestial kingdom. We want the best for ourselves, and we want it for others, but we know we cannot acquire this glorious blessing for others. Everyone must obtain it for himself.

Now, how is entrance into the celestial glory obtained? It is obtained only through compliance with the ordinances of the gospel, and keeping the commandments of God. Our missionaries are not infrequently asked: "Do you claim that you are the only ones who will go to heaven?" The answer to this question may well be given by the missionary asking of the inquirer, "What do you mean by heaven? If you mean by heaven, a resurrection from the grave to immortality, the answer is no. Through the atonement of Christ everyone will be resurrected. Do you mean by heaven one of the lesser glories and kingdoms therein? Then generally the answer is no. We believe that many, if not most, of the good men and women of the world will obtain places and recognition in the lesser kingdoms of heaven. But if you mean by going to heaven, gaining exaltation in the celestial kingdom of our Father, where God and Christ dwell, then the answer must be yes. No man can attain the highest station without compliance with the higher laws and ordinances, which may be administered only in the restored Church of our Lord Jesus Christ under his authority and delegated power lodged in the priesthood of his Church."

If there be any disposed to criticize this view as being narrow and intolerant, we must bring to their attention the fact that we did not formulate the rules, regulations, and requirements for entrance into the celestial kingdom of our Father. The Lord did that, both in ancient and modern revelation. We seek to teach men that these rules of eligibility, though seemingly strict and rigid, are in fact generous provisions for the happiness of the Father's children here and hereafter. If any of the requirements seem to circumscribe the personal liberty of individuals, it is because these so-called personal liberties in wisdom are not in the end good for the individual or communities. Every

commandment the Lord has given is for the blessing and good of mankind.

I appeal, my fellow members of the Church, and to all men, so to regard them. While many are in the form of injunctions of restraint, there is in the keeping of every commandment a positive element of improvement of life through self-mastery and the subordination of the material to the spiritual.

So our mission is to bear witness of the divinity of the Lord Jesus Christ, and teach his restored gospel in all its completeness. The Lord has been good to us. He has caused that provision be made so that there are available to us all the facilities essential to realize our great purposes. He has blessed the Church with the devotion of faithful members scarcely to be equaled in any movement of which we have record. They are generous in giving, they are responsive to calls to duty, and their lives exemplify the loving principles by which they should live.

True, not all are faithful. Some fall by the wayside in weakness, to whom we always hold out the hopeful doctrine of repentance. It is a glorious feeling, my brethren and sisters, to have place with the faithful, to feel the warm, generous support of true brethren and sisters in the Church of Christ. I have long been the recipient of his blessings, and I humbly make this acknowledgment and give thanks for membership in his Church and the privilege of serving him, for health to carry on, for the confidence and love of my associates, and for the privilege of living in the society of the Saints of God.

I bear my humble witness that God lives; that Jesus Christ was his Only Begotten Son in the flesh; that the biblical account of his birth and life is true and not fictitious; that however much we may proclaim our admiration of his attributes and his teachings, that above all his mission was divine; that we cannot truly worship him without recognition of his sovereignty and his lordship. I am happy to kneel at the throne of his power and give to him my allegiance and feeble effort for the establishment of his kingdom in the earth.

I bear witness that Joseph Smith was

his prophet, chosen to bring the complete gospel to the earth in the Dispensation of the Fulness of Times; that he accomplished his mission; and that all men today are the beneficiaries of his incalculable contributions.

I bear witness that the holy priesthood has been restored to and continues in the Church of Christ; that that holy priesthood and power is here in the earth today in the year 1956, reposed in thousands of good men, servants of the Lord, with President David O. McKay appointed, sustained, and approved of the Lord, standing at the head, all to the end that the kingdom of our Father

may be established and advanced in the earth. Christ will come again. Our mission is to prepare the kingdom for his coming.

The Lord help us all to be devoted to that exalted undertaking I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

President Stephen L. Richards of the First Presidency is the one who delivered that fine sermon just now. We shall now hear from Elder George Q. Morris of the Council of the Twelve. He will be followed by the Congregation singing, "High on the Mountain Top."

ELDER GEORGE Q. MORRIS

Of the Council of the Twelve Apostles

MY DEAR brethren and sisters, I am entirely dependent upon the Spirit of the Lord to direct me, and pray that the same sweet spirit that has prevailed will continue with us to lead me to say that which I should say. I am very thankful to the Lord that this his Church is built on the rock of revelation, so that we are not turned about in all directions by all kinds of opinions and doctrines. But as this is our blessing, we have also an obligation to know the truth, and live the truth, and speak the truth. What a supreme blessing is truth in this distraught world.

At a meeting I recently attended where reference was made to a revelation concerning the origin and nature of man and the creation of the world, a young man came to me—a fine young faithful Latter-day Saint—and said he was so discouraged and depressed by the teachings he was receiving in college that he worried about it, and about how he could pass his examinations because he could not accept these teachings. Of course I could only tell him that he would have to hold to the truth no matter what the situation was. That is an obligation that we do have as a people. Who else has the revelations of God? What other church in the world is based upon these revelations? Having them, we must be true to them.

As the Lord built his Church upon the rock of revelation so that it would

endure, I think we ourselves as individuals must stand on this same rock of revelation in our conduct, our thinking, and our lives, that we can endure; otherwise we will fall.

I hope this young man can hold to that principle, and I am concerned for all of our young people as they go into the field of higher education and meet all the ideas that are so prevalent, which are in sharp conflict with the revelations of God that we know to be true. I suppose he had been taught something about the origin of man according to the theory of organic evolution. I presume he might have been told what I remember reading in some man's writings, that we would have to look for our origin in some minute life in the ocean, perhaps, or in some amoebalike organism—the simplest form of life. That, he said, was man's beginning.

But we know better than that. The Lord says we were in the beginning with him.

Ye were also in the beginning with the Father; that which is Spirit, even the Spirit of truth;

Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be. (D & C 93:23, 29.)

We know beyond all doubt that we existed with God in the eternities and

Saturday, October 6

Second Day

that we existed with him in the heavens as his sons and daughters.

And he called upon our father Adam by his own voice, saying: I am God: I made the world, and men before they were in the flesh. (Moses 6:51.)

Now, no matter what men may think, no matter what their theories may be, we need not be disturbed in the least because we know the truth; I hope our children can be assured by their parents that they need not be disturbed because these revelations are true. Man did not come from the bottom of the ocean, but from heaven, and God is his Father. The Savior said that so beautifully to Mary:

. . . go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. (John 20:17.)

The Son came to the world to redeem it, to reveal unto us our Father, and to give his truth to the world; also demonstrating his origin and his coming into the world to be the same as ours. He said,

I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father. (*Ibid.*, 16:28.)

This is true of us all.

In the spirit world he was perfect, the Firstborn of the Father. Our Father elevated him to the Godhead. He became the Son and was given power to create man and the earth. As declared in the Book of Mormon, he was ". . . the God of Israel, and the God of the whole earth. . ." (3 Nephi 11:14.)

What was his bodily condition before his birth into the world, while he was the Son in the Godhead, and Jehovah to the Jews, and the God of the whole world? He was a spirit dwelling in a spiritual *body* of refined matter in the same form as our earthly bodies. The Prophet Joseph Smith has told us that all spirit is matter. He said:

There is no such thing as immaterial matter. All spirit is matter, but it is more fine or pure, and can only be discerned by purer eyes. (D & C 131:7.)

The Lord Jesus Christ then, as a

spirit, had a spiritual body of this pure material. When he revealed himself to the brother of Jared, he said,

Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh. (Ether 3:16.)

We were all men and women in heaven, just as we are men and women here. We were not hazy shadows. Though spirits, we had form; we had substance. The Lord said he had created man after the image of *his* spirit body, which was the same form in which he was to appear on earth.

. . . that which is spiritual being in the likeness of that which is temporal; and that which is temporal in the likeness of that which is spiritual; the spirit of man in the likeness of his person, as also the spirit of the beast, and every other creature which God has created. (D & C 77:2.)

The prophets said the Savior would come and take upon himself a tabernacle of flesh, and so he came in his spirit body and took from the earth the elements needed to obtain a tabernacle of flesh and blood. We know how he did that. We have done the same thing; and we came here in the same form as did he. As his spiritual body clothed itself in a tabernacle of flesh and blood, so has ours.

As he stood before Pilate to be judged, Pilate said, "Behold the *man*." When he calmed the wind and the waves, the people said, "What manner of *man* is this, that the sea and the wind obey him?" So he was a man, as we are men. He was also Deity, because of his perfection, and because his Father had by divine investiture raised him to that position. While he was in the earth, he was still he who had created the earth, as he was also when he submitted to apostate priests and a pagan Roman governor to be judged and to be crucified.

So what manner of creatures are we? His Father was our Father. The offspring is like the parent. You cannot change that law. In the book of Moses, speaking of the Father, it says:

. . . in the language of Adam, *Man of Holiness* is his name, and the name of his Only Begotten is the Son of *Man*, even Jesus Christ, a righteous Judge, who shall come in the meridian of time. (Moses 6:57.)

Now these are the truths concerning ourselves. Let us realize who we are and what we are and how we should live. And when we meet these teachings opposed to God's word that come to us and our children, let us know what they are. They are nothing but the opinions of men. Think how fantastic that a man, who is a son of God, should deny God and insist that he came from a low form of life up through the shapes of lower animals to the image of God. How preposterous that is! But our concept is based on the principle that the Apostle Paul laid down. The first verse in the Bible says that the earth was created by God, and the first chapter, that God created man in his own image. All through the scriptures it is proclaimed that man is a son of God.

When men do not believe the truth, what is left for them to believe? Nothing but delusion and fallacy and error! So Paul said:

. . . they received not the love of truth, that they might be saved.

And for this cause God shall send them strong delusion, that they should believe a lie." (II Thess. 2:10-11.)

When our children are told about the "missing link" or the "prehistoric man" what can we say? In the light of the revealed word of God, what are we to conclude? The Lord Jesus Christ who created man and the earth has, from the creation, declared that we all originated in heaven. His teachings are that we were perfectly organized beings with spiritual bodies similar in form to our mortal bodies, but of finer material; that we were sons and daughters of God and came to the earth in these spirit bodies patterned after the spirit body of the Lord Jesus Christ; that we each took from the earth a body of flesh and blood to tabernacle our spirit body, as did he; that we were men and women with spirit (material) bodies, in the same form as these we now have, long before this earth was ever formed; that in the eternities past *men like us with bodies of flesh and blood have lived in worlds like ours*, many of which

have passed away, and that others have been created for men like us to inhabit—

And worlds without number have I created, . . .

And as one earth shall pass away, and the heavens thereof, even so shall another come. . . .

For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man. (Moses 1:33, 38, 39.)

This being true, man did not originate here in spirit or body. Man in a body of flesh and blood has lived through the eternities. How foolish to look for the origin of the human body in this world at this late time. The theory that man came into his present form through a process of evolutions is untrue—a mere delusion. This being the case and so declared by the divine Creator of all these worlds, our own included, it must follow that there never was a "missing link" on the earth. There never was a "prehistoric man," in the sense that he was part man and part something else. No such creature ever existed in this or any other world. He or it exists only in the minds of men who refuse the truth and have a theory of their own that is utterly false—contrary to the revealed word of God. Such an idea could come only after rejecting God's word. That creature which men visualize in their minds because of their false theory, they draw in pictures and they model in clay and say that such a thing once existed upon the earth. There never did exist such a creature in the earth, or out of the earth. God sent man as a perfect being, his offspring in his image, with a material (spiritual) body in the same form as we are now, to be born on the earth, to obtain a tabernacle of flesh and have an earth existence. We are all pre-earth men, but not one a "prehistoric man." The earth did not originate man. "*The Man*"—"the Son of *Man*"—created the earth and all that is in it.

And it came to pass that the Lord spake unto Moses, saying: Behold, I reveal unto you concerning this heaven, and this earth; write the words which I speak. I am the Beginning and the End, the Almighty God; by mine Only Begotten I created these things; yea, in the beginning I created the heaven, and the earth upon which thou standest. (*Ibid.*, 2:1.)

Saturday, October 6

Second Day

God help us to live consistent with this great truth. I bear my humble witness that this is true; that this is the living Church of God restored to the earth, based upon revelation, and that revelation is operative now and will continue so; that Joseph Smith was a prophet of the Living God, who associated with God and heavenly beings and was taught by them during many years; and I bear witness that the keys of the Holy Priesthood, the power for the salvation of the human family, abides in the President of this Church today, and that no man can bypass this Church and find salvation. No man can bypass Joseph Smith and receive salvation. God honors his servants. I bear this humble witness in the name of Jesus Christ. Amen.

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

MY BELOVED brethren and sisters, it is not an idle hope that I express when I ask you to join your faith and prayers with mine. It is the only way, I believe, that I can say a word to you today that may be helpful and inspire an effort to approach more nearly the life that our Heavenly Father would like us to live.

Before I talk about what I had in mind, I would like to say to the singers today that I appreciate very much the music which they have rendered, and I have great interest in their group for two reasons: One is that my grandfather was chosen by the President of the Church to carry the gospel to Scandinavia; another is that I discovered in reading the genealogical history of one line of my heritage, that it was carried back to the Norsemen who came into England such a long, long time ago.

Now I admit that this student in carrying it back had to use ten-league boots over some of the stretches, but I hope it is true nevertheless.

I had thought that I would begin today by bearing my testimony to the restoration of the priesthood, the organization of the Church, and to a return of a true interpretation of the gospel of Jesus Christ.

President Richards has done that

President David O. McKay:

Elder George Q. Morris of the Council of the Twelve has just addressed us. After the singing by the Congregation, "High On the Mountain Top," Elder Antoine R. Ivins will address us.

The Congregation will sing.

The Combined Choirs and the congregation joined in singing the hymn, "High On The Mountain Top."

President David O. McKay:

Elder Antoine R. Ivins of the First Council of Seventy will now speak to us. He will be followed by Elder John Longden.

so beautifully that all I will ask is that you let me incorporate his testimony in mine, because I believe from the bottom of my heart that what he has said is true.

Many of us who are here today are bearers of the priesthood. We are all, or nearly all of us, members of the Church in which that priesthood functions for the development and well-being of people. I presume we are all here to try and gain a little better understanding of the gospel plan and a greater enthusiasm for it, a greater determination to carry its teachings into our daily lives.

We have been told that we are the children of God, our Heavenly Father, that we had a conscious spiritual existence before we came here. The gospel plan is one which God and his Son Jesus Christ developed, which if properly followed by the spirits who come into the earth, would lead them back not only to the presence of God but also to an exaltation in his presence, all of which has been explained to us today. The gospel includes many things that we should do. Some phases of its expression are in the form of "thou shalt not" do this or that. Others are in the positive form of "thou shalt" do this and that. Of course, it is our pur-

pose to learn what they are and properly interpret them and integrate them into our daily living.

The first great commandment that was given to Adam and Eve in the Garden of Eden, according to recorded history, the revealed words which we have, was to multiply and replenish the earth. In my recent visits to the stakes over the last two or three years, I have tried to keep a record of the percentages of the people who were married as members of the Church, who were married in the temple. I discovered that about fifty-five percent of the marriages were celebrated in the temple. Forty-five percent of them were of people who had not the inclination to go to the temple for that purpose.

I feel in my heart that it was the intent of God that when marriage should be celebrated, it should be done with the vow and promise that it would never be broken, so that the great privileges of exaltation which are promised us could be realized throughout eternity. It is an unfortunate thing that many of these marriages are hastily contracted and not sealed by the powers of the priesthood. Consequently, many of them break up and result in disaster.

Now how are we going to find out the things that we should do to make a marriage like this perpetual? We have to return to the gospel of Jesus Christ and put its teachings into practice. Could we make a perfect effort at that, of course, we would eventually attain to the powers of God, for that is the promise which he has given us.

Our purpose in coming here today is to learn something about it and how, perhaps better, we can do those great things.

I would like to read to you a scripture found in the Doctrine and Covenants which I think expresses the purpose of the gospel:

Therefore, sanctify yourselves that your minds become single to God, and the days will come that you shall see him; for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will. (D & C 88:68.)

Then, in another section we read:

For you shall live by every word that

proceedeth forth from the mouth of God. (*Ibid.*, 84:44.)

The recorded revelations that we have—the modern ones—we find in the the Doctrine and Covenants and the Pearl of Great Price, but there are many revealed expressions of the doctrine and will of God, our Heavenly Father, in the Bible, so we have the three sources. John says in his writings,

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. (John 5:39.)

It is my firm conviction that when we come to understand really the scriptures, we discover that every single purpose therein is to testify that Jesus Christ was to come, is the Son of God, and was to work out a redemption for us. He prepared the plan that we should follow. It is our purpose to learn it and then to try to live by every word that has proceeded from the mouth of God.

You will remember the first scripture says,

Therefore sanctify yourselves. . . .

I met a member of the Church one time who said that salvation does not depend upon men's acts at all, and he quoted the scripture, ". . . by grace are ye saved. . . ."

"Not of works, lest any man should boast." (Eph. 2:8-9.) This does not seem quite like that, does it? We are saved from death and given the privilege of a resurrection and through the grace and gift of God we have the privilege of sanctifying ourselves, thus earning an exaltation.

So that is our problem, brethren and sisters. Let us read the scriptures; let us discover in them the way of life that will lead us back to the kingdom of God. Let us put forth every effort and sanctify and purify our lives. And, brethren and sisters, let us be more interested in the effect upon ourselves than that which we think we observe sometimes in our neighbors.

There are many of the provisions I have said which say, "thou shalt not" do this and that, and many of us are prone to judge our neighbors, thinking only of the things that they should not do which we think they do; but

Saturday, October 6

Second Day

there is a positive side to this which far outweighs that, it seems to me, as far as we individually are concerned. We should be not interested in the failures of our neighbors but in their successes and in our own successes in coming nearer to God our Heavenly Father.

The first great principle is love. We are to love God our Heavenly Father.

Then the next principle to it is we should love our neighbor as ourselves. If we could just do that, we would glory in the successes of our neighbors; and while we would feel bad if they made mistakes, we would not judge them, entirely, on the mistakes they made, but would balance against them the efforts towards righteousness that they demonstrate. Then if their righteous conduct should outweigh the other side, we would be happy, would we not? That is the way we would like people to think of us. That is the way we would think of them. We would extend mercy to them. That does not mean feeding them and clothing them; it means helping them to adjust their lives to the will of God, our Heavenly Father, and to give aid and succor. Spiritual aid and succor is more important than temporal aid at times. We should extend both, of course, but most certainly, if we love our neighbor, we are going to extend to him our spiritual aid and comfort in the spirit of mercy.

God said to Adam that he should cultivate the soil and live by the sweat of his brow and that still is the responsibility of every one of us. How can we feel that we have completely done the will of God if we are not diligent in providing for ourselves and for those who are dependent upon us? Is there ever a time in the life of a man, who is able to do so, when he should not provide for himself? Diligence, then, is another phase of this great program that God gave us, a practical, everyday program for everyday living, which when properly carried into effect has its spiritual reaction just as definitely as anything else, and the man who meets his obligations to his fellows is likewise sanctifying his soul.

The positive side of this has so many different headings that it is impossible for me to try to deal with all of them,

but there is still another side that I try never to forget, and that is that to sanctify one's soul one should gain control over the God-given urges and propensities of one's body, and there are so many of us who fail in that. That is so often the cause of disruption in marriage relationships; people fail to live true to the covenants which they make in marriage simply because the urges of the body are too strong for them, and they do not, apparently, seek the spirit of God in an effort to gain control.

I have said so many times, and I repeat it, that I believe self-control, perfect self-control, would be the greatest victory that any person born into this earth could gain; and with perfect self-control and a knowledge of the plan which God prepared for us, which we can only find by searching the scriptures and listening to the authorized priesthood of God, we would be able to sanctify our souls, would we not?

To sanctify means to make holy, and only holy things can come back to the presence of God, our Heavenly Father. So, sooner or later, if we enjoy the privilege of association under the influence of Jesus Christ and the Father, it will be because we sanctify ourselves, that our minds may be single to God. If we had that single purpose, to please God, we would strive to learn how, and then to do just exactly what would be required.

For you shall live "by every word that proceedeth out of the mouth of God." (Matt. 4:4.) That is the key, brethren and sisters. Let us learn what it is; and when we learn it, let us not try to find loopholes in the recorded statements that will justify our failure, but let us determine through prayer and humility to reach a proper understanding of the plan and then live it as nearly perfectly as we can.

May God bless us, I pray in Jesus' name. Amen.

President David O. McKay:

Elder Antoine R. Ivins of the First Council of Seventy has just spoken to us. We shall now hear Elder John Longden, Assistant to the Twelve. He will be followed by Elder Spencer W. Kimball.

ELDER JOHN LONGDEN

Assistant to the Council of the Twelve Apostles

IN THE OPENING remarks of President David O. McKay yesterday morning, he offered a prayer that we might be inspired and encouraged. Truly his prayer has been answered, for we have been inspired. Our testimonies have been strengthened. We have received encouragement to live the words of the Lord.

President McKay also quoted from the Master wherein he said we should deny ourselves, take up our cross daily, and follow him, that we might be able to enjoy life in this mortal existence regardless of its trials or its obstacles.

In the limited time afforded me this morning, I should like to suggest one important principle of the gospel—that of temple marriage. If we would follow the Master, we must understand this principle and take advantage of the blessings it offers.

I would encourage young people to prepare for this glorious experience in the temples of the Lord by living clean, good lives, by studying and praying, that Satan may have no power to keep them out of the temple. Just as we are dedicated to getting our young folk into the temple, so is Satan dedicated to keeping them out.

I should like to relate three experiences which I trust will stimulate your thinking and motivate some to action.

We never know when Satan is at work. It was my privilege a few years ago to witness a marriage ceremony in the temple performed by President McKay. The young people who were being married came from good Latter-day Saint homes where they participated in family and individual prayer. To an outsider, it would seem that all was well. Yet, following the ceremony I overheard the young bride say as she embraced her mother "Why did I ever think of marrying any other way?" This indicated to me that there was a question in her mind at one time.

Too many members of our Church do not understand the principles of temple marriage and succumb to the wiles of Satan in being satisfied with a civil

marriage; or worse still, they do not cherish virtue and are not worthy to go into the temple. This brings me to my second story:

A lovely Latter-day Saint mother told me of her son who had been taught the principles of the gospel, to respect his body and keep it clean. He was to be married on the morrow in the temple. The evening before the ceremony his friends gave him a party and when he arrived home he tiptoed into his mother's bedroom as had been the custom, regardless of the hour. Awakening his mother and sitting upon her bed, he said, "Mother, I have a confession to make to you tonight." For a moment her heart sank. "I am just as clean tonight as the day you gave me birth." My, what a dividend to a parent. My child is worthy of temple marriage!

The third story is a review of an experience from the life of Brother Matthew Cowley and his dear wife Elva. I trust she will forgive me. Matthew and she were working in Washington, D.C. They decided to be married there by civil law and then later on to come out to the temple and be sealed for time and eternity. Their invitations were printed and were about to be mailed when a letter came from Matthew's father pleading that they forsake such a plan and be married by that authority which God has restored to earth. He even forwarded the money for their transportation back to Salt Lake City. Their response was favorable. The gospel teachings from early youth, almost put aside for a time, finally registered upon the minds of these young people. They obeyed, and have always rejoiced that they followed the counsel of their parents. It is not good to substitute a civil ceremony even for a time when it is at all possible to accept the blessings of a temple marriage.

Young people, this is my testimony in all humility and sincerity to you this day: regardless of the promptings you may have to the contrary, stop, deliberate, and pray, study, and let the truth

Saturday, October 6

Second Day

and light of the gospel come through.

In conclusion, the words of Robert Burns come to me: "An atheist's laughs are a poor exchange for Deity offended." There may be those who would scoff at temple marriage. Never offend our Eternal Father and Jesus Christ by not accepting one of their greatest and most important blessings.

May God bless us as parents to teach more earnestly this vital truth of temple

marriage and may our children respond to these teachings, I humbly pray in the name of the Lord Jesus Christ, our Savior. Amen.

President David O. McKay:

You have just listened to Elder John Longden, Assistant to the Twelve. Elder Spencer W. Kimball of the Council of the Twelve will be our concluding speaker.

ELDER SPENCER W. KIMBALL

Of the Council of the Twelve Apostles

MY BELOVED brothers and sisters, I should like to speak to you today about our Lamanite brothers. I quote from Nephite prophets:

... thus saith our God: I will afflict thy seed by the hand of the Gentiles; nevertheless, I will soften the hearts of the Gentiles, that they shall be like unto a father to them; . . . (2 Nephi 10:18.)

And again:

... the Lord God will raise up a mighty nation among the Gentiles, yea, even upon the face of this land; and by them shall our seed be scattered.

And after our seed is scattered the Lord God will proceed to do a marvelous work among the Gentiles, which shall be of great worth unto our seed; wherefore, it is likened unto their being nourished by the Gentiles and being carried in their arms and on their shoulders. (1 Nephi 22:7-8.)

Relatively little progress had been made since Columbus discovered America, until recent years. Hundreds of thousands of Indians were killed by the invading gentiles from Europe, 128,000 in New England alone, according to historians. The rest were pushed back, scattered, and finally placed on reservations. The battle of America continued for hundreds of years, the red people fighting for their families, their homes, their hunting grounds, and their very existence.

Finally the scriptures are being fulfilled. "Nursing fathers and mothers" are being raised up to bring the blessings of freedom and education and

health to the sons of Lehi. We can remember when the majority of Navajo children were without schools, and other tribes were considerably limited. It is said that "The darkest hour is just before the dawn." But their day is dawning. There has perhaps been more constructive consideration given to the Indian people in the last decade than in the entire century before.

In 1947 the cry was raised: "The Navajos are freezing and starving." You remember, I am sure. Truckloads of clothing and food were gathered here in Utah and taken from our Church welfare storehouses for these distressed Indians. Simultaneously, the press took up the cry and the warmhearted people of the nation, and particularly of the West, answered the call with bedding, food, clothing, and money. The echoes resounded from ocean to ocean and a sleeping nation roused itself.

Pictures and stories of want and starvation were printed in newspapers and magazines; pressures were brought to bear upon officials; and the important prophecies began to be fulfilled and the arms of the gentile nation which had scattered the Lamanites now opened to enfold them, and the shoulders which once were used to push them into reservations, now squared away to carry these deprived ones to their destiny. Even within the past two or three years, great strides have been made. Education, the common denominator and leveler, is coming to the red man. The clinic and hospital are available to him. Indian children are being

born in hospitals; sanitation is being taught; and the sun is rising on the Indian world with the government, churches, and many agencies becoming "nursing parents" to them.

Yesterday tribal people resisted education; today they grasp it eagerly. Not long ago nearly all Indians were illiterate and unschooled; today in 1956 nearly every Indian child in America may have some training. Yesterday Indian children were kidnapped from their parents and forced to school. Today parents beg for schools, and children eagerly attend.

Indian life is swiftly changing

Like the sand in wind-swept dunes,
Ever changing 'stablished patterns,
New strong forces, healing wounds.

(Spencer W. Kimball.)

Mr. Paul Jones, chairman of the Navajo Council, recalls his childhood in his inaugural speech of April 4, 1955:

The salvation and hope of our Navajo people lies in education . . . at one time we made our living on livestock and a little cornpatch. When we returned from Fort Sumner there were 9,000 of us. There are now 76,000. . . . We must be educated in order to be absorbed with the rest of the people of these United States . . . those of you who have been educated must tell your people of the benefits of education. . . . It is the greatest hope that we have for our Navajo people. . . . When they returned (from Ft. Sumner) they were reluctant to send their children to school. The Federal Government had to send police out to gather the children for school. . . . I remember myself distinctly. I was of school age at that time. My father and mother used to hide me under sheepskins and blankets when they saw a person coming who represented the schools. I was the only boy in the family. They used to hide me when they saw the school people or policemen coming. However, one bright day, they made a mistake. My parents were not on the lookout, and someone saw me, even though I was hiding behind the hogan. That person said: "That boy must go to school." So away I went to school. But our eyes are now open to the advantages that school has for us. . . .

Today, Mr. Jones is the educated and cultured chief leader of the Navajo tribe.

The Treaty of 1868 with the Navajos

stated that the government would provide a school and a teacher for every thirty children between the ages of six and sixteen,—"who can be induced or compelled to attend school." Compulsion has now been replaced with an obsession for school in many families. It is a far cry from today back to 1744 when the Virginia commissioners made an offer to the chiefs of the Six Nations to educate six of their Indian boys.

It is of interest to note that in a feeble way the government has been trying for two hundred years to educate the Indians, and from a few at the inception of the nation, today we approach universal education for them.

The Virginia Commissioners received this reply from the Indian chiefs:

Several of our young people were formerly brought up at the colleges of the Northern Provinces; they were instructed in all your sciences; but when they came back to us, they were bad runners; ignorant of every means of living in the woods; unable to bear either cold or hunger; knew neither how to build a cabin, take a deer, or kill an enemy; spoke our language imperfectly; were therefore neither fit for hunters, warriors, or counselors; they were totally good for nothing. We are however not the less obliged by your kind offer, though we decline accepting it. And to show our grateful sense of it, if the Gentlemen of Virginia will send us a dozen of their sons, we will take great care of their education, instruct them in all we know, and make *men* of them.

That comes from the old records, and Dr. Ernest Wilkinson quoted it in the Indian Congress here last week.

Now may I tell you of our most perfect program and unselfish adventure in human relationships. The "outing" program had been attempted by others at times, but I think never on this basis. As we began to bring into the Church many faithful Indians, almost their first desire was that their children should have the schooling and church training which the non-Indian children enjoyed. Indian families working among us here in our beet, cotton, or potato fields saw the luxury enjoyed by white children who were well-fed and well-dressed, in comfortable homes, going to excellent schools daily. They saw their own little deprived fellows who must follow

Saturday, October 6

Second Day

the family to the faraway fields so parents could earn money to feed them. Their dreams and yearnings finally forced the affectionate parents to become bold enough to approach a white employer: "Would you let our little girl stay with you and go to school after we have gone back to the reservation? She will be a good girl and cause you no trouble."

With the earnestness in their eyes and the pleading in their voices, who could resist? The experiment began. A few children were left in homes. They were happy and grateful. The foster parents were pleased, and neighbors wished also to participate. On the reservation, natural parents told their neighbors, who also wrote pleading letters for their own children. The number increased to twenty, sixty, eighty, and then last year to 253. It grew like Topsy. Arrangements at first were between natural parents on the reservation and willing foster parents in Utah; but when the Church determined to give it support, the plan was given legal status and brought under the Utah State Department of Public Welfare, children's service, through the state license of the Relief Society. Inasmuch as it is illegal for anyone without a state license to engage in any way in the placing or receiving of children, it is urged that neither missionaries nor members engage in the independent placement of children.

Here is how the plan works:

In August more than 250 Indian children move northward. The Begay family is typical. The Begays have a team and spring wagon and ride slowly across the hills and valleys and barren stretches to the gathering place. In the miles and miles of travel, Father and Mother Begay have time to discuss with Ruth and Billie the great adventure ahead: "Here is your opportunity," Father Begay is saying. "Our Church is taking you to a good Mormon home in Utah where you will be kindly treated and may go to school: You must be grateful and study hard and learn."

And now Mother Begay, in colorful velveteen, and her hair in a bob, is adding: "These Church members are doing this in the goodness of their

hearts. They are not paid for the food and clothes and shelter and training that they are giving you. They will treat you like one of their own. You must do your part like the children of the family."

At last they reach the Gap in northern Arizona. Other Indian families are arriving also in wagons and pickups. The kindly driver loads their belongings into the chartered busses. Our friendly Church chaperon meets the family and the children. Farewells are said, and tears are shed as affectionate parents and children part for the school term. Though already homesick and lonely at heart, neither parents nor children would change their minds, so grateful are they for the opportunities just opening. The Begays and the Chees and the Biligodys hitch up their horses, and with a tearful happiness, drive to their homes on the reservation, while the busses, filled with eager, excited children, drive northward.

One observer wrote this of the parting:

There were a few tears—tears of premature homesickness from youngsters leaving the reservation for the first time and suddenly reluctant and fearful of the future. Tears from little brothers and sisters, too young or otherwise unqualified for the great adventure. And there were a few furtive tears from parents, realizing at this moment of parting how long and lonely the months stretched out before spring vacation.

Just a few hours and the busses are in Richfield, Utah. The kindly chaperon has kept the children happy and looked after their every need. It is very early in the morning at the reception center, but it is already a hive of industry, and keen expectancy is in the air. Sevier Stake becomes the host, and the stake presidency, members of the priesthood, and the Relief Society sisters are waiting. There is the smell of bacon in the air, and the young redskins, some of whom have been here before, file out of the busses and into the Church dining room for bacon, eggs, milk, fruit, and cereal, prepared by the Relief Society sisters.

Soon breakfast is over. The processing is begun. Kind sisters take the girls in one building and understanding priesthood brethren the boys in another.

where they are bathed and shampooed and made ready for the clinic. The food, soap, shampoo, and other things are furnished free by the Church. All who assist are volunteer workers, doing this like all other of their Church work, without remuneration. Six hundred towels are furnished free by a generous linen company, typical of many other favors. The children line up for the clinic where several physicians, furnished by the United States Health Service, senior medical students, technicians, and several nurses, on loan from the Utah State Health Department, all go to work. The little folk's chests are x-rayed; their hearts, eyes, skin, ears, teeth, and temperatures are checked, and a complete record made. Their fears are quieted by sweet, sympathetic women when tears of unhappiness follow the needle-jabbing of immunization and the blood test. They know this is for their good. Lunchtime comes, and another appetizing meal is enjoyed from welfare supplies. There is some rest, and there is supervised play and a movie.

Then come the foster families, hundreds of them, from all over Utah: unpaid families whose only desire is to provide unselfishly for the child and to "mother" and "father" him and train and guide him. They are driving in from Kanab and Salt Lake City; from Moroni and Escalante; from St. George and the Uintah Basin—unselfish families anticipating the new arrival to their family. There are stake presidents, bishops, mayors, editors, doctors, farmers—the finest people in the communities of Utah and of the world—each family to receive for the school term an Indian child, accepted by them to become a real part of the family. The white children present excitedly speculate as to which of the Indian youngsters, so hungrily eating luncheon, is to be their new brother or sister. In the stake tabernacle films are shown on Indian culture, and a talk is given on the part each is to play in this glorious human drama. Four days of this processing follow.

Now, for the school term, the Indian child is on a par with his new brothers and sisters. He rides horses, feasts at picnics, does chores, goes swim-

ming, takes music lessons. He goes to school and enters into every Church, civic, and community activity on an equal basis. Before the meal, the new family member takes his turn in family prayers and blessing the food. He goes to Sunday School and priesthood meeting. The little ones go to Primary and the larger ones to MIA, and all the family go together to Sacrament meeting. The child attends seminary and is advanced in priesthood and auxiliary activities. Many do baptism work in the temples. In school he fits into the regular classes, and if his language is faulty, likely the teacher will gladly give up her noon hour to tutor him. Foster parents write to natural parents, sending pictures. Case workers visit every child and family monthly and visit schoolteachers and principals often and assure themselves that harmony and understanding prevail.

The Indian children have proved themselves to be alert, brilliant, and responsive. They often take the lead in their classes, being elected to school offices, and they graduate from many high schools in Utah. They are going out into employment and are making good. The employer of one of our Indian girls in office work said:

"She is one of our best workers. I wish we had many more like her."

Four months and Christmas comes. The children remain in Utah where they share the Christmas gifts, parties, and other kindnesses equal to and the same as the white children. Latter-day Saints have a keen interest in the Indians and are willing to share with and sacrifice for them.

Five more eventful months pass and 250 Indian children are on their way back to the reservation. Though some might like to remain in Utah, all are sent home to keep welded the natural family ties. Again farewells are said, and tears are shed, and they reluctantly leave their Utah homes and the tearful family whose home and hearts they have been sharing, and they fill the chartered busses again. The selected bus driver is exceptionally kind; the chaperon is most solicitous. No baggage is mixed; no children are lost; and a happy group turns homeward. Home! Family! Hours of pleasant travel, and

Saturday, October 6

Second Day

the distribution center is reached. The missionaries are here to greet them, and the Indian families to enfold them gratefully to their hearts. For three happy months they will cement family ties on the reservation, and then, off for another year of school.

Much planning and prayer and fasting have gone into our program. In the summer the social workers travel through the reservation. They visit each home or hogan and get acquainted with the children and the parents, catching the spirit of the family, its background, the training of the children, and their individual needs. With our missionaries, who nurture them constantly, these special workers urge the parents to have the children examined and treated for dental and medical needs. Proper legal contracts are secured, and arrangements are made whereby missionaries will pilot them the coming August to the proper place for embarkation. Careful studies are made for efficient and understanding placement for the coming year.

Now the workers return to the Utah communities and visit the white families who have previously signified their willingness to co-operate. The home and its facilities are studied to be sure the child and family will be comfortable and happy. The family is interviewed and, through a visit to the bishop of the ward, is evaluated and their worthiness determined. No child of trusting Indian Church members is placed in a broken home or one which is not an exemplary one. No child goes into a home where liquor is used or where there is friction or delinquent children. He goes into a well-ordered home where there is the rare combination of kindness and discipline, firmness and affection; into a praying family, a religious, devoted family of character, faith, and love. Here is opportunity at its best for the Indian to get away from his worst enemies: idleness, liquor, and immorality.

It is heartwarming to see the friendly co-operation of government, state, and local and school officials and teachers. Our Church classes have absorbed the little fellows into their groups, and timid, shrinking children have become happy, normal playmates and work-

mates and family members. One young Indian, after five consecutive years with a delightful, co-operative family, graduated from a Utah high school where he was student-body president, and with a \$350.00 Standard Oil scholarship, attended Brigham Young University; he is now in the Northern States Mission on a full, regular mission. Two other Indian boys are filling regular missions in the Southwest Indian Mission, where Oneida Indian girls have also filled missions. This is the beginning. The future is most promising.

We expect our graduating youth will continue from these high schools into Brigham Young University. At first there were a few, and some of them discontinued, but last year with thirty-four representing eighteen tribes from east to west, and this year with even more, they are already taking hold and stabilizing themselves. From now on we expect that Indians in ever-increasing numbers will be numbered in the graduating classes of Brigham Young University.

The Church has generously provided for an intermediate program whereby Indian students who have come a little short of collegiate requirements may have special tutorial service from skilled teachers. Scholarships are provided to assist worthy students in the university, but many of our Indian children are already paying their entire way.

Hundreds of our Indian youth are receiving character-building and religious training wherever they go in government schools in Kansas, Oklahoma, Oregon, California, Nevada, Arizona, New Mexico, and in the great Intermountain Indian School at Brigham City, Utah, where we have a branch of the Church comprised of Indians. Here, President David O. McKay last winter dedicated the commodious chapel near the school wherein our youth are taught correct principles, all the virtues and the doctrines of the gospel of Jesus Christ.

Our program is appreciated by the Indian people. When some opposition threatened the program last summer in one area, a petition was sent to us signed by many Indian parents pleading for the continuance of the program,

and reservation officials were also approached. The petition read:

We parents feel that your organization has done wonders for our children, and we wish you would try every effort to place our children this year.

One prominent non-member observer wrote us:

You have the most perfect program for Navajo children that has ever been initiated to this time. We are all grateful for its outstanding success.

Another said:

I have never enjoyed a more wonderful experience in wholehearted co-operation and complete harmony of effort than I enjoyed at Richfield.

A tribal leader wrote us:

. . . This is very gratifying to our Navajo people in that your organization has taken such interest in our Navajo children. . . . We deeply appreciate your service to our Navajo people. . . . There have been several notifications reporting the foster homes for educational purposes by your child placing agency as a very important and noteworthy help. . . .

Two missionaries wrote, when the children had returned home for the summer:

Yesterday in our testimony meeting, a mother of one of the girls who went to Utah this year got up and told how grateful she was to our Father in heaven that her girl had been able to go up to Utah where she could learn to pray, speak English better, cook, sew, and gain the schooling that she wanted her child to have that she herself didn't get.

One sister wrote of the first Sacrament meeting after the return of the children from Utah, how without embarrassment they had taken part in the services, giving talks, songs, and how some had borne testimony with such poise and impressiveness that the parents were amazed, as were Indian children who had been away to other schools.

In our great country times are changing. Schools are provided for practically every Indian child, and tribal funds are made available for determined but impecunious students. True religion and faith in the Eternal God are replacing superstition; the physician is taking

the place of the medicine man; and administration by the priesthood is replacing the sand patterns and the signs for the Latter-day Saint members. Young couples are obtaining licenses from court clerks and being married by ministers and bishops. Bodies are being buried much the same as the white dead. The Indians who still place on the grave meats and fruits and other foods cannot understand why the dead of the white man can smell the flowers any more than the Indian dead can enjoy the food. The destructive custom of burning the home and its contents when death occurs therein is giving way. One of our sweet Apache sisters wrote this at the death of her husband:

I live in my house. I do not burn it like other Indians. I believe what the missionaries tell me. I think they are my brother.

This is our adventure in good citizenship and righteous living, our experiment in human relationships carried on by this, the Church of Jesus Christ of Latter-day Saints. Knowing the origin and destiny of the red men and believing the promises of God as recorded in the Book of Mormon, our people are willing to sacrifice for the progress and development of these whose deprivations pyramided mountain high but whose curse is now being lifted. Hundreds more sacrificing Latter-day Saints may yet have the opportunity of providing temporary homes for Lehi's children to get an education and to learn the gospel and to become Church leaders.

This is not a proselyting program, for we bring from the reservations those Indian children who are already members of the Church and whose families generally are members. The program will make good young people, stalwart adults. It will fortify them against the evils of the world; it will train them to become self-sufficient; it will develop them into leaders prepared to return to their own people and bring to them the benefits which can come from education.

This program has many advantages: It has at once the multiple advantages of the boarding school, the day school, the home, the refining and cultural influences of an improved community.

The children are taught in superior schools, fully accredited, and among the best in the nation. They have sufficient companionship of their own race to retain their pride in and love for their own people, for in the same community and school are other Indian young people. They have the environment of the best communities where are found the least in the world's vices and the most of its culture and refinement. They retain their family ties with natural parents by correspondence, pictures, relayed reports, and also letters through the case workers, and they return to their homes for the summer months to keep bound their home and family loves and loyalties. They grow naturally into the culture of America at its best, attending with a minority of their own group and a majority of the non-Indian children, activities in school, community, church, and family. They are not institutionalized but individualized and become recognized members of the family where they are integrated and "counted in" for every family pleasure, adventure, or sacred experience.

Our program is unique. Here is no family of marginal income who must take in a boarder to supplement the family living. Here is no mercenary care. But here non-Indian families in a very real and lovable way absorb the Indian children as new members of the family. These families, give, give, and give as only dedicated people will give. There is no remuneration for them; but their total compensation for the food, clothes, shelter, care, and love they give is the satisfaction which comes in giving opportunity for an enriched life to one who could not otherwise have it.

We rejoice in the greatly accelerated schooling of Indian children by the government, the states, and other churches

and agencies, but we present this program of training in home and school and community as the finest program conceived of man for the rapid and permanent advancement and progress of the Indian child so long deprived. Let them have one generation of this sustained program, and see a new Indian world of prosperity, culture, and happiness.

In conclusion we say: God bless these selfless hundreds of families who have become and are yet to become "nursing fathers and mothers" who will continue to carry the chosen children of the ancient prophet Lehi "in their arms and upon their shoulders," I pray, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Spencer W. Kimball of the Council of the Twelve has just addressed us.

I am pleased to announce that the Combined Scandinavian Choirs will be with us again this afternoon. We thank you for your presence and your inspiration. They will now sing, "The King of Love My Shepherd Is," conducted by Elder R. Hulbert Keddington.

The closing prayer will be offered by Elder George W. Romney, president of Detroit Stake, after which this Conference will be adjourned until two o'clock this afternoon.

Elder Alexander Schreiner has been at the organ.

Singing by the Combined Scandinavian Choirs, "The King of Love My Shepherd Is."

The closing prayer was offered by Elder George W. Romney, president of the Detroit Stake.

Conference adjourned until 2:00 p.m.

SECOND DAY

AFTERNOON MEETING

Conference reconvened in the Tabernacle Saturday afternoon, October 6, at 2:00 p.m.

The Combined Scandinavian Choirs furnished the music for this session. R. Hulbert Keddington was the conductor, Roy M. Darley, organist.

President David O. McKay:

The great Tabernacle on Temple Square in Salt Lake City is filled to capacity. Every seat, so far as we can observe, is taken, and people are standing in the doorways at this, the Fourth

Session of the One Hundred Twenty-seventh Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints.

For the benefit of those standing in the doorways we are pleased to announce that overflow meetings are being held in the Assembly Hall, and in Barratt Hall, where a public address system and television are operating. These services, for those who are listening, are also being televised over KSL-TV, Channel 5, of Salt Lake City, and broadcast over Radio Station KSL, and also over 11 radio stations in Utah, Nevada, and Idaho, and by special arrangement over two television stations in Utah and Idaho.

We are pleased to note the attendance this afternoon of prominent national and state officials, leaders in educational circles. We extend a hearty welcome to these, especially to the wives of the mission presidents who have been in attendance here by special invitation to the dedicatory services of the Relief Society building, and we welcome our boys who are here who are enlisted in the Military Service, and all who are listening in.

The singing for the afternoon session will be by the Combined Scandinavian Choirs, with Elder R. Hulbert Keddington conducting, and Elder Roy M. Darley at the organ. We shall begin these

services by the Combined Choirs singing, "How Lovely Are the Messengers." The opening prayer will be offered by Elder Heber J. Heiner, Jr., president of the Ben Lomond Stake.

Singing by the Combined Choirs, "How Lovely Are The Messengers."

The opening prayer was offered by Elder Heber J. Heiner, Jr., president of the Ben Lomond Stake.

President David O. McKay:

The invocation just offered was by Elder Heber J. Heiner, Jr., president of the Ben Lomond Stake in Ogden. The Combined Scandinavian Choirs will now favor us with "Almighty God, We Humbly Bow Before Thee." Following this, we shall hear from Elder Harold B. Lee.

Selection by the Combined Scandinavian Choirs, "Almighty God, We Humbly Bow Before Thee."

President David O. McKay:

Elder Harold B. Lee of the Council of the Twelve will be our first speaker this afternoon. He will be followed by Elder Sterling W. Sill.

ELDER HAROLD B. LEE

Of the Council of the Twelve Apostles

THIS AFTERNOON I am encouraged by the impressive discourse of President McKay at the opening of this conference to give humble expression to some thoughts that I have had on what I consider to be one of the most important matters which concern the Latter-day Saints today.

In the *Documentary History of the Church*, Volume IV, there is recorded an incident, and there is copied a letter which was prepared by the Prophet Joseph Smith at the request of the editor and publisher of a newspaper, who had asked the Prophet to write an article

telling of the rise, the progress, the persecutions, and the faith of the Latter-day Saints. The Prophet agreed to do so on one condition, and that condition was that they would take his article in its entirety, with no deletions or no changes. There appears then, in this letter, or this article which was written for the paper, one of the most important historical documents which we have in Church history.

In that letter the Prophet Joseph Smith told about an experience that he had on the evening of September 21, 1823. While he was engaging in hum-

ble prayer unto God, suddenly he discovered that the room in which he was praying was being filled with light, a light brighter than the brightness of the sun, and as he marveled at this brightness, he was aware that a personage had entered the room with a consuming brightness even greater than that which he had beheld in the room.

As he recovered from the shock of the appearance of this personage, who introduced himself to the Prophet as a messenger sent from God, the messenger announced four things, which are declared in this document to which I have made reference and which are of great significance to the work today and as it was to be established under the instrumentality of the boy prophet, Joseph Smith. I shall only make brief reference to three of these announcements of the heavenly messenger:

The first thing that the messenger said was that the covenant which God had made with ancient Israel was at hand and about to be fulfilled. This undoubtedly made reference to that covenant which was announced to Abraham, who because of his faithfulness, was promised that through him and his seed all the nations of the earth would be blessed: and God would make of Abraham's seed a great nation. We need only to be reminded that the Savior of the world came through that lineage; and while his personal ministry was only to the house of Israel, before he left his disciples he declared to them that they were "to preach repentance and remission of sins unto all the earth, beginning at Jerusalem." From this lineage a chosen people was to be prepared to set up the kingdom of God in these last days, and it was over this kingdom which the Christ was to reign when he came on earth for the second time.

The second announcement that was made by this heavenly messenger was that a preparatory work for the second coming of the Messiah was speedily to commence. You will recall that just before the Master's crucifixion he told his disciples that he would come again, and they said to him, as they sat upon the mount with him, perhaps for one of the last times, "Master, tell us when these things shall be." And then there

came from his lips a train of happenings which he said would be the sure foretelling that the time was nigh at hand when his second coming was drawing near, when he should appear in the clouds of heaven with great power and great glory.

After he administered forty days among them after his crucifixion and resurrection, he was caught away from them in the clouds of heaven, and two angelic personages dressed in white said to those who were witnesses of the Master's ascension,

Ye men of Galilee, why stand ye gazing up 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.)

The third thing that the messenger announced to the Prophet was that the time was at hand for the gospel in all its fulness to be preached in power unto all the nations. This was in fulfilment of that which had been promised to John when the angel would fly in the midst of heaven, "having the [fulness of the] everlasting gospel to preach to them that dwell on the earth." (Rev. 14:6.) The restoration of that fulness of the gospel was accomplished when the Book of Mormon, which was declared to be a record in which the fulness of the gospel was contained, was restored to the world through the Prophet Joseph Smith.

That the gospel might be "preached in power" required something else. Preceding the organization of the Church it was necessary that the keys of the priesthood be committed again unto men so that the gospel could be preached with power, and its ordinances administered unto men.

But the final and fourth thing which was announced is the thing about which I wish to address the few remarks that I make this afternoon. That was that a people might be prepared for the millennial reign. The meaning of that term was understood, apparently, from the prophets down from Enoch's time to the Prophet Joseph Smith's time, when the Lord spoke of a thousand year period in the world's history which

would be called a millennial reign, which would commence with the second coming of the Savior. John saw in vision the resurrection of the just who would reign with Christ for a thousand years. He saw that during this period Satan would be bound, that there would be peace upon the whole earth. Heaven and earth would be closely associated, and all unfinished work pertaining to this world would be completed. Injustices would be righted, and at the end of that reign would come a final judgment.

Now, I have asked myself, this being the time to prepare for the millennial reign, how shall we set about to prepare a people to receive the coming of the Lord? As I have thought seriously about that matter, I have reached two or three sure conclusions in my own thinking. This preparation demands first that a people, to receive the coming of the Lord, must be taught the personality and the nature of God and his Son, Jesus Christ.

Someone has said this: the demand of our modern age is not "for a God who once was, but for a God who now is." As I read that, I thought, how can one meet a person whose identity is unknown? How can one be prepared to meet a person about whom he has no knowledge? How can one be prepared to meet a being whose personality he cannot comprehend?

Great thinkers have long since recognized this need in religion if it is to become a vital force. George Harris, in his book *A Century of Change in Religion*, said this: "The thought of God as a personality is a necessary condition of everything that is contained within the field of religious experience."

Professor Hacking of Harvard in his "Meaning of God in Human Experience," made even a more significant statement when he wrote: "The alternative to the thought of God as a person is the thought of Him as a substance, as mere energy, and chiefly as law. Just stop and consider for a moment what it would mean for us to try to obey the will of substance, of love, of energy, or worship law, and you will have some idea at least of how near this question

of the personality of God comes to the heart of true religion."

When the Apostle Paul spoke of the organization of the Church, he said that one of the prime purposes of its organization was

... for the edifying of the body of Christ:

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man. (Eph. 4:12-13.)

And you will remember in that last memorable prayer, the Master said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

Eternal life is God's life, or life with God. In other words, it seems to me, they are trying to tell us that the worthiness to abide in his holy presence can be obtained only by knowing God and by knowing Jesus Christ whom he has sent.

To my thinking, another requisite of that preparation to receive the Lord at the beginning of his millennial reign demands that the people be taught to accept the divinity of the mission of Jesus as the Savior of the world. Why was the Savior sent into the world? The Master himself answered that question during his ministry when he said: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (*Ibid.*, 3:17.)

In a revelation in our day he said it again:

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.

And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance. (D & C 18:11-12.)

Saved from what? Redeemed from what? Well, first, saved from mortal death through the resurrection of the dead. But in another sense we are saved likewise by his atoning sacrifice. We are saved from sin. Here is what the Prophet Alma explained to his people concerning this matter:

Saturday, October 6

Second Day

And he shall come into the world to redeem his people; and he shall take upon him the transgressions of those who believe on his name; and these are they that shall have eternal life, and salvation cometh to none else. (Alma 11:40.)

... he cannot save them in their sins; for I cannot deny his word, and he hath said that no unclean thing can inherit the kingdom of heaven; therefore, how can ye be saved, except ye inherit the kingdom of heaven? Therefore, ye cannot be saved in your sins. (*Ibid.*, 11:37.)

That last declaration of the Prophet Alma points to still another requirement, as I see it, for a people to be prepared to receive the Savior's coming. We must be cleansed and purified and sanctified to be made worthy to receive and abide that holy presence. The Prophet Mormon put it this way:

Behold, I say unto you that ye would be more miserable to dwell with a holy and just God, under a consciousness of your filthiness before him, than ye would to dwell with the damned souls in hell. (Mormon 9:4.)

How can this cleansing take place? The answer is: through holy ordinances which the Lord has established for that purpose. We are saved by grace, yes, through the atonement of the Master, but Nephi taught this other principle: "... for we know that it is by grace that we are saved, after all we can do." (2 Nephi 25:23.)

Now the nature of that ordinance by which salvation can be obtained is explained clearly also by the Prophet Nephi:

Wherefore, my beloved brethren, I know that if ye shall follow the Son, with full purpose of heart, acting no hypocrisy and no deception before God, but with real intent, repenting of your sins, witnessing unto the Father that ye are willing to take upon you the name of Christ, by baptism—yea, by following your Lord and your Savior down into the water, according to his word, behold, then shall ye receive the Holy Ghost; yea, then cometh the baptism of fire and of the Holy Ghost; and then can ye speak with the tongue of angels, and shout praises unto the Holy One of Israel.

And I heard a voice from the Father, saying: Yea, the words of my Beloved are true and faithful. He that endureth to the

end, the same shall be saved. (*Ibid.*, 31:13, 15.)

And now, finally, there is still one more thing that is necessary, to my thinking, before that preparation is made for the millennial reign. We must accept the divine mission of the Prophet Joseph Smith as the instrumentality through which the restoration of the gospel and the organization of the Church of Jesus Christ was accomplished. Each member of the Church, to be prepared for the millennial reign, must receive a testimony, each for himself, of the divinity of the work established by Joseph Smith. It was this that was taught plainly by the Saints after the advent of the Savior upon the earth, and one of the leaders in our day has said it again, when he declared, I suppose with reference to the parable of the five foolish and five wise virgins in the Master's parable, "The time will come when no man nor woman will be able to endure on borrowed light. Each will have to be guided by the light within himself." (*Life of Heber C. Kimball*, pp. 449-450.)

These things being true, then it must become our object and our whole desire to teach these fundamental things to prepare our people for his coming. As Brother Romney delivered his very excellent address on the subject of the perfecting of the Saints, I remembered what a prominent commentator said about the quotation from the writings of Paul to the Ephesians. He said there should be no comma after the word saints. He said it should read "for the perfecting of the saints in the work of the ministry," stressing the importance of perfecting all who are called to positions of leadership in preparing the people to receive a knowledge of the Son of God. Whether or not this is the correct interpretation, it is certain that in our homes, in our seminaries and institutes, in the auxiliary organizations, in the priesthood quorums, we must teach the knowledge and nature of the Godhead. We must teach the mission of the Savior of the world. We need to teach the purifying principles and ordinances of the gospel. We need to teach the need of and the restoration of the gospel through the instrumentality of the Prophet Joseph Smith.

I suppose some might think it presumptuous if I were to plead with the teachers of youth in secular as well as in religious education not to tear down the foundation stones upon which a human soul can build faith necessary to prepare to meet their Redeemer. I would from my humble station invite those who would fight against the truth as taught in the restored Church to think seriously of what a wise counselor said to the enemies of Christ in the day of Peter and his associates. This counselor admonished:

Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

But if it be of God, ye cannot overthrow it; lest haply ye be found to fight against God. (Acts 5:38-39.)

Perhaps today is the time for us to hear again the rallying call that was put into words by W. W. Phelps:

Awake! O ye people, the Savior is coming;
He'll suddenly come to his temple, we hear;
Repentance is needed of all that are living,
To gain them a lot of inheritance near.
Today will soon pass and that unknown
tomorrow

May leave many souls in a more dreadful
state

Than came by the flood, or that fell on
Gomorrhah—

Yea, weeping and wailing when grief is too
late.

Be ready, O island, the Savior is coming;
He'll bring again Zion, the prophets declare;
Repent of your sins, and have faith in redemption,

To gain you a lot of inheritance there.

A voice to the nations in season is given,
Prepare, oh, prepare for the kingdom's new
birth,

To call the elect from the four winds of
heaven;

For Jesus is coming to reign upon earth."

May the Lord bless us as his children to recognize that call, and may we say and be able to say it with power, "Choose you this day whom ye will serve, . . . but as for me and my house, we will serve the Lord, (the God of this land,)" (Josh. 24:15) and prepare for the coming of the Savior, which may not be too long delayed, to cut short for the reign of righteousness the wickedness that well nigh seems to engulf a wicked world; when those who are righteous at his coming will be caught up in the clouds of heaven to meet him, and those who are asleep in their graves, who are righteous likewise, will be caught up in the clouds of heaven to meet him.

I bear you my solemn witness that I believe these things to be true with all my soul. This is the day for us to prepare that people ready to receive the coming of the Lord, and I bear that testimony in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is Elder Harold B. Lee of the Council of the Twelve. We shall now hear from Elder Sterling W. Sill, Assistant to the Twelve. He will be followed by Elder S. Dilworth Young.

ELDER STERLING W. SILL

Assistant to the Council of the Twelve Apostles

A GREAT AMERICAN PHILOSOPHER once said that we should thank God every day of our lives for the privilege of having been born. And then he went on to speculate on the unique question of how unfortunate it would have been if we had not been born, and he pointed out some of the wonderful things that we would have missed.

Really to understand the tremendous value of life as revealed by the gospel

multiplies by many times the importance of this thought. Life is our most valuable possession. Just to live is a marvelous blessing, especially to live in these days of wonder and enlightenment known as the Dispensation of the Fullness of Times.

In the days of Job it was said, "All that a man hath will he give for his life." (Job 2:4.) For a very wise purpose, God has implanted in every hu-

man heart a great natural desire for continued existence. We cling to life with every ounce of our strength. Even in severe sickness or oppressive trouble, we will still go to almost any length to prolong life even for a week or a month, though the period gained may be one of pain or hopelessness. But we will suffer almost any inconvenience or endure almost any hardship just to live.

Now if mortal life is worth so much, how much is eternal life worth? And what would it mean to us if it were lost? God himself placed a value on eternal life when he said it was his greatest gift to man. It therefore automatically becomes our most important opportunity to give every co-operation to help bring it about. And a good place to start is the place suggested by the philosopher—that is, to live our appreciation every day. What a wonderful way to begin this quest for eternal life, if we could always live the sentiment of the song that says—

I love life, and I want to live,
To drink of life's fulness, take all it can give;
I love life, every moment must count,
To glory in its sunshine and revel in its fount.

Even if we gave "everything" to secure eternal life, we still have made the most wonderful bargain in the world. William James said, "The greatest use of life is to spend it for something that outlasts it." Eternal exaltation lasts forever and is the greatest possible good.

But the benefits of eternal life are not limited to its dimension of length. It has been pointed out that life has four dimensions:

First, there is the length of life—or how *long* we live.

Second, there is the breadth of life—or how *interestingly* we live.

Third, there is the depth of life—or how *much* we live, represented by those great qualities of love, worship, devotion, service, etc.

Then there is a fourth dimension of life, which might be compared to that more or less mysterious fourth dimension of space, the purpose of life—or *why* we live.

In the ordinary situations we multiply the dimensions to get the total volume. Suppose therefore that we could multiply the dimensions of life.

First there is the length of life.

We have made some progress in the last few centuries in increasing life's length. You may be interested to know that if you had lived two thousand years ago in Jerusalem, your life expectancy at birth would have been approximately nineteen years. In George Washington's day in America it was thirty-five years. In the America of our day, it is seventy years. We have not only tripled life's length, but it is also now possible for us to have clearer minds and stronger bodies and live in a world from which physical pain has largely been eliminated.

But no one is satisfied with this accomplishment. The only life we seek is eternal life. It has been wisely said that—"If the death of the body should forever end human life and personality, then the universe would be throwing away with utter heedlessness its most precious possession. A reasonable person does not build a violin with infinite care, gathering the materials and shaping the body of it, so that it can play the composition of the masters, and then by some whim of chance caprice, smash it to bits. Neither does God create in his own image the great masterpiece of a human life, and then when it has just begun to live, throw it utterly away."

God holds firmly in his hands the keys of eternal life.

Now suppose that we could multiply the length by the breadth of life.

Life at its best, even in mortality, is filled with interest and wonders. After the creation, God looked upon the earth and called it good. It is an earth of boundless beauty and endless fascination, where we may continually grow in knowledge and appreciation. When in our pre-mortal existence we beheld the foundations of the earth being laid and knew that we were going to have the privilege of living upon it, we are told that "all the sons of God shouted for joy." (Job 38:7.) And I am sure that if we fully remembered now what we knew for sure then, we would be willing to crawl on our hands and knees through

life for the privilege of being born and having the opportunity of proving ourselves faithful during the experiences of mortality.

Then our first parents were placed upon the earth and were asked to decide whether or not they would eat the fruit from the tree of knowledge, and after they had eaten, God said, "the man is become as one of us, to know good and evil." (Gen. 3:22.) And I would like to point out in passing, that the right kind of knowledge still tends to have that effect upon people. It still tends to make them become as gods. And the most important classification of that knowledge is to know God and his plans for our betterment. When at the beginning of that long, awful night of betrayal and trial Jesus offered the great prayer to his Father, he said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

We live in a day when the gospel has been restored to the earth in a fulness never known before. In addition to the things that other dispensations have had, we now have the three great volumes of new scripture, outlining in every detail the simple principles of the gospel. The pathway to eternal life has now been perfectly marked and brilliantly lighted, and no one now needs to get off the straight and narrow way, except by his own choice. We live in a day when we may eat the fruit from the tree of knowledge of good and evil to our heart's content. There is no flaming sword guarding the tree of knowledge, and some of the greatest joys of life are the joys of understanding, born in our own minds. Edward Dyer said—

My mind to me a kingdom is;
Such pleasant joys therein I find
That it excels all other bliss
That earth affords or grows by kind.

The gift of eternal exaltation includes not only a celestial body, but also a celestial mind. We will have quickened senses, amplified powers of perception, and vastly increased capacity for happiness and understanding.

We know from firsthand experience some of the traits and characteristics of glorified, immortal beings, from those who have visited the earth. In describ-

ing the Angel Moroni, the Prophet Joseph Smith said, "His whole person was glorious beyond description, and his countenance truly like lightning. . . ." Not only was his person glorious, but also the Prophet said his clothing was brilliant "beyond any earthly thing I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant." (P of G P, Joseph Smith 2:32, 31.)

We are all familiar with the wonderful lift it gives us to be appropriately dressed in beautiful clothing. We adorn our bodies and keep them clean and attractive and in other ways go to great lengths to make them pleasant places to live. If attractive clothing gives us pleasure, what must be the joy of living forever, dressed in a glorified, celestialized body—to live with a celestial family and friends on a celestial earth—but with the great added fascination of having a celestial mind, one that thinks like God!

Then suppose we multiply the total of the length and breadth by the depth of life.

The objective of life is not only to live long, but also to live well. It is not only to acquire but also to become; it is not only to receive benefits but also to render service. Wealth consists not so much in what we have as in what we are and do. I suppose that the eight most important words ever spoken are these: "So God created man in his own image. . . ." (Gen 1:27.) But not only has each of you been created in the image of God, but each has also been endowed with a set of attributes of divinity, the development of which is one of the purposes for which we live. As Jesus admonished us, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.) The plan of eternal progression contemplates that the offspring may ultimately become like the parent, and therefore fulfils the scripture which says that "men are that they might have joy," (2 Nephi 2:25) as the greatest joys of life are the joys of being.

Then there is the purpose of life, that which gives life its significance.

For a wise and glorious purpose

Thou [God] hast placed us here on earth
And withheld the recollection
Of our former friends and birth.

(Eliza R. Snow.)

Some day that recollection and those friendships will be given back to us, but in the meantime, what a wonderful stimulation to know that life is not an accident or an afterthought or a result of blind chance! The great plan of salvation was designed by God our Father for our benefit. We have been working toward the goal of eternal exaltation through a long period of pre-mortal existence. Then we walked by sight. We knew God. He is our Father. We lived with him. We saw his glorious, resurrected celestial body. We felt the wonder of his celestial mind and the delight of his wonderful personality. We wanted to be like him. We knew we must follow his example. We must learn obedience. We must learn to walk a little way by faith. We must pass the final test of mortality where we are free to choose for ourselves. We must be educated and proven and sanctified and redeemed.

And when we have finally proved ourselves worthy of exaltation, then eternity will be the measure of life's length; celestial glory will be the measure of its breadth; to be like God will be the measure of its depth.

Our salvation is made up of so many individual thoughts and acts and hours

of effort, certainly it would be the height of foolishness so much to dread to throw mortal life away all at once, but then deliberately to throw away eternal life a little at a time. It has been said that few, if any, will ever lose their salvation by a blowout. Mostly salvation is lost by a series of slow leaks—a little indecision, a little indifference, a little procrastination, a little slothfulness.

Disobedience may cut down life's length by producing spiritual death. Lethargy may reduce its breadth and intensity. Sin may destroy its depth, its godliness, its joy. Ignorance may thwart its purpose.

Brothers and sisters, the gospel has been given to help us increase the dimensions of our lives. That was also the mission of the Savior of the world who said, "I am come that they might have life, and that they might have it more abundantly." (John 10:10.) "... all that a man hath he will give for eternal life," (See Job 2:4) is still the greatest bargain in the world. May God help us to spend our lives effectively to that end, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Sterling W. Sill, Assistant to the Twelve, has just been speaking to us. We shall now hear from Elder S. Dilworth Young of the First Council of Seventy.

ELDER S. DILWORTH YOUNG

Of the First Council of the Seventy

YESTERDAY THERE was a story read to you by Elder Clifford E. Young concerning Peter and John in the court of the temple healing a lame man who asked for alms. May I finish the story for you:

Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

And beholding the man which was healed standing with them, they could say nothing against it.

But when they had commanded them to

go aside out of the council, they conferred among themselves,

Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it.

But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

But Peter and John answered and said unto them, Whether it be right in the sight

of God to hearken unto you more than unto God, judge ye.

For we cannot but speak the things which we have seen and heard. (Acts 4:13-20.)

It is that last phrase about which I wish to speak. I should like to apply it to children. It is the burden of the Church, if any such thing can be a burden, to testify of things "seen and heard." How are we to teach children? They do not know all that an adult should know, but they should have no doubt as to where adults stand.

Every boy has a right to get the feeling that his father and his mother and his priesthood teacher, his Sunday School teacher and his scoutmaster, or anyone with whom he comes into association in the Church, knows of a surety of things "seen and heard." Every girl has a right to the same assurance that her parents and leaders know of things "seen and heard." Young folks themselves do not know yet, but confidence which they must develop comes because those closely in touch with them constantly bear witness to them in act, in deed, in word, that they know of things "seen and heard," the things seen and heard mentioned by Peter and John; the things mentioned by Nephi in the first chapter of the Book of Mormon in talking about his father Lehi, of the things he saw and heard; the glories of the gospel and of Jesus Christ and of all the things "seen and heard" of him and of the things Joseph Smith "saw and heard."

Children are not well taught by just being told. When I was a young man, at one time I worked on a ranch in Idaho for a large cattle outfit. Fences were more of a curiosity than now. The first morning I went to work for them (and I was green at it) the boss sent the man who took care of the "remuda," the horses, out to get them before daylight. I was curious to know how those cowboys were going to rope and saddle their horses because I could see no corral. I assumed the "punchers" were going to have a rare time chasing them down. But as day broke, in they came, fifty or sixty head of horses at a dead run, and they came to a corral I had not noticed. Stakes had been driven in a large circle on the prairie, each stake

protruding about eighteen inches above the ground. In the top of each stake was an eyelet, and threaded through the eyelet was a rope; wings went out from a twenty-foot entrance, perhaps one hundred feet on both sides. These horses came into the enclosure at a full gallop. The rope did not reach to their knees, and yet not a horse stepped over it. The punchers went into that little makeshift corral and roped their animals, saddled and bridled them, mounted and rode the buck out of them, and not a horse jumped over that rope out of the corral.

I asked the foreman why that was, and he said, "They know better." I did not learn until later what "better" meant, but the horses through fear first and habit second had long since learned where they could go and where they could not, and what they could do and what they should not do about stepping over that rope.

Well, children are not horses, or even like horses, and we cannot teach them by fear because that has a bad effect upon them, but teach them we can and teach them we must.

May I give you half a dozen homely and homey suggestions which to me seem simple, in relation to teaching children? Before I give them to you, may I say that teaching is an attitude. One does not learn by the words spoken, but rather by the attitude and spirit in what they are spoken. One does not always learn by action, but by the happiness with which the action is performed. And the lesson must be repeated over and over again all the time the child is growing up. Surely the Lord knew what he was doing when he said, in effect, "I am going to give you these children for twenty years or so, before they mature, and in that twenty years repeat with them what they must know well." Twenty years is a long time to a child. You have plenty of time to give them the habit of not stepping over the rope without having them fear it.

First, let us revive that happy custom of taking our meals together. Let us abolish the snack bars in our kitchens and establish a table around which all may sit, and let Father have break-

Saturday, October 6

Second Day

fast with his children as well as supper and let them sit there for a few moments after each meal and have conversation about things about which Father and Mother would like to talk. That custom is going out of our existence rapidly. It is a powerful thing; it will work wonders on children.

Second, when Father comes home at night, I suggest to him that he really resist this temptation and put the paper in a hidden place until the children have gone to bed. The newspaper has no place in the home where children are until the father has spent the evening with them. And it is like reading for fifteen minutes a day—if you spend fifteen minutes or twenty minutes with each child according to his years in doing things which are interesting to him and being a companion to him, you have come nearer to fulfilling your obligations as a father. If you leave it up to the mother, and get behind the newspaper, I think you have committed a sin, because the child is neglected, and you have not done your duty. So be firm; put the newspaper under the mat until after the children have gone to bed.

Third, be sure to spend time with each child, according to that child's age and interests. With a three-year-old girl, if you have to, get down and play paper dolls. With a seventeen-year-old son, who wants to go to the Brigham Young-University of Utah game, that is where you should be (unless you have to be in this priesthood meeting).

The point is, by the time the child is twenty, he should be so companionable with his father that he can talk to him about anything he wants to. The way to do it is to be companionable at every age of his life, from the beginning. That is why it is important to learn how to handle a baby, fathers, and do all the things that a baby requires.

Fourth, it is a poor parent who is not up or awake when the children come home from late parties or late dates. Then is the time to invite them to talk over what happened; to enjoy the things which were good and to be counseled on avoiding the things which were sorrowful; to counsel wisely about the things which they might have done

which were wrong. This practice, kept up all the days of his childhood, will be a great deterrent for a child who is anxious to stay out longer than he should. My mother sat up for me, and I did not have the nerve ever to keep her waiting too long. I knew she was there. It helped me. It will help all the children.

Fifth, no parent in this Church is doing his duty unless he makes the Sabbath what it should be. It should be a happy day together, with the whole family participating. The first thing in the morning, Father and Johnny go to priesthood meeting, and Father should take Johnny there, not Johnny take Father. They should discuss things on the way there and coming home, too. Each one should feel that the other is equal to him, and the father should take particular care that Johnny understands his priesthood. The Aaronic Priesthood is vital. This is successful not so much because of what is said but because of the unsaid emotions and feelings engendered.

And then, parents encourage the children, and themselves as much as they can, to go to Sunday School and to the auxiliaries. But above all things, the whole family, if it is going to do what it ought to do, must go to Sacrament meeting. Father and Mother should lead the way, the children following close after and staying there until it is dismissed. If one child is too small, one can go out with him, walk him up and down until he gets the kinks out of his legs, or if a small child is crying, one may have to take it home; but the family understands that at the proper hour, all are in Sacrament meeting together.

Now those suggestions followed carefully with assiduousness will bring others. I have not talked about many things that should happen in the home, but they will happen: prayer, love, all of the things which go with it.

May I conclude by reminding you of the first thing that I said, things "seen and heard." How necessary it is for a parent to bear that witness! I have an aged great-grandmother, long since dead, who in her ninety-seventh year was approached by one who had lost faith, and thinking perhaps that the grand-

mother, too, had lost some, said to her, "You knew the Prophet. What did you think of him?" This aged woman had endured the vicissitudes of the seventies' trek from Kirtland to Missouri, had suffered through Haur's Mill with her infant child in her arms, had counted the long miles across the plains, and then had lived through years of poverty in Utah. She smiled as she looked at this person, and I think disappointed the person, too, because this is what she said: "We all knew that he was a Prophet."

So we all do know that he was a Prophet, but do our children know it? Do our children know that we know it? That, I think, is our greatest obligation as we face life with these little ones who are given to us to rear to adulthood.

My testimony is like my great-grandmother's: I know that Joseph Smith was a Prophet and that he saw and heard glorious things. I know that he held the keys, and I know that he passed them on to his successors, even down

to President McKay and those who assist him. That is my witness to you, in the name of Christ. Amen.

President David O. McKay:

Elder S. Dilworth Young of the First Council of Seventy has just addressed us. The congregation now will sing, "Praise To The Man Who Communed With Jehovah." Elder Richard P. Condie will lead us.

After the singing, Bishop Joseph L. Wirthlin will address us.

Singing by the Combined Choirs and the congregation, "Praise to the Man Who Communed with Jehovah."

President David O. McKay:

Bishop Joseph L. Wirthlin of the Presiding Bishopric will now speak to us. Bishop Wirthlin will be followed by Elder Mark E. Petersen.

BISHOP JOSEPH L. WIRTHLIN

Presiding Bishop of the Church

MY BELOVED brethren and sisters, I want to bear you my testimony that I know Joseph Smith was a prophet selected by God for the purpose of establishing the Church and preparing the people for the second coming of Jesus the Christ.

The following revelation was given to the Prophet Joseph Smith, wherein the Lord said:

The weak things of the world shall come forth and break down the mighty and strong ones. . . . (D & C 1:19.)

The Church was established with a membership of six people, and in that day it was thought by many it would be only a short time until the Church would be destroyed, particularly after the life of the Prophet had been taken. Today, the membership of the Church is approximately 1,375,000, indicating to the world that it may have been weak

in the beginning of its establishment, but out of it the Church has become strong and powerful because of the people who accepted the gospel.

In connection therewith, the Book of Mormon and the Pearl of Great Price were given to the world through revelation, and in every case, there still may be found in the thoughts of many the weakness of things, but these weak things are becoming strong and going forth and breaking down the mighty and strong ones in the world.

The Prophet Joseph never had the opportunity of attending great schools or universities. He was one of the common ones that the Lord selected because the Lord knew it would be possible to give him the assignments of establishing the Church and teaching the world the gospel of the Lord Jesus Christ as it was about to be given to mankind.

I think of the great missions of the

Saturday, October 6

Second Day

Church in the world, some forty-five of them, where the gospel is being preached to every nation, kindred, tongue, and people. It is a great source of encouragement to everyone of us to know that the gospel is being taught to the people of the world, even in far-off Korea where ten years ago we very seldom thought or dreamed that the gospel would be taken to the Korean people. Yet, the people in Korea are accepting it, and the Church is being established. Some of the weak things are there, but they are being accepted, and the mighty and great things among that people are being broken down to the end that the people will come to an understanding of the gospel.

The same is true with reference to the Japanese and Chinese people. We know that Brother Henry D. Moyle, who has spent much time these past few months among the great people in South America, has done a great work among the missionaries and has taught the people the gospel of the Lord Jesus Christ. The strong and mighty things in South America are being broken down, and the people there are anxious to accept the restored gospel and enjoy all the blessings therein.

In the revelations from the Lord to the Prophet, indicating to him the work that should be done for the dead, we are reminded of a statement of Paul, an apostle of the Savior, when he said,

Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? (1 Cor. 15:29.)

This has been a question in the minds of many individuals—something they cannot understand. Paul understood it; that is the reason he asked that question. So, again,

The weak things of the world shall come forth and break down the mighty and strong ones. (*Ibid.*, 1:19.)

One of the mighty and strong ones in the world has been the idea that the dead will not have an opportunity of accepting the gospel of the Lord Jesus Christ, or all of the opportunities that, no doubt, existed in the days of Christ himself, when he visited those

people who had died and were held in prison because they were wicked during the days of Noah. So, there was established, through the Prophet Joseph, the temples. At the present time we have ten of them. The Prophet Joseph, you will recall, established a temple in Nauvoo wherein work was done for the dead.

The Statement of Ordinances Performed in all the Temples, as compiled in the Salt Lake Temple, indicates that from the time when temple ordinances for the living and the dead were revealed to the Prophet Joseph Smith until December 31, 1955, 18,607,876 baptisms have been done for the dead; 15,848,297 endowments for the dead; 4,138,706 sealings of dead couples; 8,198,061 sealings of dead children to parents; or a total of 46,792,940 ordinances done for the dead. This indicates to us again the truth of the words of the Lord when he said,

The weak things of the world shall come forth and break down the mighty and strong ones. (*Ibid.*, 1:9.)

We must come to the understanding that through the Prophet Joseph, the temples have been established wherein the dead may have all of the blessings and opportunities which may be enjoyed by those who are now living. You and I have the same opportunities of going into the temples.

Also, according to the same Statement of Ordinances Performed in all the Temples, as previously mentioned, 56,649 baptisms have been done for the living; 478,711 endowments for the living; 231,139 sealings of living couples; 208,209 sealings of living children to parents, or a total of 974,708 ordinances.

Through the work for the dead and the opportunities for the living, my brethren and sisters, we all come to the knowledge that this is the Church of the Lord Jesus Christ which has been given to us through the Prophet Joseph and all of the prophets who have followed him.

Let us consider what we are teaching our sons and our daughters in connection with their schoolwork. We now have twenty-seven institutes and 387 seminaries. In connection with

these, we have our Church schools—Ricks College, Brigham Young University, LDS Business College, McCune School of Music, and for the people down in the Islands, we have the Church school in Hawaii, the Church school in Samoa, the Church school in New Zealand, and then the Church schools in Colonia Juarez, Mexico. These give the young people the opportunity to receive an education in connection with the Church and to become acquainted with the gospel of the Lord Jesus Christ.

Brigham Young University came through the direction of Brigham Young, an apostle and a prophet. This past year, 1955-56, there were 9,502 young people attending this great Church school. Their testimonies have been strengthened. They know Joseph Smith was a Prophet of God, that God lives, and that there stands at the head of this great organization a prophet of this day, an apostle of the Lord Jesus Christ, and other apostles who are interested in carrying on this great work in this great institution.

The Prophet received many revelations for the blessing and help of the people, particularly with reference to the Word of Wisdom. The great men of the time knew little of the detrimental affect of the use of tobacco, liquor, and foods that are harmful, but the Prophet Joseph knew and taught it to the people. The great scientists of today advocate that to partake of tobacco and liquor is not good. All of these teachings came through the Prophet Joseph Smith first. This brings us again to the thought that, "The weak things of the world shall come forth and break down the mighty and strong ones."

The Prophet Joseph declared: "I saw the Father and the Son, and I knew that God knew it, and I could not deny it, neither dared I do it: at least I knew that by so doing I would offend God and come under condemnation." (See P of G P, JS 2:25.) He was willing to give up his life for the truth when he said to the world, "I saw the Father and the Son." They knew it, and he dared not say anything else other than that because to do so would bring him under condemnation. The Prophet

Joseph has given to us the gospel of the Lord Jesus Christ and has so told us that while in the eyes of the world today there may be weak things in the gospel, yet as you and I and the world become acquainted with them, live them, and understand them, the time will come whereby these "weak things" will come forth and break down the mighty and strong ones.

As a people living in Zion where we are close to the prophet, close to the apostles, and all of those who guide and direct our affairs, we should realize that we must live the gospel of the Lord Jesus Christ in its fulness that we may be among those who might be called "the weak things of the world," and through the kind of lives we live make it possible to break down that which is contrary to the gospel of the Lord Jesus Christ.

We are all grateful that from the Prophet Joseph came also the establishment of the Book of Mormon, and with it the priesthood—the Melchizedek Priesthood and the Aaronic Priesthood—whereby every man has the opportunity to serve God as his servant and the opportunity to show to the world by the way we live here that we have the priesthood, we have all of the powers whereby there will come blessings to all the people in every land.

I have a prayer in my heart that sometime the day will come when our missionaries will have the opportunity to go into Russia and preach the gospel of the Lord Jesus Christ to that people and say to them, "The weak things of the world shall come forth and break break down the mighty and strong ones." We well know that in Russia there are mighty and strong things, but before that people can enjoy the gospel of the Lord Jesus Christ, some of that mightiness and some of those strong things must be broken down, that the Russian people can accept the gospel of the Lord Jesus Christ and enjoy all of the blessings. There are literally millions there who desire to know more about the Christ and be taught something about him. That opportunity will come to this people. The Church of the Lord Jesus Christ has the priesthood, the authority, and the direction from

on high to preach the gospel to every nation, kindred, tongue, and people.

May God bless every one of us that we will so live that the world will say as an individual said who had the privilege of going through the beautiful temple at Los Angeles: "This temple is beautiful; it is marvelous; there is something about it that is different." And then she said, "The Mormon people have something." This individual acknowledges that the Mormon people have something different, and we do have something different. We have the gospel of the Lord Jesus Christ; we have a prophet; we have the same organization that existed in the days of Peter, James, and John. These are our bless-

ings; these are our opportunities; and I humbly pray that the Lord will bless us, that the world will accept us and will say that we do indeed have the gospel of the Lord Jesus Christ. I pray this will be the blessing and the inspiration of each and every one of us, in his holy name. Amen.

President David O. McKay:

We have just listened to Bishop Joseph L. Wirthlin of the Presiding Bishopric. We shall now hear from Elder Mark E. Petersen of the Council of the Twelve. He will be followed by Elder Eldred G. Smith.

ELDER MARK E. PETERSEN

Of the Council of the Twelve Apostles

ALTHOUGH I am American by birth and Scotch by marriage, I am Scandinavian by ancestry, and because of that I have a very keen appreciation of the beautiful music we have heard today from this Scandinavian choir. I would like to thank them as one of their countrymen, once removed, for the beautiful music they have rendered. I could not say thank you to them in Danish nor in Swedish nor Norwegian, but I can express some appreciation in four foreign words I have learned, two in Spanish, "*mucho gusto*," and two in German, "*genz gut*."

I was recently touring one of the large paper mills in the Pacific Northwest, and as I stood by one of the tremendous paper making machines, watching those whirring wheels and the fast-moving belts and feeling the tremendous heat that comes from those baking ovens, I marveled at the remarkable safety record of that great mill. Then I was told, and my eyes afterwards confirmed, that a wonderful safety program was carried on in that big mill, so that very, very few personal injuries were sustained there.

As I stood by that giant paper making machine, my eyes went up to the wall and there in a sign about six feet

square, I read four words. The first word was in great block letters and occupied about half the sign, and underneath appeared the other three words. The sign said, "Think, then act safely." I learned that that was the theme of the safety program in that tremendous mill and that it represented the whole idea behind the fact that few men get hurt there.

But as I stood there watching that machine go, and then glanced up at that sign, "Think, then act safely," my mind immediately went to a problem which Brother Spencer W. Kimball and I face together, and which was coming to a focal point at that very time, because school was letting out. It was the latter part of May, and I knew that it would not be long until hundreds and hundreds of young people would be coming to Salt Lake City and Ogden and other centers, looking for jobs, looking for places to stay, and some of them getting into trouble. I thought first of all of the parents of those young people and wondered exactly what they were thinking about. Very, very few of the parents of those hundreds of young people ever thought of coming to Salt Lake City or to Ogden or to Los Angeles or to San Francisco with their boys and

girls, some of whom were fifteen and sixteen and seventeen years of age, to help them find a good family with whom to live, or stay with them until they found a decent job in decent circumstances with decent people.

And I began to wonder what some of those parents would think if they knew what the police department knows about some young people who come from smaller communities to these larger centers, unaccompanied, unchaperoned, unprotected, entirely on their own.

Yes, my mind did go back to that big sign in the paper mill, and I wished that every parent of every boy and girl who expects to leave home and go to a larger city would only "Think, then act safely."

I thought, too, of these young people. Many of them had no idea what they were getting into when they left home and came to the larger centers. They had absolutely no idea. Some of them came with only three or four dollars in their pockets and thought of course the minute they landed here they would get a job and the three or four dollars—in one case a girl had six—the three or four to six dollars would last until they got their first pay-day, and then they would be on easy street, and everything would go fine.

They would come to the larger city and look for a cheap place in which to live. Some of them were really cheap, on Twenty-fifth Street or on West Second South, or down on Canal Street in another city. They could not afford much, so they would get into a rooming house of some kind and think they were on their own and then discover that they had walked into tragedy. Some of the young people, unfortunately, could not wait to leave their homes. They wanted to break away and get on their own, and they did not realize what it meant to cut loose from home, to get away from the protection of Mother and Dad, and get into a strange city. Although there are many good people in all these cities, there are others who are cold and grasping and predatory, seeking innocent boys and girls to get them in their trap.

My mind went to the bishops, to the

stake presidents. I still wondered why we have not responded more readily to the appeal of the First Presidency of the Church that you bishops, you counselors in bishoprics, you members of stake presidencies, and you parents co-operate with the program instituted by the Presidency and headed by Elder Kimball in an effort to protect your young people as they come to these larger cities. Will you not co-operate, will you not help? If you parents cannot control your children and they must go away, if instead of their being obedient to you, you are more obedient to them, at least will you not go to your bishop and talk about it, and then let the machinery of the Church help you? Will you "think, and then act safely"?

One of the big fears I have in connection with these young people coming to the larger centers is that so many of them actually want to break away from home, cut the apron strings, so to speak. They feel that they are self-sufficient; they know it all; Mother and Dad are old-fashioned. This is a modern world, and they want to be modern; they want to live in a modern way.

I ask the youth of the Church, do you really want that? Do you really want to cut loose from the protection of home? Think of all that home means. Think of all the word *mother* means. Think of the strong protecting power of Dad. Think of all that home stands for. And then think of the opposite. Think of the powers that are destructive of the home. And think of the powers that work contrary to the advice of Mother and Dad and ask if that is what you want.

O youth of the Church, "think, then act safely."

One of the big difficulties about the young people who come on their own and have cut loose, escaped the apron strings, is that they then feel so free and in such a new life, they want also to cut loose from the Church. They do not go to the meetings any more. They go to other places and meet other people, and instead of Church friends, clean, fine Latter-day Saint friends, they pick up friends of the other side, of the lower element.

Saturday, October 6

Second Day

A question was asked in a full page newspaper advertisement to which I have referred many times, and this question was: "How would you like to live in a town where there were no churches?"

Young people, will you think of the kind of folk there are in the non-churchgoing crowd? Think about them for a moment. Think of those who oppose the Church and refuse to go to church. Think of the kind of people they are and the kind of wives and husbands they have and the kind of homes they develop, and think also of the kind of children, if any, they have. Is that the kind of life you want? Is that to be desired above the beautiful cleanliness of fine Latter-day Saint homes? Is that to be desired over the marvelous influence of the faithful youth of the Church?

What kind of crowd are you going with? What kind of person will you marry? You will marry from the crowd you go with; and if you choose the non-churchgoing crowd, remember that is what you will get, and all it includes. Think, consider it carefully, and then act safely.

And if you go with that other crowd, it is not long until you get the invitation to take a smoke. Before you take that cigaret, will you weigh the consequences, and ask yourself if it is the smoking crowd you want to go with, if it is the smoking crowd you want to marry from? And will you remember that the cigaret is the first step to breaking down the standards and the barriers to sin. Do you want to let down the bulwark, do you want to break down the dam and let the flood in? Weigh all these things before you take the smoke. "Think, then act safely."

And inevitably there will come the invitation to take a drink. Before you take the drink, think what alcohol does to you. I am not just talking about the possibility of alcoholism. I am talking about the manner in which alcohol will

rob you of your self-control, destroy your ability to think wisely, and put you in the hands of unscrupulous men or women who will rob you of that which is more precious than life itself. Do you want that? Then before you take the drink, really think it over, and then act safely.

If you travel with that kind of crowd, there is going to be the invitation to neck and pet. Do you want that? What will be your response? Will you realize, oh, youth of the Church, that anyone who attempts to pet with you attempts to make an indecent approach? Petting is indecent and sinful, and the person who attempts to pet with you is himself both indecent and sinful and is likewise lustful. The invitation to pet, remember, so often ends up in the invitation to something worse. The young people themselves call it, "going all the way." Is that what you want?

Will you not remember that in the category of crime, God says sex sin is next to murder? Do you want it? It will bring broken hearts and remorse and misery all the days of your life and only the most sincere repentance can ever wipe it out. But oh, how you will suffer as many have suffered the remorse that accompanies such a terrible sin as that.

Oh, youth of the Church, oh, parents, oh, bishops, who have charge of the youth, and you MIA workers and Sunday School and Primary, you Relief Society mothers, will you all use the intelligence God has given you, will you think, act safely, and live your religion?

That is my humble prayer for us all, in Jesus' name. Amen.

President David O. McKay:

Elder Mark E. Petersen of the Council of the Twelve has just spoken to us. Elder Eldred G. Smith, Patriarch of the Church, will be our concluding speaker.

ELDER ELDRED G. SMITH

Patriarch to the Church

I come before you, brothers and sisters, with a sincere desire that I may have an interest in your faith and prayers while I take this time, for I am sure that I need it.

I wish to add my testimony of the divinity of the gospel to those others of this conference, for I know of a surety of the divinity of the gospel of Jesus Christ and that it has been restored in this, the latter day.

I enjoyed Brother [Adam S.] Bennion's discussion of the converts in Europe, which brought to my mind many similar experiences I have through contacts with converts to the Church. One of the prominent things that he told us was the thrill and the joy of these young people, missionaries and servicemen, who are growing in their testimony, that the testimony of the gospel is one of their choicest possessions and one of the things that brings so much joy to them. Those who come to my office, so often converts to the Church, have repeated to me the same stories that Brother Bennion repeated—that life has just begun for them.

A husband and wife said that they felt that they had wasted fifteen years of their married life, for now, since they had joined the Church, they were just beginning to live again.

It is not so much the words that they express, but it is the thrill and the joy that lights up their faces when they say it, in all sincerity—a joy that can come from no other source.

So, as this knowledge of the gospel is one of the most important things for us to gain, I have heard many times members of the Church, as well as investigators or non-members, ask the question, "How does one know? How does one get a testimony of the gospel?" The Lord has told us, and it has been repeated here before in this conference:

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 blessings from God, it is by obedience to that law upon which it is predicated. (D & C 130:20.)

If we want the blessing of a testimony of the gospel of Jesus Christ and want to know, even if we are just investigators and want to know which is the gospel of Jesus Christ, then we have to find out what that law is and fulfill it.

Moroni gives us the key to that law. As he was preparing the records which were given into his keeping, and he was finishing his part of them before putting them away for some future date—he knew not when it would come—he wrote in his record:

Behold, I would exhort you that when ye shall read these things, if it be wisdom in God ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam even down unto the time that ye shall receive these things, and ponder it in your hearts.

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.

And whatsoever thing is good is just and true; wherefore, nothing that is good denieth the Christ, but acknowledgeth that he is.

And ye may know that he is, by the power of the Holy Ghost; wherefore I would exhort you that ye deny not the power of God; for he worketh by power, according to the faith of the children of men, the same today and tomorrow, and forever. (Moroni 10:3-7.)

Now he has given us two thoughts, primarily, in this record: first, "ask God, the Eternal Father, in the name of Christ." And second he said, "... 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." So if we are going to find the law by which we may gain a knowledge, we have the key to it here; first, we must do something ourselves, we must ask for it, and,

Saturday, October 6

Second Day

second, then we will be given that through the Spirit.

In section eighty-nine there is another key. The promise that is given there is:

"And all saints who remember to keep and do these sayings, walking in obedience to the commandments," and then the Lord gives us a promise of health and adds, "... shall find wisdom and great treasures of knowledge, even hidden treasures." (D & C 89:18-19.)

If we will learn the law of obedience and take that first step ourselves, the Lord will prompt us and give us that knowledge through the Spirit.

The Lord has said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (Matt. 7:7.) If we do not seek, if we do not ask, if we do not knock, then we cannot receive that knowledge.

In cottage meetings and other gatherings where the gospel is proclaimed, all do not receive it the same; yet the same thing is taught to all. There are some in the group who will apply that law by which that blessing may be received, that of putting themselves in tune with the Spirit, just like a large radio transmitting station. The Lord's spirit is with us all. The gospel of Jesus Christ is being proclaimed, but if we do not put ourselves in tune, we do not get the reception. If we do not get the reception, it is not the fault of the broadcasting station, it is the fault of the receiver, and we are the receiver; we must put our spirit in tune.

The soul is made up of body and spirit, and as we get in tune with the Spirit, then we receive that testimony by the Spirit.

We were reminded last Thursday in our meeting in the temple prior to this conference that the greatest testimony is that which comes and testifies of the Spirit. We cannot always trust what we see and what we hear, but we can always trust that prompting of the Spirit that comes to us, which declares to us that which is truth; and by that power we get our strength and testimony of the gospel of Jesus Christ.

The Prophet Joseph Smith had to take that first step and ask for knowledge.

He read in James that if ye lack wisdom and shall ask, ye shall receive. He took the words of James to heart and went into the grove of trees and knelt and asked for that knowledge which he received. There the Prophet saw and heard, and surely it was testified to him of the Spirit that this was true and that these things which he experienced were true, by which he received a true knowledge of God the Father and of the Son, so that he knew that Jesus Christ lived, and that the Father lived, and knew that he had truly seen a vision, as we have heard testified here today.

So I say, let us put ourselves in tune. If there are members in the Church who are uncertain, who are lacking in that strength of a testimony, ask, and ye shall receive, knock, and it shall be opened unto you. If you will put yourself in tune that your spirit shall be in tune with the Spirit of the Holy Ghost, then you shall receive a knowledge of the gospel of Jesus Christ.

May the blessings of the Lord be with us all, that we may all enjoy that prompting of the Spirit and be able to assist others as a result of that knowledge given to us, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Eldred G. Smith, Patriarch to the Church, has just concluded speaking.

After the singing and the benediction, this Conference will be adjourned until 7:00 o'clock this evening, when the General Priesthood Meeting of the Church will be held in the Salt Lake 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, excepting in the overflow meetings that have already been appointed, in the Assembly Hall and Barratt Hall, and by direct wire over a public address system to members of the Priesthood assembled, in addition to the Barratt Hall and Assembly Hall, in 81 other Church buildings in Utah, Idaho, Colorado, New York, Washington, Oregon, Arizona, Wyoming, Ne-

vada, Illinois, New Mexico, Canada, and California.

The regular session at ten o'clock Sunday Morning will be televised over KSL-TV, Channel 5, and broadcast over Radio Station KSL, and by arrangement through KSL over 11 radio stations in Utah, Idaho, Colorado, and Nevada, and by special arrangement over 13 television stations in Utah, Colorado, Nevada, California, Oregon, Washington, and Arizona.

The Church-of-the-Air Broadcast will be over the Columbia Broadcasting System tomorrow morning from 7:30 to 8 o'clock. Elder Alma Sonne, Assistant to the Twelve, will be the speaker.

The Tabernacle Choir broadcast will be from 9:30 to 10 a.m. tomorrow. Those desiring to attend the Tabernacle Choir Broadcast must be in their seats at 9:15 a.m. It is requested that the audience during the broadcast refrain from making any disturbance, or whispering. Large crowds will undoubtedly be waiting outside the closed doors and when opened there is usually a rush by those outside to get good seats. We plead with those thus standing to be courteous and considerate one of another. Avoid

pushing, crowding, if you please. Courtesy is a great virtue. Let us show it one to another and especially to our visitors who are within the city's gates.

The singing for this session has been furnished by the Combined Scandinavian Choirs under the direction of Brother R. Hulbert Keddington, with Elder Roy M. Darley at the organ.

I feel with Elder Mark Petersen—I wish I could thank them in the native language of their parents. I can say, "Tak for sist." But best of all, thank you for this excellent service and inspiring singing and God bless you.

The Choir will now sing "Almighty God of Our Fathers," and after the benediction by Elder Alan B. Blood, president of the Davis Stake, this Conference will be adjourned until tomorrow morning at 10 o'clock for the general public.

The Combined Scandinavian Choirs sang the number, "Almighty God of Our Fathers," after which the closing prayer was offered by Elder Alan B. Blood, president of the Davis Stake.

Conference adjourned until 7:00 p.m.

GENERAL PRIESTHOOD MEETING

The General Priesthood meeting of the Church was held in the Tabernacle Saturday evening, October 6 at 7:00 p.m.

President David O. McKay presided and conducted the meeting.

The Tabernacle Choir Men's Chorus, with J. Spencer Cornwall conducting and Alexander Schreiner at the organ, furnished the choral music for this meeting.

President David O. McKay:

This is the fifth session of the 127th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints.

You will be interested to know that these services are being broadcast in the Assembly Hall, in Barratt Hall, over a public address system, and in addition are being broadcast by direct wire over a public address system to members of the Priesthood assembled in

81 other Church buildings in Utah, Idaho, Colorado, New York, Washington, Oregon, Arizona, Wyoming, Nevada, Illinois, New Mexico, Canada, and California.

The singing during this session will be furnished by the Tabernacle Choir Men's Chorus, with Elder J. Spencer Cornwall as director, and Elder Alexander Schreiner at the organ. We shall begin these services by the Tabernacle Choir Men's Chorus singing, "I Know That My Redeemer Lives."

After the singing, Elder Leonard E. Graham, president of the East Rigby Stake, will offer the invocation.

The Tabernacle Choir Men's Chorus sang the hymn, "I Know That My Redeemer Lives."

Elder Leonard E. Graham, president of the East Rigby Stake, offered the opening prayer.

Saturday, October 6

Second Day

President David O. McKay:

Elder Leonard E. Graham, president of the East Rigby Stake, offered the invocation.

We have received word that hundreds are on the grounds who cannot get in any of the buildings here, and they have requested that the speakers be turned on out there so that they may hear. We think that if you do not turn them on to blare the proceedings over the city, that you may let the members out on the grounds gather around the loud speakers and participate in the meeting.

The Tabernacle Choir Men's Chorus will now sing, "My Blessing Fall On

This Fair World," directed by Elder J. Spencer Cornwall.

Singing by the Chorus, "My Blessing Fall on This Fair World."

President David O. McKay:

Our first speaker this evening will be Elder Mark E. Petersen of the Council of the Twelve. By request and appointment he will follow up instructions given six months ago and continue the plan which was then presented for the help and guidance, particularly of the young people of the Church.

ELDER MARK E. PETERSEN*Of the Council of the Twelve Apostles*

BRETHREN, TWO OR three weeks ago the Deseret News ran an editorial, the caption of which asked the question, "Too much Word of Wisdom?" It was a great surprise to me to see some of the letters that came in response to that little editorial. Obviously the editorial defended the position that we could not say too much about the Word of Wisdom. It is all important. We cannot be too clean in the work of the Lord. But it was amazing that some apparently good Latter-day Saints, writing in would insist that we did say too much about the Word of Wisdom, that it did not really matter if people smoked a little—after all it was the popular thing these days and if young people are going to get along well with their crowds at school, they ought to do like the other fellow does. It was a great surprise to me that Latter-day Saints, raised in the Church, would take this position.

We have had other reactions, occasionally, which have rather frightened me. I was talking with one of our brethren right recently and he said, "My little five year old girl was watching television and was watching the Lucky Strike program. When the program was over, she turned to Dad, and said, 'Daddy, when I grow up I am go-

ing to smoke Lucky Strikes.'" It turned this man pale as he thought about the effect of the advertising upon his little girl.

The world today is dramatizing immodesty, dramatizing the use of cigarettes, dramatizing the use of liquor to a point where they are making it seem that it is the popular thing, that if you are going to get along well in the world, then you must indulge in these things.

How are we going to counteract this sort of thing, I ask you? The only way is to have a positive approach and move forward and maintain our standards and use every legitimate device we can to promote wholesome thinking in regard to the vicious things that are being held out to our young people today. It was with this thought in mind that the First Presidency endorsed a suggestion from the General Priesthood Committee of which Brother Lee is chairman, suggesting that we use the devices of advertising to teach the positive side of clean living as a means of counteracting the same type of approach used on the other side.

We were very grateful for the wonderful encouragement we received from the First Presidency on this matter. They have given it their whole hearted support and they are hoping that the

entire Church will likewise support it. We have been getting wonderful support from many sources. We have had hundreds of letters come in from bishops and others telling us of their reaction to the use of the posters and the small cards which have been distributed now for several months, and which we first announced to you here six months ago.

One bishop writing under date of day before yesterday, October 4th, says this:

"Those posters for youth along with the smaller individual corresponding cards, are masterpieces. There is so much psychology leading youth away from correct principles that my heart leaps for joy that our Church is using powerful ways and means to strengthen youth. May the Lord continue to bless you with power."

Another bishop writing under date of September 30th, sent us a letter which is duplicated by scores and scores of others which have come during the last couple of months. He writes:

"We feel favorably impressed with the posters which we have received. They are dignified and attractive. I notice that our ward members both the youth and their parents, stop and take time to read the message given on them, and twice I have had young persons who were absent at the time the cards were given out, come to me before I had the opportunity to go to them and ask if I had a card for them. I hear the young folks talking among themselves about the message on the card and I feel that they appreciate the deep significance of the thought given. In behalf of my own sons and the young people of this ward, I wish to thank you brethren for this program. I feel convinced that it will prove to be very worthwhile and of great value as an aid to the parents and teachers of the youth of the Church."

In the middle of September we received the first mailing piece from one of the young people themselves. We have been hearing since, but this was the first. It was a little postcard I was so proud of it I sent it down to the Presidency's office because I wanted them to see it:

"To Whom It May Concern"—by the way, it was addressed merely to the

L.D.S. Church Headquarters, and gives the address—"To Whom It May Concern: (and as I say this comes from a young lady)—What a refreshing experience to pick up a card, 'healthy, happy, lucky you.' Through such a positive approach youth will react positively because it shows you really do have faith in us. It is really good to see things like these posters rising away from 'thou shalt not.' Thanks for your faith in us. Sincerely"—and then the name is given.

Brethren, the program as we have it under way, is doing a great deal of good. The program becomes a device in your hands for making your work easier. It is a program likewise which may touch the hearts of young people who may not be touched in other ways as you would like to have them. We believe that this program will strengthen faith and give to our young people an appreciation of the worthwhileness of living a clean life.

Many, many of the wards and the stakes have given us 100% cooperation in this matter, such as is reflected in the letters of these bishops, and their efforts are surely appreciated as is suggested in this letter. But, unfortunately, brethren, six months after we have announced the program, we still have some wards in some stakes where nothing has been done. It makes us sad to think that young people are going astray who might be saved if only this device, among other things, were handed to them. But instead of being distributed the cards and the posters are safely tucked away in the bishop's office.

Bishops, you cannot afford to be without this program. Your young people need it. We hold you responsible for putting it into effect in your wards. We ask that your Aaronic Priesthood organization take care of the distribution of the little cards for the boys. The bishopric is in charge of the Aaronic Priesthood, therefore, it is their personal responsibility to see that each boy from twelve to twenty receives one of these little cards.

I think most of you are familiar with them.

We ask that the L.D.S. girls committee in each ward, made up of Y.W.M.I.A. workers, distribute the cards to the girls

Saturday, October 6

Second Day

of the ward between the ages of twelve and twenty-five. Yet you, the bishopric, are advisers to these M.I.A. sisters, so it is in your hands again to see that there is a full distribution of the cards to the girls, also.

Now, there is the large poster. You are familiar with that. It comes in two pieces. One is the principal picture bearing the main caption, with our theme which is "Be Honest With Yourself." And then we have the side piece, you remember, which gives a message. It is hoped that that poster and the side piece will be properly shown in a display case in a prominent place in your foyer or other part of your building, if you do not have a foyer, which will be prominent enough so that people will see it.

Many there are who stop and look at the picture and admire the artistry and catch the message, whether it be "Virtue is its own reward," or "Happy, Healthy, Lucky You," or "Be Honest With Yourself." And many having seen the picture and the caption have paused to read the entire message on the side. But we have found that there are some of these display cases which have been placed in such a manner that they are really hidden away. I have been in some buildings where I actually have had to search for them. In one dark corner, behind the door, I found one of these display cases, and because the people come in and out when the door is opened, the door effectively hid the display case. Nobody ever got to see the poster except the janitor who looked at it when he locked the door after everyone had gone out.

Do you suppose that Lucky Strike cigarettes would ever put an advertisement in a place like that? Ask yourself now. You are opposing them in trying to obtain the interest of that boy or girl, are you not? You are in competition with them in a very real sense. The boy or the girl is going to look at the attractive ads of the cigarette or will look at the attractive ad of the Church. Lucky Strike, Camel, Old Gold, will never hide their ads away where you cannot see them. They are on the most prominent billboards and they use the best radio programs you can find anywhere. Why should we hide our light under a bushel?

Brethren, bring out these posters where people can see them and read them. Frame them in an attractive way because the display is part of it, I would say almost half of it.

If you do not have these posters displayed in your foyers by this time, will you in the spirit of our campaign be honest with yourself, be honest with your young people, and adequately and beautifully display these posters where everyone who passes by will see them and enjoy them?

Stake presidents, you preside over the stake, and in that respect you preside over all of the wards and branches in your stake. Will each stake president take it upon himself as a special assignment to go to every ward in his stake within the next week and look for the posters and see how they are displayed, and if they are not will you, as a stake president use your influence to have the posters well displayed? It is your responsibility, stake presidents, to see that your stake functions. Every ward is a part of your stake. Without them you have no stake. This is part of the Church program. As presidents of stakes and as bishops of wards, when we receive our appointments, we agree to accept the responsibility accompanying those appointments and now part of that responsibility is the proper display of those posters and the proper distribution of these little cards.

I would like to ask every bishop, are you sure that all the young people of the proper age groups in your ward are receiving the individual cards with our specialized message. Only yesterday I talked with the father of a young man, sixteen or seventeen years of age, who lives in one of the most progressive stakes in the Church right here in Salt Lake City. I asked if his son had seen any of these cards yet, and he said, "No, he has not seen them." I know the son goes to Church regularly, but there has been no distribution of the cards. We are now in the midst of mailing out the third set of cards and this boy has not yet received the first.

That reminds me of some of the difficulty we had during the World War. The First Presidency authorized our distribution of a little pamphlet, a midget sized Church News, for all of

the service men. It was disheartening indeed to find these packages, sometimes with dust on them, piled up one above the other on top of the bishop's desk.

Brethren, souls are too precious to allow our successful devices to be unused.

Do you have some kind of a check up system to insure full distribution of these cards? A list of names might well be kept by both M.L.A. and Aaronic Priesthood workers, including all of the young people of the ages mentioned, whether they come out to the meetings or not, whether they are on your roll books or not. If they are members of the Church they should receive the cards, no matter how inactive these boys or girls might be. If a list of these young people's names is maintained, the names could easily be checked off as a card is delivered to each boy or girl personally.

We hope that you will not merely distribute the cards to the young people who come to the meetings and believe that the job is done. If necessary, have your committee deliver the cards to the young people in their very homes. Those who do not attend our meetings may well be in the greatest need of the message we have for them.

We would like to suggest to you, Bishops, that you popularize this program in your wards. In your Sacrament meetings, you, yourselves, may well call attention of the Ward membership to the posters in the foyer, inviting all to pause and read. You may also do well to encourage parents to mention the cards and the posters in their family hour gatherings in the home. Boys and girls might well be invited by their parents to read and discuss the message on the cards as part of the program for the family hour in the home, or these cards may be read and discussed over the dinner table in the evening.

Young people should be encouraged to save the cards and place them upon the dresser or the walls or on the desks in their bedrooms. When these young people are assigned two and a half minute talks in Sunday School, or short talks in other meetings, the cards may well provide inspirational subject matter which will be of great assistance to them.

Since the cards are distributed only once in two months, is there any good

reason why a boy or girl may not be invited to give a brief talk on the subject treated on the current card during some Sacrament meeting in the Ward? Brethren, popularize this program.

The cigarette companies popularize their cigarettes, and the immodest styles emanating from Hollywood and Paris are certainly popularized by the best advertising devices that we have in the United States. Then should we not popularize our program of modesty and cleanliness?

I would like to ask, what do you do with the big posters which have been on display when you replace them with new ones? Do you just discard them and throw them away, or do you save them for appropriate use at other times, possibly at young people's meetings or socials in the ward. It might be that some of your own young people would like to take these posters home as their own prized possessions. Some do. Or they might be awarded for some specially outstanding service, or as a mark of appreciation. Or these posters might be saved by the young people's committees of the ward and displayed to advantage in a fireside meeting on Sunday evening. Or several of them shown together would make a very impressive display at a Gold and Green Ball or a young people's banquet.

As you know, brethren, the theme of the program is "Be Honest With Yourself." We do ask you, as the leaders of the wards and the stakes, to be thoroughly honest with your own selves in the conduct of this program. And be honest with the young people of your wards and give them this added help in their fight against sin. Be honest with the parents of the youth of Zion and give to them this potent aid in teaching their children the value of clean living. Be honest with yourselves in getting the most out of the program which is designed to make your work easier, to make righteousness more attractive to the youth of your wards and stakes, and to help build faith and testimony in the hearts of all.

So, brethren, let us be honest with ourselves, let us enter into the spirit of this work, let us make this program succeed.

Saturday, October 6

Second Day

That we may do this is my earnest prayer, in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

I will go where you want me to go,
I will say what you want me to say,
I will be what you want me to be.

The congregation will now join the Men's Chorus of our Tabernacle Choir

in singing, "T'll Go Where You Want Me to Go." Elder J. Spencer Cornwall will lead us.

The Tabernacle Choir Men's Chorus and the congregation sang the hymn, "T'll Go Where You Want Me To Go."

President David O. McKay:

President J. Reuben Clark, Jr. of the First Presidency will now speak to us.

PRESIDENT J. REUBEN CLARK, JR.

Second Counselor in the First Presidency

MY BRETHREN: We seem to be living in an age of ideologies of various kinds. The things that used to influence men and nations and lead them into conflict,—ordinary ambition, thirst for territory, thirst for power, still remain, but there have come to supersede them certain ideologies which move nations, sometimes in rebellion against the past, sometimes to build up new concepts and new rules.

One of these ideologies which is perhaps politically not so important but which socially is most important, has been talked about tonight by Brother Mark E. Petersen,—the ideology which lowers moral standards that we have been taught in the past to regard as sacred. I endorse all that Brother Mark has said tonight and urge you bishops, presidents of stakes, and heads of households, to follow his advice.

I am going to talk tonight, or plan to, about another ideology, and I should like, in all humility on my part, to have the assistance of your faith and prayers. I shall try not to be too long; it may be I shall be a bit dull. I am going to read in part, perhaps a good part, what I say.

The ideology I have in mind is what I might call the ideology of equality. We have a sort of feeling about our own people in our own nation and the nations of the world, that everybody is equal to everybody else. You remember that the Declaration of Independence said, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that

among these are Life, Liberty and the pursuit of Happiness."

Those phrases seem to have caught the imagination of people of various kinds. I am not going to talk about them, somebody would accuse me of talking politics, but I have this kind of a feeling about them,—that they are not intended to suggest that force shall be brought to bear upon me, if I be a law-abiding man, tending my own business, to take away a part of my life to give to somebody else who thinks he would like some of it. I feel the same way about liberty. I feel the same way about pursuit of happiness. That is my right as a member of the body politic, and just because somebody else thinks he would like some of my happiness, I not imposing upon him or taking anything away from him, that I should be compelled to bestow upon him some of my happiness, is just beyond me.

Now, I want to talk tonight about what I will call *spiritual relativity*. I do not know anything about what scientific relativity means, but I can get some idea about what I am going to talk about. I am going to speak from the Book of Abraham, primarily, and my speaking will consist principally in reading, in the first part of what I say, with perhaps an interpolation of a remark here and there.

If you will read the third chapter of the Book of Abraham, you will find that the Lord is giving instructions to Abraham about various matters, including matters of astronomy, and then the Lord begins to apply those matters of astronomy of which he has been talking,

where he has one planet and then another greater than that, and then that there shall be one greater than that, and he begins to apply that to individuals:

"19. And the Lord said unto me: These two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they; I am the Lord thy God, I am more intelligent than they all."

Now, I am not going to try to tell you what that principle means, or where it leads; all I want to get out of that is that here are three intelligences, spirits, and that they are not equal, even the two are unequal. There is the one, there is the second more intelligent than the first, and there is the third more intelligent than the other two.

I like to think of that, as I have said, as *spiritual relativity*.

I am going on, now, and reading from the third chapter of Abraham. The Lord has been talking about the intelligences, and he says:

"21. I dwell in the midst of them all; I now, therefore, have come down unto thee to deliver unto thee the works which my hands have made, wherein my wisdom excelleth them all, for I rule in the heavens above, and in the earth beneath, in all wisdom and prudence, over all the intelligences thine eyes have seen from the beginning; I came down in the beginning in the midst of all the intelligences thou hast seen.

"22. Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones; . . ."

In that great body of intelligences there were those whom the Lord has described as "noble and great ones"; obviously others were not noble and great. Then going on, apparently in the same sentence, as it is punctuated:

"23. And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born."

In a minute or two I will refer to this

same observation in connection with the Priesthood.

Then the scripture tells us that there were two who stood up. Each one wanted to create this new world that they had talked about. This is the Grand Council that we talk about, where all of us presumably were. Some were "noble and great ones," and some of us were not. We were not equal in that Grand Council, have no mistake about that. There it was decided:

"24. . . . We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

"25. And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

"26. And they who keep their first estate shall be added upon; . . ."

We understand that we kept our first estate, we who belong to this Church, that we have received the Gospel, and if we live as we should, we will be "added upon."

". . . and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; . . ."

The Lord has told us that we have three kingdoms, celestial, terrestrial, and telestial; he has told us who will be, in great broad classifications, in each of these kingdoms, possess each of these glories. He has told us that they differ. Paul told the Corinthians that they differed even as stars differed among themselves.

Now, then it goes on: (repeating)

". . . and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; . . ."

I am not undertaking to declare doctrine or Gospel, but as I read that, and as I understand it, it means that after we, so to speak, have been taken out, those who have kept their first estates, and we are not the only ones, there remains the great over-plus. They do not have the same heritage, the same kingdom, the same glory, that we shall have, and they have and can fall into the terrestrial, the telestial, and then the Doctrine and Covenants tells us

there is a kingdom without any glory. (D & C 88:24.)

My point is that we were not equal at the beginning as intelligences; we were not equal in the Grand Council; we were not equal after the Grand Council. We had our agency over there, and the Lord has so told us that and that it was because of the exercise of that agency that a third of the hosts of heaven rebelled. They did not keep their first estate and apparently the punishment to be inflicted upon them for their rebellion was that they should not have bodies.

"... and they who keep their second estate shall have glory added upon their heads for ever and ever."

Then the Lord goes on and tells us about the two beings who came and offered to build this earth and implement its creation. Satan, we learn from other scriptures, declared that he would save everybody, apparently either take away their free agency or else cause that nothing that they did would be a crime. The other one said he would do the will of the Father. The Father said that he would take the one who said he would do his will. Then it says:

"28. And the second was angry, and kept not his first estate; and, at that day, many followed after him."

Then the next chapter (chapter 4) says:

"1. . . . Let us go down. And they went down at the beginning, and they, that is the Gods, organized and formed the heavens and the earth.

"2. And the earth, after it was formed, was empty and desolate, because they had not formed anything but the earth; and darkness reigned upon the face of the deep, and the Spirit of the Gods was brooding upon the face of the waters."

I like that word "brooding," breeding, bringing forth the things of the earth, or preparing it therefor, it seems to me to mean.

Now, this matter of body which, I take it, will come to those who keep their first estate; and those who do not keep their first estate, but who do not belong to the rebellious group, they all get bodies too. We have our bodies. We are not all born in the same circumstances, with the same advantages, and all the rest of it. But evidently the

possession of a body was a great consideration, and I refer you, in that connection, to the incident of the Gadarene demons.

You will remember that when the Savior approached them, they said, "What have we to do with thee, Jesus, thou Son of God?" This was one case where the demons, themselves, bore testimony that Jesus was the Christ. "What have we to do with thee?"

And then they asked that the Savior, (when he cast them out of the man—they said they were "legion") that the Savior would permit them to go into the nearby herd of swine. I have always thought that there was a beautiful expression there. They asked him not to send them out into the "deep." You will recall that they went into the swine, and the swine ran down into the sea and were drowned. (Matt. 8:28-34; Mark 5:1-20; Luke 8:26-39.)

I have always thought that that indicated very, very clearly how valuable an earthly body is,—that they were willing in order to have possession, apparently even for the moment, of a body, to go into the body of a swine.

Now, I am trying to get out of all this only the one fundamental thought—we were not all equal at the beginning; we were not all equal at the Grand Council; we have never been all equal at any time since, and apparently we never shall be.

Now as to the Priesthood: Adam, the Prophet Joseph Smith tells us, received his Priesthood before the creation of the world, as I recall it. That is when he got his Priesthood. Seemingly it was not given to everybody. We do not know who else received it besides Adam, but probably some. The Prophet Joseph said, "I suppose that I was ordained to this very office in that Grand Council." And he said, "Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council of heaven before this world was." (Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith*, 2nd ed., 1940, pp. 157, 365.)

I like to think that perhaps we may have been there at that Grand Council and that we, the great body of this Church, with our divine commandment, our divine destiny, our divine responsi-

bility, to carry the Gospel to the nations of the earth—I like to think that we were endowed somehow with a mission, perhaps with the Priesthood, to carry on the work which we have to do.

Now, the Prophet told us that from that time down, apparently until the time of Moses, the Priesthood descended in a regular line from father to son, through their succeeding generations. (D.C. Sec. 84.)

You will remember at the very beginning there was a contest in the Priesthood. At any rate, Cain offered a sacrifice that was not acceptable to the Lord. You know the result. (Gen. 4.)

From that time on down to the time of Moses, we note that the men that were named (they are named in the Doctrine and Covenants, Sections 84 and 107) carried on the Priesthood. It does not seem to have been a common endowment. Everybody was not offering sacrifice, but only those who were chosen by the Lord.

When you come down to Moses, remember Moses had the Melchizedek Priesthood, which he received from Jethro, his father-in-law, at the beginning of his work. (D.C. 84:6.) He seems to have been the only one among the Israelites who then held the Melchizedek Priesthood. He tried, you will recall we are told, to have Israel fit itself to partake of the Melchizedek Priesthood. Israel would not do it, and so there was established the Aaronic Priesthood, the Lesser Priesthood, and that was bestowed upon Aaron and his family. (D.C. 84:18 ff.)

Way along at the beginning, soon after they began the exodus, Aaron and Miriam, the sister, apparently basing their actions upon the fact that Moses had married an Egyptian, Ethiopian, nevertheless it appears in the account that they accused Moses, who held the Melchizedek Priesthood and Aaron held only the Aaronic Priesthood—accused Moses of usurping power that they had formerly possessed. You will recall that they were severely chastened, chastised. Miriam was stricken with leprosy. (Num. 12.)

I have always thought that there was in this an indication of the priesthood status of women, because of the punishment which apparently was inflicted

upon Aaron, which differed from the punishment which was inflicted upon Miriam,—that here was an indication that women did not receive the Priesthood, and certainly so far as we know, women have not had the Priesthood. Miriam's punishment may have covered her seeming claim that she had a right to priesthood powers.

When that was settled, you will remember that a Levite, Korah, and Dathan and Abiram, apparently Reubenites, rebelled against Moses and said he was taking too much upon himself. They did not have the authority to officiate, they did not have the Priesthood that Moses had, and they did not have the authority that Aaron had. They rebelled. I will not take time to do more than tell you that finally a challenge was issued by Moses. They came out with their censers, and the earth opened and swallowed them up. (Num. 16.)

But they (Moses and Aaron) were not content with that demonstration. You will remember that then the question arose as to where the Priesthood authority was, and apparently Moses intended to settle it once for all, so he planned the experience of the rod that blossomed. Each of the tribes got a rod, and it was placed in a container in the tabernacle, as I recall it, and the rod that blossomed was to be the rod of the tribe that was chosen. Aaron's rod blossomed; the others did not.

I want to get from this the proposition that Israel, generally, did not have the Priesthood that Aaron had. Even the Levites, who had a secondary kind of officiating authority in taking care of the tabernacle, did not have the right to offer sacrifice, which belonged entirely to Aaron and his sons. (Num. 16.)

And you may recall that rather early in their Priesthood experience there were two sons of Aaron, Nadab and Abihu, who offered "strange fire" before the Lord, and they were smitten, killed. (Lev. 10.)

The Lord has always guarded his Priesthood with the utmost care, so that all during Israel's time, only a few held the Priesthood, and of that few only one family, seemingly, had the right to officiate. There evidently were indi-

viduals at various periods in Israel's history who held the Melchizedek Priesthood, but it was not generally possessed. Apparently the Priesthood has not ever gone to all humanity. The Lord has guarded it very, very carefully, and he guards it in the same way today.

So, my brothers, we need not be dismayed or suffer any inconvenience or embarrassment from the fact that the Priesthood is a sacred calling which is bestowed upon those whom the Lord designates, with such powers and such authority as the Lord may indicate by virtue of the office. We have deacons, teachers, priests, elders, seventies, high priests. You know how that comes about, how we get these various grades of Priesthood.

But two points:

First, there never was a time when all spirits were equal, so far as the Lord has revealed; so far as he has revealed, there never will be a time when all spirits are equal. He has provided different kingdoms and glories for the different kinds of individuals as they come to this earth, and I can imagine, having in mind the Gadarene demons, I can imagine that those who did not keep their first estate but who still may come to earth and get a body, are anxious to come and get a body no matter what the conditions are, if we are to judge by the anxiety of those demons who were cast out and who asked that they be permitted to enter the swine.

Next, the Priesthood has never been possessed by all individuals; the Lord has chosen those to whom he wishes to delegate his authority. He has carefully guarded the exercise of that authority. Some, our sisters, for instance, have never held the Priesthood.

Thank you, brethren, for your kindness.

I bear you my testimony that the Lord lives. I bear you my testimony that Jesus is the Christ, that he lived, was crucified, died, was resurrected.

I bear you my testimony that the Priesthood has been restored to us through the restoration that came through the Prophet. I bear you my testimony that all of the rights and the powers which Joseph had have descended from him till now and that they are now possessed by President David O. McKay.

May the Lord bless us and build up our testimonies, enable us to understand the principles of the Gospel and not get off on the theory of this ideology that everybody is alike, and all have equal rights,—our rights depend upon our course before we came here, and our course since we arrived.

God bless you, I pray in the name of his Son. Amen.

President David O. McKay:

President Stephen L Richards of the First Presidency will now address us.

PRESIDENT STEPHEN L RICHARDS

First Counselor in the First Presidency

MY DEAR BRETHREN, President McKay has accorded me the privilege of bringing to your attention some matters concerning our missionary work. We think it well that the whole Priesthood of the Church should have an understanding of the great missionary work which is carried forward, reaching such large proportions as we took the liberty of telling you this morning. I assure you it is no inconsiderable undertaking to keep a force of 5,000 men, may I call them such, in the army of the Lord scattered throughout this world, and to replenish their numbers and cause all to

work in harmony and in accordance with the spirit of missionary work, which is the spirit of our Father.

So, there does arise the necessity of having some definitely defined procedures for the direction of this great undertaking, and we think it well if you knew perhaps a little more about these procedures than all may now know, although of course generally our work is well understood by this vast congregation of Priesthood.

I am going to mention several matters which relate largely to the calling of our brethren into the mission field.

Experience has taught us that it is not wise to call young men just married or just to be married. We have learned that it is better to let such a young man in justice to his wife begin his home at once so that he may have a period of time within which to establish a proper family relationship. So we would like young men and their bishops to understand that it is better that they be not recommended under the circumstances which I have mentioned.

We bring to your attention again the health of the missionaries. We feel a deep interest in conserving the health of our young people. We recognize that the mothers who let their sons go feel that they must have the best care, and we ask all to help safeguard conditions of health before missionaries go into the mission field. We are grateful to a great many doctors who render their services free of charge in physical examinations. Sometimes, however, the examinations, I suppose, seem necessarily hurried, and histories of disabling maladies sometimes do not come to light, and out of the ardor for missionary work, they are sometimes overlooked, and then sorrow comes in the mission field. Sickness requiring the missionary patient to be sent home, or hospitalized for long periods of time, of course, is embarrassing to the missionary and his family, to his companion in the mission field, and to the mission work generally. We again urge bishops to use the greatest of care in assuring us that those who go into the field, so far as is foreseeable, are in a state of health that will enable them to accomplish their work.

Our sisters help us in the mission field tremendously. We have reports from every mission that the influence of the sisters is one of the most refining and ennobling of all the good forces that we have in the mission field, and we know that there are many who would like to go into the field; but we have long since established a minimum age for sister missionaries. That age is 23, and that was not arrived at without considerable care, examination of statistical information regarding marriages, etc., and we find still that many endeavor to secure exceptions to that rule, which only make for charges of discrimination, and which do not facilitate

our work. Please know that that is the age for sister missionaries, and help us in conforming to it.

Nearly all missionaries are asked by those who interview them if they will go where they are sent, and I think nearly always the missionaries reply yes, they will. I am sure that nearly all of them recognize that it is essential to respond to calls to go where they are needed. One can readily see that if preferences should be recognized generally, one mission might be—it is hard to say overstuffed—but there would be many more than in other missions, and some missions might be left with few missionaries. We have constant calls from mission presidents for the replacement of missionaries being released. Oftentimes it is necessary for missionaries to maintain branches, and therefore it is essential that our prospective missionaries go where they are called, and cheerfully respond to their calls, and that even though they may have some preferences, that they subdue those preferences for the good of the whole Cause, and the building up of our missionary work.

Six months ago, as I recall it, we called your attention to the necessity of making welcome into the wards and branches of the Church all of the new converts. We are hopeful that progress has been made. Many of those who come into the Church feel at a loss if they do not receive a welcome among the Saints with whom they gather. Our people themselves should be persuaded to extend the hand of welcome to every new convert in the Church, and wherever it is possible the bishop of a ward, or the president of a branch should provide activity for these new converts as readily as may be done.

I wish tonight to thank those who have so generously contributed to our general missionary fund. We have been more than gratified with the gifts which have been made to this fund which have enabled many poor people, young men without means in foreign lands, and young women too, to undertake missions for the Church. I note that so far as our record goes 174 missionaries have in the last few years been assisted from these contributed missionary funds. One hundred of those missions have

Saturday, October 6

Second Day

been completed; 74 missionaries are still in the field. In nearly all instances they have written to the contributors expressing their appreciation for the opportunity afforded to them to go out and serve the Lord.

Now, another item: No young man, or young woman either, should be pressed into the missionary service. It is true that it is perfectly legitimate to point out the advantages of missionary service, its opportunities, but everyone who goes should be imbued with the remarkable opportunities that a mission affords, and he should also know that he goes to bear witness of the Living Christ to all men, and to the divinity and the vitality of this work of the latter days. It is unfortunate when some get into the mission field and say that they were so pressured into coming that they have no interest in it. There are very few in this category, but we do think that there should always be assurance that those who go into the field go with a full understanding of what their work is to be, and with willingness to perform that work.

I pay my tribute to the wonderful men and women of the Church who so gloriously respond to missionary calls. They have set an outstanding record. I think in the eyes of the world nothing commends us to the esteem of men more than our marvelous missionary system. Indeed, many are unable to comprehend how our youth will go out at the expense of their parents, and at their own expense, to disseminate the principles of the Gospel among men without any

contribution whatever, and I pray the Lord to bless all the families that send these missionaries forth. May they have the satisfaction in their hearts of knowing that they are contributing tremendously to the advancement of this great work.

As we indicated this morning, baptisms are most encouraging, and they will continue to increase as you supply this great missionary movement with the young men and the young women that it needs to carry forth. Older men and older women are also welcome if they are in good health, but we have had many instances where their health would not stand the rigors of the missionary calling.

I will not take more time to dwell upon this important phase of our work, but I will solicit your cooperation—cooperation of bishops, and presidents of stakes, and of all the Priesthood—in seeing that our processes for the selection of missionaries and their placement in the field operates smoothly, without disappointment to missionaries or their families, and without regrets to anyone.

I pray the Lord's blessings upon you, my brethren of the Priesthood. I honor you in your respective callings, and I know that the holy power which you hold, and which is so potent and indispensable to the establishment of our Father's Kingdom, is genuine and divine. I thank God that we hold his divine power, that he has so generously endowed us with the right to represent him, and I thank him for all blessings in the name of Jesus Christ. Amen.

PRESIDENT DAVID O. MCKAY

THIS AFTERNOON at the height of a most inspirational meeting I saw two young men on my left in the gallery rise from their seats and walk out of the building. I hastily put on my long distance glasses to see more definitely who they were. They impressed me as being teachers, about the age of 15.

That little act emphasized one of the points to be mentioned at this Priesthood Meeting, and that is the attitude of our young men bearing the Aaronic Priesthood who are asked to administer

the emblems of our Lord's death and life. No more sacred ordinance has been given to us by the Lord than the administration of the Sacrament. I shall not dwell long upon its significance, the principal one of which is a covenant that we make with the Lord. We give our word of honor to do certain things, which as the Brethren said today, are contributive to our spiritual growth and happiness if kept, but which weaken our characters if we violate them.

Say over in your mind briefly just

what that covenant is. Those two men who are representing the audience appeal to the Lord in the name of the Redeemer, and ask him to bless and sanctify that bread or water to the souls of all those who partake of it. That is a sacred approach. "That they may do it in remembrance of the body (or blood) of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he hath given them," then the result, "that they may always have his Spirit to be with them."

That is one of the prayers given to us word for word. Young men who are given the Priesthood, the importance of which we have heard tonight, are asked to give the congregation the opportunity to make that covenant, and the two priests who are to bless it, or the four who are to participate, should be instructed regarding the importance and sacredness of their calling. No whispering should be engaged in by those boys. All preparation should be carefully made before the hour of the sacrament meeting, and those young men should at least refrain from conversation, even if they do not contemplate the responsibility which is theirs.

I am not going to say much about the dress. We are not a people who look to formality, certainly we do not believe in phylacteries, in uniforms, on sacred occasions, but I do think that the Lord will be pleased with a bishopric if they will instruct the young men who are invited to administer the sacrament to dress properly. He will not be displeased if they come with a white shirt instead of a colored one, and we are not so poor that we cannot afford clean, white shirts for the boys who administer the sacrament. If they do not have them, at least they will come with clean hands, and especially with a pure heart.

I have seen deacons not all dressed alike, but they have a special tie or a special shirt as evidence that those young men have been instructed that "you have a special calling this morning. Come in your best." And when they are all in white I think it contributes to

the sacredness of it. Anything that will make the young boys feel that they have been called upon to officiate in the Priesthood in one of the most sacred ordinances in the Church, and they too should remain quiet, even before the opening of the meeting.

That is just preliminary. I said I saw these two boys leave the building this afternoon, and it reminded me that in some of our wards, these young men who have been appointed to administer the sacrament, and who have officiated in the order of the Priesthood, start for the door and leave the worshiping assembly. I will not say it is sacrilege, but I will say that it is not in keeping with the order and sacredness of the service which they have rendered by virtue of the Priesthood.

Instruct them, bishops. When they accept that duty, they accept the responsibility of remaining throughout that entire meeting hour. They are part of it. A bishop would not think of leaving. His counselors would not. Neither should your representatives who administer the sacrament.

There should be more order in the administration of the sacrament. A keener sense of the promise, the covenant, we make will add much to the spirituality of the membership of the Church, and will entitle us to the guidance of the Holy Spirit. Indeed that is a principal end of our existence.

I like that parable Jesus gave when he said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin:

"And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." (Matthew 6:28-29.)

"Consider the lilies, how they grow," with their roots down in the ground seeking for sustenance, and all that sustenance and vitality going up through the stem for one purpose, until that flower blossoms in the sunshine in fulfillment of its life, receiving the glory of the sunshine, and the completion of pistil and stamens.

So we, with our tentacles in the earth, our hands, our brains, which God has given us physically, seek life and sustenance in subduing matter. Why? That we might realize the ideal, that our

Saturday, October 6

souls too may blossom in the sunshine of God's holy Spirit, "that thy Spirit may be always with us."

Brethren, let us have the Lesser Priesthood remain and participate in that administration in sacredness, in reverence, and contribute to the order of the worshipping assembly.

There is one other principle to which I wish to call attention tonight, and that is the observance of the Sabbath Day. I was grieved, recently, and probably you were, to receive an invitation to attend the opening of a new multi-million dollar runway at the Hill Field Air Force Base. All our service boys will want to be there. Thousands of loyal citizens will want to be there, but why should it be on Sunday? We have our boys of the Air Force here tonight. They are loyal. Our boys are bringing honor to our Country. Their Captains, their officers, write to us and tell us how proud they are, and that goes for the boys particularly who are maintaining the ideals of the Church. Most of them are—God bless them.

Well, among those ideas is worshipping on the Sabbath Day, keeping it holy. I wish that they, in order to be loyal to their troops and associates, would not have to go up there on Sunday. I understand that possibly the State National Guard here in our own State may ask the members of the National Guard to go out and drill on Sunday. I hope not.

Sunday is worship day. It is holy. This is a Christian nation, and the Lord has promised that as long as we keep him in mind and worship him this Country will stand—this Government will stand. No other nation can take it or destroy it. But if we forget Him, God's promises are not binding.

Why should Sunday be observed as a day of rest? First, Sunday is essential to the true development and strength of body, and that is a principle which we should proclaim more generally abroad, and practice. I know that your men who have sedentary occupations, as we do in the Church, say it is good to go out and have exercise. That will be better for us. But there is something more than just that. Sunday is a day when we change our clothes, put on clean linen. It is truth that "cleanli-

ness is next to godliness," and the Lord said, "Be ye clean that bear the vessels of the Lord."

Bacon, the great philosopher, said, "Cleanliness of body was ever esteemed to proceed from a due reverence to God. The consciousness of clean linen is in and of itself a source of moral strength, second only to that of a clean conscience." The farmer who makes his boys go out and haul hay, even when a storm is coming, is doing his boys an injustice. It would be much better to let that hay be destroyed than to deprive those boys of a sense of coming nearer to the Eternal Spirit, and partake of the sacrament, that they may always have his Spirit to be with them.

A second purpose for keeping holy the Sabbath Day is: "That thou mayest more fully keep thyself unspotted from the world." Contemplation during that sacred hour, self communion, and higher than that, communion in thought and feeling with the Lord—the realization that He is near enough to be aware of what you are thinking. What you think about—is really what you are.

"Nae treasures, nor pleasures,
Could make us happy lang;
The heart ay's the part ay
That makes us right or wrang."

Keep thyself unspotted from the world, and ask God to forgive you if you have in mind injuring anyone who trusts you—I mean morally—or if you have in mind wronging anybody, cleanse it from your mind. Read Doctrine and Covenants Section 59.

There is a third reason. Keeping holy the Sabbath Day is a law of God, re-sounding through the ages from Mt. Sinai. You cannot transgress the law of God without circumscribing your spirit. Finally, our Sabbath, the first day of the week, commemorates the greatest event in all history: Christ's resurrection and his visit as a resurrected being to his assembled Apostles. His birth, of course, was necessary, and just as great, so I say this is one of the greatest events in all history.

"The Sunday," says Emerson, "is the core of our civilization, dedicated to thought and reverence. It invites to the

noblest solitude, and to the noblest society."

We have other instructions and suggestions, but I will add no more than to commend the excellent admonitions given by Brother Petersen, President Clark, and President Richards.

I will conclude with reference to an incident as a missionary in Scotland in 1898. After having been in Stirling only a few weeks, I walked around Stirling Castle with my senior companion, Elder Peter G. Johnston of Idaho. We had not yet secured our lodging in Stirling. I confess I was homesick. We had spent a halfday around the castle, and the men out in the fields ploughing, that spring day, made me all the more homesick, and took me back to my old home town.

As we returned to the town, I saw an unfinished building standing back from the sidewalk several yards. Over the front door was a stone arch, something unusual in a residence, and what was still more unusual, I could see from the sidewalk that there was an inscription chiseled in that arch.

I said to my companion: "That's unusual! I am going to see what the inscription is." When I approached near enough, this message came to me, not only in stone, but as if it came from One in whose service we were engaged: "Whate'er Thou Art, Act Well Thy Part."

I turned and walked thoughtfully away, and when I reached my companion I repeated the message to him.

God help us to follow that motto. It is just another expression of Christ's words: "He that will do the will of God shall know of the doctrine, whether the work is of God, or whether I speak of myself," and that testimony leads us all to the guidance of the Holy Spirit in life. I humbly pray that the Priesthood assembled this night (the number we will give you tomorrow—the greatest, probably, in the history of the Church) will take upon themselves the responsibilities which God has placed upon them, and do their duty wherever it

may be, and I ask it in the name of Jesus Christ. Amen.

President David O. McKay:

Eighteen groups have not yet reported the number who are listening to this service by direct wire broadcast. The grand total thus far reported is 26,874. God bless you brethren and keep you true to the Restored Gospel of Jesus Christ.

The Church of the Air Broadcast over the Columbia Broadcasting System network, which will have been recorded in advance, so you need not come to the Tabernacle to hear it, will be released by transcription by KSL Radio Station tomorrow morning from 7:30 to 8:00 a.m. Elder Alma Sonne, Assistant to the Twelve, will be the speaker.

The Tabernacle Choir broadcast will be from 9:30 to 10:00 a.m. Those desiring to attend the Tabernacle Choir broadcast must be in their seats at 9:15 a.m. It is requested that the audience, during the broadcast, refrain from making any disturbance. Large crowds will undoubtedly be waiting outside the closed doors, and when opened there is usually a rush by those outside to get good seats. We plead with those thus standing to be courteous and considerate one to another. Avoid pushing and crowding, will you please. Courtesy is a great virtue. Let us show it one to another, and particularly to our visitors who are within our gates.

The Tabernacle Choir Men's Chorus furnished the singing for us tonight. We thank them and Brother Cornwall for their presence, and for their excellent singing. They will now sing, "Pilgrim's Chorus," after which Elder Frederick Lyman Schenk, president of the Twin Falls Stake, will offer the benediction, and this Conference will be adjourned until 10 o'clock tomorrow morning.

The Tabernacle Choir Men's Chorus sang "Pilgrim's Chorus," after which the benediction was pronounced by Frederick Lyman Schenk, president of the Twin Falls Stake.

THIRD DAY

MORNING MEETING

(For a full report of the *Church of the Air and Tabernacle Choir and Organ Broadcast*, see pages 127-131.)

Sunday morning, October 7, 1956.

Conference reconvened promptly 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 Salt Lake Mormon Tabernacle Choir, with J. Spencer Cornwall conducting. Alexander Schreiner was at the organ.

President David O. McKay:

Ten thousand people assembled in the Tabernacle this morning have just listened to the weekly broadcast of the Tabernacle Choir. There are thousands now assembled not only in the Tabernacle and on the Temple Grounds, but in the Assembly Hall, Barratt Hall, and in other buildings throughout the West.

The fifth session of this General Conference was not broadcast. It was a General Priesthood meeting held last evening in the Tabernacle on Temple Square, with overflow meetings in the Assembly Hall and Barratt Hall, and by direct wire over a public address system to members of the Priesthood assembled in 81 other Church buildings in Utah, Idaho, Colorado, New York, Washington, Oregon, Arizona, Wyoming, Nevada, Illinois, New Mexico, Canada, and California.

For your information and interest we report that as nearly as the ushers could count there were assembled in the Priesthood meeting held last evening, over 27,000 men of the Priesthood. Eighteen of the groups had not reported so we estimate that there will be well over 29,000 or 30,000 people assembled.

The Tabernacle Choir Men's Chorus, under the direction of Elder J. Spencer Cornwall furnished the music.

The address on the Church of the Air Broadcast from 7:30 to 8:00 o'clock this morning was given by Elder Alma Sonne, Assistant to the Twelve.

I am pleased to report that Elder Milton R. Hunter, who has been absent

because of sickness, and Elder Ernest L. Wilkinson, who was stricken yesterday, are both reported improved this morning.

We are now assembled in the sixth session of the 127th Semi-Annual Conference of the Church. All the General Authorities are in attendance excepting Elder Hunter. We are glad to see Elder Thomas E. McKay present this morning.

These services and the services this afternoon will be broadcast in the Assembly Hall and in Barratt Hall over a public address system, and by television. They are also broadcast over 11 radio stations in Utah, Idaho, Colorado, and Nevada, and by special arrangement over 13 television stations in the surrounding States.

Once again we express appreciation to the broadcasting stations who furnish this excellent service, thus furnishing conditions by which tens of thousands, perhaps hundreds of thousands may listen in.

To the audience—those assembled in person—and the thousands comprising the television and radio audiences, the First Presidency and other General Authorities of the Church extend a most hearty welcome, and here this morning I think it would be well to extend appreciation so that those listening in on the Coast and Hawaii may hear us,—appreciation for these lovely flowers that decorate the rostrum and other places in the Tabernacle. Elder Edward Clissold, president of the Oahu Stake, has sent us word that the beautiful anthuriums and other tropical flowers decorating the building bring to us the greetings and love of the members of the Oahu Stake and others in Hawaii. I wish to state that these flowers were flown here by the United Air Lines free of charge.

We welcome prominent officials we see sitting here. I am sure we cannot recognize you all. We bid the following welcome: Senator Arthur V. Watkins, Senator Wallace F. Bennett, Congressman William A. Dawson, Secretary of State Lamont Toronto, Adiel F. Stewart, Mayor of the City, President A. Ray Olpin of the University of Utah,

President Daryl Chase, President of the Utah State Agricultural College, President William P. Miller, President of Weber College, President J. Elliot Cameron, Director of Snow College, Superintendent of Public Instruction, Prof. E. Allen Bateman; Superintendent of Salt Lake City Schools, Prof. M. Lynn Bennion, and others; Congressman H. Aldous Dixon. We cannot see you very well, but all are welcome and we are glad to have you fellowship with us.

We also welcome the wives of the presidents of the missions, who have been here attending the dedicatory services of the Relief Society Home.

Presidencies of stakes, bishoprics of wards, and all are welcome, as you know, and we pray that the spirit of fellowship and good will with the Spirit of the Lord will continue with us throughout this session as it has throughout the preceding sessions of this Conference.

The Tabernacle Choir will furnish the singing this morning, under the direction of Elder J. Spencer Cornwall. Elder Alexander Schreiner is at the organ.

We shall begin these services with the congregation singing: "O Ye Mountains High."

The opening prayer will be offered by Elder Ward C. Holbrook, president of the South Davis Stake.

Singing by the congregation, "O Ye Mountains High."

The opening prayer was offered by Elder Ward C. Holbrook, president of the South Davis Stake.

PRESIDENT J. REUBEN CLARK, JR.

Second Counselor in the First Presidency

MY BROTHERS AND SISTERS, as with all of us I stand before you in humility, with a prayer in my heart that I may be able to say something that will be helpful in building up our faith, strengthening our testimonies, and I ask that you will extend to me your faith and your prayers to the same end, that all may be benefited.

I would like to begin what I have to say this morning with a quotation of

President David O. McKay:

The invocation was offered by President Ward C. Holbrook of the South Davis Stake.

All you who are listening in will be pleased to know that sitting among the audience that crowds this Tabernacle to capacity are several hundred servicemen, members of the Church, who have come from several different camps to participate in this Conference. Young men, with your officers who are accompanying you, we extend our heartfelt greeting and pray the Lord's blessings to attend you.

The Tabernacle Choir will now sing, "If, With All Your Hearts," under the direction of Elder Cornwall. Following the Choir's singing, we shall hear from President J. Reuben Clark, Jr.

The Tabernacle Choir sang the selection "If, With All Your Hearts."

President David O. McKay:

As already announced, President J. Reuben Clark, Jr. of the First Presidency will be our first speaker this morning. He will be followed by Elder Hugh B. Brown.

some scriptures. One scripture has already been frequently quoted that came from the great intercessory prayer which the Savior delivered the night before the day he was crucified:

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

Then I would like to quote the first

three verses and the fourteenth of the first chapter of John:

"In the beginning was the Word, and the Word was with God, and the Word was God.

"The same was in the beginning with God.

"All things were made by him; and without him was not any thing made that was made."

And the fourteenth verse: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

And finally, I will quote the passage from First Corinthians, where Paul, speaking to the backsliding Corinthians, among whom already began to appear what finally became the great apostasy, and complaining about them and their thoughts, he said,

"For I determined not to know any thing among you, save Jesus Christ, and him crucified." (I Cor. 2:2.)

There are all sorts of cults, all sorts of shadings of what we have called Christianity. There is one group of scholars that work insidiously sometimes, pretending Christianity and a belief in Christ, but nevertheless who subtly and insidiously teach us things that do not come within what we understand as Christianity. The position of these has been stated by one scholar thus:

"Christ . . . cannot have been both the same unclouded thinker of the moral sayings and the apocalyptic fanatic of the eschatological passages."

And eschatology is defined as "The doctrine of the last or final things, death, resurrection, immortality, the end of the world, final judgment, and the future state; the doctrine of last things."

These teachers who announce this difference as to the life of the Savior and his teachings, some of them, find place amongst us.

These critics say one of these two, the moral teachings or the eschatology, must be given up as historical and the one chosen to be got rid of is the eschatological. Anything beyond the moral teachings is put in the realm of myth, legend, popular exaggeration, symbolism, allegory, or transference of the miraculous from other departments of tradition into the life of Jesus.

Their standard of elimination is that any "event which lies outside the range of the known laws of Nature," must be disregarded. This destroys the divine origin of Jesus, his miracles, his resurrection, and much of his doctrine.

I want to read now just a few verses from the Olivet Discourse, the discourse which the Savior delivered on the Mount of Olives at the near conclusion, or conclusion of the third day of the Passion Week which he had spent in the temple or the temple precincts. I am going to read from all three Synoptists, because each says essentially the same thing, but in somewhat different language. I am reading from the 24th chapter of Matthew. They had gone out to the Mount of Olives, Jesus and his disciples; they asked if he would like them to tell him about the temple, and so on, and it was then that he predicted that the temple would be destroyed, and thereafter in this discourse he touched upon not only the destruction of the temple but the Second Coming. Not always can you be clear as to which he was referring, but the passages that I shall read have reference as to what should finally take place.

"Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

"And Jesus answered and said unto them, Take heed that no man deceive you.

"For many shall come in my name, saying, I am Christ; and shall deceive many. . . .

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

"For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect.

"Behold, I have told you before.

"Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not." (Matt. 24:3-5; 23-26.)

Mark said: "And Jesus answering them began to say, Take heed lest any man deceive you:

"For many shall come in my name,

saying, I am Christ; and shall deceive many. . . .

"And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not:

"For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

"But take ye heed: behold, I have foretold you all things." (Mark 13:5-6, 21-23.)

And Luke says, more shortly than is recorded by the others:

"And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them." (Luke 21:8.)

I think perhaps when we first read these extracts we may think that the Savior is talking primarily of a person, somebody to come to impersonate the Christ and claim to be the Christ. It seems to me, however, from the way in which these records are made and what they say, that the Savior also had in mind anyone who would come and say to you, "This is Christ that I teach; that is Christ that I teach; that is the Christian doctrine." In that sense I think that these scholars about whom I have already read, who would discard everything that they could not account for by the known laws of nature, they are in effect false Christs, for they are telling us that the things that we believe in Christ are myths, tradition, symbolism, allegory; they did not exist.

Now, that kind of a religion, that kind of Christianity would require that we discard all that we know about the Great Council in heaven and what was determined there, because these things lie outside the known laws of nature, as those scholars understand them.

We would have to discard the Fall as being a myth, an allegory, symbolism.

We would have to discard the virgin birth, the divine conception, the very foundation of our religion; that would have to go.

We would have to discard the witness of the Father at the time of the baptism of the Savior; that would go as myth, symbolism, allegory.

We would have to discard practically all of the miracles as not taking place

and those that might be accepted would be spoken of as signs. A sign can be a miracle, but not necessarily so. A miracle is a sign, but more than that.

We would have to discard the testimony of the Father, at the time of the transfiguration, that Jesus was his Son.

We would have to discard that great occasion, the raising of Lazarus and the incidents thereof, the reply of the Savior to Martha:

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die." (John 11:25-26.) That would have to go into the discard as myth, allegory, symbolism, tradition.

Finally, we would have to discard all that we know about the resurrection and its effect; all of that is gone.

As to all these, and almost countless other matters: be not deceived, believe them not, follow not after the false Christs.

I would like you to appreciate that without the eschatology of the records of the Savior's life, we should have nothing left but husks, moral teachings, and ethics which, if lived, would make us a great people, a humane people, a peaceful people, but would not carry us back into the presence of our Heavenly Father.

In my view, that doctrine is not only sacrilegious, but to me it is also blasphemy, something to be utterly cast away. We have less left after they get through with their discards than the old paganism, for that paganism, the old Greek mythology, did acknowledge and have a kind of worship of divine beings which they conceived; they did believe in them and worship them.

My whole soul rebels against this emasculation of Christianity. Jesus did live. First, there was the great plan in heaven; that did actually occur. All that we know about it took place there. There was the plan; the earth was formed; Adam came; the human family followed. We came here to prove ourselves. Finally, Christ was born in the Meridian of Time. He lived. He taught. He gave instructions. He was crucified. Then on the morning of the

Sunday, October 7

Third Day

third day, he was resurrected, thus bringing to each and every of us the blessings of the resurrection. We all shall be resurrected. All of that has gone for these people to whom I refer. It is myth, tradition, allegory. Be not deceived by them; believe them not; follow not after them.

Then we would have to discard all that transpired in the restoration of the gospel, the Vision of the Father and the Son, the coming forth of the Book of Mormon, the giving of the great commandments which compose our Doctrine and Covenants. We would have to discard the Pearl of Great Price and all that it says.

Now, brothers and sisters, let us be aware of this false Christ, false Christianity which is taking root among some of our intellectuals. Be not deceived, believe it not, follow not after it, as the Lord said in those various records.

I bear my testimony as I have already indicated to the truthfulness of the gospel, to the restoration of its great

principles, to the restoration of the priesthood, to the conferring of all of these things upon the Prophet Joseph, to the passing down from the Prophet Joseph through the Presidents of the Church until the present, that our President of the Church, President David O. McKay, has all of the rights and the prerogatives and the powers and authorities that were conferred upon the Prophet Joseph.

I bear you this testimony in soberness. I repeat, my soul cries out against this heresy that is taught by this group of so-called Christians.

God be with us and help us always, I humbly pray, in the name of Jesus. Amen.

President David O. McKay:

President J. Reuben Clark, Jr. of the First Presidency has just concluded speaking. We shall now hear from Elder Hugh B. Brown, Assistant to the Twelve. He will be followed by Elder Richard L. Evans.

ELDER HUGH B. BROWN

Assistant to the Council of the Twelve Apostles

MY BRETHREN AND SISTERS, although we face this challenging assignment semi-annually, we still anticipate and approach it with trepidation and deep humility. We are fearful that sometime we may depend upon ourselves alone, and we know that if we should our words would be as sounding brass and tinkling cymbals.

Now I know that I cannot say anything that will be new to members of the Church. I cannot say anything that has not been said many times before, and of course better said, but I am encouraged by the announcement of the President that we are favored this morning with the presence of many of our friends, both in the Tabernacle and in the radio and television audience, whom he has welcomed as our invited guests. May I assume that some of you, our brothers and sisters who are not in the Church, might be interested in a very brief review of some of the teach-

ings and practices of the Church of Jesus Christ of Latter-day Saints which distinguish it, for it is somewhat unique.

We are not Catholic, Protestant, nor Jewish, and yet this disclaimer should not be taken to mean we are not Christian. You who heard the powerful address of President Clark this morning will know that we are Christians, for central to everything we believe and teach is our faith that Jesus is the Christ, the Son of God. We are grateful for our Judeo-Christian heritage, for the Holy Bible which we accept without reservation as the word of God, except as to some errors that have crept in through translation.

But the difference between us and other churches lies in our faith in and proclamation of what we believe to be the most important message that has come to this earth since Christ lived among men. We make that statement

because we believe that the restoration of the gospel was introduced by Jesus Christ personally, and therefore there could be no more important message.

Now when we say, as we do say, that there has been a divine restoration of the apostolic Church, with all of the power and authority thereof, we are aware that it presupposes, and we declare, that there was a need for a restoration; that there had been an apostasy; that during the middle and dark ages there was spiritual stagnation. If it is not true that there was an apostasy, then our declaration of a restoration is superficial and meaningless. If it is true that there has been a restoration, then all men everywhere should know of it, for the gospel of the kingdom must be preached to all the world.

The apostles and prophets predicted an apostasy, and great historians such as Mosheim and Eusebius record it as a fact. We are not alone among the churches in proclaiming a universal apostasy. The Church of England frankly sets it forth in the following words:

So that laity and clergy, learned and unlearned, all ages, sects, and degrees of men, women, and children of whole Christendom . . . have been at once drowned in abominable idolatry; . . . and that by the space of eight hundred years and more. (*Homily against Peril of Idolatry.*)

John Wesley, one of the founders of Methodism, comments as follows on the early decline of spiritual power and the cessation of the divine gifts and graces within the Church:

It does not appear that these extraordinary gifts of the Holy Spirit were common in the Church for more than two or three centuries. We seldom hear of them after that fatal period when the Emperor Constantine called himself a Christian. . . . From this time they almost totally ceased, very few instances of the kind being found. The cause of this was not, as has been supposed, because there was no more occasion for them, because all the world was become Christians. This is a miserable mistake; not a twentieth part of it was then nominally Christian. The real cause of it was that the love of many, almost all Christians, so-called, was waxed cold. The Christians had no more of the spirit of Christ than the other heathens. . . . This was the real cause

why the extraordinary gifts of the Holy Ghost were no longer to be found in the Christian church—because the Christians were turned heathens again, and only had a dead form left. (*John Wesley's Works*, Vol. VII, 89; 26-27.)

Peter said the time would come when men would not endure sound doctrine, but after their own lusts they should heap unto themselves teachers having itching ears. The Apostle Paul warned against the intrusion of falsehoods and said,

That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. (*II Thess. 2:2-4.*)

John, on the Isle of Patmos, beheld the great dragon that should overcome the Church, and that that dragon should have power in all nations, kindreds, and tongues. All of these things being predicted, and now recorded by the historians, justifies at least in a measure our statement that following that apostasy there has been a restoration.

Perhaps you, our friends, ask what was restored that we did not have before? We humbly, but without equivocation, reply that the kingdom of God has been set up upon the earth, organized under his divine guidance—the very kingdom for which you and Christians in all nations and climes have been praying since Jesus first taught the Lord's Prayer to his apostles, the central thought of which is, "Thy kingdom come." (*Matt. 6:10.*)

We announce the organization of the kingdom which Jesus commanded all men to make the first object of their search when he said, ". . . seek ye first the kingdom of God." (*Ibid.*, 6:33.) We believe this is the Dispensation of the Fulness of Times of which the Apostle Paul spoke,

That in the dispensation of the fulness

Sunday, October 7

of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: (Eph. 1:10.)

Now you, my friends, may think it presumptuous for us to claim that this is the Church and kingdom of God—and it would be presumptuous if we said men had organized it, or that men were responsible for its restoration. That certain men were chosen and had part in it is true. But it is not presumptuous to announce that the God of heaven has set up his kingdom, for he did it pursuant to divine decree, and in harmony with what the apostles and prophets of old saw in holy vision.

It has been said that history repeats itself, but someone recently observed: "We learn from history that we do not learn from history." Christians have often wondered how the Jews could have rejected Christ when they had been hoping and praying through the centuries for the coming of the promised Messiah. Let us add to our prayer "Thy kingdom come"—also centuries old—a petition that we may not reject it when it comes.

We believe that this kingdom is now set up in order that the will of God might be done in the earth as it is in heaven, and that it is preparatory to the second coming of the Son of God. We believe it is the kingdom which Daniel saw. All of you will remember reading the story of the king of Babylon, Nebuchadnezzar, who had a dream in which he saw a great image with a head of gold, shoulders and arms of silver, body of brass, legs of iron, and feet and toes of iron and clay. You will remember that the king called in his wise men but could not get the interpretation of his dream, that he sent for Daniel who, when asked if he could interpret the dream, said, "There is a God in heaven that revealeth secrets, and maketh known what shall be in the latter days."

Then he said,

Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. (Daniel 2:37.)

He went on to say the king had power and control over all things, and then he said, "Thou art this head of gold." Then Daniel, with prophetic insight, and in amazing detail, foresaw the rise and fall of the nations of the earth—the great Babylonian empire, represented by the head of gold, the Medo-Persian empire, by the shoulders and arms of silver, the Greek, by the brass, the divided kingdom of Rome, by the legs of iron, and the feet and toes which represented the divided kingdoms of Europe and the world, which would not cleave together, and, said Daniel, ". . . in the days of these kings shall the God of heaven set up a kingdom, which . . . shall break in pieces and consume all these kingdoms, and it shall stand for ever." (*Ibid.*, 2:44.)

Is it presumptuous for us to say that that prophecy has been literally fulfilled? Do you not think it likely that inasmuch as Daniel saw so accurately the rise and fall of these kingdoms, each in turn, that the latter part of his great prophetic declaration must be also fulfilled? If the kingdom of God is not on the earth, then we believe firmly that that part of Daniel's vision will yet be fulfilled.

That it has been and is being fulfilled in these latter days we humbly declare. We should like to say to you, our friends, that there is a way that you may know whether what we say is true or false. Paraphrasing an ancient prophet, we exhort you who hear these things that you ask God the Eternal Father, in the name of Jesus Christ, if what we say is true, and if you will ask in faith, he will reveal the truth of it unto you by the power of the Holy Ghost. That is a promise made under the inspiration of the Spirit of God to all who will hear and put it to the test.

Hundreds of thousands of people from almost every country have put it to the test, and over a million and a quarter of them will testify, each in his own tongue, that they did ask God the Eternal Father whether these things are true, and that he did reveal the truth of it unto them. I humbly and sincerely declare to you that God has revealed to me the truth of the prophet's declaration of the restoration of the gospel of

the Lord Jesus Christ, pursuant to John's revelation when 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. (Rev. 14:6-7.)

Humbly I bear witness to the truth of the declaration of the Church of Jesus Christ of Latter-day Saints that that angel has flown; that Christ has appeared; that other heavenly beings have visited the earth and restored the

priesthood; that the kingdom of God is set up; and that the Savior will come to this earth and reign as King of kings and Lord of lords pursuant to promise, to which I testify humbly in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is Elder Hugh B. Brown, Assistant to the Quorum of the Twelve. We shall now hear from Elder Richard L. Evans, member of the Council of the Twelve, he to whom you have listened every Sunday morning during the Choir broadcasts.

ELDER RICHARD L. EVANS

Of the Council of the Twelve Apostles

PRESIDENT MCKAY and my brethren and sisters, many thoughts and themes have run through my mind during this conference, but I must admit that I am more aware this morning and at this moment of those who are not here in the Tabernacle, than of those who are. It is quite likely not only that those who are listening and looking outside outnumber us many times, but also that those who are not members of the Church of Jesus Christ of Latter-day Saints greatly outnumber those who are, and it is with these principally in mind that I speak at this time.

(I am aware, too, somewhat, of the "World Series," unfortunately, and I feel a little, I think, as the Ancient Mariner must have felt when he tried to detain the wedding guest. After all, there are nine innings to come, and likely there can be only one of two results. We hope you will stay with us a little longer.)

I am grateful for a conviction of the many things men have in common. So much of our heritage, so much of basic belief, so much of so much that matters most in life, we have in common. And among the greatest of things we have in common is our relationship to the God and Father of us all, who made us in his image and whose chil-

dren we all are. For this I am grateful. I am grateful also for the love I have in my heart for mankind.

I should like to share with you, in quick review, another thing we have in common, often overlooked, not always observed—the commandments of God—and I should like to go back first to the Ten Commandments and quickly cite them, not in full text, but in full meaning:

Thou shalt have no other gods before me.
Thou shalt not make unto thee any graven
image.

Thou shalt not take the name of the Lord,
thy God, in vain.

Remember the sabbath day to keep it holy.

(I wish all of you present and all of you on the air could have heard last evening, President McKay's statement concerning the Sabbath day. I would not wish to particularize at this time as did they in ancient Israel, as to what one should or should not do on the Sabbath day, but I am sure that there are many activities and events, public, and private, that ought to be deferred to another day, and I would remind you again that the word the Lord used concerning the Sabbath was "holy"—"to keep it holy.")

Sunday, October 7

Third Day

Honour thy father and thy mother.
 Thou shalt not kill.
 Thou shalt not commit adultery.
 Thou shalt not steal.
 Thou shalt not bear false witness.
 Thou shalt not covet. . . .

I am grateful for these things in common, and I am grateful for a respect I have for the sincere convictions of all men, and the respect other men have for our sincere convictions.

I should like to share with you quickly and briefly some other things that we would hope men have in common, which we would subscribe to as members of the Church of Jesus Christ of Latter-day Saints, some of which are incorporated in our Articles of Faith and some of which appear elsewhere. The audience this morning being what it is, outside these walls, I should like to read some of these Articles of Faith:

We believe in God, the Eternal Father, and in His son, Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins, and not for Adam's transgression.

(Each of these is tempting to elaborate. Each one might well be the subject of a sermon.)

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 believe in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.

(There are others, and I will not take time to read them all.)

We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

We claim the privilege of worshipping Almighty God according to the dictates of

our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men—[and, passing over some words of Paul]—If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

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.

The Lord has had many peoples and has dealt with them under many conditions at many times in many places, even unto the present, and his similar dealings with others as with ancient Israel we accept as scripture.

We believe also in the eternal continuance of the marriage covenant, and not just a marriage that death dissolves. We believe that the sweetest and most meaningful things in life are everlasting.

We believe in and accept all truth, and believe in the search for truth, through the inspiration of Almighty God and through the searching and seeking of earnest and honest men.

Now, it should not seem a thing strange that there are certain requirements and commandments and ordinances that must be accepted or adhered to. In all things in life, in the physical world and in the spiritual world, there are causes and consequences. Some of them we have to accept on faith. Even those which are demonstrated fact, we have to accept in part on faith, because we do not know the "why" of all things. We do not know why two atoms of hydrogen and one of oxygen make water, but we know they do. The "why" is something we shall learn later.

We do not know "why" the necessity for baptism and all the other ordinances under the hands of those having divine authority. We accept them on faith, in full faith.

We believe in continuous revelation. The Lord God has not told us all he knows, but he has told us much more than we use and live up to.

We believe in the acceptance of all truth, but not all theory. I have spent

a good many years in my life in academic walls. I have a profound respect for scholars and scholarship and science and scientists, the ablest among whom would be the first to admit that their findings are still in flux, and that there is yet infinitely much to be discovered.

Patience, faith, virtue, humility, and a never-ceasing search, and living and keeping the commandments of God, are required of all of us—and it should not seem a thing strange that the Lord God has requirements and prescribed ways, and that just any way that men choose will not lead to the highest blessings that God can give. Those who wish to realize limitless opportunities and exaltation and happiness here and hereafter in the fullest possible measure must live according to his commandments, according to his prescribed way in the fullest possible way.

Truth is not always convenient. The commandments of God are not always convenient. They do not bend themselves to our convenience. Truth does not adapt itself to what we wish it were. We had better adapt our lives to what it is. We had better adapt our lives to the commandments of God, whether they are convenient or not.

Patience, faith, conforming our lives to truth, the keeping of the commandments, trust in the eternal future—the assurance that the most meaningful things in life are everlasting, and a patient search and seizing upon what the soul and the spirit with its imprint upon the soul tells us to be truth—these are required of us.

May I share with you a statement from an eminent and able New England scholar, a statement written to me in a letter just a few days ago by Dr. Henry Beston:

"Never bind life in the cords of an unintelligent skepticism. Unintelligent credulity can be dangerous, but an unintelligent skepticism locks the doors of the mind."

We can rationalize away almost anything, anything ever said, anything that ever happened, anything ever written or spoken. But we cannot rationalize away the witness of the Spirit unto our souls, which brings knowledge more

sure than the things we can touch, and see, and feel. That witness I leave with you this day as to the reality of those things of which Brother Hugh B. Brown and President Clark have previously spoken, as to the glorious events of the restoration of the gospel of Jesus Christ, as to the way of life and salvation, and the divine reality of our Savior, who came to earth not to condemn but to save us.

Our Father in heaven is not an umpire who is trying to count us out. He is not a competitor who is trying to outsmart us. He is not a prosecutor who is trying to convict us. He is a Loving Father who wants our happiness and eternal progress and everlasting opportunity and glorious accomplishment, and who will help us all he can if we will but give him, in our lives, the opportunity to do so with obedience and humility and faith and patience.

God help us to live to have his help, that these things which he has in store for his children, all of whom we are, may be ours, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Richard L. Evans of the Council of the Twelve has just concluded speaking. Now will the audience please join the Choir in singing, "Come, Come, Ye Saints," the hymn that lifted the hearts of the Pioneers on the Plains and recently thrilled in ecstasy cultured audiences of Europe as it was sung by this, our Salt Lake Choir. It will be led by Elder Cornwall.

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

President David O. McKay:

Elder Bruce R. McConkie of the First Council of Seventy will now address us. Elder McConkie will be followed by Elder Ezra Taft Benson of the Council of Twelve, who will be our concluding speaker.

ELDER BRUCE R. McCONKIE

Of the First Council of the Seventy

THIS MORNING we have heard fervent and true witness borne by these great men who have stood in this pulpit about the fundamental truths on which we stand. We have heard witness borne of the divine mission of Christ our Lord, of the glorious things incident to the restoration of the gospel, and of the establishment of the kingdom of God on earth in our day.

Along with these brethren, as a witness of these things, knowing for a surety of the truth of what I say, I bear witness and testimony and record that God has spoken in this our day; that the heavens have been opened; that the fulness of the gospel has been given again to men on earth; that angels have ministered from the presence of the Lord; and that the kingdom of God, the Church of Jesus Christ of Latter-day Saints, is here in the most literal and real sense.

Now, this is a startling, a dramatic, a marvelous announcement and claim to make. Perhaps it staggers the imagination of people who have not been schooled in the revelations.

Permit me to remind you that the ancient revelations speak in great measure, at extended length, about the glorious things that are to occur in the latter-days, in the era of restoration. I think there is no single subject covered in the ancient revelations as extensively, not even excepting the many revelations about the divine mission of our Lord, as is the general subject of the great era of restoration, the period when God will gather all things in one and consummate his glorious work in the latter days.

For instance: You will recall that after our Lord had organized and set up his Church in the Meridian of Time, after he had ministered among his apostles, his brethren, for a period of forty days following his resurrection, after all things were established for that era, and on the occasion when he was to ascend in glory to his Father, he was asked the question: "Lord, wilt thou at this time restore again the kingdom to Israel?"

And you will recall that he replied, "It is not for you to know the times or the seasons, which the Father hath put in his own power." (Acts 1:6-7.) But then he sent his witnesses to declare the glad tidings of salvation for that era to all the world.

In other words, those brethren knew that in a day subsequent to that which then was, in a period after New Testament times, the promises, glorious promises made to Israel, were to be fulfilled.

You will recall that all of the prophets in ancient Israel spoke and wrote at great length about the latter days and the restoration of the kingdom to Israel.

You will recall that early in his ministry, when Peter was speaking to those on whose hands the blood of Christ was found, he said these very expressive words:

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;

And he shall send Jesus Christ, which before was preached unto you: [now please note]

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. (Acts 3:19-21.)

That is to say, between the first and second comings of our Lord, there was to be an era in the earth's history which was named "the times of restitution of all things," or as we would express it, in more up-to-date language, the *era* or *period* or *age* of restoration.

You will recall that it was Paul who said that in the Dispensation of the Fulness of Times all things would be gathered together in one in Christ, both things which are in heaven and on earth. (See Eph. 1:10.)

You will recall the words that Elder Hugh B. Brown quoted to us that an angelic ministrant should fly through the midst of heaven in the latter days to bring the everlasting gospel to men on earth. (See Rev. 14:6-7.)

We need not multiply illustrations; we easily could do so. There are multitudes and multitudes of scriptures which tell the events that are to transpire in our day, and so far as we can learn, no one else ever claimed revealed knowledge of their fulfillment; no one else ever came professing to know of the fulfillment of the prophecies of old, relative to the setting up of the kingdom of God in the last days.

We have this witness in our hearts, a witness borne of the Spirit, that these things have in our day occurred; and we believe most firmly that the Lord is no respecter of persons, which means that he will give the Holy Ghost to any living soul who will abide the law entitling him to receive revelations therefrom, and that member of the Godhead will bear record to him of the divinity of Christ his Son and of this great latter-day work that has been established.

You know, from the beginning, from the days of the Prophet Joseph to this moment, the men who have been living oracles, witnesses of the truth of these things, have been sound, stable, great, intelligent, competent men. We have not been led by people who are unstable or fanatical or unbalanced in any sense of the word. We have had men who have been educators and bankers, presidents of insurance companies, people who have sat in the halls of Congress and in Cabinets with Presidents, the most stable, mature, and sensible men, industrialists and otherwise, that anyone could expect to find.

Now it would seem to me that when men of the highest, soundest caliber—I mean the living oracles, the Presidency and the Twelve, from the beginning to now—stand up as we have heard it done here this morning, and bear fervent witness to the divinity of these things, and certify that they know as they know that they live, that God has spoken in this day, it seems to me that any person in the world who has spiritual inclination ought to stay himself and wonder, and be willing to search and make inquiry, and find whether these glorious

and marvelous things are true, or whether they are not.

I had a man tell me how it came about that he was converted to the Church in his later years, past sixty. He said that he chanced to be on Temple Square. He walked into this building when President J. Reuben Clark was addressing a civic organization on a civic or political subject. At the end of his talk, this man told me, President Clark said in substance, "Now, I am going to bear you my testimony about Joseph Smith and the restoration of the gospel," which he did with the power that few can equal. The convert then said, "I had never before heard of Joseph Smith, but I did know who J. Reuben Clark was, and I figured that if a man of that caliber would tell me in the sincerity with which he spoke that this great truth was available, that I ought to make inquiry and find out," and he investigated and joined the Church. That is a very sensible attitude.

To what these great men who have spoken this morning have said, I add my own personal testimony, an assurance born of the Spirit, an assurance coming when the Holy Ghost, the Spirit of the Lord, which has spoken to the spirit which is within me, conveying truth with unshakable certainty. I add my witness that God Almighty has opened the heavens in our day; that all of the laws and principles which comprise the gospel of salvation are here again; that legal administrators stand at the head of the kingdom of God on earth; and that for all who will hearken and believe and conform to these principles there is peace and joy in this life and a hope of eternal reward hereafter. In the name of Jesus Christ. Amen.

President David O. McKay:

Elder Bruce R. McConkie of the First Council of Seventy has just spoken to us. Elder Ezra Taft Benson of the Council of the Twelve will be our concluding speaker.

ELDER EZRA TAFT BENSON

Of the Council of the Twelve Apostles

MY BRETHREN AND SISTERS AND FRIENDS, both seen and unseen: Humbly and prayerfully I stand before you this Sabbath day. I have prayed fervently that I might have the power to say what is in my heart, and what our Father in heaven would have me say.

It is good to come home. For one who is on temporary leave from his official duties in the Church, and who misses very greatly the daily and weekly intimate contacts with the Church and its program—the visits to the stakes and missions—it is doubly good to be home; and to one who went through the experience which I went through six months ago, it is triply good to be home.

I was here to attend conference in April. In the early morning hours of the day when the conference was to open—because of the press of official duty—it became necessary for me to leave and return East. I would like to say, President McKay, if you should ever want to test the faith of the Latter-day Saints who live on the eastern seaboard just send them home as the conference is ready to open. I hope I never have to repeat that performance.

I have felt in my heart, my brethren and sisters, that I would like to say just a word regarding a simple principle and practice of the Church. I'd also like to express my testimony regarding the power of that simple principle and practice, and also express my gratitude for the influence which that principle and practice has had in my life and the lives of those whom I love and associate with.

I speak of prayer.

I express my gratitude to my brethren of the General Authorities for their constant prayers in my behalf, as they gather in the temple to the east of us weekly, around the sacred altar in that glorious temple. I express my gratitude and thanksgiving for the prayers offered in my behalf in the stake conferences and the other meetings throughout the Church. I express gratitude for the prayers and the faith of my devoted wife and children, who have complete faith in this glorious principle.

I express also my thanks for men and women, individuals in and out of the Church throughout this great land, and in foreign lands, who have expressed their faith with their prayers in my behalf. Hundreds and thousands of letters have come in from people in all walks of life, expressing their feelings and indicating that their prayers are being offered.

Only recently I was speaking at a great meeting in Chicago—a dinner meeting—to an audience not wholly friendly. Just before I was to speak a colored waiter whispered over my shoulder and said, "Mr. Secretary, would it be helpful to you before you speak to know that thousands of people throughout America are praying for you tonight."

I know not by what methods rare
But this I know: God answers prayer.
I know that he has given his word
Which tells me prayer is always heard
And will be answered soon or late
And so I pray, and calmly wait.
I know not if the blessings sought
Will come just in the way I thought,
But leave my prayers with him alone
Whose will is wiser than my own;
Assured that he will grant my quest
Or send some answer far more blessed.

Eliza M. Hickok

It is my testimony, my brothers and sisters and friends, that God does hear and answer prayers. I have never doubted that fact. From childhood, at my mother's knee where I first learned to pray; as a young man in my teens; as a missionary in foreign lands; as a father; as a Church leader; as a government official, I know without any question that it is possible for men and women to reach out in humility and prayer and tap that Unseen Power; to have prayers answered. Man does not stand alone, or at least, he need not stand alone. Prayer will open doors; prayer will remove barriers; prayer will ease pressures; prayer will give inner peace and comfort during times of strain and stress and difficulty. Thank God for prayer.

I am very grateful today that prayer has played such an important part in

the establishment of this great nation. To every Latter-day Saint this nation has a prophetic history. Ancient American prophets predicted the coming forth of this nation and the establishment of the Constitution of this land. You can read in that sacred volume, the Book of Mormon, prophecies made centuries before this nation was established regarding the coming of Columbus and the Pilgrim fathers. Ancient prophets said these would humble themselves before the Lord. I have always been very grateful in reading the official records to find that they did humble themselves before the Lord; that their first official act in coming to these shores was to go on to their knees in humble gratitude and thanksgiving to the Lord.

The Founding Fathers, in order that their new experiment make sense, had to turn to religion, had to turn to the scriptures, had to turn to the prophecies, the Decalogue, the Sermon on the Mount. Then when the time came for the establishment of the Constitution, and when the time came for them to issue their Declaration of Independence, a sacred document issued in white heat on the anvil of defiance, they appealed to the Almighty, both at the opening of that document and at its closing. They spoke of eternal truths. They spoke of the fact that men are endowed by their Creator with certain inalienable rights, about which President Clark spoke so beautifully last evening.

Then, at the close of the document they said,

... with a firm reliance on Divine Providence we mutually pledge to each other our lives, our fortunes, and our sacred honor.

And even in the formulation of the Constitution, which was done slowly and painfully, wrought on the forge of national necessity, prayer played an important part. There at the Constitutional Convention, when it seemed as if their efforts were to fall flat and to be of no avail, one of those whom the God of heaven had raised up unto this very purpose, to help establish the Constitution of this land—and you can read of it in Section 101 of the Doctrine and Covenants, in a revelation given to the Prophet Joseph—one of these Founding

Fathers, Benjamin Franklin, his head gray with age, about the oldest in the group, and possibly the most experienced statesman of the lot, is reported to have stood up in the convention and uttered these words:

In the beginning of the contest with Great Britain, when we were sensible of danger, we had daily prayers in this room for divine protection. Our prayers, sir, were heard and they were graciously answered. . . . I have lived a long time and the longer I live the more convincing proofs I see of this truth—that God governs the affairs of men.

And the old statesman continued,

If a sparrow cannot fall to the ground without His notice, is it possible that an empire can rise without His aid? We have been assured, sir, in the sacred writings that except the Lord builds a house they labor in vain who build it. I firmly believe this, and I also believe that without this conferring aid we shall succeed in this political building no better than the builders of Babel.

It is my belief today, my brethren and sisters, that we need as a nation that same faith, that same reliance on divine aid and assistance, as was needed at that Constitutional Convention. I am very grateful that they established and wrote into their documents—their basic documents—a recognition of their dependence upon the Almighty; that they stamped on their coins the slogan, "In God We Trust."

Does it not inspire you, as it does me, when you go back through the history of this land and try to envision in your mind Washington at Valley Forge, during that terrible winter, on bended knees in the snow imploring divine guidance? Does it not thrill you as you see Abraham Lincoln during the crucial days of the Civil War driven to his knees in prayer to the Almighty, and to hear him say,

God rules this world. It is the duty of nations as well as of men to own their dependence upon the over-ruling power of God, to confess their sins and transgressions in humble sorrow . . . and to recognize the sublime truth that those nations only are blessed whose God is the Lord.

It is my plea today, my brethren and

sisters—men of the priesthood particularly—that we use our influence as American citizens, and as citizens of the kingdom of God, as men who have faith in prayer, faith in God, that we will encourage our leaders, national, state, local, and civic leaders to take an interest in this matter of encouraging our people in this blessed land to bow themselves before the Almighty in prayer. I think there would be great safety in a nation on its knees. What assurance it would give of the blessings of the Almighty if the American people could all be found daily—night and morning—on their knees expressing gratitude for blessings already received, and acknowledging their dependence upon the Almighty and seeking for his divine direction.

I hope we may encourage that practice in our service clubs, schools, in our meetings of farmers, businessmen, and professional men. I have been pleased to see what I think is a turn toward an increase of interest in prayer and in religion. I was very pleased to find an increasing number of prayer groups in the Congress of the United States, where members of that body, of opposite political faith, could come together weekly and unite in humble prayer and petition to the Almighty.

I am pleased to find the increasing evidence of the practice of prayer in the executive branch of the government. I testify to the blessings which prayer has brought to the cabinet meetings of the President and to my own staff meetings. I think there is a need for it, my brethren and sisters, throughout our government. Without his divine help we cannot succeed. With his help we cannot fail.

May I mention a simple little experience that came to my personal attention some time ago. I think it was two or three years ago now when the President of the United States issued a proclamation for a day of prayer. It was not the first time it has been done in this great country, and I hope it will not be the last time. I am glad it has been done again this year. Then as is the custom, as the head of one of the departments of government, it was my responsibility, I felt, to send a memorandum to the heads of the twenty

agencies in the Department of Agriculture, and to the employees, referring to the presidential proclamation in which we were asked to devote a day to giving of thanks for blessings received, and to beseech God to strengthen us in our efforts toward a peaceful world. And so, this memorandum was sent out, from which I read just one or two sentences:

In keeping with the President's proclamation, all members of the Department of Agriculture are requested to plan their work schedules and reserve the time between 11:30 a.m. and 11:45 a.m. free from appointments and interference so that all in their respective offices may utilize this time for meditation and prayer. Facilities are inadequate for the Department as a whole to meet together. We feel, therefore, that in addition to this brief period of time set aside during the day, all should be encouraged to petition God in their homes and with their loved ones both morning and evening for guidance, clemency, and forgiveness.

I was not only pleased, but I was also delighted with the response that came from the employees of that great department. I have before me a typical little note that went to the head of one of these agencies from one of the men appointed in charge of one of the groups. I would like to read it to you as an evidence of the fact that people do respond to leadership which calls for men and women to recognize their dependence upon the Almighty, and to humble themselves before him. This is the note:

In response to Secretary Benson's memorandum of September 20 about President Eisenhower's proclamation for a day of prayer, approximately 100 of our Forest Service family met in the conference room from 11:30 to 11:45 a.m. on Wednesday, September 22. Every division in the Washington office was represented from the messenger rooms up.

I read the Secretary's memorandum which in itself is a spiritual message of encouragement and inspiration. W. K. Williams read a prayer by J. Edgar Hoover, a copy of which is attached. The meeting was closed with oral prayers by both Mr. Williams and myself.

Following the meeting and continuing through today there have been numerous telephone calls and personal expressions of

satisfaction over this opportunity for the Forest Service family to join with the President, Mr. Benson and other national leaders in this period of prayer for a more peaceful world.

Brethren and sisters, I am convinced in my heart that the spectacle of a nation praying is more awe-inspiring, more powerful, than the explosion of an atomic bomb. The force of prayer is greater than any possible combination of man-controlled powers because, as J. Edgar Hoover has so well said, prayer is man's greatest means of tapping the resources of God.

I am pleased that this nation, on several occasions, has appealed to the United Nations to open the General Assemblies with an appeal to the Almighty. I am pleased that only recently our representative in that body, referred to by President McKay some months ago, Ambassador Henry Cabot Lodge, Jr., wrote a letter to the seventy-five members of the United Nations appealing to them to open those meetings with an appeal to the Almighty; that some representative of the churches represented there be invited in their own words to lead in prayer. Senator Lodge made the appeal to all and invited them to join him in this petition. Senator Lodge said:

I do so in the conviction that we cannot make the United Nations into a successful instrument of God's peace without God's help—and that with His help we cannot fail. To this end I propose that we ask for that help.

There is probably no single thing that the United Nations can do which will so move and touch millions of people around the world and will give them such confidence in the United Nations.

I was pleased, my brethren and sisters, as I read the report of the April conference and the remarks by Elder Mark E. Petersen, speaking as directed by the First Presidency, in announcing the series of new Church posters and cards for the benefit particularly of our young people, to note that one of them was going to be devoted to prayer. I wish there were time this morning to read the account of this particular card

and poster on prayer. One will show the picture of George Washington, Abraham Lincoln, and President Eisenhower in the background, and then in the foreground a family group. At the top we will read: "Great Men Pray," and again at the bottom: "Be Honest with Yourself."

Then that lovely sidepiece of explanation, which is an inspiration, and which I wish every American could read, yes, every person in the world, regarding the benefits and the blessings of prayer.

Brethren and sisters, I would like to see this nation on its knees in humble prayer. A few months ago I received a lovely poster from Conrad W. Hilton of hotel fame. This poster showed Uncle Sam in his red, white, and blue uniform on his knees, praying to the Almighty. Then the caption: "America on its knees . . . not beaten there by the hammer and sickle, but *freely, intelligently, responsibly, confidently, powerfully*. America now knows it can destroy Communism and win the battle for peace. We need fear nothing or no one . . . except God."

Yes, it is in our own enlightened self-interest to engage in this simple practice, this powerful practice of prayer. Roger Babson said many years ago: "What this country needs more than anything else is old-fashioned family prayer."

Thank God for prayer!

In closing may I quote from one or two of the scriptures because the scriptures are replete with admonitions and direction to God's children to pray. Of course, Christ set the all-important example.

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. (II Chron. 7:14.)

So said our Heavenly Father to ancient Israel, and I am sure that call is repeated to us today. I ask you, when you go home, to turn to that sacred volume of scripture—that American volume of scripture, if you will—the Book of Mormon, and read the words of Amu-

Sunday, October 7

Third Day

lek, in the thirty-fourth chapter of Alma, in which he calls upon us to humble ourselves and continue in prayer to the Almighty. He admonishes us to cry unto him over our families, over our flocks, over our herds, over our fields, to seek him daily.

Yes, my brethren and sisters, there is power in prayer. All things are possible through prayer. It was through prayer that the heavens were opened in this dispensation. The prayer of a boy fourteen years of age, in the Sacred Grove, opened a new gospel dispensation, and brought forth a vision of the Father and the Son, as they appeared as glorified heavenly beings before the boy, Joseph.

God help us to pray. In the words of Alma, I close:

Counsel with the Lord in all thy doings, and he will direct thee for good; yea, when thou liest down at night lie down unto the Lord, that he may watch over you in your sleep; and when thou risest in the morning let thy heart be full of thanks unto God; and if ye do these things, ye shall be lifted up at the last day. (Alma 37:37.)

God grant that we may so live and so pray, that we may be lifted up at the last day, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Ezra Taft Benson of the Council of the Twelve Apostles has just concluded speaking. We are happy to have him mingle with us in this Conference.

The closing song by the Tabernacle Choir will be "Hallelujah," conducted by Elder J. Spencer Cornwall. The closing prayer will be offered by Elder Serge J. Lauper, president of the San Francisco Stake, following which this Conference will stand adjourned until two o'clock this afternoon. Elder Alexander Schreiner has been at the organ.

We commend the members of the Church for cooperating with our officials in the city in keeping the grounds clear of paper and other litter. Please continue this afternoon to use the receptacles which have been conveniently placed for your use. Please do not eat your lunches in this sacred building, even though you are eager to retain seats for this afternoon.

The Tabernacle Choir sang the anthem, "Hallelujah."

President Serge J. Lauper of the San Francisco Stake offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

THIRD DAY

AFTERNOON MEETING

The concluding session of the Conference was held Sunday afternoon, October 7, at 2:00 p.m.

The Salt Lake Mormon Tabernacle Choir furnished the choral singing for this session, under the leadership of J. Spencer Cornwall, with Frank W. Asper at the organ.

President David O. McKay:

At this, the opening of the seventh session of the 127th Semi-Annual Conference of the Church, the Salt Lake City Tabernacle is filled to capacity and overflow meetings are being held in the Assembly Hall and Barratt Hall. These services are also being televised

over KSL-TV, Channel 5, and are being heard over radio station KSL and by arrangement through KSL over 16 radio stations in Utah, Idaho, Colorado, Nevada, California, and Oregon.

The music for this session will be rendered by the Tabernacle Choir, with Elder J. Spencer Cornwall conducting and Elder Frank W. Asper at the organ.

We shall begin this service by the Tabernacle Choir singing, "Great and Marvellous."

The opening prayer will be offered by Elder Scott B. Price, president of the East Ogden Stake.

Singing by the Choir, "Great and Marvellous."

Elder Scott B. Price, president of the East Ogden Stake, offered the opening prayer.

President David O. McKay:

The invocation was offered by Elder Scott B. Price, president of the East Ogden Stake.

We are receiving telegrams from those who met in Priesthood Meeting out in the Northwest, Chicago, and other places, last evening, but we have not received the compilation from the, I think, 18 groups. Whoever has that, we would appreciate having it in. Last year the total attendance was over 29,300. With the reports still out, lacking on the 18 groups, we have report on 27,000. If they will average 200 each it will exceed the number we had last year. If the committee will compile that, we shall be pleased.

The Tabernacle Choir will now sing, "Lamb of God," conducted by Elder Cornwall.

Following the singing President J. Reuben Clark, Jr. will present for your

consideration and action the General Authorities, General Officers, General Auxiliary Officers of the Church.

The Tabernacle Choir sang the anthem, "Lamb of God."

President J. Reuben Clark, Jr.:

My brothers and sisters, as announced by President McKay, we are about to engage in what in human government would be termed the exercise of our franchise as members of the Church of Jesus Christ of Latter-day Saints. Your sustaining vote means more than merely you have no objection or you are willing that those proposed should serve. By your vote witnessed by the raising of your hands and arms to the square, you not alone indicate that you have no objection, but your vote constitutes a pledge that you will support and sustain those for whom you so vote.

This is not a pro forma operation. May the Lord impress upon us the significance of our votes as we proceed.

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Stephen L Richards, First Counselor in the First Presidency.

J. Reuben Clark, Jr., 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

Henry D. Moyle

Delbert L. Stapley

Marion G. Romney

LeGrand Richards

Adam S. Bennion

Richard L. Evans

George Q. Morris

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

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Clifford E. Young

Alma Sonne

El Ray L. Christiansen

John Longden

Hugh B. Brown

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David O. McKay

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

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and the General Presidency of Relief Society

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 with all members of the Board as at present constituted.

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 A. Walter Stevenson, First Assistant Superintendent
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 Leone W. Doxey, Second Counselor
 with all members of the Board as at present constituted.

President Clark:

President McKay, so far as I could see, the vote was unanimous in the affirmative.

President David O. McKay:

We thank you brethren and sisters for your unanimous votes in the affirmative. Our first speaker this afternoon will be Elder Henry D. Moyle of the Council of the Twelve, and he will be followed by Bishop Carl W. Buehner.

ELDER HENRY D. MOYLE

Of the Council of the Twelve Apostles

MY BRETHREN AND SISTERS, I can ask for nothing more than to have that same spirit here with me today that I enjoyed as I undertook to fulfil my assignment to visit the missions of South America this past summer.

I had no sooner set foot upon that great continent than I had an opportunity to meet with a group of wonderful elders in the great city of Rio de Janeiro. Conditions that day were not as favorable as they might have been for the making of a good impression. I was inclined to be just a little discouraged. However an impression came over me when I stood up to address those elders that there was a spiritual awakening in process in South America; that the elders who were then working there would, during the short term of their mission, become conscious of this awakening; and that it would bring a great joy and satisfaction into their lives.

As I toured those missions, I became more and more convinced that that awakening had started in large measure through the relatively recent visits of our General Authorities to that great continent. I have in mind the visit there of President David O. McKay and President Stephen L. Richards, and of Elder Mark E. Petersen some eighteen months preceding my visit.

I am here to bear witness to you today that those impressions which I received upon that occasion have in part fulfilled themselves already. In that great land of Brazil we are forging ahead with our conversions and our baptisms far more rapidly than we have ever done before in the history of that mission. When I first arrived and made that prediction, President Sorensen and his elders had hopes of three hundred baptisms this year. They have exceeded that mark, and now hope for five hundred.

There has been a change in the feeling, the attitude of the missionaries. They sense, as they have never sensed before, that they are part of a great movement that is marching on to accomplish its great purpose among 54 million people who live in Brazil, and

of which some 35 million are of European extraction. These people represent half of the entire population of South America.

From the moment we landed in Brazil until we completed our mission in Brazil, the Argentine, and the Uruguayan missions, there seemed never to be a moment but what that assurance which we received in Rio de Janeiro was present with us. It seemed to radiate from the membership of the Church. They are seeking diligently to lend obedience to the principles of the gospel of Jesus Christ. The elders are showing a degree of diligence which would commend them to any group of missionaries, I am sure, anywhere in the Church.

We had so many notable incidents and experiences that I shall not endeavor to detail any of them. I have a feeling there is a great mission for us to perform at home, and that thought has never left me. I sensed in the very first meeting the importance of our elders preaching an effective gospel. We have all experienced here today and in the previous sessions of this conference what it means to hear preached an effective gospel. Men have stood here and have borne their testimonies under the power and influence of the Holy Ghost. They have spoken with authority. They have had a keen insight into the principles of the gospel of Jesus Christ and understand their redeeming powers.

And so I say, as we journeyed through those great missions and enjoyed the sweet companionship of the mission presidents and their wives and families, we were impressed constantly with the thought that there was a work for us to do here at home—those of us who are responsible for having sent these young men and women into the mission field. I have come with a plea in my heart that we dedicate ourselves to teach the young and rising generation in our homes, first of all, the principles of the gospel long before they are called upon a mission. Develop within them power to explain principles, and have

in their hearts a testimony born of the Spirit that the heavens have once again been opened, that the gospel has once again been brought to the earth, and that it is our mission above all other missions in life to promulgate this gospel among the nations of the earth and to teach the principles of the gospel to these peoples of the earth in their native lands and in their native tongue.

My heart goes out to elders who are sent to missions in foreign-speaking countries. I am sure my feelings are born somewhat of experiences which were mine when I was called to serve in what was then the Swiss-German Mission, under the presidency of Thomas E. McKay. I know what it is to go to a strange country and sense keenly the responsibility that rests upon us as missionaries to preach the gospel to those people in their native tongues. I am sure that the time has long since arrived when every Latter-day Saint family should cultivate within the family circle that tongue which was native to their parents or their grandparents.

We have an example in the life of Lehi and his family. We would not have the Book of Mormon today if it had not been for the fact that Lehi, inspired of our Heavenly Father, sent back for those brass plates of Laban, and thereby insured the perpetuation of the language of their forebears in their posterity.

I have a feeling that an obligation rests upon those of us whose parents came from foreign-speaking countries to show forth our love of the countries out of which we have been called by the priesthood of God to the extent of learning that language.

I have rather a deep-seated desire in my heart, and I always have had since I was a boy, to want to meet my great-grandfather to whom the elders first preached the gospel. Now, in my case, his language is my mother tongue. I am sure that same feeling exists in the hearts of all good Latter-day Saints whose families sprung from foreign-speaking nations. That is the loyalty side of it. I have a feeling in my heart that we can be loyal to the nation of our birth, or of our adoption, and still show forth our love of the country of

our parents to the extent of perpetuating its language in our family circles.

I have been reading with a great deal of interest recently a book published by James B. Conant, former president of Harvard University, and now United States Ambassador to Western Germany, in which he says that there are two subjects—he puts them above all other subjects—which he would prescribe for modern day study in our universities and colleges. The first one is foreign language, and the second one is history. Thus we have a second reason for wanting to learn a foreign language. President Conant points out in his book that in countries such as Switzerland and Holland a man is not considered educated if he does not speak at least two foreign languages. He points out that with modern-day transportation, the capitals of the world today have been brought so closely together that we cannot carry on the business of the world without a more intimate knowledge of foreign languages than we now have. Surely that must be the case with the business of the Church of Jesus Christ of Latter-day Saints.

We have today, for example, five or six Spanish-speaking missions. We have three German-speaking missions. We have three Scandinavian missions, and many other missions in which foreign tongues are spoken; for example, the Brazilian Mission, of which I have spoken, in which the Portuguese tongue is spoken.

I wonder if it would not be becoming of us as Latter-day Saints to revive the language of our forefathers in order that we might better qualify ourselves to carry out the great mission which is ours of preaching the gospel to the nations of the earth.

I was rather interested in the tendency of the South American countries to concentrate upon the legal language, so to speak; in Brazil and in the Argentine many people are of German extraction. One whole state in Brazil is a German state, but during the war it became important that all should speak Portuguese as a security measure. So they had to give up the teaching of German in the schools of that German state of Santa Catarina. Inside of a few years, just

Sunday, October 7

Third Day

half a generation, you now go to young boys and girls whose parents and grandparents spoke German fluently, and speak to them in German, and they answer you in Portuguese. They still understand a little, but they have entirely given up the speaking of that great tongue. The same is true to a large measure with the French. There are many French people there.

Now, it is important, even down there, that these languages should be perpetuated. We have not been able as a Church to send missionaries into Italy, into Portugal, into Spain. Every time we convert a person in South America of European extraction, we are bringing the gospel closer to their families on the continent. Instance after instance was given us of how, when a Portuguese family in Brazil is converted to the Church, they begin immediately sending their tracts and their literature, and above all, the Book of Mormon, into Portugal. Some are able to save enough to go to Portugal. The primary purpose of the visit of these people now to the Old Country, whether they be French or German or Portuguese or Italian, is to preach the gospel to their people, their families.

The result is that we have some instances where they have gone to the Old Country and converted their families, and then their families have had to come to this country in order to be baptized.

In all such instances, you see how essential it is to retain the language of our forebears. I desire to tell you the story of one German lad who was born of very wealthy parents. His father owned a tremendous estate in Germany. He called his son in one day and said, "My boy, all this is yours. I am going to retire."

The boy looked up at his father and said, "I do not know why, but I am not going to accept it. I am going to travel." Then he said, "I was led as it were by a spirit to come here to Brazil, and for eight long years I wondered why I had left home. I never was dissatisfied. I was always happy about it, but I did not know why until finally one day two Mormon elders came to me and preached the gospel. Fortu-

nately these two men who were on a mission struggling to speak the Portuguese language could speak enough German to this young man to teach him the gospel. He said, "They had no more than finished their first conference with me than I knew why I had left my father's home."

His home now has been a gathering place for the elders. He has left his wife and his family of five children and is laboring in a distant city in Brazil as a full-time missionary. He is preaching the gospel to those who speak German in that city.

There is an obligation resting upon us, brethren and sisters, to see to it that the next generation of missionaries that come from our homes come better prepared in two respects to go forth and fulfil their missions, wherever they may be called:

First, to learn those languages which are in a way native to the family. I am sure those who come of German extraction will be able to speak the language with a better accent, with a larger vocabulary, and with a greater natural ease than those who did not have that gift by right of inheritance.

Second, to know the restored gospel and understand the great plan of life and salvation and have a love of the work.

I plead with you, my brethren and sisters, to anticipate; and while we are anticipating a mission for our sons and our daughters, we ought to anticipate for them also a marriage, a military career for our sons so long as we have compulsory military training, and then a life's work. We cannot begin too young. We certainly will increase the percentage of temple marriages if we take it upon ourselves to instruct our young people in these important affairs of life in their early ages; we will make better missionaries of them, make better citizens and better soldiers.

I bring you the greetings of the Saints and of the elders in South America. They are growing not only in numbers; they are also growing in strength, and they have a warmth and a hospitality which is not excelled anywhere in the world. In our very first meetings in the Argentine at La Paz and Buenos Aires we had a total of just under nine hun-

dred people present. There was hardly a soul who left those meetings without coming up and shaking hands with Sister Moyle and me and welcoming us, telling us how grateful they were to the Church for sending first Brother Petersen, and then me, to tour these missions. They had the deep-seated hope in their hearts that they would be continually favored with such visits.

I do not feel that this report would be complete if I did not tell you of a little story that my wife used in practically all of the meetings that we held in these three missions. We were trying to impress upon the people the personality of God, his personal attributes. Sister Moyle generally emphasized that point by telling this little story. There was a boy (I cannot tell it as well as she does, but I will do my best), five years old who was accustomed to kneel down at his bed at night and say his prayers. On this particular night the mother listened at the door to see just what he said. This is what she heard: "God, bless Mama, bless Papa, bless Grandma," and then he usually hopped into bed. But on this occasion he remained on his knees and he said,

"And dear God, please take care of yourself, for if anything happened to you we would all be sunk."

Now, I hope and pray, my brethren and sisters, that we may all sense keenly the importance of living closely to our Heavenly Father and having our children live closely to him, that they may appreciate in very deed the personality of God and qualify themselves to go out into the world and preach Jesus Christ and him crucified; for I bear witness to you today that he lives, and that he died for the sins of the world, and that he has arisen as our atoning Savior and made possible for us through his redeeming sacrifice the privilege of gaining immortality and eternal life in the kingdom of our Heavenly Father.

This I pray humbly, may be our lot, in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

Elder Henry D. Moyle of the Council of the Twelve has just concluded speaking. We shall now hear from Bishop Carl W. Buehner of the Presiding Bishopric.

BISHOP CARL W. BUEHNER

Second Counselor in the Presiding Bishopric

MY DEAR brethren and sisters, I suppose you wonder what I might say, and I will tell you I am wondering that myself. I have been looking for another interpretation of the scripture that says the first shall be last and the last shall be first. In this case the last is about the last.

I certainly enjoy my work in the Church, and with the others I would like to bear my testimony to the divinity of this great work. It is wonderful to meet with the brethren, to feel their strength and their power. I wish you had the same privilege that we have of meeting with them. It is also a great privilege to travel in the stakes of the Church and meet you wonderful people in the areas in which you live.

Since hearing Brother Moyle today and Brother Bennion last Friday, I have had the feeling that our members living

in countries far away from us seem much nearer to us, and hearing the choir sing yesterday, representing the countries of Scandinavia, I could not help thinking what a wonderful representation they were of the people and how proud the Scandinavians would have been had they been able to hear this choir sing from this tabernacle.

I have been equally thrilled by the marvelous music today. Brother Petersen had two foreign expressions that revealed his gratitude for the Scandinavian choir, but in the language that these people can understand, I can say in three words: It is wonderful!

I have been thinking a little of the great day in which we live and some of the marvelous things we observe, some things that are blessings to us, some that might tend to destroy us, and others that might lead to our self-

Sunday, October 7

preservation. I have been thinking of the scientist or the inventor who sits in his laboratory with his test tubes, his chemicals, his minerals, and all of the devices to measure time, speed, weight, etc., and ponders over some of the remarkable things that he has produced.

The atomic bomb that we have heard about during this conference is not very large. It is said that the one dropped at Bikini lifted ten million tons of water ten miles into the air. It is almost impossible to imagine such power. The H-Bomb exploded at Eniwetok all but wiped out a whole island in the Pacific Ocean, leaving a crater 175 feet deep and one mile wide. It is said that the power from this bomb exceeded the power of all the bombs dropped during World War II on Germany and Japan combined.

You may have read recently that a one pound slug of polished uranium, which is about the size of a golf ball, contains more power than all the TNT you could put into Yankee Stadium.

What man is doing is tremendous. I think of the speed and ease with which we travel. Compare this with the way Christopher Columbus and his crew crossed the ocean in the *Nina*, *Pinta*, and *Santa Maria*—fifty-one days, twenty-four hours a day. Have you ever multiplied that? He traveled and discovered a new land at the rapid speed of two miles an hour! Coming to conference, I am sure some of you walked five miles an hour to get a seat here.

I read in the paper recently that a jet plane had traveled 1,900 miles an hour and had gone into the air fourteen miles and broken the sound barrier—whatever that is. I have had a jet ride. I know how it feels to travel five hundred miles an hour in the air. It is thrilling and exciting. Another jet plane went all but four times that fast. We are living in a great day!

What man has been able to accomplish through his own intelligence is infinitesimal when compared to the power of the Creator.

We, too, are living as it were in the great laboratory of life. We are being tried and tested. We are seeking the combinations by which we can progress and prove ourselves. We are living in this world filled with good and evil,

with right and wrong, with truth and error, and with light and darkness. You have heard today that there are false teachers, false doctrines, false prophets; and here we have been placed. Reference was made last evening in the general priesthood meeting to the great privilege of having a mortal body. It means that we kept our first estate. We are now being tried in life's laboratory to see whether or not we can keep our second estate; and it is not an easy thing. We are being tempted all the time; even the best of us are subject to temptation.

Think what we experience going through life and what it means to us. It has been said that we have the right to exercise our own free agency. I trust that this experience will enable us to select the things that will be constructive and that will bring us nearer to the Lord. It is said in the scriptures that the earth was covered with darkness, and gross darkness covered the minds of the people. I am grateful for that day when the light from heaven came again and the gospel was restored. Think of the advantages that men have now in this great laboratory to seek out the truth and get together those ingredients that will help us gain a testimony of the divinity of this great work.

Men of science have done great things. Men living in life's laboratory can also accomplish great things. We shall not all be saved; some will be destroyed. We do not all think the same way. We shall not all get the right combinations and arrive at the same great purpose for which we have been brought here. But I hope, brethren and sisters, that all of us will have a desire to seek out those things that will eventually gain for each of us eternal life in the kingdom of our Heavenly Father.

When you contemplate the power of the Almighty compared to the power that man seems to have been able to assemble, think of this:

And worlds without number have I created; and I also created them in mine own purpose; and by the Son I created them, which is mine Only Begotten. . . .
 . . . For behold, there are many worlds that have passed away by the word of my power. And there are many that now

stand, and innumerable are they unto man; but all things are numbered unto me, for they are mine and I know them. (P of G P, Moses 1:33, 35.)

Think also of the power of the resurrection, when the elements that have gone back to mother earth can be assembled and united with the spirit to form a perfect, resurrected body; the power to save and exalt in the kingdom of our Heavenly Father. As has already been said, and not one sparrow shall fall unnoticed, neither shall one hair of the head be lost (See Matt. 10:29-31)—and that is comforting to some of us, too.

God the Father and his Son have revealed themselves in this Dispensation of the Fulness of Times. I would like to read a quotation or two from the extracts of the history of the Prophet Joseph Smith.

The first verse tells why he wrote this:

Owing to the many reports which have been put in circulation by evil-disposed and designing persons, in relation to the rise and progress of the Church of Jesus Christ of Latter-day Saints, all of which have been designed by the authors thereof to militate against its character as a Church and its progress in the world—I have been induced to write this history, to disabuse the public mind, and put all inquirers after truth in possession of the facts, as they have transpired, in relation both to myself and the Church, so far as I have such facts in my possession. (P of G P, Joseph Smith 2:1.)

He continues by relating where he was born, when he was born, telling about the other members of his family, and about a great religious revival that took place in the area into which they had moved. I would like to continue from there:

While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads: *If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.*

Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. . . .

So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful, clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desire of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, 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!* (*Ibid.*, 2:11-12, 14-17.)

I think the great message of the ages still is that God lives, that he is mindful of us, his children, that he is all-powerful, that his Son is the Savior and Redeemer of the world.

Other messengers came also. I should not take more time, but just let me describe one other who came to the earth. Two or three years had elapsed since the time that the Father and the Son had appeared to the Prophet Joseph Smith:

While I was thus in the act of calling upon God, I discovered a light appearing in my room, which continued to increase until the room was lighter than at noon-

Sunday, October 7

Third Day

day, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor.

He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked, and his arms also, a little above the wrist; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom.

Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him, I was afraid; but the fear soon left me.

He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; . . . (*Ibid.*, 2:30-33.)

Actually these heavenly beings have been sent in this great Dispensation of the Fulness of Times. I would commend that you accept the testimonies of the brethren who have spoken during this conference concerning this great thing, the restoration of the gospel,

and I am sure if you can accept them, you will have a conviction, a knowledge, and an understanding that this great latter-day work is divine.

May we all, always, young people and all of us, have a desire to ask, to knock, to seek, and to put together those combinations that will help us eventually gain a home in the celestial kingdom of our Heavenly Father, I pray, in the name of Jesus Christ. Amen.

President David O. McKay:

Bishop Carl W. Buehner of the Presiding Bishopric has just spoken to us. Under the direction of Brother Cornwall the Choir and Congregation will now sing, "We Thank Thee, O God, For a Prophet." Elder Levi Edgar Young will speak to us following the singing.

The Choir and congregation sang the hymn, "We Thank Thee, O God, For A Prophet."

President David O. McKay:

Elder Levi Edgar Young of the First Council of Seventy will now speak to us. He will be followed by Elder Delbert L. Stapley of the Council of the Twelve.

ELDER LEVI EDGAR YOUNG

Of the First Council of the Seventy

MY BRETHREN AND SISTERS: With you I have enjoyed this great conference. The divine words and teachings of President McKay and all the brethren will remain with us, that we may grow in wisdom and truth.

As the brethren have referred to the noble servants who had the revelations of the Lord in the days when the Prophet Joseph Smith lived, I think of an incident that I shall ever hold in my heart and mind. Having been called to preside over the Swiss-Austrian Mission many years ago, I was sent to visit the University of Vienna. I was taken through the library, one of the largest libraries of the world, and the attendant who was escorting me took down a book from a shelf, and opening it, I read the title of it. It was the *Principia*, written

by Sir Isaac Newton in the early part of the eighteenth century, and was known as the greatest scientific work of the world. It was written in Latin, the universal language of science at the time, and was the major guide to the world's scientific thought. "Newton died in peace," says one writer, "and in the knowledge that the fathomless wonders of the universe had been given their shape and their motion by the sure hand of God."

While I was looking at the *Principia*, my guide took from the shelf another book, which he said was a wonderful work of science. It was the volume on mathematics written by Apostle Orson Pratt. You may imagine my feelings as I read the title. The volume was published in London, and was used in

the higher institutions of learning in Germany, Austria, and France. Here they had placed it at the side of the *Principia*.

I wish to say a few words of gratitude to President McKay and his counselors, and all the brethren who have spoken to us. In these three days of meetings I am sure everyone feels that he has been encouraged and strengthened by what he has heard. I shall not give to you this afternoon any prepared talk but merely express my gratitude for the divine teachings which have come to me as I listened to the words of wisdom and truth.

All of us have had our faith renewed, our testimonies strengthened, our spiritual selves quickened with divine light. Our paths have been made clearer before us, and we are now resolved to serve more diligently our Lord in righteousness. To refer to the beautiful messages of our Presidency and others, we believe all that God has revealed, and that he will yet reveal many great and important truths pertaining to the Kingdom of God. The ideals of love, of government, of intelligence, have been impressive, and we must contemplate these ideals with our best thoughts, each one of us; put them into practice—our missionaries especially—and our class leaders. Teachers must always remember that in speaking to people, they must convince them that we are interested in the good and mighty things that they believe.

We must in words and demeanor show always the dignity and authority of man, and talk of the noble rank he holds among the works of God. We must act in the worthy power of pure thought and let our ideals prevail. Let us try more diligently to become cultivated men and women.

We have been told to purify ourselves, to come closer to the perfect ideal which Jesus our Redeemer taught. The path is straight before us. We must love God; we must love our neighbor; we must do unto others as we would have them do unto us. Our attention has

been called to the Ten Commandments, the Sermon on the Mount, the Lord's Prayer, the birth and resurrection of Jesus Christ, our Redeemer. We must have faith in mankind, and the divinity of man should be made known to our children. We must be more determined than ever to fulfil the great task expected of us, to make ourselves better, to make this a better world to live in, and to bring mankind nearer to God. We have been taught that our salvation and the salvation of all mankind is found in the true and everlasting gospel.

President Joseph Young, who was for many years President of the First Council of the Seventy, was chosen by the Prophet Joseph Smith to this important position. He said on one occasion in speaking of the quorums of Seventies:

The most effective way to satisfy one's noble impulses is training one's intelligence, to have a deep faith in Almighty God, and develop a love for Truth. We should give years of study of good books, years of devotion in the search for Truth. The Gospel demands this of brethren holding the priesthood of God.

In his dedicatory prayer in the Kirtland Temple, we have the words of the Prophet Joseph Smith:

... seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith. (D & C 88:118.)

In this day and age of schools and colleges, what a wonderful saying this is.

Let us remember the words we have heard at this conference and make them a part of our lives, I ask in the name of Jesus Christ. Amen.

President David O. McKay:

We have just listened to Elder Levi Edgar Young, Senior President of the First Council of Seventy. Elder Delbert L. Stapley of the Council of the Twelve will be our concluding speaker.

ELDER DELBERT L. STAPLEY

Of the Council of the Twelve Apostles

MY BROTHERS AND SISTERS, I should like to express first of all appreciation for the spiritual uplift of this great conference. I have been inspired by it. I have been blessed by it. I am sure you have.

In his opening address at the last April general conference, our beloved President David O. McKay voiced an appeal for stability and harmony in the home. He expressed this timely concern:

"I am not so sure whether we are maintaining the high standards required of us in our homes. I feel constrained, therefore, at this opening session to make an appeal for more stability, more harmony, and happiness in home life."

I would recommend, my brothers and sisters, a re-reading and study of this inspired and important address. The wisdom of it is so apparent to ward and stake leaders acquainted with the problems in the home life of some Church couples, and the poor relationship between some parents and their children. It is apparent also to the leaders who work with youth. The President's vital message brought immediate response from the administrative officers of the Church Board of Education. They kindly invited me to address and lead a discussion on the subject, "Counseling on Standards of Morality," at a summer seminar scheduled for the Church seminary and institute instructors on the Brigham Young University campus.

In my personal interviews of youth over the Church and in visiting with ward and stake leaders I had gained some knowledge of the existence of moral problems among groups of Church young people. However, in preparation for this special and important assignment with the seminary and institute instructors who are charged with teaching the gospel to the youth of the Church, and therefore are close to them and their problems, I invited to my office a representative group of each, also four choice young people, two boys and two girls. The result of these interviews, together with the information de-

veloped from class discussion of the subject, was revealing and somewhat alarming. At the risk of some possible criticism, I desire frankly and honestly to point out a few facts concerning the disturbing problems that beset us and to make what I hope will be some helpful suggestions.

Here I should like to borrow the opening paragraph of an article I recently prepared for the November issue of the *Relief Society Magazine* which will appear under the caption, "Developing Safeguards for Youth":

"One of the serious problems confronting parents today is a growing tendency of moral laxity among youth. Too many parents are not fully aware that such a condition exists. Therefore, blind to the evils to which their children are exposed, unsuspectingly, therefore thoughtlessly, they contribute to an increase of immoral and sinful practices among them."

Good homes where the gospel is taught and lived and where love predominates are basic to the true character and high moral standards of youth. Parents should recognize there is much in this modern world to challenge the interests of young people. Much of what is offered is good, but some is bad, cheap, and of low standard. The pressures of unwholesome influences are dressed up so enticingly and exerted so cunningly, that if accepted they would destroy the virtues that make for true nobility of character and a life of joy and happiness.

Although we would not want it otherwise, there is so much knowledge present in the world today; and tomorrow and each succeeding day thereafter discovery, invention, and knowledge will continue to increase and become so conveniently available that mental development and learning will come earlier and earlier in the life of youth. With it, unless youth is well grounded in the faith, will come worldly sophistication and material pursuits and pleasures. Without maturity of feelings and judgment, wrong roads and attitudes can be easily

taken that would impair the promise to them of a rich, useful, and happy life.

Parents and leaders of youth must recognize the worldly pressures to which young people are constantly subjected and not close their eyes to the worldly evils that gnaw unceasingly at the true moral patterns ordained of God for man to obey.

Our great challenge is to prepare youth now by wise and understanding teaching and counseling to escape these lurking perils that would destroy their very souls. To wait until after sins are committed before taking action will not eliminate the consequences nor the sorrow and heartache that follow transgression. Satan, through his human aids, has cunningly devised alluring schemes and enticements that confuse and frustrate youth as to the true values of life. The moral and spiritual standards of the gospel are frequently endangered. Knowledge of life and its facts are too often obtained by youth from wrong and undesirable sources because the home and parents, the proper source, too frequently close the door by side-stepping the issue or question, when a timely, intelligent, or understanding answer or explanation might change for good the whole course of a young person's life.

No doubt many parents lack an adequate vocabulary to express themselves about such intimate matters, but if they are parents of teen-agers, does it excuse them from learning and securing proper counsel and training to fulfil their God-given responsibility of bringing up children in the true ways of the Lord?

If parents would take full advantage of the plans and programs of the Church through the priesthood quorums, the auxiliary organizations, and the Brigham Young University extension courses in family living, they would competently qualify themselves for the important task of youth guidance. If parents do not fully become acquainted with the problems of their children when growing up in this age of freedom from restraints in boy-girl relationships, can they recognize the danger signals that may be developing in their lives?

Most young people are wonderful, teachable, and controllable. The adult

world with its conduct confuses them. Correction in this area would largely solve the perplexities and the problems of youth. How versed are parents in the jargon of speech and terminology employed by youth to enable them to evaluate the meaning and seriousness of necking, light and heavy petting, dare games, self-abuse, and other evil practices with which youth often are too well acquainted, that weaken restraints and resistance and thereby destroy the true moral concepts of life?

Parents, live close to your children and more particularly during the adolescent years while they are in the process of growing up and experiencing physical changes, and also new and strange emotions that they do not fully understand. It is a critical period in their lives, when a constant counseling and stabilizing influence is so needful and helpful. It is a time for them to learn about the strange feelings that motivate their lives and actions. There are developing within them emotional disturbances and conflicts difficult to control, and if the knowledge and help they require cannot be obtained from parents, youth may solicit help from undesirable sources or from associates whose knowledge and sense of values are as immature and unsound as their own. Here lies a serious danger and pitfall that must be avoided.

Perhaps children should not blame parents for their own mistakes, but often they do, following a transgression that proper and timely instruction and counsel could have prevented. A simple and honest answer to questions and problems so vital to youth could make the big difference in their lives when temptations arise.

Parents should build comradeship and love in the home and eliminate strained relations to insure stability and security of home life for children. In dealing with children there should always be love and kindness, yet firmness, when setting up controls and rules of conduct.

Youth, if properly taught, for the most part expect and desire restrictions to guide them in social activities and dates. Safeguards and protective counsel are necessary to fortify them against

familiarities and intimacies that lead to sin.

What appears to youth as fun, excitement, or glamour may present lurking dangers. If parents enjoy the confidence of their children and know what their plans are, they will then be able to see the hidden perils before them and from the experience of parenthood give protective guidance and counsel to help control their emotions and to safeguard virtue and honor, so essential to youth for a happy and satisfying life.

Personal ownership or freedom in the use of family cars seems to be a need in the lives of youth today, yet without adequate controls and the observance of respectable hours following parties or dances the cars often become agents for intimacies and moral infractions.

The responsibility of parents and youth leaders in this modern scientific world we live in is to teach and show youth how to live among these modern factors and still express a wholesome, integrated response to them and build up a set of standards of life, objectives that will worthily cull out of life the things that destroy and cultivate those virtues that build security and peace of soul. Parents should help youth to realize a clean mind and body make for happiness now and eternally.

Young people today have too much excitement, distraction, and passive entertainment. Perhaps we do too much for them and rob them of the excitement, legitimate and fully satisfying, of the creativeness which youth formerly enjoyed.

Morality is one of the highest achievements to which a human being can aspire. It indicates full and complete emotional maturity and orientation. It is, therefore, very complex and reaches into fields of living which we ordinarily do not associate with morality. If anything interferes with this development of maturity, it may be the underlying cause of immorality.

The home environment and training, then, become an important and prime consideration. A young man made this profound statement:

"I know in my own life one of the reasons I was chaste was that I never thought of being otherwise. I had a good, wholesome environment and a

deep love for my parents, and the temptations were eliminated partly because of it."

Parents and teachers, also speakers from the pulpit, throughout the years have emphasized to the youth of the Church full observance of the Word of Wisdom. Our young people are thoroughly conscious of this divine law of health. The same constant effort and understanding, however, have not been placed upon the law of chastity. Perhaps it is because of its very delicate and intimate nature that chastity does not receive the same attention in the home, in the classroom, or from the pulpit as the Word of Wisdom.

The violation of moral purity is of the two sins far more serious in the eyes of God. Young people who are guilty of moral offenses are often true observers of the Word of Wisdom. This is an evidence that the law of chastity is not receiving the attention it deserves in the program of the home or of the Church.

In a survey conducted by a group of Church seminaries, each young person was given a list of commandments and laws governing the Church, among which were the Word of Wisdom and chastity. The young people were asked to list these commandments and laws in the order of their importance. In the compilation of the results of this survey most students placed the Word of Wisdom in first position. Somewhere in their training they had not been properly taught that the most serious sin short of committing murder is that of immorality. The true and vitally important values of morality must be clearly and unmistakably established in the minds and hearts of youth to assure acceptance and compliance by them.

Religion should always be on an understandable and practical plane in the home where children can live and enjoy it. Perhaps the Church should provide courses of study for the priesthood, applying the gospel to help the men become better husbands and fathers. A comparable course might be suggested for the Relief Society, dealing with the woman's role as a Latter-day Saint wife, mother, and home builder. Such courses, to have value, must not

deal simply in generalities and admonitions, but must relate the principles of the gospel to the concrete knowledge of human nature and behavior.

God will not excuse us for our failure to find the full life meaning in our theology nor for failure to apply its values to the home and family relationships. Children, through sound home religious instruction, can be helped to attain wholesome satisfactions in life by developing basic loyalties to Deity, to the restored gospel of Christ, to the appointed leaders of the people, to the home and family, and also to the fundamental principles of proper moral conduct.

Mothers, unless absolutely necessary, should not seek employment outside the home, but rather should honorably fulfill their chief mission in life as wife, mother, and homemaker. Many problems of youth stem from mothers accepting remunerative positions that take them and their wholesome influence out of the home. Mother and the home are synonymous, therefore important to the safe rearing of youth.

In closing, my brothers and sisters, I return again to President McKay's appeal as quoted in the beginning of my talk, and suggest that we searchingly ask ourselves these questions: Are we maintaining the high and important gospel standards in our homes? Is family prayer engaged in daily? Do we set a proper example as true and faithful Saints for our children to follow with profit and enrichment of moral character values that will assure them a life of joy and happiness. Does harmony prevail in the home with love as the controlling and motivating force? Does the home provide security and stability to strengthen family ties? Are our children comfortable and happy, fully enjoying the environment and companionship of family living? These and many more like questions we could ask ourselves profitably as we contemplate the

full scope of President McKay's warning.

I sincerely pray that we shall recognize not only the home and moral problems that do exist, but that as parents and leaders we will also resolve to qualify and pledge ourselves to be living examples of Christlike virtues, that we may be able to give wise, helpful, and understanding counsel and direction to youth in the process of growing up.

I pray that maturity will find each of them morally clean, sound in the faith, prepared and worthy for the sacred ordinances and choice blessings of God's holy temples.

I also pray, my brothers and sisters, that as leaders we shall give consideration to the problems of youth, to the need of doing something constructive that will help them to understand life, gain a knowledge and a testimony of the gospel that will carry them over difficult ground into a life of joy and happiness, and this I humbly pray, in the name of Jesus Christ. Amen.

President David O. McKay:

We have a note that says that when we sustained the presidency of the Young Women's Mutual Improvement Association of the Church, inadvertently Sister Reeder's first name was given as "Martha." Whether it was "Martha" or "Mary," we sustain unanimously Sister Bertha S. Reeder as president of the Young Women's Mutual Improvement Association.

We have a report of all but fourteen of the eighty-one halls in which the priesthood meeting was broadcast last night. The actual count of those in attendance totals 27,966. On the basis of those in attendance last April at the places that have not reported, the committee estimates an additional 1785 people, making a total of 29,752 members of the priesthood in attendance last evening. Thank you.

PRESIDENT DAVID O. MCKAY

JUST A WORD about our obligation as citizens:

When the Apostle Paul was being bound with thongs for a scourging, he said to the centurion that stood by, "Is it lawful for you to scourge a man that is a Roman, and uncondemned?"

Then the chief captain came and said to Paul: "Tell me, art thou a Roman?" and Paul answered that he was. "And the chief captain answered, With a great sum obtained I this freedom."

I fancy that Paul straightened up when he said: "But I was *free born!*" (See Acts 22:25-28.)

I wonder if we freeborn Americans appreciate what it is to have the right to vote, to express by our vote our choice of those who are to rule over us. No, thank heaven, not to *rule* over us—to *serve* us in the service of the government. For you, *the electorate*, are the rulers in this great Republic.

Those who have taken out their citizenship I think appreciate it even more than some of us who have it by birth.

We have an election in November, in which you have the right to state who will fill the offices that are now to be filled in the nation, in the state, and in our local affairs. We ask, we plead that every member of the Church go to the polls in November and cast your vote for the men and women whom you wish to occupy the offices named. Now you choose, and choose wisely and prayerfully, but cast your vote.

We have a moment left in which to express appreciation and gratitude for those who have quietly and effectively rendered service in making these three days of conference so memorable. Undoubtedly I shall overlook some, but our hearts go out to everyone, and to all groups who have contributed to the success of this, probably the greatest, the most inspirational conference we have held.

I can just merely name them. First, we thank the public press, especially our leading newspapers who have been so fair and generous in letting the public who could not attend conference understand and to a degree partake of

the inspiration that radiated not only from the words but also from the hearts of the speakers. We express appreciation to the reporters who have daily taken notes and so fairly and accurately reported each session of the conference.

We express appreciation for the cooperation of the city officials, including Chief Cleon W. Skousen and the traffic officers. I have noticed, as have many of you, that officers in uniform have been constantly at posts of duty protecting, as far as they could, pedestrians from any possible danger.

We express appreciation to the ushers who have rendered service early and late in seating the great audiences. They have been quiet, but effective, in their services.

We have already expressed appreciation for these beautiful flowers, "prophets of beauty and song," among the sweetest of God's blessings to men, to life. How beautiful is God's world if we but stop to listen and to look.

We express appreciation for the assistance rendered by the various radio and television stations, here in our own city and state, and in other states named in the various sessions of the conference. Truly, their service has been the means of permitting tens of thousands of people to hear the proceedings of this, the one hundred twenty-seventh semi-annual conference of the Church.

We have been greatly blessed throughout the conference with music—the first day the "Singing Mothers," conducted by Sister Florence J. Madsen; the second, by the combined Scandinavian choirs under the direction of Brother R. Hulbert Keddington; and today, the inspirational singing of our own Tabernacle Choir under the leadership of Brother J. Spencer Cornwall. How their singing, so willingly and spiritually rendered, has uplifted our souls! We have always had good singing in previous conferences, but I feel somehow that these three group of singers throughout this conference have reached superior heights, and we say *thank you*, and God bless you!

I wish to express gratitude for the support, blessing, and strength always of

Presidents Richards and Clark and for the spirit of unity that pervades the Quorum of the Presidency. The wisdom of these able men is ever directed to the furtherance of the kingdom of God. May the Lord continue to bless them.

Likewise, these members of the Council of the Twelve: You can feel that in these quorums (and I include now the Assistants to the Twelve, the First Council of the Seventy, the Presiding Bishopric, and the Patriarch)—you can feel radiating from these men that for which Christ prayed when he offered that great intercessory prayer. Among other things he said:

"And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." (John 17:11.)

These brethren prove daily, as was particularly evidenced in a sacred meeting in the temple last Thursday, that they have that spirit of oneness, and we are united in praying that you presidencies of stakes, bishoprics of wards, presidencies of quorums, presidencies and superintendencies of auxiliaries, may be so blessed that you too may say: We strive to be one as the Father and Son are one. God bless you that this may be true.

Just preceding the opening of this conference, the Relief Society held dedicatory services of the new Relief Society home. They have been crowded, and have had to work in the congested hallways, stacked with boxes, to prepare sacred clothing. They have been forced to store away mementos and gifts because they had no room for them—gifts presented to them by lovers of the truth. Now they have a home in which these gifts may be properly displayed.

What is more, the dedication of this home has given room now to the other auxiliaries who are crowded, inconvenienced in their efforts to serve the Church. The removal of the Relief Society from their old quarters to the new will relieve the congested quarters of the other auxiliaries. We suggest to these auxiliaries that they continue as best they can. Committees are now working on plans to help you that you may have more room. In the mean-

time, work as best you can until the opportunity comes to give you also more room.

There are some others to whom I wish to express gratitude. We have not heard from them. They are the men and women throughout the entire Church who are contributing of their time and means to the advancement of the truth, not just in teaching, but in genuine service in many ways. Some of these are struggling to make their own living. Some of them are wealthy men and women who have retired, who count their wealth in millions. It means something when a man of means will give to the Church his contribution of a million, and then say, "All my time is yours." It means something to leave your vocation, cross the ocean, and render service to the building of schools and temples. God bless those who are rendering this service, and bless you all, for I think we can say for the Church, "We are striving to be one, Father, as thou and thy Son are one."

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," said our Lord and Savior. (Matt. 25:40.)

We are grateful to the Lord for the guiding influence of his Holy Spirit throughout this conference. There is a saying that "My soul rejects the use of words; Lord, look at my heart." We can sincerely say, as unitedly we express gratitude to him for his presence during this conference: "Lord, look at our hearts!"

God help us all to serve one another in his name for the good and advancement of the kingdom of God, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

The Tabernacle Choir will now sing, "By Babylon's Wave," with Brother Cornwall conducting. The closing prayer will be offered by Elder Loyal Hall, president of the Mt. Logan Stake, after which this Conference will be adjourned for six months.

As a concluding number the Choir sang the selection, "By Babylon's Wave."

President David O. McKay:

Remember the Deseret Sunday School Union Conference will convene in this building at seven o'clock tonight. All Sunday School workers will wish to be in attendance, and the public is cordially invited.

President W. Loyal Hall of the Mt. Logan Stake will now offer the benediction.

Elder W. Loyal Hall, president of the Mt. Logan Stake pronounced the benediction.

Conference adjourned sine die.

The congregational singing was conducted by J. Spencer Cornwall and Richard P. Condie, Conductor and Assistant Conductor respectively of the Salt Lake Mormon Tabernacle Choir.

The choral music for the Friday sessions was furnished by the Relief Society Singing Mothers from the Northern Utah Region, Ogden Region, and Sum-

mit Stake, with Florence Jepperson Madsen conducting.

At the Saturday morning and afternoon sessions the music was furnished by the Combined Scandinavian Choirs, with R. Hulbert Keddington conducting.

The Tabernacle Choir Male Chorus furnished the choral music for the General Priesthood meeting, J. Spencer Cornwall conducting.

J. Spencer Cornwall directed the singing of the Salt Lake Mormon Tabernacle Choir at the Church of the Air and Tabernacle Choir and Organ broadcasts, and also at the Sunday morning and afternoon conference sessions.

Accompaniments and interludes on the Organ were played by Alexander Schreiner, Frank W. Asper and Roy M. Darley.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

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 7, 1956. The program was as follows:

The Tabernacle Choir, under the direction of J. Spencer Cornwall, furnished the music for this service with Alexander Schreiner at the organ. Richard L. Evans 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 clergymen of many faiths may speak to 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 transcribed from the Mormon Tabernacle on Temple Square, through the facilities of Station KSL in Salt Lake City, Utah. Our speaker is Elder Alma Sonne, business and civic leader, and Assistant to the

Council of the Twelve Apostles of the Church. Music is by the Tabernacle Choir directed by J. Spencer Cornwall, with Alexander Schreiner at the organ.

The Tabernacle Choir opens this *Church of the Air* service with F. Flaxington Harker's setting for a beloved and comforting Old Testament text: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace . . . that publisheth salvation; that saith unto Zion, Thy God reigneth!"

(The Choir sang: "How Beautiful Upon the Mountains."—Harker.)

Announcer: We shall now hear on this *Church of the Air* Service Elder Alma Sonne, business and civic leader and Assistant to the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, frequently referred to as the Mormon Church. Elder Sonne has titled today's talk: "Faith, the Bedrock of Life."

ELDER ALMA SONNE

Assistant to the Council of the Twelve Apostles

I AM AWARE that Christianity does not mean the same to all people. There are many beliefs, many interpretations, numerous conflicts and much discussion on matters pertaining to religion. I do believe, however, that the best people in our country are interested in preserving spirituality in America. No nation can grow permanently great without God. History has so proven. The foundation of spirituality is faith in the true and living God. Without such faith man is forever in the shadows, for he has lost his greatest incentive to right living.

One hopeful feature of the modern times in which we live is a return to the Bible. From beginning to end this sacred volume is a message of faith. It is a powerful testimony of the existence of God, and the divine mission of Jesus Christ. Its religious significance is recognized in all Christian countries. History proves that the Holy Bible has irrevocably altered the lives of men and nations. It has touched deeply the very heart of

humanity, its influence has reached into the literature of the world and its passages have been quoted by preachers and laymen alike.

I believe that Biblical research and intensive study of the sacred writing will some day contribute much to the intelligent use of the Bible. Scholarship and honest investigation will eventually remove all doubt respecting its divine authenticity, its trust-worthiness and reliability as a guide to human progress.

It is natural for most men to turn to the past for proved wisdom. The Bible contains the wisdom of the ages and the demonstrations of God's power to uplift the human family. From its pages come a transcendent comfort and a deeper sense of life's purposes. I refer to its teachings with the utmost confidence. "Search the scriptures," said Jesus, "for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39.)

The greatest advocate and teacher of faith in God is Jesus Christ. During his

ministry he demonstrated its power. He taught faith to the unrepentant. He urged those stricken with disease to exercise their faith as a means of receiving the desired blessing. He healed the sick, raised up the dying, restored sight to the blind and brought hope and comfort to the distressed.

Thomas Didymus, who was profoundly shaken by the scene at Golgotha, had lost his faith. He had said on one occasion that he was ready to die with his Master. But like the others, he ran away. He had become sullen, resentful and unbelieving. ". . . Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." (John 20:25.)

Like all skeptics he insisted on a material test. He would not believe his eyes. He must feel and touch. So-called "reality" was his stronghold. But the Master understood the texture of his mind. Thomas Didymus must be reassured and strengthened in his faith.

A week later, the disciples were in the same house as on the first occasion and Thomas was with them. Suddenly the Lord appeared. He greeted them all with the words "Peace be unto you." His eyes searched out the doubting Apostle. He called him by name and said: "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God." (John 20:27-28.)

But to Thomas came the distinction of receiving the last, but not the least, of the Beatitudes. "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." (John 20:29.) Is this not the very foundation of the Christian religion? Is it not fundamental to everything that Jesus taught and did? Thomas Didymus admitted his defeat. He was prepared at that moment to recognize his Lord as the Son of God, the Redeemer of the world. Thus fortified Thomas Didymus, like the others, could climb the difficult heights of self-denial without wavering or faltering. His faith had been restored, his doubts had fled

and the foundation upon which he stood would never give way.

Faith opens the door to an understanding of God—His character and attributes. "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." (John 17:3.) These words came from the prayer which Jesus offered to his Father for the apostles and all others who believe on him.

Faith is constructive for it supplies the urge to do things. A people blessed with faith are progressive, and invincible before difficulties. Israel was delivered from the Egyptian bondage through the exercise of faith. The pioneers found their way to a home in the West and laid the foundation of a commonwealth in the desert because of their faith in God's promises. By the same token the Pilgrim fathers established their ideals of civil and religious liberty in America.

Without an abiding faith the soul has no anchorage and is "driven with the wind and tossed." (James 1:6.) Man's faith in God is an acknowledgment of God's power to save and exalt the human family. It recognizes the deityship of Jesus Christ and accepts his gospel as the plan of salvation. It puts man in possession of vital information to lead him onward and upward, and to inspire him to live in harmony with divine law.

Faith is a gift of God to be developed by prayerful and open-minded investigation. It sets up hope and courage and explores the realms of the unseen. A loss of faith is a tragic setback in the journey towards perfection.

Skepticism, on the other hand, has no vitality. It offers no program. It contradicts every claim to a life after death. It robs man of his belief in moral and spiritual values, and destroys his fondest hopes and noblest aspirations. Unbelief is negative and rejects the revelations of God however manifested.

We are surrounded by many mysterious manifestations in nature and the outside world which we cannot explain. And yet the miracles performed by Jesus and the Prophets have been a stumbling block to many whose faith is weak. These deniers of God's power have refused to accept the God of the Bible as

the Creator and the Ruler of the universe. Jesus, Himself, proclaimed his supremacy when he said: "... 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." (Matt. 28:18-20.) No Christian can read those words without having a sense of awe and reverence for the Redeemer of mankind. He is the light of the world. He has no parallel among the many who have aspired to world leadership.

Paul, the Apostle, was a product of Christ's gospel. The power of faith manifested itself in the complete conquest which it made of him. There is as much difference between Saul of Tarsus and Paul, the Apostle, as there is between night and day. He came at a juncture in the Christian movement when he was most needed. His call to service in the ministry was unexpected for he was already listed with the enemies of the cause he later represented. His entire life from the day of his conversion, reflected an unconquerable faith, a firm conviction and an unshakable testimony which has lived for centuries.

His second letter to Timothy, which may have been his last, reveals his anxiety and concern for those who had joined the faith. The letter was written from his dungeon in Rome, where he was a prisoner for the gospel's sake. He begs Timothy to come to him and to bring a cloak which he had left behind in one of his missionary journeys. He also asks for books and parchments to satisfy his yearning for knowledge and studies which he had pursued during his years of missionary work. I quote from his epistle. "... for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (II Tim. 1:12.) What could be more reassuring?

How does the letter end? I read the closing words: "For I am now ready to be offered, and the time of my departure is at hand. 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. 4:6-9.)

Those words are not the strain of the vanquished. A few days later, no doubt, he was put to death by Nero, a man stained with every crime and steeped in every vice.

Prayer is a manifestation of Faith. Every spiritual truth and all religious attainments have been achieved through prayer. It is an avenue of enlightenment. In his utmost extremity man is helpless and hopeless without God. Thoroughly humbled, he kneels in prayer and comes away triumphant. He does what is humanly impossible. Prayer has given stimulus and effectiveness to his strivings.

The hour has come to restore simple worship, family devotion in the home, a prayerful approach to daily problems, the landmarks of faith and a sense of God's eternal laws.

When the Master gathered his disciples at the foot of the Mount and delivered his magnificent Sermon to them, He taught them how to pray. "... enter into thy closet," said He, "and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly." (Matt. 6:6.) The prayer of faith is a personal communion with God. It is the pathway to power. It is the road to deliverance and contentment.

(The Choir sang: "The Voice of God Again is Heard."—Stephens.)

Announcer: The Tabernacle Choir sings next on this *Church of the Air* service Harriet Beecher Stowe's words of the glorious assurance of everlasting life: "When sinks the soul, subdued by toil, to slumber, its closing eyes look up to Thee in prayer; Sweet the repose beneath Thy wings o'er shading, but sweeter still to wake and find Thee there. So shall it be at last in that bright morning, when the soul waketh and life's shadows flee. Oh, in that hour, fairer than daylight's dawning, Shall

rise the glorious thought, I am with Thee."

(The Choir sang: "Still, Still with Thee."—Shelley.)

Music: Organ and humming choir: "Sweet Is the Work."

Announcer: You have been attending CBS Radio's Church of the Air. Today's service, in connection with the Semi-annual General Conference of the Church of Jesus Christ of Latter-day Saints, came to you transcribed from the Mormon Tabernacle on Temple Square through the facilities of Station KSL in Salt Lake City, Utah. Our speaker was Elder Alma Sonne, business and civic leader, and Assistant to the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. Music was by the Tabernacle Choir, directed by J. Spencer Cornwall. Alexander Schreiner was at the organ.

SALT LAKE TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, was presented from 9:30 to 10:00 a.m. Sunday, October 7, 1956, through the courtesy and facilities 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 J. Spencer Cornwall conducting the Tabernacle Choir, Alexander Schreiner, Tabernacle Organist, and the spoken word by Richard Evans.

We begin today with Cyril Jenkins' impressive musical setting for the un-

forgettable account of the Savior's silencing of the wind and the waves, with words paraphrased from a New Testament text: "Fierce raged the tempest o'er the deep, Watch did Thine anxious servants keep, But thou wast wrapped in guileless sleep, Calm and still. 'Save, Lord, we perish,' was their cry, 'O save us in our agony!' Thy word above the storm rose high, 'Peace, be still,' 'Peace, be still.' The wild winds hushed; the angry deep sank, like a little child to sleep. The sullen billows ceased to leap, At Thy will. So, when our life is clouded o'er, and stormwinds drift us from the shore, Say, lest we sink to rise no more, 'Peace, be still.'"

(The Choir sang: "Fierce Raged the Tempest."—Jenkins.)

Announcer: Alexander Schreiner turns first today on Temple Square to the urgent, impelling movement of the "Toccata in B Minor," by Gigout.

(Organ selection: "Toccata in B Minor."—Gigout.)

Announcer: And now the women's chorus of the Choir sings one of Robert Schumann's tender songs, with words suggested by Henrich Heine: "How like unto a flower thou art; so good, so true . . . oh, may the angels guard thee."

(The Women's Chorus of the Choir sang: "How Like Unto a Flower."—Schumann-Cain.)

Announcer: The Tabernacle Choir turns next to music from the Messiah with the words of the Master paraphrased from Matthew: "His yoke is easy; his burden is light."

(The Choir sang: "His Yoke is Easy."—Handel.)

Announcer: Dr. Schreiner brings now to this hour, a delicate and distinctive mood in music by Fannie Dillon: "Woodland Flute Call."

(Organ selection: "Woodland Flute Call."—Dillon.)

Announcer:

There comes to mind the recent remark of a young man facing some current problems and pressures: It was the utterance of one awakening to reality: "There certainly are a lot of decisions," he said. This is an awareness we all come to. There certainly are a lot of decisions. The very essence of life concerns decisions—the matter of making choices. Some decisions should, of

course, take time; some should wait for matters to mature. But there are some decisions that could take too much time—some that we could wrestle with too long, and to no good purpose. There are some choices we should decide swiftly—and then let them alone. And we could simplify many decisions by separating them into two convenient categories: decisions of principle and decisions of preference. As to decisions of principle, we shouldn't really waste much time on clear-cut questions of right and wrong. "Thou shalt not steal," for example, is quite clear-cut. "Thou shalt not bear false witness" is quite clear-cut. "Thou shalt not commit adultery" is quite clear-cut. Many such decisions are clearly covered by the commandments, and we could waste a whole lifetime wrestling with what ought to be more or less automatic. (Being without standards in making such decisions would be like trying to do business without standards of weight or money or measure. Suppose we didn't have an inch or a foot or a dollar—or a pint or a pound—and had to quibble about every length and measure and amount!) The decisions of principle, we repeat, should be more or less automatic. In this we are reminded of what Mencius said in one strong, short sentence: "Let men decide firmly what they will not do, and they will be free to do vigorously what they ought to do."¹ And now as to decisions of preference—as to what suit we should select, or what course we should study, what job we should take: For such decisions we have to consider ourselves, our qualifications, our personal preferences, and those of others also, and, in the more weighty matters, thoughtfully, prayerfully, think things through. In the matter of making decisions, there is no easy all-inclusive answer, but at least some of the essential decision can

be somewhat simplified if we distinguish between decisions of principle and decisions of preference, and then have the courage and the character swiftly to settle the decisions of principle, and not waste time wrestling with clear-cut matters of right and wrong. "Let men decide firmly what they will not do, and they will be free to do vigorously what they ought to do."

(Organ selection: "He Died, the Great Redeemer Died."—Careless.)

Announcer: With Alexander Schreiner at the organ we have heard a hymn melody by George Careless which takes its title from the words of Isaac Watts: "He Died, the Great Redeemer Died."

And now with the earnest conviction of these scriptural words, the Choir closes with worshipful and moving music from the Messiah: "Worthy is the Lamb that was slain and hath redeemed us to God. . . . Blessing and honor, Glory and pow'r be unto Him that sitteth upon the throne and unto the Lamb forever and ever."

(The Choir sang: "Worthy is the Lamb."—Handel.)

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

This concludes the 1416th presentation continuing the 28th 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.

J. Spencer Cornwall conducted the Tabernacle Choir with its three hundred seventy-five voices. Alexander Schreiner 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 once more from the Crossroads of the West.

¹Mencius, *Discourses*, iv; 300 B.C.

Index

	<i>Page</i>
Anderson, Elder Joseph	36
Authorities and Officers Present	1
Authorities and Officers Sustained	109
Bennion, Elder Adam S.	30
Benson, Elder Ezra Taft	104
Brown, Elder Hugh B.	96
Buehner, Bishop Carl W.	115
Changes in Church Officers, Stake, Ward, and Branch Organizations	36
Choir and Organ Broadcast	130
Christiansen, Elder ElRay L.	28
Church of the Air	127
Clark, President J. Reuben, Jr.	93
Clark, President J. Reuben, Jr.	82
(General Priesthood Meeting)	
Clark, President J. Reuben, Jr.	109
(Presentation of General Authorities and Officers)	
Evans, Elder Richard L.	99
Evans, Elder Richard L.	130
(Choir and Organ Broadcast)	
First Day—Morning Meeting	3
First Day—Afternoon Meeting	18
General Authorities and Officers Present	1
General Authorities, Officers and Auxiliary Officers Sustained	109
General Priesthood Meeting	77
Hanks, Elder Marion D.	13
Isaacson, Bishop Thorpe B.	10
Ivins, Elder Antoine R.	48
Kimball, Elder Spencer W.	52
Kirkham, Elder Oscar A.	26
Lee, Elder Harold B.	59
Longden, Elder John	51
McConkie, Elder Bruce R.	102
McKay, President David O.	4
(Opening Address)	
McKay, President David O.	88
(General Priesthood Meeting)	
McKay, President David O.	124
(Closing Address)	
McKay, President David O.	3, 4, 7, 10, 13, 14, 18, 19, 22, 26, 28, 30, 35, 36, 40, 45, 48, 50, 52, 58, 59, 63, 66, 69, 72, 74, 76, 77, 78, 82, 86, 88, 91, 92, 93, 96, 99, 101, 103, 108, 109, 111, 115, 118, 119, 123, 124, 125, 126.
Morris, Elder George Q.	45
Moyle, Elder Henry D.	112
Obituaries	39
Petersen, Elder Mark E.	72
Petersen, Elder Mark E.	78
(General Priesthood Meeting)	

Page

Presentation of General Authorities and Officers	109
Priesthood Meeting, General	77
Richards, Elder LeGrand	22
Richards, President Stephen L	40
Richards, President Stephen L	86
(General Priesthood Meeting)	
Romney, Elder Marion G.	14
Second Day—Morning Meeting	35
Second Day—Afternoon Meeting	58
Sill, Elder Sterling W.	63
Smith, Elder Eldred G.	75
Smith, President Joseph Fielding	19
Sonne, Elder Alma	127
(Church of the Air)	
Stapley, Elder Delbert L.	120
Sustaining of General Authorities, Officers and Auxiliary Officers	109
Tabernacle Choir and Organ Broadcast	130
Third Day—Morning Meeting	92
Third Day—Afternoon Meeting	108
Wirthlin, Bishop Joseph L.	69
Young, Elder Clifford E.	8
Young, Elder Levi Edgar	118
Young, Elder S. Dilworth	66

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