

One Hundred Thirtieth
SEMI-ANNUAL
CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



Held in the Tabernacle
Salt Lake City, Utah

October 7, 8, and 9, 1960

With Report of Discourses



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The Church of Jesus Christ of Latter-day Saints
Salt Lake City, Utah

The One Hundred Thirtieth Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Thirtieth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, October 7, 8, and 9, 1960.

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 8, at 7:00.

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

In Utah: K SVC at Richfield, KSUB at Cedar City, KVEL at Vernal, K VNU at Logan, KDXU at St. George.

In Arizona: KGUN-TV at Tucson, KPHO and KPHO-TV at Phoenix, KCLS at Flagstaff, KVWM at Show Low.

In California: KSRO at Santa Rosa, KR DG at Redding, KEEN at San Jose, KOVR-TV at Stockton, KGO-TV at San Francisco, KTTV at Los Angeles.

In Colorado: KBT V at Denver.

In Idaho: KR XK at Rexburg, KID and KID-TV at Idaho Falls, KPST at Preston, KBRV at Soda Springs, KBOI-TV at Boise.

In Montana: KOOK-TV at Billings, KXLF-TV at Butte, KFBB-TV at Great Falls, KXLJ-TV at Helena.

In Nevada: KSHO-TV at Las Vegas.

In Mexico: KRSN at Los Alamos.

In Oregon: K-KID at Pendleton.

In Washington: KOMO-TV at Seattle, KREM-TV at Spokane, KNDO-TV at Yakima.

All general sessions of the Conference were broadcast in the Assembly Hall on Temple Square, in Barratt Hall (60 North Main Street), over a loudspeaking

system and by television. Thousands, in addition listened to the services on the Tabernacle Grounds by means of amplifying equipment.

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

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

A full report of Columbia Broadcasting System's *Tabernacle Choir and Organ* broadcast is also included in this record. (See pages 118 to 119.)

Elder Joseph Anderson was Clerk of the Conference.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

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

The Quorum of the Twelve Apostles: Joseph Fielding Smith, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Richard L. Evans, **, Hugh B. Brown, and Howard W. Hunter.

Patriarch to the Church: Eldred G. Smith.

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

*President J. Reuben Clark, Jr. attended only the Sunday morning meeting.

**Elder George Q. Morris was absent because of illness.

***Elder Nathan Eldon Tanner was sustained as one of the Assistants to the Twelve Apostles.

Richards,**** and Theodore Moyle Burton.******

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

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

GENERAL OFFICERS AND OTHER AUTHORITIES PRESENT

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

Members of the General Welfare Committee, Church Welfare Program.

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

****Elder Franklin Dewey Richards was sustained as one of the Assistants to the Twelve Apostles.

*****Elder Theodore Moyle Burton was sustained as one of the Assistants to the Twelve Apostles.

*****Elder Levi Edgar Young was absent because of illness.

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.

Mission Presidents: Richard L. Evans, Temple Square, Salt Lake City; Bryan L. Bunker, California; Thomas S. Monson, Canadian; George Z. Aposhian, Central Atlantic States; Samuel R. Carpenter, Central States; Frank H. Brown, East Central States; Gerald G. Smith, Eastern States; Alvin R. Dyer, European; Clifford O. Gledhill, Great Lakes; Lincoln F. Hanks, Gulf States; Harvey H. Taylor, Mexican; John E. Carr, New England; Clement P. Hilton, North Central States; Warren E. Pugh, Northern California; Israel I. Bentley, Northern Mexican; Richard W. Maycock, Northern States; Franklin D. Richards, Northwestern States; J. Byron Ravsten, Southern States; Fred W. Turley, Southwest Indian; Ralph E. Brown, Spanish American; Casper W. Merrill, West Central States; Leland M. Perry, West Spanish American; Parley A. Arave, Western Canadian; David S. Romney, Western States.

FIRST DAY

MORNING MEETING

The first session of the One Hundred Thirtieth Semi-Annual Conference of the Church convened in the great Tabernacle (Salt Lake City, Utah) Friday morning, October 7, at 10:00 a.m. President David O. McKay presided, and conducted the services of the meeting.

The music for this session of the Conference was furnished by the Relief Society Singing Mothers from the Ogden and Northern Utah Regions, Florence Jepperson Madsen, Conductor, Alexander Schreiner, Organist.

President McKay opened the Conference with the following introductory remarks:

President David O. McKay:

This is the opening session of the One Hundred Thirtieth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the historic Salt Lake Tabernacle on Temple Square.

Yesterday and Wednesday, this house was filled with sisters of the Relief Society. We commend the presidency of the Relief Society and the members of the General Board upon the excellent program they have given to the sisters of the Church. They truly had a spiritual feast.

All the General Authorities of the Church are in attendance this morning, excepting three of the leading Brethren whose absence you all note: President Clark sends his love to all, but heeding the doctor's orders he is confined this morning to his room; so is President Levi Edgar Young of the First Council of Seventy and Elder George Q. Morris of the Council of the Twelve. All three send their love to you this morning and invoke your faith and prayers in their behalf as they are extending theirs in yours.

Elder Joseph Anderson is Clerk of the Conference.

For the convenience of those who are unable to enter this building, and the building is crowded to capacity, we announce that these services and all gen-

eral sessions of the Conference will be broadcast in the Assembly Hall, and Barratt Hall by television. The general sessions of this Conference will be broadcast as a public service over television and radio stations throughout the West, over 62 radio stations and 45 television stations. The names of these stations have already been announced to the television and radio audiences. We wish to express appreciation to the owners of these stations who render this public service. According to a survey that has been made, it is possible that over a million people will hear and see the proceedings of this Conference. This figure is based on the ratio of each city carrying the Conference and the number of viewers in each city.

To this large audience, to the overflow gatherings in the Assembly Hall and Barratt Hall, in behalf of the First Presidency, the Council of the Twelve, and the other General Authorities, we bid you all a hearty welcome.

Any important messages that come to us to persons attending the sessions will be announced at the dismissal of the meetings over the public address system on the grounds.

We are favored this morning in having the Relief Society Singing Mothers from the Ogden and Northern Utah Regions, who will furnish the music for the sessions of the Conference today. It is a joy to have these mothers present this morning. They were with the Relief Society yesterday and the day before.

The lovely Hawaiian flowers, antheriums, which you see arranged on the rostrum and pulpit, were sent by airplane with the love and affection of the members of the Honolulu Stake. We express appreciation to them for their thoughtfulness in supplying these beautiful blooms for our enjoyment during the Conference sessions. Fifty years ago we could not have had this pleasure. These flowers were blooming in Hawaii yesterday and are here in your presence today.

The following is a telegram from the Andes Mission, Lima, Peru:

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"Greetings from the Andes Mission. All are well. . . ." That mission was just organized, where they had the earthquake recently. ". . . May you have an inspirational conference." Signed by President J. Vernon Sharp.

Here is one from the North British Mission, Manchester: "The missionaries and saints of the North British Mission send their sustaining vote and love and wish you an inspiring General Conference. We shall be there with our prayers and spirit." Signed by President Bernard P. Brockbank.

We desire to acknowledge the presence with us this morning of the following prominent persons. I am sure you will all be pleased to know who many of these are. We have a long list, but the following have been observed: Brother Ezra Taft Benson is with us, the Secretary of Agriculture, a member of the Council of the Twelve; Senator Wallace F. Bennett, Senator Frank E. Moss, Congressman David S. King, Governor George Dewey Clyde, Lamont F. Toronto, Utah Secretary of State. President Ernest L. Wilkinson is excused; he is out of the state attending a convention. Dr. John L. Clarke, president of Ricks College; Dr. William P. Miller, president of Weber College. I think there are are others here whom we have not seen. President Olpin I do not see. We miss Brother Allen Bateman. He usually had his place. You all know that he was called suddenly home just the other day. I don't see Dr. Chase, either, or Dr. M. Lynn Bennion.

We are pleased also to have our stake presidencies, bishoprics, temple presidents and general auxiliary officers. There are present also today our mission presidents from the United States, Mexico, Central America, Canada, and Hawaii. To all we extend a hearty welcome.

We shall begin this session by the Relief Society Singing Mothers rendering, "The Lord Is My Light," conducted by Sister Florence Jepperson Madsen. The invocation will be offered by Elder Ben E. Lewis, president of the East Sharon Stake.

The opening musical number was rendered by the Relief Society Singing Mothers, "The Lord Is My Light."

Elder Ben E. Lewis, president of the East Sharon Stake, offered the invocation.

President David O. McKay:

The invocation was just offered by President Ben E. Lewis, president of the East Sharon Stake.

The Relief Society Singing Mothers will now sing, "Come, Ye Blessed Of My Father," conducted by Sister Florence Jepperson Madsen. I did not tell you that Alexander Schreiner is at the organ, accompanying these singers.

Selection by the Relief Society Singing Mothers, "Come, Ye Blessed Of My Father."

PRESIDENT DAVID O. MCKAY

That is glorious. I am sure you will agree with me that the singing of these beautiful women, our mothers, bears evidence of the truth of the Lord's saying, "The song of the righteous is a prayer unto me." (D&C 25:12.) God bless them!

"But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

"Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

"Master, which is the great commandment in the law?

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets." (Matthew 22:34-40.)

I am glad that text is in keeping with the plea made by Brother Lewis at the opening of the session in his invocation, and that that spirit of faith in God and

love for one's fellows dominates this session.

Many who deny his divinity declare him to be the one perfect character, the peerless personality of history. Millions accept him as the Great Teacher, whose teachings, however, are not applicable to modern social conditions. A few accept him for what he really is—"the Only Begotten of the Father"; who came into the world, even Jesus, to be crucified for the world and to bear the sins of the world.

Last Monday morning, October third, the Premier of Soviet Russia threatened that if the United Nations does not reorganize as he demands, the communist bloc will "rely on their own strength to block us." He also threatened to ignore the United Nations' peace-making machinery unless the Secretary General of the United Nations resign, and his position, that is, the Secretary's position, be replaced by a communist-styled, three-man presidium armed with veto powers.

Who is this man who presumes to tell the United Nations what to do? He is a man who rejects the divinity of Jesus Christ and denies the existence of God, who is imbued with the false philosophy of Karl Marx, whose aim in life was "to dethrone God and destroy capitalism." He is a follower of Lenin, who said, "I want children to hate their parents who are not communists." The followers of these men, to gain their ends, "resort to all sorts of stratagems, maneuvers, illegal methods, evasions, and subterfuges." This atheistic attitude, and the advice to hate others, even one's own family, is just the opposite of the spirit of love as manifest and taught by the Savior. In sessions in another part of the United States are men who believe as I have indicated and who are willing to resort to any subterfuge, any scheme, that will further their ends to dethrone God. We appeal to God, who exists and lives, and with whom we are in harmony this morning—we have met in the name of his Beloved Son.

About fifty years ago, Lord Balfour, Prime Minister of Great Britain, delivered a lecture in the McEwen Hall of the University of Edinburgh, upon the subject, "The Moral Value which Unites

the Nations,"—the moral values. In an interesting and convincing manner, the gentleman presented the fundamental ties that unite the different nations of the world: First, common knowledge; second, common commercial interests; third, the intercourse of diplomatic relationships; fourth, the bonds of human friendships.

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

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

Nearly two thousand years ago, Christ's chief apostle on one occasion, when he was arraigned before the Jews for having healed an impotent man, made the following declaration:

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

"This is the stone which was set at nought of you builders, which is become the head of the corner.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:10-12.)

That was a most dramatic occasion, and it took strength and fearlessness to make that statement to those men, some of whom had participated in Christ's crucifixion. Peter, on that occasion, bore a strong testimony to those people. These officers warned Peter and John

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not to preach Jesus Christ and him crucified, but they heard Peter and John answer as I have read, and they saw the impotent man standing before them healed. They counseled among themselves what to do. Returning, they cautioned Peter and John not to preach Jesus Christ, but Peter, as spokesman under the inspiration of the Lord, answered:

"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." (*Ibid.*, 4:19-20.)

The knowledge that Jesus is truly the Son of the Living God had been declared by Peter in the presence of his Master on an occasion when Jesus and his apostles were at Caesarea Philippi, when Christ had asked his disciples,

". . . Whom do men say that I the Son of man am? [a grammatical error, by the way, which comes down through the ages.]

"And they said, Some say that thou art John the Baptist; some, Elias; and others, Jcremias, or one of the prophets.

"[And Jesus] saith unto them, But whom say ye that I am?"

"And Simon Peter, [the spokesman, fearless, impetuous by nature answered], Thou art the Christ, the Son of the living God.

"And Jesus answered and said unto him, Blessed art thou, Simon Barjona, [Simon, son of Jona]; for *flesh and blood hath not revealed it unto thee*, but my Father which is in heaven.

"And I say also unto thee, That thou art Peter [Simon's other name, which means a rock], and upon this rock [of revelation] I will build my church; and the gates of hell shall not prevail against it." (Matthew 16:13-18. Italics added.)

Comparatively speaking, only a small group of men and women knew him as he really is—the Son of God, the Redeemer of mankind. This testimony has been revealed to every sincere man and woman who has conformed to the principles of the gospel of Jesus Christ, who has obeyed the ordinances and become entitled to and has received the Spirit of God and that of the Holy Ghost. Every individual stands independent in his sphere in that testimony, just as

these thousands of incandescent lamps which make Salt Lake City so brilliant at night, each one of which stands and shines in its own sphere, yet the light in it is produced by the same power, the same energy from which all the other lights receive their energy. So each individual in the Church stands independently in his sphere, independently in the knowledge that God lives, that the Savior is the Redeemer of the world, and that the gospel of Jesus Christ has been restored through Joseph Smith the Prophet.

"To some it is given," says the Lord in the Doctrine and Covenants, "by the Holy Ghost to know that Jesus is the Son of God, and that he was crucified for the sins of the world." (D&C 46:13.)

It is to these I refer who stand firm upon the rock of revelation in the testimony that they bear to the world. But the Lord says further that there are those to whom it is given to believe upon the testimony of the words of others. Note that. They believe upon the words of others that they may also receive salvation if they continue faithful. For all these, however, there comes a testimony also of daily experience. The members of the Church throughout the world find confirmation of their testimony in every performance of duty. They know that the gospel teaches them to be better individuals, that obedience to the principles of the gospel makes them stronger men and truer women. Every day such knowledge comes to them, and they cannot gainsay it. They know that obedience to the gospel of Jesus Christ makes them happier, better, and truer husbands, true and honored wives, obedient children. They know that obedience to the principles of the gospel makes them in every respect ideal home builders. The ideal is there. They sense it in their minds. They cannot gainsay it. They know it, and they know that transgression of these principles will have the opposite effect upon their individual lives and upon their home lives. They know that obedience to the gospel fosters true brotherhood and fellowship among mankind. They know that they are better citizens by virtue of obedience to the laws and ordinances. So, as they go through their daily activities and apply religion in their

weekly vocations, the truth of the gospel becomes exemplified in their lives, thus with a testimony of the Spirit, the testimony of reason, and the testimony of daily experience, members of the Church throughout the world stand impregnable.

I have always been strongly impressed with a statement by Thomas Nixon Carver in his book, *The Religion Worth Having*, wherein he says:

"The church that can say to the unchurched, 'Our way is best because it works best, our people are efficient, prosperous, and happy because we are a body who aid one another in the productive life; we waste none of our substance in vice, luxury, or ostentation; we do not dissipate our energy in brawling, gambling, or unwholesome habits; we conserve our resources of body and mind and devote them to the upbuilding of the Kingdom of God, which is not a mystical, but a real kingdom; it is a body of people dominated by ideas of productivity, which is mutual service. We do not strive for the things that satisfy but for the moment and then leave a bad taste; we strive for the things which build us up and enable us and our children to become strong, to flourish, and to conquer. We strive to make ourselves worthy to receive the world by fitting ourselves to use the world more productively than others. We believe that obedience to God means obedience to the laws of nature, which are but the manifestations of His will, and we try by painstaking study to acquire a most complete and exact knowledge of that will, in order that we may conform ourselves to it. We believe that a reverence for God is respect for these laws; that meekness is teachableness and willingness to learn by observation and experience. By practicing this kind of meekness or teachableness we believe that we shall inherit the earth, whereas the unmeek, the unteachable, who are dominated by pride of tradition, shall not. We offer you hard work, frugal fare, severe discipline, but a share in the conquest of the world for the religion of the productive life.' Such a church," he continues, "is founded upon the rock of economic efficiency and the gates of hell shall not prevail against it."

My testimony, as yours, is that this Church of Jesus Christ can offer to the world all the good things which this author is looking for, and more, because God has revealed more in the government and conduct of his Church.

Brethren and sisters, the testimony of the gospel is an anchor to the soul in the midst of confusion and strife. Knowledge of God and his laws means stability, means contentment, means peace, and with that a heart full of love reaching out to our fellow men, offering the same blessings, the same privileges. Love will beget tolerance and kindness.

Now I suggest that during the next month or so, when our towns and cities and states will be more or less stirred by political contention, that we restrain our tempers, control our tongues, and try to manifest charity and love for one another. Let us not besmear our brother's reputation. I mean that while we are urging our particular political belief, that we avoid dealing in personalities. We cannot afford to hurt our brother's feelings and wound him.

Leaders in the Church, in fact all members thereof, are striving to establish the kingdom of God. Let us hold to that fact as the anchor of our soul and then breathe forth charity and love to those who may not see just as we do.

"Oh, brother Man! fold to thy heart thy
brother,
Where pity dwells, the peace of God is
there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a
prayer.

"Follow with reverent steps the great
example
Of Him whose holy work was 'doing
good';
So shall the wide earth seem our Father's
temple,
Each loving life a psalm of gratitude.

"Then shall all shackles fall; the stormy
clangor
Of wild war music o'er the earth shall
cease;
Love shall tread out the baleful fire of
anger,
And in its ashes plant the tree of peace!"
(John Greenleaf Whittier)

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In conclusion, let us stand with our hearts centered and our aims firmly fixed upon this eternal truth—that the gospel of Jesus Christ is among men for the redemption and salvation of the human family. Let us go forth in that spirit and deal with our fellow men in the spirit of love and kindness. Let us work in our councils, in our quorums, guided by that same spirit.

God grant that we may remain true to the Church, that we may ever be found defending the men whom God has called to guide us, and realize that harmony with them means that we are in harmony with God, for he sustains

them. I pray for this blessing for all of us throughout the entire world, and that each member may carry the responsibility of his membership in the Church preparatory to the establishment of the kingdom of God, in the name of Jesus Christ. Amen.

President David O. McKay:

Our next speaker this morning will be Elder Henry D. Taylor, Assistant to the Twelve. He will be followed by Elder Marion D. Hanks of the First Council of Seventy.

ELDER HENRY D. TAYLOR

Assistant to the Council of the Twelve Apostles

My dear brethren and sisters, after listening to President McKay's inspiring message, I feel that all of us, from the bottom of our hearts, can say, "We thank thee, Heavenly Father, for a prophet to guide us in these latter days."

While World War I was raging in Europe, there were certain individuals here at home who would sit back in their easy armchairs, surround themselves with maps, and follow the progress of battle by reading the newspapers. They were extremely critical of the generals and those who were directing the campaigns and were very eager and vocal in outlining the strategy they would employ if in similar positions of leadership. These individuals were referred to as "armchair generals."

Prior to demolition of old buildings or the construction of new buildings, a solid fence is built to protect passersby. It has become a practice to bore holes in the fence or to instal glass portholes. From these observation points many pause and watch with interest the demolition or construction activities. There are those among the viewers who would improve the way the job is run. Some would knock a building down immediately, while others would have it done bit by bit. Then there are those who would make changes in the architectural design of the building. Others are critical of the manner in which the cement is poured, the bricks are laid, and the glass

is installed. These persons are known as "sidewalk superintendents."

Then there is another group belonging to this category. While riding in a car they are continually offering suggestions to the driver as to how the car should be operated, the speed that should be traveled, when to turn, and the signals to be employed. These are the "back seat drivers."

The Church becomes an object of criticism from just such "experts." They are dissatisfied with the manner in which the superintendent manages the Sunday School. They find fault with the way the bishop conducts the affairs of the ward. The stake president does not please them, and they criticize his administration. They are unhappy with the way the tithing is disbursed. These are the persons who find no fault with their own actions, but seem willing and anxious to confess another person's sins.

The Savior was chastising such groups as these when he said: "And why beholdest thou the mote that is within thy brother's eye, but considerest not the beam that is within thine own eye? . . . Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." (Matthew 7:3-5.)

I believe that is the same thought that the poet Burns desired to express when he penned the lines:

"O wad some Power the giftie gie us
To see oursels as ithers see us!"

(Robert Burns, *To a Louse*)

I assure you that I am not against criticism, if it is the right kind. Constructive criticism can be good and helpful. Destructive criticism can be bad and harmful. Many years ago my mission president gave this sound advice: "If criticism is just and given kindly, accept it and give thanks for it. If it is just and given unkindly, accept it. But if it is unjust and given unkindly, pay no heed to it."

A critical attitude and faultfinding with the Church, if persisted in, can easily lead to apostasy. A good motto to adopt and follow is, "If you can't improve on silence, say nothing." It is my deep and firm conviction that the Lord set up his Church in these latter days and has selected prophets to lead the Saints. There is but one on earth at a time called to exercise the keys of the Holy Priesthood. He may delegate to others the power and authority to act for him in such capacity as he will, but he alone holds the keys for such actions. Today that person is President David O. McKay.

Associated with him in the First Presidency are two other wise and good men. Together they constitute the "three great Presiding High Priests." President Joseph F. Smith made this plain in a talk from this pulpit near the turn of the century, when he declared: "God has established all things in their order. The house of God is a house of order, and not a house of confusion. In this house God himself is the Supreme Head, and he must be obeyed. Christ is in the image and likeness of his Being, his Only Begotten Son, and he stands as our Savior and our God. . . . Next unto God and Christ, on the earth is placed one unto whom the keys and authority of the Holy Priesthood are conferred, and to whom the right of Presidency is given. He is God's mouthpiece to his people in all things pertaining to the building up of Zion, and to the spiritual and temporal salvation of the Saints. . . . Those who have entered into covenant to keep the commandments of the Lord must hearken unto the voice of him who is placed to preside over them; and secondarily, to those who are called to

act with him as his counselors in the Holy Priesthood. It takes this Council of three to constitute the presiding and governing authority of the Priesthood in the earth."

These brethren, together with the Quorum of the Twelve and others of our Church leaders, are blessed with vision and foresight far beyond normal powers and ability. The Lord has designated that they should sit in the "driver's seat," to use our figure of speech, and direct the affairs of the Church. From their vantage point they can clearly see the road ahead, which way to turn, how to avoid the rocks and the chuckholes, much better than those of us sitting in the back seat. It is our duty, responsibility, and privilege to uphold and sustain them with our words, our actions, and our prayers.

How best can we do this? By magnifying them in the eyes of our families, our friends, associates, neighbors, and even strangers, and allowing no evil speaking of the Lord's chosen leaders. We can substitute support for complaint, commendation and praise for adverse criticism. We can pray for them in public and in private and in our family prayers, teaching our children to pray for them.

It is my sincere desire that each of us will become "lifters" instead of "leaners"; that we will share in the responsibility of building up the kingdom of God here upon the earth, and not shift it all to the shoulders of our leaders. We shall then never become "armchair generals," "sidewalk superintendents," or "backseat drivers," but rather "doers of the word and not hearers only."

If we will follow the counsel and leadership of our President and Prophet, we shall then become eligible for all of the blessings promised by the Lord when he said:

"Wherefore, meaning the church, thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;

"For his word ye shall receive, as if from mine own mouth, in all patience and faith.

"For by doing these things the gates of hell shall not prevail against you; yea,

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and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory." (D & C 21:4-6.) To which I testify in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is Elder Henry D. Taylor, Assistant to the Twelve. Our next speaker will be Elder Marion D. Hanks of the First Council of Seventy.

ELDER MARION D. HANKS

Of the First Council of the Seventy

My dear brothers and sisters, I am deeply grateful this morning that I can identify in myself at least one virtue commonly associated with those who shall inherit the kingdom. I love to hear the angels sing. Thank God for wonderful Latter-day Saint mothers, for music, for harmony, for service, for leadership. I rejoice that the spirit of personal conviction invoked upon us by President Lewis, spoken of by the President of the Church, prayed for earnestly by each of us in our own closets, may be enjoyed by the least of us, as well as by those who are greatest among us. I pray for that spirit as I express my personal witness this morning.

While the people of Israel were on the plains of Moab, in the last part of the fortieth year of the Exodus, shortly before Moses was taken from them and Joshua led them over Jordan to their promised land, Moses delivered a series of marvelous discourses to the people. He reviewed the experiences and events of the past forty years and admonished and exhorted Israel to obey and appreciate and keep faith with God, who had preserved them as a people through their wanderings in the wilderness from Sinai to Jordan. He reminded them of the magnificence of their blessings at Sinai, repeated for them the Ten Commandments, and said to them:

"And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, even all the heads of your tribes, and your elders;

"And ye said, Behold, the Lord our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth." (Deut. 5:23-24.)

After bearing this great testimony, the people pledged themselves to obedience and to loyalty. They said to Moses: "Go thou near, and hear all that the Lord our God shall say; and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it, and do it."

Moses gave moving response: "And the Lord heard the voice of your words, when ye spake unto me; and the Lord said unto me I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken.

"O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!" (*Ibid.*, 5:27-29.)

The scripture teaches us that on that occasion Moses "stood between the Lord" and the people to show them "the word of the Lord." So President McKay has this day stood between us and the Lord to show us His word. Our hearts have responded. Surely many of us have covenanted anew, as did Israel of old: "Go thou near, and hear all that the Lord our God shall say; and speak thou unto us all that he shall speak unto thee; and we will hear it, and do it." And as we so affirm our faith and sustain our prophet, is there an echo in your heart as there is in mine of the voice of the Lord to Israel?

"O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!"

The Lord wants more from us than these moving expressions of conviction and covenant. He wants more than expressions of gratitude and testimony and commitment. He wants us to fear

him, to love him, to keep all his commandments always. He wants our hearts.

In the 64th section of the Doctrine and Covenants is recorded: ". . . I, the Lord, . . . require the hearts of the children of men." (D&C 64:22.) His promise to those who give him their hearts is certainly the same as it was to ancient Israel—that we may expect his blessings to be with us always, and with our children.

What a marvelous promise! What a magnificent and moving covenant God has made with us—worth everything—worth our love, our obedience, our faith; worth our hearts.

What really happens when Israel gives God its heart? What happens when men honor their heritage and divine possibilities, love him and obey his commandments? There were certain humble Nephites not many decades before the advent of Christ who met this test, who, in the midst of affliction and persecution, followed a course and achieved the objective. I read from Helaman, the third chapter, these moving words: ". . . they did fast and pray oft, and did wax stronger and stronger in their humility, and firmer and firmer in the faith of Christ, unto the filling their souls with joy and consolation, yea, even to the purifying and the sanctification of their hearts, which sanctification cometh because of their yielding their hearts unto God." (Helaman 3:35.)

King Benjamin, in concluding his magnificent sermon, pursued the course God has set out for his prophets. He instructed, he enjoined, he reaffirmed, he testified, and he promised. He said to the people: ". . . humble yourselves even in the depths of humility, calling on the name of the Lord daily, standing steadfastly in the faith of that which is to come, . . ." and "if ye do this ye shall always rejoice, and be filled with the love of God, and always retain a remission of your sins; and ye shall grow in the knowledge of the glory of him that created you, or in the knowledge of that which is just and true.

"And ye will not have a mind to injure one another, but to live peaceably, and to render to every man according to that which is his due." (Mosiah 4:11-13.)

Remember God's promise to Israel? Note this: "And ye will not suffer your children that they go hungry, or naked; neither will ye suffer that they transgress the laws of God, and fight and quarrel one with another, and serve the devil, who is the master of sin, . . .

"But ye will teach them to walk in the ways of truth and soberness; ye will teach them to love one another, and to serve one another." (*Ibid.*, 4:14-15.)

So have come the marvelous blessings and promises of God. In 1833, in Kirtland, after a great outpouring of the Spirit at a conference held there, the Lord gave to Joseph Smith a revelation we now know as section 90. In it he gave some further counsel relevant to our theme, and a marvelous promise. He said: "Search diligently, pray always, and be believing, and all things shall work together for your good, if ye walk uprightly and remember the covenant wherewith ye have covenanted one with another." (D&C 90:24.)

Although one does not read in any one verse of scripture all that he needs to know, and although there is no simple formula of faith that is any one verse to the exclusion of all else, for God has given us much of his revelation, yet in this verse and in these others which reflect the promises of God, there seems to me to be the kernel of the conduct God expects of us if we are to achieve the magnificent promise he made to us. "Search diligently, pray always, be believing, walk uprightly, remember your covenants."

Now I am not one to judge my brethren of the priesthood lightly. I know to the extent my intelligence permits of the faith in you and the devotion in you and of the wonderful service you give. I therefore speak from the standpoint of appreciation when I say that there are many among us who have not invested enough of themselves in the diligent search God requires of those who know his word and therefore, living it, achieve his marvelous promises. We must search, seek, ask, knock.

Do you remember the word of the Lord recorded in the first section of the Doctrine and Covenants? He said in this marvelous preface, looking to the foundation principles of the gospel: "Search these commandments, for they

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are true and faithful, and the prophecies and promises which are in them shall all be fulfilled." (*Ibid.*, 1:37.)

Nephi, explaining to his people why he quoted so freely from the great prophet Isaiah, said to them that he quoted Isaiah to ". . . more fully persuade them to believe in the Lord their Redeemer . . ." and said ". . . for I did liken all scriptures unto us, that it might be for our profit and learning." Again, he told them to hear the words of the prophet, and "liken them unto yourselves." (1 Nephi 19:23-24.) Surely this is one of the greatest values of scripture—that we might learn them and liken them unto ourselves, apply the lessons and instructions of the revelations to our own lives. How can we do so unless we search, seek, ask, knock, invest ourselves earnestly, diligently in the effort to acquire and organize and share a knowledge of the gospel of Jesus Christ?

The Lord said we must "pray always." His promises are wonderful. He has told us that we may receive the Spirit by the prayer of faith; that we must "pray continually" that we will not be tempted beyond what we can bear; that we must "counsel with the Lord" in all our doings, night and day; that we must "not perform anything unto the Lord" without praying to the Father in the name of Christ. His marvelous promise is that "he will direct us for good."

We are taught that we must "be believing," for all things are possible to him who can believe. I talked with a group of young people about the Book of Mormon last night and quoted to them words of the great Goethe, who said: "I can promise to be sincere, but not impartial." I am not impartial toward the Book of Mormon. We cannot be impartial toward the gospel and the Lord. If we are to get faith, we must desire faith and seek faith. We must start with an attitude of desiring faith. We must "be believing."

This also the Lord said: we must "walk uprightly." Benjamin, near the end of his great sermon, bore his testimony to the people, reaffirmed the need for faith, repentance, humility, and sincere prayer, and added: ". . . and now, if you believe all these things see that ye do them." (Mosiah 4:10.) As Nephi bore

his witness to the people near the end of his ministry, he delivered a great sermon on the first principles of the gospel, and said: ". . . after ye have gotten into this straight and narrow path, . . . ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of men . . . and endure to the end, . . ." (2 Nephi 31:19-20.) Amulek testified of Christ, taught the first principles, admonished the people to pray, and then said: ". . . after ye have done all these things, if ye turn away the needy, and the naked, and visit not the sick and afflicted . . . behold, your prayer is vain, and availeth you nothing, . . ." (Alma 34:28.)

We must "walk uprightly." Within the last few days I was in a meeting in an eastern city talking with a group of people about youth leadership. During the discussion one of the professional employees of the Department of Agriculture whose civil service rating is not dependent upon who is Secretary of Agriculture said: "We don't need to interpret human fitness to our department. We don't have to talk about it a lot. We have a man who reflects it impressively in his own life, as Secretary of the department."

This same group heard our story of the programs of the Church, of the principles upon which those programs are based, and of those who lead the programs. One said: "Yes, but your situation is not like ours. Out there you have thousands of leaders." Another person, the directing head of one of the great youth programs in our land, said: "We really can't talk about Utah in the same context with the rest of us. There is an influence in Utah not like any place else on the earth." We know what the influence is of which she spoke. It is found not only in Utah but in every place where faithful members of the Church live the gospel and exemplify its principles.

With all our protestations, sincere and honorable, with all our expressions of conviction and faith and testimony, there is required of us that we develop in us the heart that will move us to obey all of God's commandments always, with the promise that things will be well with us and with our children always.

The last suggestion of the Lord in the verse quoted from the revelation to the Prophet was that we remember our covenants. We have covenanted in sacred places—at the waters of baptism, in holy houses, as we partake of the Sacrament—not alone with God but with each other. Consider again the moving charge that Alma gave the people at the waters of Mormon, that they were to “. . . bear one another’s burdens, . . . mourn with those that mourn; . . . comfort those that stand in need of comfort, . . . and to stand as witnesses of God at all times and in all things and in all places . . . even unto death, . . .” (Mosiah 18:8-9.)

God help us, we who have been blessed with so much, to yield our hearts to him, for while men look at the outward appearance, “God looketh upon the heart.” That we may claim his promises by obeying his commandments, I pray, in the name of Jesus Christ. Amen.

ELDER FRANK H. BROWN

President of the East Central States Mission

I sincerely pray that your voices have been raised to our Father in Heaven in my behalf.

I have been enjoying the past ten months with my lovely wife, in presiding over the East Central States Mission, in the states of Kentucky, Tennessee, West Virginia, parts of Indiana, Ohio, Maryland, Mississippi and Illinois. I bring you greetings from the missionaries of that mission to you lovely parents and express to you their love and their great devotion to the message that has been entrusted to them. Truly they are a great army of youth. We love them. We find a great increased devotion. The spirituality that is within their bosoms goes out to the people who desire to know the truth.

Many people have been brought to the waters of baptism by a sweet and humble testimony. We have encouraged the missionaries to teach by the spirit, that their testimonies bear great emphasis in the lives of people with whom they come in contact.

Just before leaving to come here at the

President David O. McKay:

Elder Marion D. Hanks of the First Council of Seventy has just addressed us. The Chorus and Congregation will now join in singing, “Come, O Thou King of Kings,” conducted by Sister Florence Jepperson Madsen.

After the singing, we should like to hear a few words from President Frank H. Brown of the East Central States Mission. He does not know about this, but he can worry about it while we are singing.

The Singing Mothers Chorus and the congregation joined in singing the hymn, “Come, O Thou King of Kings.”

President David O. McKay:

President Frank H. Brown of the East Central States Mission will now address us. He will be followed by Elder Harold B. Lee of the Council of the Twelve.

gracious invitation of President McKay, whom I dearly love and revere, and I only wish that momentarily my grand and lovely old father who served in a mission in his native land, back in 1903 and 1904 with President McKay as a humble missionary, leaving my lovely mother and seven children at home in Evanston, Wyoming, could be here just for this moment, because I recall very vividly as a young man hearing my father, after President McKay had been to our home as one of the Apostles, say to myself and members of our family, “I want to give you a promise that someday you will be able to uphold the hand of David O. McKay as President of this great Church, and no matter what you do, always sustain the General Authorities.” I am happy to say that I have tried to do that humbly.

So just before leaving to come out here, one of my missionaries called me on the phone and said, “President Brown, what should we do? We are up here in the smoke holes of West

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Virginia, and we have a minister and his flock of forty-five people that it looks like want all to come into the Church. What shall we do?" And I said, I won't use his name, bless his heart—I said, "Elder, if the Spirit gives utterance to you that those 45 people and the minister want to come into the Church, teach them the Gospel and baptize them, and praise God for leading you to them."

But he said, "But President, he wants to give the Church the chapel." I said, "Let's not go too far about that, let us take the spiritual first and we will talk about that which we worship in later."

I am so grateful to be here. It is not my privilege and my opportunity to speak longer. I just want to bear you my testimony that I know that God lives. I have had peace come to my soul and I could not dare deny the truthfulness of the Gospel. I know it with every fiber of my being.

I love the General Authorities. I love the remarks of President Henry D. Taylor. I had the rare opportunity of having him as our guest to tour the East Central States Mission, and what a lovely, gracious couple President Henry D. Taylor and his lovely wife are. They left that mission field I know endowed with a great conviction that the Church and its membership had a great mission to perform in the southlands. I want to tell President Taylor that at this time, we have had 684 baptisms in that mission thus far this year, reaching out for a goal set by President M. Ross Richards and his lovely wife, whom I respect and pay a great tribute for the work they did in that missionfield, a goal

of a thousand lovely people to come into the Church.

We hope that under the inspiration and help of our Father in Heaven, that we can reach that mark. When President Taylor left, he said, "You will make that, and more."

I am happy to tell you that last month as a tribute to President McKay, the missionaries set a goal to send him a baptism for every year he was old—or young, President, and we were happy to send to him a telegram stating that we had through the blessing of our Father in Heaven, baptized 134 people in the East Central States Mission during the month of August as a tribute to our leader and our Prophet.

Again I leave you my testimony, pleading with you for your faith and your prayers and your devotion, thanking you for your lovely sons and daughters, whom you have entrusted to Sister Brown and myself, and know that we appreciate them, we love them, and they are great individuals. My testimony to you again is that the Gospel is true, I love it with all my heart, and I bear this humbly to you in the name of Jesus Christ. Amen.

President David O. McKay:

We have just listened to President Frank H. Brown of the East Central States Mission. He is one of the group of mission presidents attending this Conference, thirty I believe. We shall now hear from Elder Harold B. Lee, who will be our concluding speaker, a member of the Council of the Twelve.

ELDER HAROLD B. LEE

Of the Council of the Twelve Apostles

In these next few moments I trust that I may, in the testimony which I shall bear, catch the spirit of this conference and the radiance of that which has been reflected by our great leader, the prophet of the Living God.

One of the gospel writers concludes his record with this significant statement made by Jesus: "Go ye into all the world, and preach the gospel to every creature . . .

"So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

"And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following." (Mark 16:15, 19-20.)

By now, apparently, they were beginning to understand what the Lord had said to them on another occasion: "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." (Matt. 28:19-20.)

He had demonstrated to some extent some of the powers of the Risen Lord. What they became because of this divine gift which had been given to them is described by Dr. John Lawrence Mosheim in his *Outlines of Ecclesiastical History*, and I shall read only a few sentences which show evidences of a divine power in the acts of the early disciples which attested to what the Master had told them, that he would be with them, "even to the end of the world." Says Dr. Mosheim:

"For no sooner had the apostles received this precious gift, this celestial guide, than their ignorance was turned into light, their doubts into certainty, their fears into a firm and invincible fortitude, and their former backwardness into an ardent and inextinguishable zeal, which led them to undertake their sacred office with the utmost intrepidity and alacrity of mind. This marvelous event was attended with a variety of gifts. . . . And indeed there were undoubted marks of a celestial power perpetually attending their ministry. There was, in their very language, an incredible energy, an amazing power of sending light into the understanding, and conviction into the heart. To this were added the commanding influence of stupendous miracles, the foretelling of future events, the power of discerning the secret thoughts and intentions of the heart . . . and all this accompanied with lives free from all stain, and adorned with the constant practice of sublime virtue. Thus were the messengers of the divine Savior, the heralds of his spiritual and immortal kingdom, furnished for their glorious work, as the unanimous voice of ancient history so loudly testifies. . . ."

Now I want you to hold this last statement of Dr. Mosheim's in your mind:

"The event sufficiently declares this: for without these remarkable and extraordinary circumstances, no rational account can be given of the rapid propa-

gation of the gospel throughout the world." (Dr. John Lawrence Mosheim, *Outlines of Ecclesiastical History*, Vol. 1, pp. 61, 67.)

The process by which leaders become spiritual as those disciples were is set forth in a very simple admonition of the Master. The Savior called fishermen, and he called tax-collectors and others in various occupations to constitute his chosen twelve. He gave to each of them the same simple promise:

"Follow me, and I will make you fishers of men," or as another writer puts it, "I will make you to become fishers of men." (Matt. 4:19; Mark 1:17.)

To "come after him" is but another way of saying, "Keep my commandments," for thus he had explained it when he said to the Nephites: "Therefore, what manner of men ought ye to be?" And then he answered his own question, "Verily I say unto you, even as I am." (3 Nephi, 27:27.)

To become "fishers of men" is just another way of saying "become leaders of men." So in today's language we would say to those who are so to teach: "If you will keep my commandments, I will make you leaders among men."

Those who are outsiders and enemies of the Church observed these unusual gifts given to these early disciples. You remember the Jews marveled at the Master's demonstration of his power, and they asked: "How knoweth this man letters, having never learned?" To which the Master humbly replied, "My doctrine is not mine, but his that sent me." (John 7:15-16.)

And to Peter, the Master replied after Peter had borne his testimony as to the divinity of the Master, as President McKay has quoted, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." When Peter and John had performed marvelous deeds, those who were around about marveled because they "perceived that they were unlearned and ignorant men, . . ." (Acts 4:13.)

There seems to have been a constant vigil lest those who enjoyed these special God-given gifts would arrogate to themselves personal superior talents, when in reality these spiritual endowments were but outward evidences of divine gifts given among men who are called to

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serve in high places in the kingdom of God.

Peter chided those, you remember, after he had performed the healing upon the man who was lame from his birth, when he said:

"Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

"The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus: whom ye delivered up. . . .

"And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all." (*Ibid.*, 3:12-13, 16.)

Recall again Peter's rebuke to Simon, the sorcerer, who wanted to buy the gifts of the Holy Ghost which he saw demonstrated through Peter:

"But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

"Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

"Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." (*Ibid.*, 8:20-22.)

John was taught in plainness how he must learn to distinguish between the person who demonstrates spiritual gifts and the giver of those heavenly gifts, even God. When a messenger came to him he fell down at the feet of this messenger as though to worship him, and the messenger said:

"See thou do it not: I am thy fellow-servant, and of thy brethren that have a testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." (Rev. 19:10.)

And Moses learned that same lesson after he had received the wonderful visitation from the Lord who had appeared in his glory as contrasted with the visit from and the appearance of Satan. In humility he said thoughtfully, as he pondered this great experience: "Now for this cause I know that man is nothing, which thing I never had supposed." (Moses 1:10.)

In our day, we have been told some similar things about the power of the Lord among his peoples. In the very first revelation, or the preface to the revelations, the Lord said: "For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion.

"And also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world." (D & C 1:35-36.)

One of the ways by which "he comes down among his people" is clearly explained in the revelation in which he defines certain gifts of the Spirit. He enumerates some of the gifts of the Spirit which men might enjoy: knowledge, and faith, and discernment, and the gift of tongues, and the testimony of knowledge that Jesus is the Son of God, and then he says this:

". . . unto such as God shall appoint and ordain to watch over the church, . . . are to have it given unto them to discern all those gifts. . . ." (*Ibid.*, 46:27.)

Previously he had said: ". . . given for the benefit of those who love me and keep all my commandments." (*Ibid.*, 9.)

In our day he sounded a warning just as these other leaders have sounded a warning, when he said to those to whom these gifts are committed:

"And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments." (*Ibid.*, 59:21.)

Some of the older brethren who remember the days of President Joseph F. Smith have told me that frequently when President Smith was introduced as the "head of the Church," he was always quick to reply, "Oh, no. I'm but the President of the Church. Jesus Christ is its head."

That is something for us to remember. When we receive the adulation of faithful people, we must never forget that such commendations come, not because of our person, but because of the positions we hold. In conference meet-

ings with the mission presidents we heard this repeated with variation and, as applied to the Church, it might be said thus: "There is no end to the amount of good we can do in this Church if we are not concerned about who gets the credit for it."

It was possibly something like this which the Master had in mind when he warned:

"Woe unto you, when all men shall speak well of you for so did their fathers to the false prophets." (Luke 6:26.) In a revelation today, we have had called to our attention the human tendencies which are in most men: "... but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man. . . ."

"We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion." (D&C 121:37, 39.)

And he has told us two reasons why men fail to receive what they might otherwise have obtained:

"Because their hearts are set so much upon the things of this world, and aspire to the honors of men, . . ." (Verse 35.)

I remember at a stake conference some years ago a young man was called to a high position. When we had asked him to express himself, expecting a humble testimony in his acceptance, he stood up and in a rather flamboyant, boastful way gave a dramatic performance. At the close of the service as we walked home, one of the high council whispered to me and said, calling him by name: "When he stood up there in the pulpit this morning, he was all alone."

That is what the young missionary meant who said he had baptized a number of people but all of them had apostatized, so he said, "I must have converted them all by myself."

I remember one of my brethren, who had invited me to join him in an ad-

ministration to a sick person, who said very humbly to this individual, "Now, sister, when you receive the blessing of this administration, do not mention the names of those through whom the blessings were given."

Today we are witnessing a great, marvelous demonstration of the power of conversion. Perhaps we are going to see the most rapid propagation of the gospel in the world than we have seen in any previous dispensation. We must make certain that we do not offend God by our failure to confess his hand in all things. We must not forget that it is not by the will of men, but is evidence, as in the days of the disciples of old, that God is working with men. It is the only explanation we can give.

The suggested missionary procedures we have provide excellent guides to improved study and presentation of the gospel lessons by missionaries. Salesmanship methods of themselves alone as applied to the teaching of the gospel will convince the mind but do not convert the heart. Conversion is a spiritual process. Paul taught, ". . . faith cometh by hearing, and hearing by the word of God. . . . How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" (Romans 10:17, 14-15.)

And the Apostle Paul also said:

"I have planted, Apollos watered; but God gave the increase," and then he added in language that sounded like that statement of Moses after God had conversed with him: "So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." (I Cor. 3:6-7.)

Modern servants of God may go forth if and when they are constantly aware of their own nothingness and place their dependence solely upon the power of Almighty God; for as the Apostle Paul wrote to the Romans: "If God be for us, who can be against us?" (Rom. 8:31.)

My prayer is that we may do our part that we shall qualify to ever have him for us, and with us, and that we may constantly lose ourselves in unselfish

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devotion to his cause and thus find everlasting life, which I pray humbly, in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

Elder Harold B. Lee of the Council of the Twelve, has just addressed us.

The Relief Society Singing Mothers will now favor us with "The 23rd Psalm (God Is My Shepherd)," conducted by Sister Florence Jepperson Madsen. The benediction will be offered by Elder L. Lloyd Prestwich, president of the Redondo Stake, after which this Conference will stand adjourned until two o'clock this afternoon.

As stated at the opening of this meeting, the music of this session is furnished by the Relief Society Singing Mothers from the Ogden and Northern Utah Regions. Elder Alexander Schreiner has been at the organ. The Singing Mothers will be with us this afternoon.

Selection by the Relief Society Singing Mothers, "The 23rd Psalm" (God Is My Shepherd).

President L. Lloyd Prestwich of the Redondo Stake offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

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AFTERNOON MEETING

The second session of the Conference convened at 2:00 p.m., Friday, October 7, with President David O. McKay presiding and conducting the services.

The musical numbers for this session were furnished by the Relief Society Singing Mothers from the Ogden and Northern Utah Regions, with Florence Jepperson Madsen conducting. Roy W. Darley, Assistant Tabernacle Organist, was at the organ console.

President McKay made the following introductory remarks:

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 130th Semi-Annual Conference of the Church. This session of the Conference, as the one this morning, will be broadcast as a public service over television and radio stations throughout the West. The names of these stations have already been announced to the television and radio audiences. Again we express appreciation for the cooperation of the managers of these stations and their willing and commendable services. These services are also being broadcast

in the Assembly Hall and Barratt Hall by television.

We are pleased again this afternoon by the presence of the Relief Society Singing Mothers from the Ogden and Northern Utah Regions under the able leadership of Sister Florence Jepperson Madsen, and Roy M. Darley is at the organ. We shall begin these services by the Relief Society Singing Mothers rendering "How Lovely Is Thy Dwelling Place."

The invocation will be offered by Elder Wayne C. Player, president of the Taylorsville Stake.

Singing by the Relief Society Singing Mothers, "How Lovely Is Thy Dwelling Place."

The opening prayer was offered by Wayne C. Player, president of the Taylorsville Stake.

President David O. McKay:

The invocation was just offered by Elder Wayne C. Player, president of the Taylorsville Stake. The Singing Mothers will now favor us with "Jesus, Our Lord, We Adore Thee," conducted by Sister Florence Jepperson Madsen,

following which we shall hear from President Henry D. Moyle of the First Presidency.

The Relief Society Singing Mothers sang the anthem, "Jesus, Our Lord, We Adore Thee."

President David O. McKay:

Our first speaker this afternoon will be President Henry D. Moyle of the First Presidency. He will be followed by Elder Milton R. Hunter of the First Council of Seventy.

PRESIDENT HENRY D. MOYLE

Second Counselor in the First Presidency

President Clark called during the noon recess and wanted you all to know how much he appreciated the inspired message of President McKay delivered at the beginning of the morning session, and how much he regretted not being present with us here today. He wanted me to extend his greeting to you all, and I am sure that he would appreciate our united faith and prayers in his behalf that he might yet meet with us before the conference is over, in keeping with his innermost desires.

It is a great privilege, my brethren and sisters, to be with you this afternoon and to have this wonderful opportunity of bearing witness to the truths of the gospel. There is one thing in the world today above all else which people are seeking after, and that is peace.

The fundamental purpose of the organization of the Church is to establish peace upon the earth.

President McKay recently told us that, "peace is the exemption from individual troubles, from family brawls, from national difficulties. Peace does not come to the transgressor of law. Peace comes by obedience to law—peace to the individual that he may be at peace with God, at peace in the home, and in the neighborhood. The spirit of the world is antagonistic to the establishment of peace. The law of nature seems to be the survival of the fittest at all costs. But peace can come into the world only through obedience to the gospel of Jesus Christ." Seek first the kingdom of God and his righteousness. His teaching regarding arbitration as a means of settling difficulties, if applied by nations, would do away with war.

"The gospel is a complete way of life, and the true plan of life brings joy and peace," says President McKay. Funda-

mental to the doctrines of the Church is the declaration of Father Lehi:

"Adam fell that men might be; and men are, that they might have joy." (2 Nephi 2:25.)

The present teachings of our President are not the development of a philosophy by the wisdom of men that changes with time and experience. They do not result from the trial and error of improvement. They are not discovered as the result of laboratory experiments on the one hand or study of the past, present, or future on the other hand. They are eternal truths taught to the children of men by the prophets of God, ancient and modern. The truths of the gospel are unchangeable. They are infallible. The Savior of mankind—our Redeemer, the Son of the Living God, the Lord of lords and King of kings, who rules and reigns over this universe, brought peace to this earth as he dwelt among the children of men in the flesh. He is the man of peace. He came with a promise: "Blessed are the peacemakers; for they shall be called the children of God." (Matt. 5:9.)

Except with peace in our hearts we cannot be the children of God. This follows just as certainly as do all the promises given us by our Master in his Sermon on the Mount. Surely we cannot expect to see God if we are not pure in heart. We bear witness to the world by virtue of the power and authority of the Holy Priesthood of God which we bear that the words of his mouth contained in the sacred Beatitudes were not platitudes or trite sayings to catch the ear of man, spoken by a humanitarian, but on the contrary, they are the words of God spoken by his Son Jesus Christ, upon which all the children of men can place their trust unflinchingly

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and conform their lives, their thoughts and actions, to merit in this life and in the life to come all the blessings promised those who are faithful and obedient to his teachings—not only the Sermon on the Mount, but all that he taught during his ministry here upon this earth as he sojourned among men, and all that he has revealed to his prophets to the present time.

John, in his Gospel, says: "These things I have spoken unto you," [quoting the Savior] "that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33.)

Paul said: ". . . let the peace of God rule in your hearts. . . ." (Col. 3:15.)

Unfortunately, many in the world, both individuals and nations, will ignore the teachings of Christ and deny his divinity. With two powers upon earth exerting their influence upon mankind this result is inevitable. They, through their own conduct, their own choice, do not qualify for the enjoyment of peace, and peace will not be theirs. The history of the world has already altogether too clearly demonstrated that the farther we depart from the gospel of Jesus Christ, the greater is the distress and tribulation under which we live.

Should those who keep the commandments of God have any fear for their own security and happiness? This is an interesting question, and this again has been answered so often in the recent ministry of President David O. McKay. He assures us that we need have no worry. We will never be left in the dark, and we should have no concern other than to follow the leadership God has given us here upon the earth.

We are the children of promise as long as we keep the commandments of God. I have no doubt it will take continuous effort, however, upon our part. These are not blessings which will flow to us automatically merely because we ask for them. We will be justified, however, if we follow all that God reveals through his servants, the prophets. We have been given direction, sometimes thought of as temporal in its nature, such as tithing, fast offerings, the welfare program, the Word of Wisdom, chastity, obedience to the law of the land, and others. Whatever their temporal aspect

may be, they are given to us to build us up spiritually. We can draw no hard and fast line between temporal and spiritual. All that is good is spiritual.

So we can well afford to ask ourselves the question: Can we expect the blessings of peace if we ignore the Word of Wisdom, for example? Will we be prepared to take advantage of the ways and means our Father in heaven may make available for us to retain our peace in times of great emergency, indeed at all times, if we are not physically fit? I have no doubt God will require us to be sound in mind and body to carry on the work of his priesthood at home and abroad, at least as far as we by our own efforts can retain our bodily and spiritual health and strength. We cannot be justified in destroying ourselves through our disobedience, no matter how limited our conduct in this direction may be.

It is an inspiration to me, and I hope it will be to you, to reflect for a moment upon the teachings we have received through our inspired prophets in these latter days. Though times have changed, and conditions in the world are different, neither the hearts of men nor the revelations of God to his people through his prophets have changed. We read in the Holy Bible:

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

I know by the testimony of the Holy Ghost that is in me that this declaration of Amos is literally true in the ministry of President David O. McKay as it was in the life of Joseph Smith and those who followed the first Prophet in these latter-days in this high and holy office. "It is out of the abundance of the heart that man speaketh," said Brigham Young, "and the man who tells you words of life is the man who can save you."

What Joseph Smith said in 1844 in principle is largely applicable today, although our problems are somewhat different and the remedy prescribed unique to the solution of the specific problem that then confronted the nation. The nation did not accept his solution, which was inspired of God. Had his direction been given to the problem, we all know what the result

would have been—no bloodshed. Both the Civil War and its aftermath, with us even now, and the economic loss of both would have been avoided. What happened to those who followed his leadership and direction? Even though the Prophet Joseph was martyred, two months after this solution to our national ills was publicly given, the Saints were driven from their peaceful homes in the states to a haven of safety in the fastness of this mountain region. That is where they were when the Civil War began.

Certainly God works in a mysterious way, his wonders to perform. Who would have ever thought among the inhabitants of Nauvoo in the days of the final persecution that they were being driven from their homes by their enemies against their will and against their better judgment, only to wake up one day and find that the Lord had preserved them in a land of peace, even in the midst of the greatest of all civil wars. Who doubts that the Lord can do what he pleases with his people today?

I have implicit faith in the words of the Prophet when he tells us today that all we need to worry about is to keep the commandments of God, and peace will be ours. We do not know when or where or what exactly may happen. It is therefore foolish and impossible to conjecture on the nature of the relief or protection or security designed for the future accomplishment of God's purpose.

This, however, we do know: that God lives and in him we can trust, and through our obedience are now free from fear or doubt or insecurity, and shall remain so always, as long as we retain the right through our faithfulness to call upon him for the blessings which he has promised the faithful.

I conceive of peace as something which we might all enjoy, even in the midst of future wars. We may suffer trials and tribulations. We may suffer from the loss of our loved ones, but let us stop for a moment and call just two instances to mind. I think of the Prophet Joseph that night after he had left Nauvoo with some of his close brethren and crossed over to the other side of the river to Montrose, and there the question was should he go on, or

should he go back? It was during these days that the Prophet said that he was devoid of offense toward any man, and that he would be taken as a lamb to the slaughter, but does anybody have any doubt in his mind but that the peace of God was in his heart and in his soul and gave him the strength and the courage and the power of his priesthood to fulfil his mission here upon the earth as God might decree?

The other great example, of course, supersedes all else in human knowledge and understanding, and that is the intercessory prayer of the Lord and Savior Jesus Christ as he prayed to his Father in heaven in the Garden of Gethsemane. But there was peace in his heart when he said, "Nevertheless, Father, thy will, not mine, be done." (Luke 22:42.)

Now that peace can come into our hearts, no matter what the circumstances may be, and no matter what process or what circumstance the Lord may use to bring his faithful people the peace which he has promised them. I have an abiding conviction that if that peace is given to us and we are called upon to lose our lives or the lives of our loved ones, that we will have the absolute assurance, as did the Prophet Joseph, that we would die in the Lord, and when we die in the Lord we have fulfilled the will of the Master here upon this earth, to his pleasure and to his satisfaction, and more can be gained by none of us.

No greater power can exist upon the earth than the power of the priesthood—a gift of God to us—calling upon us to exercise our power as elders in Israel to bring all nations which permit us within their borders to a knowledge of the truth; to draw out those nations, not necessarily physically, but into these stakes of Zion which are being and will continue to be organized in the various countries of the world. These men and women through their faith, conversion, and their faithfulness will join with us as recipients of these greatest of all blessings which the Lord has in store for his chosen people. So, neither they nor we need to worry about our security when we know that our welfare will be taken care of directly from the throne of God on High.

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I first quoted from President David O. McKay's teachings of a short time ago, and now I want to just quote a word or two from the other Presidents of the Church to show how uniform the Lord has revealed his will to his prophets in these latter days.

Joseph Smith said:

"Make honor the standard with all men. Be sure that good is rendered for evil in all cases; and the whole nation, like a kingdom of kings and priests, will rise up in righteousness, and be respected as wise and worthy on earth, and as just and holy for heaven, by Jehovah, the Author of perfection. . . ."

Brigham Young said: "Great peace have they who love the law of the Lord and abide in his commandments. Our belief will bring peace to all men and good will to all the inhabitants of the earth. It will induce all who sincerely follow its dictates to cultivate righteousness and peace; to live peaceably in their families; to praise the Lord morning and evening; to pray with their families, and will so fill them with the spirit of peace that they will never condemn or chasten any one unless it is well deserved." (Brigham Young, *Discourses*, pp. 223, 449.)

It is interesting to see what John Taylor in his day said: "This peace is the gift of God alone, and it can be received only from him by obedience to his laws. If any man wishes to introduce peace into his family or among his friends, let him cultivate it in his own bosom; for sterling peace can only be had according to the legitimate rule and authority of heaven and obedience to its laws." (John Taylor—*The Gospel Kingdom*, page 319.)

Wilford Woodruff said: "Put your trust in God and rely on his promises, living up to the light and knowledge you possess; and all will be well with you whether living or dying." (*Discourses of Wilford Woodruff*, p. 260.)

President Lorenzo Snow, from a document published in the *Deseret News* of Jan. 1, 1901:

"A new century dawns upon the world today. The hundred years just completed were the most momentous in the history of man upon this planet. It would be impossible to make even a brief

summary of the notable events, the marvelous developments, the grand achievements, and the beneficial inventions and discoveries, which mark the progress of ten decades now left behind in the ceaseless march of humanity. The very mention of the nineteenth century suggests advancement, improvement, liberty, and light. Happy are we to have lived amidst its wonders and shared in the richness of its treasures of intelligence.

"The lessons of the past century should have prepared us for the duties and glories of the opening era. It ought to be the age of peace, of greater progress, of the universal adoption of the golden rule. Barbarism of the past should be buried. War with its horrors should be but a memory. The aim of nations should be fraternity and mutual greatness. The welfare of humanity should be studied instead of the enrichment of a race or the extension of an empire. Awake, ye monarchs of the earth and rulers among nations and gaze upon the scene on which the early rays of the rising millennial day gild the morning of the twentieth century!

"The power is in your hands to pave the way for the coming of the King of kings, whose dominion will be over all the earth. Disband your armies; turn your weapons of strife into implements of industry; take the yoke from the necks of the people; arbitrate your disputes; meet in royal congress and plan for union instead of conquest, for the banishment of poverty, for the uplifting of the masses, and for the health, wealth, enlightenment, and happiness of all tribes and peoples and nations. Then shall the twentieth century be to you the glory of your lives and the lustre of your crowns, and posterity will sing your praises, while the Eternal One shall place you on high among the mighty. . . .

"In the eighty-seventh year of my age on earth, I am full of earnest desire for the benefit of humanity. I wish all a Happy New Year. . . . May justice triumph and corruption be stamped out. And may virtue, chastity, and honor prevail, until evil shall be overcome and the earth shall be cleansed from wickedness. Let these sentiments, as the voice of the 'Mormons' in the mountains of Utah, go forth to the whole world, and

let all people know that our wish and our mission are for the blessing and salvation of the entire human race.

"May the twentieth century prove the happiest, as it will be the grandest, for all the ages of time, and may God be glorified in the victory that is coming over sin, sorrow, misery, and death. Peace be unto you all."

Joseph F. Smith said: "There is only one thing that can bring peace into the world. It is the adoption of the gospel of Jesus Christ, rightly understood, obeyed and practiced by rulers and people alike." (Joseph F. Smith, *Gospel Doctrine*, 1928 ed., page 529.) I love such words of scripture.

And President Grant said: "This gospel of Jesus Christ which the world says is a delusion, a snare, and a fraud, [yet] to each and every man who goes out to proclaim it, and who lives an upright and virtuous life, it brings peace, it brings joy, it brings happiness unspeakable." (Heber J. Grant, *Conference Report*, October 1911, page 22.)

At the October conference of 1921 President Grant presented a "Peace Resolution," representing the Church as favoring world peace, and invoking blessings and "divine guidance of the International Conference of the Limitations of Armaments, that the cause of Peace may be thereby enhanced, and an amelioration of the burdens of mankind secured."

President George Albert Smith once prayed: "And, O Father, in the midst of confusion that is everywhere, and uncertainty, bless us in America, that we may repent of our foolishness, our light-mindedness and our wrongdoing, realizing as we should, that all the blessings

that are worthwhile come to us only as a result of honoring thee and keeping thy commandments. The pathway of righteousness is the highway of peace and happiness."

And then finally, to end, I come back to where I began, to the words of President McKay: "The Need of Peace: The greatest need of this old world today is peace. The turbulent storms of hate, enmity, of distrust, and of sin are threatening to wreck humanity. It is time for men—true men—to dedicate their lives to God, and to cry with the spirit and power of the Christ, 'Peace, be still.' Only in the complete surrender of our inner life may we rise above the selfish, sordid pull of nature. We should seek first the kingdom of God and his righteousness. What the spirit is to the body, God is to the spirit. As the body dies when the spirit leaves it, so the spirit dies when we exclude God from it. I cannot imagine peace in a world from which God and religion are banished."

God bless us brethren and sisters, that we may follow the admonition and counsel of these great leaders who have preceded us and listen intently and sincerely to the words of our present leader, that our lives may be sweet in its enjoyment, I pray humbly in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

President Henry D. Moyle of the First Presidency of the Church has just spoken to us. Elder Milton R. Hunter of the First Council of Seventy will now address us. He will be followed by Elder William J. Critchlow, Jr.

ELDER MILTON R. HUNTER

Of the First Council of the Seventy

In his masterful discourse of the Sermon on the Mount, Jesus gave a vital commandment which has been ignored almost universally by the human family. In many cases where it has not been ignored, it has been broken many times by most people.

I believe that we all want to do what is right—live near to the Lord—and so this afternoon I would like to say a few

words about the observance of this commandment.

"Judge not," Jesus commanded, "that ye be not judged." And then he gave this warning:

"For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." (Matthew 7:1-2.)

Throughout my life in mingling with

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many people of various religious denominations I have observed that as a rule it seems as if human beings like to gossip. We like to hear unsavory things about our neighbors and talk about each other. It seems that oftentimes we get a certain degree of satisfaction or even joy out of saying bad things about other people. We thoughtlessly and sometimes maliciously judge each other. We censure our associates sometimes unjustly, many times unkindly; and most of the time we speak without having the evidence to back up what we are saying. We seem to forget that James, the brother of the Lord, warned that the unbridled tongue is "full of deadly poison." (James 3:8.)

I know that even sometimes people who are faithful in the Church pass judgment and condemnation on those with whom they associate without knowing the facts. Such is displeasing to God.

I know that many people's hearts have been broken and tears have been shed because of the unkind and perhaps untrue things that have been said about them and because of unjust judgments that we give of each other.

As I look into the faces of the members of this congregation, my conscience certainly tells me that I err at times. Sometimes I gossip and judge others, and when I do it I act unrighteously before the Lord. My heart tells me I would like to repent, I would like to overcome my weakness of gossiping and saying bad things about other people. I am sure that you feel the same as I do.

But one might say: "The man or the woman from whom I obtained this information is an honest man or woman and would not lie."

Certainly honest and honorable people would not lie, but we should remember that they have to get their information through human senses and that human senses are not always a hundred percent reliable; for example, if an honest man were standing on a corner and another one on the opposite corner and two cars crashed in the street, the testimonies of these two men might vary, and rightly so. They saw the accident at different angles, and perhaps neither of them saw exactly what happened.

Recently one of the General Authorities said that he was interested at stake conferences to hear members of stake presidencies in the Sunday conference sessions tell some of the things that he had talked about the night before. And then the General Authority said, "Oftentimes I cannot recognize that I had talked on the subjects nor said the things that I was reported to have said."

Now certainly the General Authority was not accusing stake presidencies of being dishonest. I think he did not have that in mind at all, but this story illustrates the inadequacy of human senses.

Sometimes we sit in a congregation like this one and listen to somebody speak. While he talks we think many of our own ideas as we hear many of the things he is saying. As time passes we might confuse some of our own thoughts with some of the things the speaker said. Because of the inadequacy of human senses, Jesus Christ said, "in the mouth of two or three witnesses every word may be established." (Matt. 18:16.)

The Savior and the holy prophets have told us how to judge when it needs be that we judge, because oftentimes we must judge. In fact, many of you in this tabernacle—stake presidencies, high counselors, and bishoprics—are called upon to be judges. It is your ecclesiastical responsibility to judge. But let me give the warning that with the same judgment that you judge, you shall be judged.

The Lord and the Prophet Joseph Smith understood human nature, knowing that we may be tempted to judge unjustly, and so the following is found in the Doctrine and Covenants:

"We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. . . ."

And then this beautiful admonition was given us:

"No power or influence can or ought to be maintained by virtue of the priesthood only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul

without hypocrisy, and without guile—” (D&C 121:39, 41-42.)

As I have traveled throughout the Church and have observed those who have been called and set apart to be judges, it is my testimony that they have been guided in most cases by the pure love of Jesus Christ, by charity, and so they have rendered righteous judgment.

As I have suggested, the Savior and the prophets have told us how to treat each other. The Master gave us the vital law known as the second great commandment: “Thou shalt love thy neighbour as thyself.” (Mark 12:31.)

If all of us would love our neighbors—would love all the people with whom we associate—as much as we love ourselves, we would do no unkind things to them. We would not say any harsh or unkind words to them. We would not repeat any bad gossip about them. But on the other hand, we would show forth love and compassion at all times. We would rejoice in their successes, and we would weep with them in their sorrows. Under those conditions, a glorious spirit of brotherhood, love, and compassion would prevail.

The Savior also gave us the famous Golden Rule: “. . . whatsoever ye would that men should do to you, do ye even so to them.” (Matt. 7:12.)

Every time we hear something about somebody else, if we would stop and think before we repeated what we heard and take as our measuring rod the following: “Would I like to have somebody say that thing about me? Is it just? Is it fair? Would it make the person involved happier if I should repeat it? Would it make him progress? Would it add to the beauty and the joy of life?” And if it will not meet these measurements, then our judgment would not be righteous if we should repeat what we heard. It is best under these conditions that we keep quiet.

Paul, the apostle to the Gentiles, wrote a beautiful poem on faith, hope, and charity to the Corinthian Saints. He said:

“Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal.

“And though I have the gift of prophecy, and understand all mysteries,

and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. . . .”

And then Paul ended his famous poem by saying:

“And now abideth faith, hope, charity, these three; but the greatest of these is charity.” (1 Cor. 13:1-2, 13.)

Charity is the greatest of all Christian virtues. It is, as the prophets have said, the pure love of Jesus Christ. It encompasses all the virtues that I have mentioned and even many, many other Christian virtues. In all of our dealings with each other, our hearts should be filled with charity toward all men. We should show forth an abundance of charity toward all the people with whom we associate.

Our Lord Jesus Christ not only taught that we should love our friends, but he commanded us to love our enemies. We should pray for them who spitefully use us. He not only taught these things, but he lived as he taught, thereby marking the path for us to follow.

While the Master was hanging on the cross, suffering the most excruciating pain that anybody could endure, and while he was listening to the jeers of the rabble down at the foot of the cross, his heart was filled with compassion toward them. With a fulness of charity and with an abundance of love in his heart for those who had caused him to be crucified, he cast his eyes toward heaven and prayed,

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

It is my opinion that this is the greatest example in history of pure love, of undefiled charity, of actually showing a fulness of compassion for one’s enemies.

Micah, one of the great Old Testament prophets, pointed out the way for us to live. He said,

“He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and walk humbly with thy God.” (Micah 6:8.)

In humility I ask our Father in heaven to pour out his Spirit upon the Latter-day Saints. May he bless you and me abundantly that we will be filled with

the spirit of charity and love for each other. May we overcome our evil habit of gossiping, of saying unkind and unsavory things about each other.

On the other hand, may we say nothing but that which is kind and generous about all people. May our lives be filled with patience, brotherly kindness, and compassion toward each other at all times and under all circumstances. Under those conditions we would rightfully be children of God with his love in our hearts. Then our lives would be actuated by godliness.

Permit me to suggest that we husbands cease criticizing our wives, because if we criticize our wives it weakens our love for them. Also, it tends to kill their love and respect for us.

I would give the following admonition to wives: Respect your husbands. Do not criticize your husbands. If you indulge in such practices it results in bringing about disunity, kills your spirituality, and tends to break up your

homes. Perhaps the final result may be the loss of your eternal salvation.

Let each of us walk in the path continuously that Jesus marked out, having our hearts filled with charity and love toward our fellow men. May we keep all of God's commandments, walking by every word that proceedeth forth from his mouth. If we will do these things, we shall have an abundance of joy in this life and eternal life in the presence of our Savior after we have completed our missions here upon this earth.

May our Heavenly Father bless us that we shall always live as he desires that we should live, I humbly pray, in Jesus' name. Amen.

President David O. McKay:

He to whom we have just listened is Elder Milton R. Hunter of the First Council of Seventy. Elder William J. Critchlow, Jr., Assistant to the Twelve, will now address us.

ELDER WILLIAM J. CRITCHLOW, JR.

Assistant to the Council of the Twelve Apostles

President McKay, my brothers and sisters:

Where could you find sweeter voices than these voices from Ogden and Northern Utah which have sung for us this day? I have heard them before, I hope to hear them again. I am proud of them.

"All the world's a stage,
And all the men and women merely
players:
They have their exits and their en-
trances;
And one man in his time plays many
parts."

—Shakespeare,
As You Like It, Act II,
Scene 7, lines 139-142.

Through the years thousands of our young men and women and many elders, too, have been called to play heroic roles in the great Drama of Life. I have enjoyed these past two years the privilege of setting apart many of them, —missionaries of the Church—sending them forth to perform on the stage of life with a blessing.

The Drama of Life has many acts. Few of them, however, are as thrilling as the act entitled "A Mission." Let me sketchily review for you a few scenes in an act which I witnessed, just to show how exciting this "Mission Act" can really be.

The opening scene was called "Miles Zero."

In the missionary's first letter to his folks he wrote:

"Dear Dad: I'm up at Miles Zero on the Alaskan highway in Dawson Creek where it is costing me one hundred dollars a week for board and room. . . ."

His dad replied immediately, "Dear Son: Get off the Alaskan highway! Park Avenue, New York, should be cheaper. Miles Zero is too rich for my blood."

The dad's letter and another letter from the son crossed in the mail. The son's letter began:

"Dear Dad: The Lord has blessed me already. A man committed suicide in his room. It was so ghastly that no one would rent it. I offered the landlord forty dollars a month. He took me up—

so I moved in with my companion who is sharing the forty dollars. All my problems are solved."

Months passed.

Then, in one of his regular letters, the son said, "I have twenty-two prospects about ready to join up, but no place to baptize them. Peace River will be frozen over till June, and before then I shall be due for a transfer. Wish I could use a bathtub. They have some large tin ones up here. . . ."

Weeks passed.

In another letter the son wrote: "Lucky me. The Lord has blessed me again. Two of my choice prospects, the banker and the head of the Masonic Lodge, who is also the president of the Power Board went six hundred miles down to Edmonton, and I baptized them. That's two down, only twenty more to go. My president is pleased. He is transferring me to Bella Coula, wherever that is. Up here, there are two kinds of water—liquid and frozen, also two kinds of prospects—hot and cold. I'm terribly afraid that some of my twenty remaining prospects will 'freeze up' before liquid water and a baptismal font become available. I shall regret losing them, but I'll pick twenty up in Bella Coula. Wish me luck."

Five years after the curtain fell on this son's "Mission Act," I was sent to a conference in Calgary, Canada, and in one of the sessions of the conference I listened to the stake president praise, as he released, his stake mission president who had baptized twenty converts "right here in Calgary." He called on him to speak. I copied these words from a tape of his talk.

"Seven years ago one Sunday in a converted hut at Miles Zero on the Alaskan highway I met a young man who was to be instrumental in changing the course of my life. He was big, six feet. He had a big grin and hands that were always moving. You could tell he had the spirit of the gospel. I had met many men before, but never had I met a man who could teach the gospel the way this man did. He would both fast and pray, and I remember that one time he fasted three days and nights, going without food and water and praying on behalf of the people he was teaching. He taught the gospel with an inspira-

tion that only one who had the guidance of his Father in heaven could bring. He baptized me. I have a great love for that young man. Elder Critchlow, take back to your son a confirmation of the love we have for him. In a way to pay the debt tell him that many here within the sound of my voice, whom I have had the privilege of teaching have come into the kingdom of God—through your son."

Those words "through your son" were ringing pleasantly in my ears—still I heard the president who leaned toward me to whisper: "He (the mission president) baptized twenty people here in Calgary."

Suddenly, my memory was flooded with a maze of words—words which my son had written years before. Slowly, they assembled into fragments of broken sentences: "That's two down—twenty more to go—I'm afraid my twenty prospects will freeze up before liquid water is available. . . . I regret losing them. . . . I'll pick them up in Bella Coula—Wish me luck."

Well, he didn't pick them up in Bella Coula.

They were picked up in Calgary by one of the "two down" who picked up the "twenty more to go"—"through your son."

Families that have never had a missionary in the field have missed one of the grandest blessings that could come into their homes. Ask the mother who impatiently awaits her missionary son's letters, who gleefully reads lines in them over the back fence to neighbors and over the phone to relatives and friends.

Ask the proud father, the brother, or the sister about the sweet feeling they experience when they kneel together each day in family prayers to ask a blessing for their missionary. Before Bobby left for his mission the family skipped its prayers occasionally, but while he was in the field—so far, far away from home, they skipped fewer prayers because Bobby might need the protection and the help of a loving Heavenly Father. Never was the family knit more closely together.

Recently I told a stake president he needed six thousand stake missionaries. "Be reasonable," he said, "I've only six thousand members in my stake."

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"Right, exactly right," I replied, "and every one of those members is a missionary."

Every member of our Church is a missionary. Without the formality of a setting-apart we should be so set-apart from the ways of the world that we can teach the gospel, which is our Father's way of life, by the very lives we live. Without the oral word of mouth preaching, the example of our living will always be effective teaching. A sermon seen is better than a sermon heard.

Example has more followers than reason and is more forcible than precept.

Yes, the world's a stage;

So is the Church a stage;

And all its members merely players. . .

They have their exits and their entrances;

And each member in his time is expected to choose and play a noble part.

Come up here with me on this stage of life and, over the glare of the footlights in this World Theater let's take a peek at the audience watching us play our parts in the great Drama of Life.

Down there in the parquet whom do you see? Over the glare of the footlights I quite distinctly see my wife, my children, my neighbors, my friends across the town and across the country, my vocational associates, my associates in the Church Offices. All who know me, be it ever so well or ever so slight, seem to be in this World Theater. And they're watching, oh, so critically. Yet if I play my role well—the role of a Latter-day Saint—I'm sure there will be some applause. But if I slip out of character—even for a moment or so—some of them, like patrons of any theater, at times, might sneer, perhaps hiss. These translate into one of the ugliest words in the English dictionary—"hypocrite."

May our merciful Heavenly Father help me, help you to play our chosen roles so well that we may deserve the plaudits and the praise, at least the respect of those who watch.

Now look up to the balcony . . . the glare of the footlights, whom do you see there? On the very first row I see my mother. My father is beside her, my brother beside him. Behind them, I believe, my grandparents. One man among them with sideburns and a lock of

curly brown hair looks like a picture I've seen of Captain James Brown who led the sick detachment of the Mormon Battalion into Salt Lake Valley. He's my great-grandfather. These obviously are the dead. I can almost hear them say:

"We are the dead,

Short years ago we lived, felt dawn,
saw Sunshine glow. . . .

To you from failing hand the torch
we throw

Be yours to hold it high.

If ye break faith with us who die,

We shall not sleep."

—adapted—"In Flanders Fields" McCrea.

I don't really believe, of course, that my father and mother and my grandparents are peeking through the veil, observing every scene in which I act, but sometimes I wonder. Just in case, I had better act, I ought to act, yes, I want to act so that they with a feeling of pride will smile and applaud my scenes.

I love my parents and my grandparents. They are not dead. They live. Sometimes I think I almost hear, or rather feel, their prayers for me! Surely they must be praying and pulling for me, otherwise I would not have been so blessed. Again, I ask a merciful Father in heaven to help me and to help you to play our scenes so well that we may fittingly deserve applause from the balcony of the dead.

Look again, this time to the gallery. Over the glow of the footlights I see faces very indistinctly. I recognize none of them. These, something tells me, are the spirits yet to come and be embodied on this earth; they who must come to take our places. I wonder if they do not watch with interest the Drama of Earth Life, and if they are not earnestly praying that we will play our roles well, for they must come to dwell in the environment we are creating for them. Once upon a time our Heavenly Father's children on this earth became so wicked that he washed them and their wickedness off the stage with a great flood so that these spirits might inherit a decent environment. This gallery of spirits will certainly applaud if we play our parts well.

High up above the stage in this World Theater is a box. Look up. The glare of the overhead floodlights obscures its

occupant. This box is reserved for the Author of the play—the Drama of Life. He not only is the Author, he is also the Critic and the Judge. How glorious could be that day if in its morning—the morning after the curtain falls—his press would announce: “Well done, thou good and faithful servant.”

Yes, the world's a stage, so is the Church a stage, and you and I are merely players. We've chosen noble roles in the Drama of Life. Let's play them well.

We can preach a better sermon with our lives than with our lips. We can do more good by being good than by preaching good. Let us so act that our principle of action shall become a law, not only for the Church, but also for the whole world. Eventually it will be. May that time be soon, I humbly pray in the name of Jesus Christ. Amen.

BISHOP JOSEPH L. WIRTHLIN

Presiding Bishop of the Church

President McKay, my brothers and sisters, to be here upon this occasion is most inspirational to me as I am sure it is to you. As I came into this remarkable building, the events that took place at the time of Brigham Young and those who were with him came to my mind.

The marvelous revelation that was given to the Prophet Joseph on November 1, 1831, is one that all of us can give consideration to, particularly at this time when the Lord said to the Prophet Joseph:

“And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

“And they shall go forth and none shall stay them, for I the Lord have commanded them.” (D&C 1:4-5.)

This revelation calls the disciples of the Lord Jesus Christ, and particularly the apostles in this day as well as in the time of the Prophet Joseph, to go into the world and preach the gospel to every nation, kindred, tongue, and people. Under their direction missionary work is being done in the world today, and I am sure that all enjoy divine guidance as they meet this great assignment.

President David O. McKay:

Elder William J. Critchlow, Jr., Assistant to the Council of the Twelve, has just concluded speaking. The Relief Society Singing Mothers and Congregation will now join in singing, “How Firm A Foundation.” Sister Florence Jepperson Madsen will lead us in the singing, after which Bishop Joseph L. Wirthlin will address us.

The Relief Society Singing Mothers and the congregation joined in singing the hymn, “How Firm A Foundation.”

President David O. McKay:

Bishop Joseph L. Wirthlin of the Presiding Bishopric will now speak to us, and he will be followed by Elder Spencer W. Kimball of the Council of the Twelve.

This morning President McKay told us of the leadership of certain individuals in the world who, if they had their way, would destroy our knowledge that God lives and that Jesus Christ is his Son. I am sure they will never be successful. The Lord in his way will handle such individuals.

Of the great men who have gone in the past, I think particularly of Brigham Young and the twelve who were called to preach the gospel to the people in Great Britain. They were poor men. They started the long trip to England without the funds to pay their way. While they did not have enough of this world's goods, they knew that Joseph Smith was a prophet of God, and they were willing to bear testimony to the world that God the Father and his Son Jesus Christ appeared to the Prophet Joseph. With that testimony in their souls, they accepted that great assignment.

At the time Brigham Young left, he was a very sick man. He said, “I could not walk thirty rods to the river.” His family, too, was ill. His wife had just given birth to another babe, and she was in poor health. However, Brigham

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Young and his companions started on their journey. When they reached New York, they were helped by the Saints who raised sufficient funds whereby they could pay the amount of eighteen dollars to cross the Atlantic Ocean. The Saints also gave them food to use while on the ship. They landed in England on April 6, 1840, taking about a month to arrive there. It was just ten years after the Church had been organized. The Lord had sent these men to England for the purpose of again making it possible for the English people to hear the gospel and organize the Church of the Lord Jesus Christ. They arrived as poor men. They had no money. The sisters made clothing for Brigham Young as his was worn out. Great conferences were held. They labored in and around Manchester.

Wilford Woodruff did a marvelous work. He was preaching in the little town of Handley, and there he found that the people were very much interested in what he was telling them in bearing testimony that God lives and that Jesus Christ is his Son. He had direction from on high, indicating that he should travel to the south. He was not quite sure as to the instructions he had received. So, again he made it a matter of prayer. The Lord made it very clear to him that he should travel to the south. On arriving at the appointed place, he came in contact with some people who were very friendly to him and to the word of the Lord that he was preaching. It was an organization called the United Brethren. I think we are all familiar with the history of that wonderful group of people. Six hundred of them had left other churches and organized a church of their own because they were dissatisfied. They heard the gospel as it was given to them by an apostle, Brother Woodruff. They all accepted it with the exception of one member. Among them were forty preachers who belonged to this organization, and they, too, joined the Church, all evidence that there were many people in Great Britain who were anxious to hear and accept the gospel of the Lord Jesus Christ as it was given to them by one of the Lord's apostles. I am sure that today there are thousands of people in that great country who want

to hear the gospel, accept it, and enjoy all of its blessings.

The brethren returned in 1841, after they had done a great missionary work in Great Britain. Brigham Young made the statement that during the period they were there they baptized between seven thousand and eight thousand people, and that, in and of itself, was a great achievement.

As I said in the beginning, these were poor men. The Church was poor. It had no funds, but yet these men had great responsibilities. The people in Great Britain needed to receive the Book of Mormon. They printed five thousand copies of the Book of Mormon, three thousand hymnbooks, two thousand and five hundred volumes of the *Millennial Star*, and fifty thousand tracts, and all of these were paid for before Brigham Young returned home.

Under the direction of another great apostle, Brother Harold B. Lee, a stake was recently organized in Manchester. The English people have the same opportunity and privilege now of attending these fine stake conferences as we do here in Zion.

With Brother Hugh B. Brown, Sister Wirthlin and I had the privilege of attending the Manchester Stake conference. The spirit and attitude of the people were most inspiring and encouraging. I am sure in the days to come there will be other stakes organized. Great Britain is growing in the Church. Many thousands of people are anxious to hear the gospel of the Lord Jesus Christ. To me that is so impressive because I recall the time when we, as missionaries laboring in Germany, had to leave Germany during World War I and make our way to London. I recall some individuals who did everything they could to prevent us from holding a street meeting. In fact, the president of the conference said, "I believe we had better go back to the mission home," which we did. The crowd followed us right to the door of the mission home and made the statement, "If we had rocks, we would throw them." That was the spirit in Great Britain forty-six years ago. While there, we met another apostle, Hyrum M. Smith. He assigned each missionary to another field of labor. The German submarines were sinking

every English ship possible. Finally, we heard that the *Lusitania* was going to sail. We went to President Smith and said, "Now, President, we understand the *Lusitania* is going to sail," and he said, "You can go. Not only that, you will arrive home safely." He made that statement very definite to us. We were not worried about traveling on the *Lusitania*, so we made our way back to New York, and six months later, the *Lusitania* was sunk by a German submarine. President Hyrum M. Smith was one who had the inspiration and divine guidance.

During the past summer, Bishop Buehner, Sister Buehner, Sister Wirthlin, and I had the privilege of visiting in Europe. Elder Alvin R. Dyer is now president of the European Mission and is doing a great and marvelous work through divine guidance and inspiration with very little government interference. When I was in Germany, we did not have that privilege. I labored in Frankfurt for a short time when the police forced me to leave. I then went into Stuttgart and the police arrested me three times, and the third time I had to leave. The same thing happened in Karlsruhe. Then, the war came and, of course, we all left the mission.

At the present time in Great Britain, Germany, and all parts of Western Europe, our missionaries now have the opportunity of teaching and preaching the gospel without government interference. As I see what is being accomplished, I have been very much interested in knowing the number of converts we have in Great Britain. From January 1, 1960 to August 31, 1960, there have been baptized in the British Mission and North British Mission 2,387 Saints—a wonderful number, and I am sure before the end of the year they will baptize many more. Then, I noticed that in the Danish Mission for that period, they have baptized 202. In the Finnish Mission for that same period of time 160, in the Netherlands Mission 303, and in the French Mission for that same period almost 600! I recall when I was in the German Mission, we thought that to spend any time in teaching and preaching the gospel to the French people was just a waste of time, but the French people have a desire to hear the

gospel of the Lord Jesus Christ. We have wonderful missionaries there. As a result six hundred have accepted the gospel of the Lord Jesus Christ in the last eight months, and the president of that mission indicated that he anticipated before the end of this year there would be another six hundred, or approximately twelve hundred Saints—converts for 1960. I noticed particularly in the North German Mission there were 286 converts, the South German Mission 210, and the West German Mission 310, or a total of 806 German people baptized. That itself is marvelous. In the Swedish Mission, they baptized 129.

In the Swiss-Austrian Mission, they have baptized 594, 300 of whom are youth. The young people in these foreign countries are anxious to hear the gospel. I have talked to the missionaries on many occasions, particularly in Austria. I asked them this question, "Now, just what do these people say to you about the Prophet Joseph?" "Well," they say, "these people want to know who Joseph Smith was and what is the Book of Mormon." To them, there is a great interest in the fact that an American prophet made it possible for them to read the Book of Mormon.

I recall again the time when we were endeavoring to preach the gospel in Germany that we dared not go into Austria. We only had fifteen members in the great city of Vienna, but when we visited there some seven weeks ago, we had 350 members, and since that time Austria has become a mission of its own, and they will baptize literally thousands of these wonderful people. So, we come to the conclusion, brethren and sisters, the gospel of the Lord Jesus Christ is being made available to many nations, but when we are going to have the opportunity of preaching the gospel to the people in Russia or the people in India or the people in China, I do not know. But, as the President said this morning, sooner or later all these nations will hear the gospel of the Lord Jesus Christ just exactly as they have heard it in Great Britain and as they have heard it in the European missions. So, in the final analysis, that is a wonderful revelation given to us by the Lord through the Prophet Joseph when he said: "And the voice of warning

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shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days." (*Ibid.*, 1:4.)

Today, there is difficulty in the world with war and the possibilities of war, but in the last days, the Lord has made it very clear that his disciples are to preach the gospel to all people, and then he said, "And they shall go forth and none shall stay them. . . ." (*Ibid.*, 1:5.) Regardless of what nation they go into as time goes on as this wonderful revelation says, ". . . and none shall stay them . . .," they are going to have the right, and they are going to have the opportunity and the privilege to preach the gospel to those not of our faith wherever they may be in the world. And the revelation goes on by saying, ". . . for I the Lord have commanded them." (*Idem.*)

In this marvelous revelation given

to us in 1831, the Lord fully intends that all of his sons and daughters over the earth are going to have the opportunity of hearing the gospel of the Lord Jesus Christ. If they live the gospel, they will enjoy the gift of the Holy Ghost whereby they can testify to the world that they know that God lives, that Jesus Christ is his Son, and that Joseph Smith actually saw the Father and the Son, which I pray will be the testimony of each and everyone of us, in the name of Jesus Christ. Amen.

President David O. McKay:

Bishop Joseph L. Wirthlin of the Presiding Bishopric has just concluded speaking. We shall now hear from Elder Spencer W. Kimball of the Council of the Twelve.

ELDER SPENCER W. KIMBALL

Of the Council of the Twelve Apostles

Some years ago I attended a conference of missionaries in a little Arizona town which the nearby Indians gave an Indian name signifying "the place where the people prayed." That was Joseph City. A month ago I had the privilege of going into the mission field in the Southwest Indian Mission, and in another city which could well have been named by the Indians "the city of hospitality," we held a conference of the missionaries, and this city was Snowflake.

The missionaries of the Southwest Indian Mission told of their labors among the Indians, and perhaps this is one of the most foreign of all foreign missions, and is in a land of strange tongues and colorful people, a place of high mountain coolness and near sea level desert heat—a land where a new amalgamation of peoples and kindreds is taking place, and where the gospel of Jesus Christ is neutralizing the centuries of dwindling unbelief.

I found evidence of waning superstition and of growing faith in the gospel. I saw people who have for centuries been as chaff before the wind settling down to industry and security and

permanence—a people who for more than a millennium have been "as a vessel . . . tossed about upon the waves, without sail or anchor, or without anything wherewith to steer her. . . ." (*Mormon* 5:18.) I saw them beginning to accept the gospel of Christ.

I saw them reclaiming their forfeited blessings which the Lord reserved ". . . for the gentiles who shall possess the land." (*Ibid.*, 5:19.) I saw acceleration in their progress and the time is at hand when the Lord will ". . . remember the covenant which he made with Abraham and unto all the house of Israel." (*Ibid.*, 5:20.) ". . . and as the Lord liveth he will remember the covenant which he hath made with them. And he knoweth their prayers. . . ." (*Ibid.*, 8:23-24.)

The work is unfolding, and blinded eyes begin to see, and scattered people begin to gather. I saw a striking contrast in the progress of the Indian people today as against that of only fifteen years ago. Truly the scales of darkness are falling from their eyes, and they are fast becoming a white and delightful people.

In this mission alone there are 8400-

plus members of the Church. As I visited this area fifteen years ago, there were ninety-four. "Are they faithful?" I am asked. And the answer is, "Not all of them. They are just about like their white cousins in the stakes of Zion." "Are they making headway?" And the answer is, "Yes. Perhaps relatively greater headway than we ourselves."

Indians are people, and the longer I serve with them the more I realize that they respond to the same teaching and kindness and love as others do. They have the same emotions. Some can be godless, but most of them are religious. I found that faith is a basic element in their lives. I learned of a Navajo couple who rushed their baby to the mission home for a blessing—it was livid white, seemed to be dead. It was soon well and playing around—and the Indian woman who lost her hearing, who received it back through the administration of the young missionaries; or the elder whose Navajo mother asked him if he had faith in Heavenly Father when the little brother was lying desperately ill, and whose little brother was wholly well the next morning after he himself had hid in a closet and prayed for his brother.

Yes, the Indians have faith—a rather simple, pure, and unadulterated faith, as evidenced by the Indian mother who asked the elders to come to the hospital to bless her sick child. The next day the elders called at her home and asked, "How is the little boy?" And she rejoined, "Oh, he's all right," in a tone such as to say, "Well, you blessed him, didn't you? Of course he's well."

And another Indian whose hands were badly burned was in excruciating pain. The administration brought almost immediate relief, and she was using her hands in a day or two. There was the Indian family who pleaded with the elders to pray for rain for their crops and for the grass and for the cattle and the sheep. "But please be careful," they warned. "The last time the elders prayed for rain, it came too hard, and the sheep corrals were washed out and some of the sheep were drowned."

There was the Hopi elder in a Phoenix hospital with his arm and leg paralyzed, and with no use or movement. He asked the nurse to find a Mormon

elder. A bishop was called in who purchased oil, consecrated it, and administered to the Indian patient. "He sure had faith in the Lord," said the bishop. "We talked a little while, and I asked him if he could wiggle his toes, and you should have seen the expression on his face when he tried. Sure enough they moved, and before we left him he could raise the leg, and when I visited him last Sunday he could move both the leg and the arm."

The day of the Lamanites is here! Young white missionaries throughout the Church are happy in the service, glad that they were called to this special mission, some planning to change their college majors when they return from their missions so they can work among the Indians.

I see a dependent people becoming independent; for example, I see them coming in their pickups to meetings, whereas a decade ago they needed to be picked up by the missionaries, fed, and coddled. Some still must learn, but they are making progress; for instance, a party was arranged by two missionaries—the Indian people to bring the food, the elders to furnish the punch. When they assembled, they had only punch to drink. Later another party was arranged—the Indians to bring the food and the elders to bring the punch. They had both food and drink. They are learning.

We called for a picture of the Indian elders. Twenty of them came—five full-blood Navajo boys, and fifteen who were part Navajo and Apache and Ute and Sioux. One of the Navajo elders whose mother and family lived less than a hundred miles away in the same mission had not asked for leave to go and visit them, and he had served eight months in the mission. One Indian elder said: "The first missionaries planted a tree on the reservation years ago. Now the tree is bearing fruit—Navajo elders! The young tree yielded little fruit, but the aging tree more fruit—more elders."

There was the Navajo elder who testified of his happiness and said that when in battle—I think it was in Korea—he had dreamed one night that he was with his parents back on the reservation, but he awakened to find himself in mud

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and water and fire. Now he is in the midst of another dream, a dream so glorious, he said, that he hopes he will never awaken from it.

These Indian elders are well-groomed, neat, smiling, and equal to their white companions—handsome and sincere—some struggling in the acquisition of the difficult English language, and others coming through the Utah Placement Program speaking perfect English and displaying the best of our own culture. White elders feel fortunate when they are lucky enough to have a Navajo companion.

I see these Indian youth praying and preaching and administering to the sick, and I remember the statement of the Prophet Joseph: "Take Jacob Zundell and Frederick H. Moeser . . . and send them to Germany and when you meet an Arab send him to Arabia; when you find an Italian send him to Italy; and a Frenchman, to France; or an Indian, that is suitable, send him among the Indians. Send them to the different places where they belong." (DHC 5:368.)

At last the Indians are suitable. I heard them bear their witness, saw them shed tears of joy, heard them express their affection for loved ones. I saw Indian boys actually coming in to the president to offer their services as missionaries. That couldn't have happened a decade ago. As we look into the future, surely we shall see thousands of Indian missionaries, for through our various agencies we are now training probably three thousand little Indian boys in our various departments who are growing toward missionary work. Very soon there will be an Indian boy paired off in missionary work with each white boy, and this will happen in the other Lamanite missions, I am sure.

The day of the Lamanites is nigh. For years they have been growing delightful, and they are now becoming white and delightful, as they were promised. In this picture of the twenty Lamanite missionaries, fifteen of the twenty were as light as *Anglos*; five were darker but equally delightful. The children in the home placement program in Utah are often lighter than their brothers and sisters in the hogans on the reservation.

At one meeting a father and mother and their sixteen-year-old daughter were present, the little member girl—sixteen—sitting between the dark father and mother, and it was evident she was several shades lighter than her parents—on the same reservation, in the same hogan, subject to the same sun and wind and weather. There was the doctor in a Utah city who for two years had had an Indian boy in his home who stated that he was some shades lighter than the younger brother just coming into the program from the reservation. These young members of the Church are changing to whiteness and to delight-someness. One white elder jokingly said that he and his companion were donating blood regularly to the hospital in the hope that the process might be accelerated.

The missionaries are having great experiences in proselyting, in teaching, in organizing, in carrying on Primaries, Relief Societies. They direct women in making quilts and towels and pot holders, which they say they can sell faster than they can make them; but always a Relief Society bazaar is in their future plans. They pound up broken pottery and clay to make new pottery. They do beadwork, learn cooking; they are taught first aid, bleeding-stoppage, use of splints, resuscitation, moving the injured; they are taught to speak and to sing. Three lovely Lamanite sisters sang a trio in one of our meetings. Two elders in one area were actually teaching the women how to make diapers.

We find the Indians are learning to be adaptable and resourceful, and from tradition they are coming to truth, from legend to fact, from sand paintings and sings to administration and ordinances. The Indians are beginning to pay their tithes. They are living the Word of Wisdom. They are attending their meetings. They are having family prayers, and for a period of this year the tithes in that mission are said to have been more than the budget for the mission.

They are grateful for that which is being done for them. A typical little nine-year-old Indian prayed: "Father in heaven, please bless the missionaries so their success will be good." A typical Indian woman pleaded: "When can I

be baptized?" And the answer was, "When you have learned a little more of the gospel." An Apache saddle maker, when given the Book of Mormon lessons, said: "I know that story. I know that it is true. My old people told me about it."

The Indians have legends which might be reminiscent of the three Nephites, of the creation, of the flood, of the coming of the Christ to them. They are beginning to recognize the similarity between their distorted tradition stories and the truth which has been recorded.

A Jicarilla—Apache Indian elder, first counselor in the branch presidency, drives sixty-four miles to his meetings with his family and sixty-four miles home each time, and he seldom misses a meeting, except in blizzard weather. He is sharp and clean and handsome and conducts the meetings with dignity. He speaks excellent English, and this is again in fulfillment of my own patriarchal blessing, in which I was promised: "You will see them organized and be prepared to stand as the bulwark round this people."

In the temple, in the June excursion, were a Navajo groom and a Pima bride, a Cherokee groom and a Navajo bride; and these, typical of the many Indians, are taking seriously to the gospel program. When they were in this convention, the good Mesa people graciously took care of their needs, and this again was in fulfillment of the prophecy of Joseph Smith. He said:

"There will be tens of thousands of Latter-day Saints who will be gathered in the Rocky Mountains, and there they will open the door for the establishing of the gospel among the Lamanites who will receive the gospel and their endowments and the blessings of God." (*Discourses of Wilford Woodruff*, pp. 30-39.)

One's heart is touched when he sees thirty or forty little Hopi boys and girls gathered together in Primary, being taught by nineteen-year-old missionaries, and it is stirring even more to see twenty little wild Apache Indians galloping over the hills on their burros to attend Primary at Fort Apache.

The young missionaries are learning the difficult Navajo language, and the older couples are using largely the language of love. The Navajo tongue is so

difficult that it is said to have been used to send code messages in World War II because the Japanese could not decode it. It is heartwarming to hear the young Navajo elder struggling with his English pronunciation and vocabulary, but never hesitating to express his thoughts convincingly and bearing his testimony impressively. He had been told by his dying mother when he was a little boy: "Go to Mormon Church. It is true church." He choked and struggled with his tears.

One devoted missionary couple was stuck in the snow last winter, and the husband pushed the car while the wife steered it. In doing so he fell and broke his knee and then pleaded with the president: "Please do not send us home. Put us in the hospital for a little time." He was given a metal knee and then crutches, and Indians who saw him hobbling around said: "Anyone as sincere as that ought to be listened to." And this mother who now has her children reared told of her patriarchal blessing given long years ago, indicating she would go on a mission with her husband, but since she was tied with her large family of little children, her husband filled his mission alone and was killed in an auto accident returning home. How could her blessing ever be fulfilled, she wondered, with children to educate and sons to send on missions, and she in her widowhood? But when the family was educated and the sons had filled their missions, she married another man, a convert, and together they are now fulfilling the patriarchal blessing and filling glorious missions.

The day of the Lamanites has come. The Indians of this country, particularly of the southwest, have many blessings which are theirs today but which were not theirs yesterday. Government agencies, other groups as well as ourselves, have been conscious of their former serious plight. But today the dark clouds are dissipating. Whereas only a decade ago tens of thousands of children were without schooling, today practically every child has some educational opportunity. May I quote a paragraph from my address to this conference in 1947 regarding these Indians:

"The health conditions are deplorable. They have but one full-time dentist for

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63,000 people and no field nurse or doctor. The death rate is very high, being 16 per thousand as against 6.36 for the Church. The large family lives in the dirt hogan being one small circular room with dirt floor, no windows, and with a stove or fire in the center. All members of the family sleep on sheep pelts on the floor. There is no privacy, practically no furniture or equipment. There are no sanitary conveniences inside or out. With a single towel, a common cup, no hot water nor disinfectants, it is easy to see why trachoma, impetigo, and other skin diseases run through the family, and why dysentery, venereal diseases, and tuberculosis run rampant. In a survey of thirty-one families it was found that an average of three in each family had tuberculosis. In their scattered condition, and with such limited hospital facilities, many lie in their hogans, coughing in the air, spitting on the floor, to finally die on the dirt floor without medical assistance. . . ." (See *The Improvement Era*, May 1947, p. 348.)

But today there are hospitals, doctors, nurses, and dentists. Many families live in comfortable homes, fairly well furnished. Disease is disappearing, tuberculosis much under control, and sanitation greatly improving. In our recent examination of over four hundred children in our health clinic as we brought them into Utah for this fall, we found that there were no positive results from our X-ray examinations.

In the 40's these people had an average income of about \$81 a year. They lived upon land which to most of us seemed worthless, barren, and forbidding; but the desolate land is producing oil and gas and uranium and coal and lumber, and many millions of dollars are flowing into the tribal treasury. In early days it was each family for itself; today the Tribal Council is using wisely these vast sums to build highways and hospitals and schools and to give scholarships. What a strange paradox, that the land given to the Indians, desolate and unwanted, turns out to be the source of many blessings! Was not Providence smiling on these folks and looking toward this day?

Today we teach the gospel to the Indian youth, and tomorrow there will

be thousands of them on missions. Nearly all their marriages will be performed in the temples. They will give leadership in wards and stakes which will be organized in their areas, and with their white brothers they will become leaders in the kingdom. Groups of stakes are organized into regional minority missions. About 320 of the 2300 Indians in Brigham City are members of the Church, and we have a delightful chapel which President McKay dedicated there.

At Albuquerque, Riverside, at Chilloco and at Lawrence in Kansas, at Carson City in Nevada, at Chemawa in Oregon, at Anadarko in Oklahoma, and elsewhere, our youth—hundreds and hundreds of them—are receiving comparable seminary training. At Aztec, Gallup, Richfield, Flagstaff, Holbrook, Snowflake, and Winslow we are training them in connection with the government peripheral schools.

About 420 Indian children are receiving the superior training in Utah homes under the educational placement program. These children are being fed, housed, clothed, and loved by the selfless people of Utah who take them into their finest homes—philanthropic people who come to love the Indian children as their own, and who give them every advantage—cultural, spiritual, and educational, and who train them in scouting organizational work, in family prayers, in seminary, and in home activities. I quote from a recent letter from an authority on Indian life and education:

"I think you have a very commendable program and one which is probably the only positive approach to the Indian problem in the United States. I have spent a great part of my life living with or working with Indian people and have yet to see any program which has taken the Indian out of himself and started him down the road to progress."

As these children complete their grade and high school work, Brigham Young University is ready to receive them, and special guidance courses and training advisers give them leadership, and each year now our Indian students parade in cap and gown with the other hundreds of graduates of this great institution.

We have follow-up programs to help the Indian youth gain employment as they complete their schoolwork.

A new class instruction program is organized on the reservation, whereby the little Indians are given religious training. At present some 2500 little fellows present themselves weekly or oftener to the young missionaries for religious instruction, assigned by the parents to the church of their choice. These little ones are being taught in about sixty classes, and young missionaries are proving their mettle in training them.

Two young elders teach 102 children in their classes, and another couple, a Navajo and a white elder, are teaching 135 little boys and girls together with some of their parents who asked for the privilege of coming.

Not only the southwest Indians, but Lamanites in general, are facing an open door to education, culture, refinement, progress, and the gospel of Jesus Christ. The Church has spent its millions in Hawaii and New Zealand and other islands to provide schools for the young Lehités. Surely, no descendants need go now without an education, and schools in Mexico will be followed by schools in other nations. Surely the number of deprived ones is being reduced, and opportunity is knocking at their door. Hundreds of Lamanites are serving in mission fields in both Americas and in the islands of the sea. Lamanites are exercising their priesthood and rearing their families in righteousness. A new world is open to them, and they are grasping the opportunities. God bless the Lamanites and hasten the day of their total emancipation from the thralldom of their yesterday.

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

President David O. McKay:

Elder Spencer W. Kimball of the Council of the Twelve has just spoken to us. The Relief Society Singing Mothers will now favor us with "Abide With Me, 'Tis Eventide," conducted by

Sister Florence Jepperson Madsen. The benediction will be offered by President Austin G. Hunt, president of the American River Stake, after which this Conference will stand adjourned until ten o'clock tomorrow morning.

There will be a special Presiding Bishopric's meeting in the Tabernacle this evening at 6:30 o'clock. Expected to attend are bishops and their counselors, stake and ward committees for Aaronic Priesthood, those members under 21, and stake committees on ward teaching. Stake presidents and high councilmen are invited to attend.

A Welfare Agricultural meeting will be held tomorrow morning at 7:30 o'clock. Stake presidents, bishops, agricultural representatives, and all who are interested in agriculture are invited.

The singing for this session, as you know, and as you have enjoyed, has been furnished by the Relief Society Singing Mothers of the Ogden and Northern Utah Regions. You have enjoyed it and have been inspired. Do you realize how many hours these mothers have put in practicing for our enjoyment? Do we stop to think how many hours Sister Madsen has put in to train these and other groups throughout the Church? No wonder there radiates from them a spirit which touches the heart. These are our mothers. God bless them always, and all the mothers throughout Israel. They deserve our most tender care, husbands, fathers, and may they go from this Conference realizing that they have the love and friendliness and the blessing of the men and women who have rejoiced in the spirit they have radiated through song.

"Abide With Me, 'Tis Eventide," after which the benediction will be offered by President Austin G. Hunt of the American River Stake.

The Relief Society Singing Mothers sang the hymn, "Abide With Me, 'Tis Eventide," following which the benediction was pronounced by Austin G. Hunt, president of the American River Stake. Conference adjourned until Saturday morning, October 8, at 10:00 a.m.

SECOND DAY

MORNING MEETING

Conference reconvened Saturday morning, October 8, at 10:00 a.m., with President David O. McKay presiding and conducting the meeting.

The choral music for this session was furnished by the University of Utah Choral Society and the Bonneville Strings—singers from the Institute of Religion and the University Choral Groups, David Austin Shand, Director. Frank W. Asper was at the Organ.

President McKay opened the meeting with the following introductory remarks:

President David O. McKay:

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City in the third session of the 130th Semi-Annual Conference.

We have just been in telephone communication with President Clark. He joins in sending love and blessings to you all and appreciates your faith and prayers in his behalf. He is feeling pretty well this morning. I am pleased to extend his love to you all.

The Tabernacle is filled to overflowing this Saturday morning and many are listening by radio and television.

We acknowledge the presence of many stake presidencies, high councilmen, bishoprics, temple presidencies, general auxiliary officers, mission presidents from the United States, Mexico, Central America, Canada, and Hawaii. We also extend a hearty welcome and express satisfaction and pleasure in the attendance of prominent men in the nation and the state. We missed one or two yesterday, but I have the following: Senator Wallace F. Bennett, Governor George Dewey Clyde, Governor of the State of Utah; LaMont F. Toronto, Secretary of the State of Utah; President Daryl Chase, president of the Utah State University; President John L. Clarke, president of Ricks College; President Howard McDonald, president of Los Angeles State College; and undoubtedly others, to whom we bid welcome; also

the boys from North Dakota arriving at noon at Salt Lake Municipal Airport with sixteen associates from Minot Air Force Base, North Dakota, to attend Conference, Lieutenant Edington and other boys who undoubtedly have come in to join us, we welcome you.

As before, this Conference is broadcast over television and radio stations throughout the West. The names of these stations were announced prior to the opening of this session. The session is also being broadcast in the Assembly Hall and Barratt Hall by television. Those who are standing in the doorways may possibly find seats in these other halls.

The singing for this session will be furnished by the University of Utah Choral Society and the Bonneville Strings—singers from the Institute of Religion and the University of Utah Choral Groups, under the direction of Professor David A. Shand, with Frank W. Asper at the organ.

We shall begin these services by these combined choral groups singing, "There Is Beauty All Around." The invocation will be offered by Elder Albert B. Crandall, president of the Sacramento Stake.

We shall now be favored by this group of young people, whom we welcome gladly, singing, "There Is Beauty All Around."

The Combined Choral Groups presented the number: "There Is Beauty All Around."

Elder Albert B. Crandall, president of the Sacramento Stake, offered the opening prayer.

President David O. McKay:

The invocation was just offered by President Albert B. Crandall of the Sacramento Stake. The University of Utah Choral Society and the Bonneville Strings, singers from the Institute of Religion and the University Choral Groups, will no favor us with, "I Stand All Amazed," conducted by Professor David

A. Shand. After the singing, we shall have presented changes in Church Officers by the Clerk of the Conference.

The Combined Choral Groups rendered the selection: "I Stand All Amazed."

President David O. McKay:

Elder Joseph Anderson, Clerk of the Conference, will now read the changes in Church officers, temples, missions, stake, ward, branch organizations since April Conference, 1960, and the obituaries of the Church, and such statistics as should be presented to this Conference. He will be followed by President Henry D. Moyle, who will present the General Authorities of the Church.

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

CHANGES IN CHURCH OFFICERS TEMPLE, MISSION, STAKE, WARD, AND BRANCH ORGANIZATIONS SINCE APRIL CONFERENCE, 1960

NEW MISSIONS ORGANIZED

Austrian Mission, by a division of the Swiss-Austrian Mission.

MISSION PRESIDENTS APPOINTED

Austrian Mission: W. Whitney Smith.
California Mission: Bryan L. Bunker to succeed Jesse A. Udall.

Eastern Atlantic States Mission (new mission to be organized); George B. Hill.
Florida Mission (new mission to be organized); Karl R. Lyman.

French Polynesian Mission: Kendall Young to succeed Joseph R. Reeder.

North Central States Mission: Clement P. Hilton to succeed Paul C. Child.

Northern States Mission: Richard W. Maycock to succeed Richard C. Stratford.

Samoan Mission: Joseph R. Reeder to succeed Charles I. Sampson.

South African Mission: O. Layton Allredge to succeed Glen G. Fisher.

South German Mission: T. Quentin Cannon to succeed John A. Buehner.

Uruguayan Mission: J. Thomas Fyans

to succeed Arthur Martin Jensen.

West Central States Mission: Grant G. Woolley to succeed Casper W. Merrill.

West Mexican Mission (new mission to be organized): Harold E. Turley.

Western States Mission: Horace A. Christiansen to succeed David S. Romney.

CHANGE IN MISSION NAME

Swiss Mission, formerly the Swiss-Austrian Mission.

NEW STAKES ORGANIZED

Brigham Young University Second Stake organized April 17, 1960 by division of Brigham Young University Stake.

Brigham Young University Third Stake organized April 17, 1960 by division of Brigham Young University Stake.

Napa Stake organized April 17, 1960 by division of Santa Rosa Stake.

Pikes Peak Stake organized September 11, 1960 from a part of the Western States Mission.

Puget Sound Stake organized June 19, 1960 by division of Tacoma Stake.

Riverton Stake organized September 18, 1960 by division of West Jordan Stake.

Taber Stake organized September 11, 1960 by division of Lethbridge and Calgary Stake.

Toronto Stake organized August 14, 1960 from a part of the Canadian Mission.

Tulsa Stake organized May 1, 1960 from a part of the Central States Mission.

STAKE PRESIDENTS APPOINTED

Brigham Young University Stake: Wayne B. Hales, to succeed Antone K. Romney.

Brigham Young University Second: B. West Belnap.

Brigham Young University Third Stake: W. Noble Waite.

Burley Stake: Isaac William Lee, to succeed Newel P. Baker.

Denver West Stake: R. Raymond Barnes, to succeed Thomas L. Kimball.

East Mill Creek Stake: Wendell J. Ashton, to succeed O. Layton Allredge.

East Provo Stake: L. Flake Rogers, to succeed Sherman T. Hill.

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Holladay Stake: A. Ray Curtis, to succeed Bernard P. Brockbank.

Lethbridge Stake: Elmo Eugene Fletcher, to succeed Grant G. Woolley.

Liberty Stake: Carman A. Black to succeed Walter W. Hunter.

Murray South Stake: Junior Wright Child, to succeed Donald W. Challis.

Napa Stake: Harry S. Cragun.

Nevada Stake: Clair B. Black, to succeed Wendell S. Lambert.

Pikes Peak Stake: Ralph Miller Gardner.

Puget Sound Stake: Herbert S. Anderson.

Riverton Stake: John Harold Berrett.

San Jose Stake: Horace J. Ritchie, to succeed Vernard L. Beckstrand.

Santa Rosa Stake: Weston L. Roe, to succeed John L. Murdock.

Taber Stake: Ray B. Evanson.

Tacoma Stake: Owen H. Dickson, to succeed Elvin E. Evans.

Toronto Stake: William M. Davies.

Tulsa Stake: Robert N. Sears.

Uvada Stake: Grant I. Clove, to succeed Arthur J. Barlocker.

Young Stake: Glen O. Hamblin, to succeed Clement P. Hilton.

NEW WARDS ORGANIZED

Atlanta Stake: Atlanta Third Ward, formed by division of Atlanta Ward.

Auckland Stake: Huntley Ward, formerly Huntley Branch.

Ben Lomond Stake: Ogden Sixty-Second Ward, formed by division of Ogden Fortieth Ward; Ogden Sixty-Third Ward, formed by division of North Ogden Fourth Ward; Pleasant View Second Ward, formed by division of Pleasant View Ward.

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

Brigham Young University Second Stake: B. Y. Campus Twenty-Eighth Ward, from various wards.

Cannon Stake: Cannon Eighth Ward, formed by division of Cannon Second and Fourth Wards.

Canyon Rim Stake: Canyon Rim Third Ward, formed by division of Canyon Rim and Canyon Rim Second Wards; Canyon Rim Fourth Ward, formed by division of Highland View and Highland View West Wards.

Cedar Stake: Cedar Tenth Ward, formed by division of Cedar First and Fifth Wards.

Cheyenne Stake: Torrington Ward, formerly Torrington Branch.

Cottonwood Stake: Cottonwood Sixth Ward, formed by division of Cottonwood Second Ward; Cottonwood Seventh Ward, formed by division of Cottonwood Fourth Ward.

Covina Stake: Covina Third Ward, formed by division of Covina Ward.

Davis Stake: Centerville Fourth Ward, formed by division of Centerville First, Second, and Third Wards; Centerville Fifth Ward, formed by division of Centerville First, Second and Third Wards.

East Mesa Stake: Mesa Eighteenth Ward, formed by division of Mesa Sixth Ward.

El Paso Stake: El Paso Sixth Ward, formed by division of El Paso First and Second Wards; Carlsbad Ward, formerly Carlsbad Branch.

Farr West Stake: Plain City Second Ward, formed by division of Plain City Ward.

Gridley Stake: Chico Second Ward, formed by division of Chico Ward.

Hayward Stake: Castro Valley Second Ward, formed by division of Castro Valley Ward.

Kearns Stake: Kearns Fifteenth Ward, formed by division of Kearns Twelfth Ward.

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

Lake View Stake: Roy Eighth Ward, formed by division of Roy Third Ward.

Lethbridge Stake: Champion Ward, formerly Champion Branch; Lethbridge Fifth Ward, formed by division of Lethbridge First and Second Wards.

Manchester Stake: Brandford, Dewsbury, Halifax, Huddersfield, Leeds, Liverpool, Manchester, Oldham, and Rochdale Wards, formerly branches in the British Mission.

Monterey Bay Stake: Gilroy Ward, formerly Gilroy Branch.

Mt. Jordan Stake: Crescent Second Ward, formed by division of Crescent Ward.

Napa Stake: Napa Second Ward, formed by division of Napa Ward.

Oahu Stake: Hauula Ward, formerly Hauula Branch.

Olympus Stake: Holladay Sixteenth Ward, formed by division of Holladay Seventh Ward.

Palo Alto Stake: Mountain View Ward, formed by division of Los Altos Ward.

Pikes Peak Stake: Colorado Springs, Colorado Springs Second, Pueblo and Pueblo Second Wards, formerly branches in the Western States Mission.

Reseda Stake: Simi Ward, formerly Simi Branch; Thousand Oaks Ward, formerly Thousand Oaks Branch; Northridge Ward, formed by division of Granada Hills Ward; Reseda Third, formed by division of Reseda Second Ward.

San Fernando Stake: Newhall Ward, formerly Newhall Branch.

San Luis Stake: Rio Grande Ward, formed by division of Del Norte and Monte Vista Branches.

San Mateo Stake: South San Francisco Ward, formed by division of San Bruno Ward.

Sandy Stake: Sandy Ninth Ward, formed by division of Sandy Eighth Ward.

Snowflake Stake: Holbrook Second Ward, formed by division of Holbrook Ward.

South Idaho Falls Stake: Idaho Falls Twenty-Sixth Ward, formed by division of Idaho Falls Twenty-Second Ward.

Temple View Stake: Lucero Ward, formerly Mexican Branch.

Toronto Stake: Hamilton, Kitchener, Oshawa, St. Catharines, Toronto, and Toronto Second Wards, formerly branches in the Canadian Mission.

Tulsa Stake: Bartlesville, Tulsa, Tulsa Second Wards, formerly branches in the Central States Mission.

University Stake: University Seventh Ward, formed by division of University Third, Fourth, and Sixth Wards.

Whittier Stake: Whittier Fifth Ward, formed by division of Whittier Third Ward; Whittier Sixth Ward, formed by division of Whittier First Ward.

Willamette Stake: Salem Second Ward, formed by division of Salem First Ward.

Winder Stake: Winder Second Ward, formed by division of Mill Creek Fourth, Seventh, and Tenth Wards.

Young Stake: Cortez Ward, formerly Cortez Branch.

WARDS AND BRANCHES TRANSFERRED

Brigham Young University Second Stake: B. Y. Campus Second, Third, Fifth, Twelfth, Seventeenth, Eighteenth, Twentieth, and Twenty-Second Wards, formerly of Brigham Young University Stake.

Brigham Young University Third Stake: B. Y. Campus First, Fourth, Tenth, Thirteenth, Fourteenth, Sixteenth, Twenty-First, Twenty-Third, and Twenty-Fourth Wards, formerly of Brigham Young University Stake.

El Paso Stake: Carlsbad, Las Cruces, and Silver City Branches, formerly of the Spanish-American Mission.

Lethbridge Stake: Claresholm Ward, formerly of Calgary Stake.

Manchester Stake: Bradford, Dewsbury, Halifax, Huddersfield, Leeds, Liverpool, Manchester, Oldham, and Rochdale Wards; Radcliffe and Wigan Branches, formerly of the British Mission.

Napa Stake: Fairfield, Napa, Napa Second, Vacaville, Vallejo First and Second Wards; Sonoma Branch, formerly of Santa Rosa Stake.

Pikes Peak Stake: Colorado Springs, Colorado Springs Second, Pueblo and Pueblo Second Wards, Canon City, La Junta, and Rye Branches, formerly of the Western States Mission.

Puget Sound Stake: Bremerton, Bremerton Second, Chehalis, Olympia, Port Orchard, Tacoma Fourth, and Tacoma Fifth Wards; Poulsbo and Shelton Branches, formerly of the Tacoma Stake.

Riverton Stake: Bluffdale, Herriman, Lark, Riverton First, Second and Third Wards, formerly of the West Jordan Stake.

Santa Rosa Stake: Greenbrae, Novato, and San Rafael Wards, formerly of San Francisco Stake.

Taber Stake: Barnwell, Taber First, and Taber Second Wards; Bow Island, and Grassy Lake Branches, formerly of Lethbridge Stake; Rosemary Ward and Brooks Branch, formerly of Calgary Stake; Medicine Hat Branch, formerly a branch in the Western Canadian Mission.

Toronto Stake: Hamilton, Kitchener, Oshawa, St. Catharines, Toronto, and Toronto Second Wards; Brantford, Galt

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and Welland Branches, formerly of the Canadian Mission.

Tulsa Stake: Bartlesville, Tulsa and Tulsa Second Wards; Coffeyville, Fort Smith, Gore, Henryetta, McAlester, Muskogee, and Miami Branches, formerly of the Central States Mission.

WARD AND BRANCH NAME CHANGED

Auckland Stake: Temple View Second Ward, formerly College Ward.

Canyon Rim Stake: Highland View Second Ward, formerly Highland View West Ward.

Temple View Stake: Lucero Ward, formerly Mexican Branch.

Union Stake: Pine Valley Branch, formerly Halfway Branch.

INDEPENDENT BRANCHES ORGANIZED

Cheyenne Stake: Wheatland Branch, formed by division of Torrington Ward.

Chicago Stake: Elgin Branch, formerly a branch in the Northern States Mission.

El Paso Stake: Carlsbad, Las Cruces, and Silver City Branches, formerly branches in the Spanish-American Mission.

Manchester Stake: Radcliffe, Wigan Branches, formerly branches in the British Mission.

Mesa Stake: Maricopa Branch, formed by division of Chandler Second Ward.

Orlando Stake: St. Cloud-Kissimmee Branch, formed by division of Ellsworth Ward.

Pikes Peak Stake: Canon City, La Junta, and Rye Branches, formerly branches in the Western States Mission.

Richland Stake: Milton-Freewater Branch, formed by division of Walla Walla Ward.

St. Johns Stake: Sanders Branch, formerly a branch in the Southwest Indian Mission.

Taber Stake: Medicine Hat Branch, formerly a branch in the Western Canadian Mission.

Toronto Stake: Brantford, Galt, and Welland Branches, formerly branches in the Canadian Mission.

Tulsa Stake: Coffeyville, Fort Smith, Gore, Henryetta, McAlester, Muskogee, and Miami Branches, formerly branches in the Central States Mission.

Utah Stake: Spanish-American Branch formed from various wards.

WARDS AND INDEPENDENT BRANCHES DISCONTINUED

Riverside Stake: Airport Ward, membership transferred to various wards.

Teton Stake: Cache Ward, membership transferred to Tetonia Ward.

THOSE WHO HAVE PASSED AWAY

Franklin S. Harris, former President of the Brigham Young University.

E. Allen Bateman, State Superintendent of Schools for Utah, and member of Young Men's Mutual Improvement Association General Board.

President David O. McKay:

President Henry D. Moyle will now present the General Authorities and General Auxiliary Officers of the Church for the sustaining vote of the General Conference assembled.

You will note by the number of stakes and missions organized and in preparation of organization, that the General Authorities need more help, and there will be added for your acceptance today, the following Assistants to the Twelve:

Nathan Eldon Tanner, president of the Calgary Stake.

Franklin D. Richards, of this city, now presiding over the Northwestern States Mission.

Dr. Theodore Moyle Burton, former president of the West German Mission, now a member of the faculty of Utah State University. We were unable to consult you, Dr. Chase, president of the Utah State University, and neglected to call you. However, we shall get your consent afterwards and watch your vote today.

GENERAL AUTHORITIES OF THE CHURCH

THE FIRST PRESIDENCY

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

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

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

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

QUORUM OF THE TWELVE APOSTLES

Joseph Fielding Smith

Harold B. Lee

Spencer W. Kimball

Ezra Taft Benson

Mark E. Petersen

Delbert L. Stapley

Marion G. Romney

LeGrand Richards

Richard L. Evans

George Q. Morris

Hugh B. Brown

Howard W. Hunter

PATRIARCH TO THE CHURCH

Eldred G. Smith

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

ASSISTANTS TO THE TWELVE

Alma Sonne

El Ray L. Christiansen

John Longden

Sterling W. Sill

Gordon B. Hinckley

Henry D. Taylor

William J. Critchlow, Jr.

Alvin R. Dyer

Nathan Eldon Tanner

Franklin D. Richards

Theodore M. Burton

TRUSTEE-IN-TRUST

David O. McKay

As trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints.

THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young

Antoine R. Ivins

Seymour Dilworth Young

Milton R. Hunter

Bruce R. McConkie

Marion D. Hanks

Albert Theodore Tuttle

PRESIDING BISHOPRIC

Joseph L. Wirthlin, Presiding Bishop

Thorpe B. Isaacson, First Counselor

Carl W. Buehner, Second Counselor

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith

with A. William Lund and Preston Nibley as Assistants.

GENERAL AUXILIARY OFFICERS OF THE CHURCH

RELIEF SOCIETY

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

DESERET SUNDAY SCHOOL UNION

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

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

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

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

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

PRIMARY ASSOCIATION

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

GENERAL OFFICERS OF THE CHURCH

CHURCH BOARD OF EDUCATION

David O. McKay	Delbert L. Stapley
J. Reuben Clark, Jr.	Marion G. Romney
Henry D. Moyle	LeGrand Richards
Joseph Fielding Smith	Richard L. Evans
Harold B. Lee	George Q. Morris
Spencer W. Kimball	Hugh B. Brown
Ezra Taft Benson	Howard W. Hunter
Mark E. Petersen	

ADMINISTRATOR, BOARD OF EDUCATION

Ernest L. Wilkinson

CHURCH FINANCE COMMITTEE

Orval W. Adams	Glenn E. Nielson
Harold H. Bennett	Weston E. Hamilton
Wilford G. Edling	

SENIOR CHURCH AUDITORS

Harold L. Davis
Charles Schmidt

CHURCH WELFARE COMMITTEE

ADVISERS

Harold B. Lee	John Longden
Delbert L. Stapley	Henry D. Taylor
Marion G. Romney	Antoine R. Ivins
LeGrand Richards	Joseph L. Wirthlin
Alma Sonne	Thorpe B. Isaacson
El Ray L. Christiansen	Carl W. Buehner

and the General Presidency of Relief Society

GENERAL CHURCH WELFARE COMMITTEE

Marion G. Romney, Chairman

Henry D. Taylor, Managing Director

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

TABERNACLE CHOIR

Lester F. Hewlett, President
Richard P. Condie, Conductor
Jay E. Welch, Assistant Conductor
W. Jack Thomas, Tour Manager

ORGANISTS

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

President Henry D. Moyle:

President McKay, the voting seems to have been entirely unanimous in the affirmative.

President David O. McKay:

Thank you, brothers and sisters, for this manifestation of your loyalty. God bless you and all of us as we go forward in unity and energy for the suc-

cess of the Church of Jesus Christ of Latter-day Saints.

I know you will all be pleased to meet these new brethren whom we have sustained as General Authorities of the Church. President Tanner, will you please come forward and say a few words, and the other Brethren be on hand to follow.

President Nathan Eldon Tanner, president of the Calgary Stake, Alberta, Canada, a man who has devoted his life to the Church, we welcome you.

ELDER NATHAN ELDON TANNER

Assistant to the Council of the Twelve Apostles

President McKay and brethren and sisters, I stand before you this morning in all humility. I wish to express my sincere appreciation of the confidence shown by the General Authorities, President McKay, and those associated with him, in calling one so unprepared to hold such a high office in this the Church of Jesus Christ of Latter-day Saints. No one with any less ability could be called to this position. I would like to assure President McKay and members of the General Authorities and you my brethren and sisters that I shall do my best and am prepared to dedicate my life and my best to the work of the Lord.

I know that this is the Church of Jesus Christ, the kingdom of God here upon the earth, and I know that I shall need your faith and prayers, and I ask that I may have them, that I may carry on in a way that will become one in this responsible position, that I may represent the Church wherever I go in a way that will be pleasing to our Heavenly Father.

I should like at this time to express my sincere appreciation to my family. My paternal great-great-grandfather was a very close friend of Joseph the Prophet. And on my mother's side, you have read of James Brown and his work, and you know Hugh B. Brown, who is my mother's brother. And I want to thank all of them, my father, who was one of the finest men that I ever knew and my loving mother, and particularly I should like at this time to express my sincere and deep appreciation to Elder Hugh B. Brown for the influence that he has had on my life since I was a

child. I have had that great privilege of associating closely with him throughout my life.

I should like to express my appreciation to my wife. Probably I could let you know the kind of woman she is by quoting my mother. She said to me one day, "You are fortunate, my boy, to have Sarah as your wife. She has been a great support to you as a wife and a wonderful mother. It is not everybody that could live with you as she has and put up with the things which she has to!"

We have five lovely daughters, and I should like to say to them that I appreciate how loyal and faithful they have been, how little worry and concern they have caused us and how they are prepared to accept any call in the Church.

Speaking of my family, I suppose I should tell you that we have twenty-two grandchildren. I hope and pray that they will carry on in the Church.

President McKay, again I wish to thank you sincerely and those who are supporting you in this my call, and again I wish to say that I love the Lord with all my heart, and I pledge at this time that I will serve him and you with all my might, mind, and strength, and I pray for your faith and prayers and God's blessings, and I do it in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Franklin D. Richards, now president of the Northwestern States Mission, grandson of Franklin D. Richards, son of Charles C. Richards, will now speak to us.

ELDER FRANKLIN D. RICHARDS

Assistant to the Council of the Twelve Apostles

What a beautiful song: "I Stand All Amazed at the Love Jesus Offers Me!"—I feel that way very deeply this morning, my brothers and sisters. I, like President Tanner, feel appreciative and

grateful for the many blessings that have been mine. I likewise appreciate the noble heritage with which I have been blessed, and I appreciate the wonderful family that I have and the devotion

they have to the Church and particularly the devotion my wife has shown. We have enjoyed the past nine months in the mission field, more than any other time in our lives, and the reason is that we have been serving the Lord to a greater degree than ever before.

President McKay spoke yesterday about love being the first and second great commandments of the Lord, that we must have this love for our Father in heaven and his Son Jesus Christ, and likewise for our brother and neighbor. I have love in my heart this morning, President McKay, for you and for my brethren that are presiding over the affairs of the kingdom of God, and I have love in my heart for my fellow men. I can truthfully say that I have no enmity nor hatred toward any man, and I pray that the Lord will sustain me in this position.

I feel wholly inadequate as an individual; however, I feel the way Nephi did when his father Lehi asked him to go and get the plates, "I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Nephi 3:7.)

I know that through these modern revelations and by listening to the words of inspiration and revelation given by our prophets today, that we do receive great strength. I love to read modern revelation, and I love to sit at the feet of the great men who are presiding over the affairs of this Church and to learn what we as servants of the Lord should do to further God's work here upon the earth.

President Moyle yesterday quoted a statement from the Book of Mormon wherein the Lord said that "Adam fell that men might be; and men are, that they might have joy." (2 Nephi 2:25.) I want to testify to you that the greatest joy that can come into the life of any man is to give this "pearl of great price," the gospel of Jesus Christ, the power of God unto salvation, to others. That is why Sister Richards and I have been having such great joy this last nine months, because we have been giving the gospel of Jesus Christ to others. We

are in a new era of growth and development in the Church of Jesus Christ. The kingdom of God is going forward that the kingdom of heaven may come.

We in the Northwest have been blessed abundantly because we have been active in spreading the gospel and have recognized the importance and shortness of time. The Lord has blessed us in many ways. First, by bringing numbers of people together in groups we have been able to teach the gospel to more people. Secondly, as the members of the Church have shared the gospel with their friends, many more people have been brought into the kingdom of God than otherwise would have been, and those members of wards and stakes and branches and districts that have shared the gospel have been blessed abundantly themselves. And thirdly, spirituality in the wards and branches has increased; the inactive have become active; and the people are happy and are having great joy; and this is as it should be.

Many have said, "How do you find these people that are interested in knowing about the gospel?" We have asked the people of the Northwest to ask their neighbors every day, "What do you know about the Mormon Church?" And whatever their answer may be, our next question is, "Would you like to know more?" Our missionaries are busy teaching in groups those that would like to know more, and they are so busy that they are obliged to use automobiles and do practically all of their proselyting and arranging meetings over the telephone. The Lord is greatly blessing the missionaries and the Saints in the Northwest area, and the gospel is going forward by leaps and bounds as it is in practically every other area of the world.

I am grateful to my Father in heaven that among my other blessings I have the opportunity of spending my time and energy in his service. I pledge all of my efforts, President McKay, to the Church and to you as prophet, seer, and revelator, and to the spreading of the gospel of Jesus Christ. In concluding I would like to read from one of the modern prophets, President Heber J. Grant. He said:

"The most glorious thing that has ever happened in the history of the world

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since the Savior himself lived on the earth is that God himself saw fit to visit the earth with his beloved, Only Begotten Son, our Redeemer and Savior, and to appear to the boy Joseph." (*Gospel Standards*, p. 16.) And it is our duty above all others to go forth at home and abroad and proclaim the gospel of the Lord Jesus Christ. I know that in order to do this we must live close to the Lord.

President McKay together with President Clark and President Moyle in the beautiful blessing that they gave me when they set me apart as president of the Northwestern States Mission told me to live close to the Lord and listen to his whisperings and have the courage to execute them. When Brother and Sister Lee were in our mission field this last summer, they brought many blessings to the Saints and the missionaries, and already we have seen many join the Church who listened to their words. Likewise Brother and Sister Lee impressed upon us that we should not be too busy taking care of details and mechanics to listen to the whisperings of the Spirit.

I testify to you my brothers and sisters

that the greatest message that we have is that the gospel of Jesus Christ has been restored, the power of God unto salvation. I am not ashamed of the gospel of Jesus Christ. I know that God lives, that Jesus is indeed his Son, the Redeemer of the world, and that Joseph Smith was a prophet of God—one of the greatest prophets that has lived on this earth, according to the word of the Lord contained in our holy book of Doctrine and Covenants. (See D&C 135:3.) I know that David O. McKay is the prophet of the Lord today, and I know that we need a prophet on the earth today. I propose to sustain President McKay with all of my might and strength. I say this and dedicate myself unto the Church, in the name of Jesus Christ. Amen.

President David O. McKay:

We will now hear from Elder Theodore M. Burton, formerly president of the West German Mission, at present at the Utah State University—we shall make such arrangements as are necessary.

ELDER THEODORE M. BURTON

Assistant to the Council of the Twelve Apostles

President McKay, President Clark, if he were here, President Moyle, members of the General Authorities, my dear brothers and sisters, this is a humbling experience.

When President McKay called me this morning into his office and asked me how I felt, I told him I was frightened. I am frightened, but only to this extent—frightened that I might not measure up to the responsibility that has been given me. President McKay told me that my responsibility would be to principally bear witness to the divinity of Jesus Christ, and this I can do from the bottom of my heart. I do know that Jesus is the Christ. I have covenanted with him to be his son. I have covenanted to bear that name, and I pray that I might always bear it honorably, that I might never do anything to bring dishonor to that glorious name.

I have wondered since the call was

given me why I was called to this position. I do not stand here alone. This call has come to a great many people, people who have influenced my life, even before I was born. As the other brethren have said, I, too, come from a long line of forebears who bore responsible positions in this Church. My great-grandfather Burton was a member of the Church and came into the Church with his wife and one of his daughters. My grandfather Burton was a young man only fifteen years of age, who had heard about the Mormons in Canada, and he said that he would disown his parents if they joined the Church. So he left them and went down into Ohio, and there the missionaries contacted him and brought him into the Church. He then went back, and on his knees apologized to his father and mother for his lack of insight, for his lack of understanding, and asked their forgiveness.

Grandfather Burton came here with some of the very earliest pioneers as a bugler to Brigham Young, and he became one of Brigham Young's constant companions, along with Brother Lot Smith and Brother Porter Rockwell. I have read Grandfather's journals; I know how devoted he was to the Church. He was a member of the Presiding Bishopric for many, many years.

He married my grandmother, whose maiden name was Garr. The Garrs, too, are wonderful people of whom I am very proud. They were among the very first who came into the Church, and Great-grandfather Fielding Garr was one of those seven men chosen to perform that very special burial mission when the Prophet was assassinated, so I have been told. Grandmother walked across the plains as a young girl eight years of age, and said how happy she was when she got a thorn in her foot because that was the only time she was able to ride on the tailgate of the wagon until they got the thorn out of her foot. So she was one of those early pioneers who helped establish and build this country.

The Moyles have been in the Church for many years. My mother was Florence Moyle. I am proud of the Moyles. Great-grandfather Moyle and Grandfather Moyle helped build the Salt Lake Temple, and when you see the carving on the east side of the temple, "Holiness to the Lord," Great-grandfather did that as a missionary called to work on the temple.

I am proud of the Cannels. They, too, came into the Church early. Great-grandfather came here to Utah to protect his daughter from the Mormons, and when he got here he joined the Church and was grateful that his daughter found such an outstanding man as Grandfather James Moyle.

So I am proud of all of these people who have made it possible for me to be here. I am grateful to my Sunday School teachers. I am grateful to my Primary teachers. In my day we had Religion Class. I am grateful to those sisters who labored with us when we caused them many hours of trouble and concern, I am sure, but they taught me

the divinity of Jesus Christ, for which I will always be grateful.

I came of goodly parents. My father and mother are people of whom I am very proud. I am grateful for the association I have had with my wife. She, too, comes from a long line of people who have been in this Church for many generations. Her father, who is still living, over ninety years of age, is still president of his high priests quorum. I am grateful to her, for she has stood by me from the time we were married and has been loyal and faithful in every respect.

I am proud of my son. I only have one son, and so I have to make up in quality what I lack in quantity. I am proud of him. When my great-uncle Henry Moyle was patriarch of Alpine Stake, he gave me my patriarchal blessing. He told me that we would have responsibilities to take upon us. He told me that my children would have to bear part of that responsibility, too. So I pray that my son will live close to the Lord and be able to accept his share of responsibility when that comes.

I have just returned from the West German Mission, and I bring you all the love of those wonderful people. I have spent just about one-fifth of my life among German-speaking people. I love the Swiss people; I love the Austrian people; I love those German people with whom I have been working. They are simply marvelous Saints, strong and stalwart, loyal and true, and they are about to strengthen the Church in that mighty nation so that we will have stakes of Zion there, too. I am hoping and praying that I shall also be present when that glorious day comes, when we can establish on the continent of Europe, among foreign-speaking peoples, stakes of Zion. I know that their hearts are filled with love of God as yours are, and I bring you their greetings and their love, and I am proud to be associated with a Church so international in its character that we can love people regardless of what language they speak, what color they may be, or what nation they represent. We have covenanted to be brothers and sisters, and this love that was spoken

of before is the love that exists in this Church today.

Without multiplying words, then, President McKay, I accept this calling with humility and pray for your help and for your instruction.

My brothers and sisters, I will rise and do better than my best, because I know that I have been called to this position by a Prophet of God who speaks in the name of Jesus Christ. I bear you my testimony that he is a prophet of God. I bear you my testimony that Joseph Smith is a prophet of God. I bear you my testimony that these men with whom I have associated in the mission field, and these authorities who are sitting before you today, are prophets, seers, and revelators, for I have seen prophecies fulfilled that they have made. I bear testimony that Jesus is the Christ, that this is the Church of Jesus Christ, possessing all the authority that is necessary to establish and maintain it upon the face of the earth today. I know it will grow until all people can recognize and bow their knee and confess that Jesus is the Christ, and that his kingdom is upon the earth. This testimony I give you in the name of Jesus Christ. Amen.

PRESIDENT JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

I wish to read a part of the instruction given by our Redeemer to his disciples on this continent just before he left them.

"And my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, that I might draw all men unto me, that as I have been lifted up by men even so should men be lifted up by the Father, to stand before me, to be judged of their works, whether they be good or whether they be evil—

"And for this cause have I been lifted up; therefore, according to the power of the Father I will draw all men unto me, that they may be judged according to their works.

"And it shall come to pass, that whoso repenteth and is baptized in my name shall be filled; and if he endureth to the

President David O. McKay:

We know, President Chase, of the position Dr. Burton holds in the Utah State University. He will be true to the agreements made, but we shall appreciate your cooperation.

The combined choral groups and congregation will now sing, "Now Let Us Rejoice in the Day of Salvation," conducted by Professor David A. Shand. After the singing, President Joseph Fielding Smith will address us.

The Combined Choral Groups and the congregation joined in singing the hymn, "Now Let Us Rejoice In The Day of Salvation."

President David O. McKay:

I announced yesterday that President Ernest Wilkinson was excused to attend a convention in the East. I am pleased to note his presence this morning.

President Joseph Fielding Smith of the Council of the Twelve will now speak to us, and he will be followed by Bishop Carl W. Buehner of the Presiding Bishopric.

end, behold, him will I hold guiltless before my Father at that day when I shall stand to judge the world.

"And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father.

"And this is the word which he hath given unto the children of men. And for this cause he fulfilleth the words which he hath given, and he lieth not, but fulfilleth all his words.

"And 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.

"Now this is the commandment: Re-

pent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day." (3 Nephi 27:14-20.)

I know of nothing that is more important or necessary at this time than to cry repentance, even among the Latter-day Saints, and I call upon them as well as upon those who are not members of the Church, to heed these words of our Redeemer. Now he has stated definitely that no unclean thing can enter his presence. Only those who prove themselves faithful and have washed their garments in his blood through their faith and their repentance—none others shall find the kingdom of God.

We have inducements, enticing features come before us through the press, by television particularly, and in other ways to lead our people and all other people astray and away from keeping the commandments of God. I want to raise a warning voice to the members of the Church, and especially to the youth of the Church. Do not pay heed to the wicked and malicious advertising of tobacco nor of liquor. The advertising of tobacco today is one of the greatest offenses and crimes before our Father in heaven, and those who are guilty of it will one day have to pay the price. They do it now because of greed, but we must not listen to these enticings and to the wicked advertising of things that are detrimental to the body and condemned by our Father in heaven and his Son Jesus Christ, contrary to the gospel they have given to us.

Now, we have those who are among us who are inclined to listen to these pleadings and to the entertainments that are given, all of which are intended to lead us into forbidden fields, to partake of things condemned by the Lord, and which are not for those who have made

covenant with him to keep his commandments.

I am going to spend a minute or two particularly relative to this filthy tobacco habit. I believe that some of the women of this country are getting to be worse than the men, and those who advertise are seeking to influence the women—the mothers of the children. As I ride through the streets here of Salt Lake City in an automobile, I sometimes see women on nearly every street corner or between the blocks with cigarets in their mouths—three or four women to every man. I fear some of them are members of the Church. We cannot afford to turn either to the right nor to the left from the keeping of the commandments of the Lord if we want to enter into his kingdom.

Our bodies must be clean. Our thinking must be clean. We must have in our hearts the desire to serve the Lord and keep his commandments; to remember our prayers, and in humility seek the counsels that come through the guidance of the Spirit of the Lord. That will bring to us our salvation, and we will never get salvation through the violation of the covenants and commandments which will bring to us eternal life.

There is not time for me to say more than this. These few remarks will have to do. I have a great deal in my mind, but I can carry those things to the stake conferences.

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

President David O. McKay:

President Joseph Fielding Smith, President of the Quorum of Twelve Apostles, has just concluded speaking. We shall now hear from Bishop Carl W. Buehner, a member of the Presiding Bishopric. He will be followed by Elder Bruce R. McConkie of the First Council of Seventy.

BISHOP CARL W. BUEHNER

Second Counselor in the Presiding Bishopric

My dear brethren and sisters, this to me has been a very stirring session of conference. We have heard the vital statistics of the Church, and we have sustained the General Authorities of the Church. From among the priesthood have also been chosen three devoted and humble men to take a place with the other General Authorities of the Church. I know each of them well. They have given dedicated service to the work of the Lord, and with all my heart I can say to them that their joy will be even greater as they travel among the people of the Church.

I am always thrilled to participate with you in one of these great general conferences of the Church. I keenly feel, however, that even though conference time is a wonderful time, it is even more wonderful for those who have already spoken.

Let me tell you a couple of little stories that I think you may appreciate. I heard one of our fine sisters bear her testimony in fast meeting not long ago and express her gratitude for four wonderful little boys that had been born into their home. The parents loved these four little youngsters immensely. Word came that they were going to have another little arrival in the home, and the family all decided that the fifth should be a little girl. They pleaded with our Heavenly Father that this might be the case. He heard the plea of the family, and when the baby was born, it was a girl. This little girl grew up in this home, knowing how much she was wanted and appreciated. She seemed very much loved by the four little boys, the father and the mother. Each poured out his affections upon her. She grew up in this atmosphere, knowing she was very important and very much wanted in the home. When she was somewhere between four and five years of age, and while she was in the midst of her family and feeling very happy about her home and her little brothers, she said, "Mother, I'll bet you were really surprised when you found out I was a Mormon, too."

In the sight of our Heavenly Father,

every one of us is a very important person. I wish we could always remember this and realize how much we are loved by him and reciprocate that love by living close to his teachings.

The other little story I should like to tell emanated from the Primary Children's Hospital. This is one of the great institutions we have in the Church. Those of you who have been there know something about its little patients, some of whom are there for an extended period of time, even flat on their backs on their little beds, and some more fortunate are in wheelchairs. Very few can get around on their own. I have never been in a place where there are happier patients than those in our Primary Children's Hospital. Employed there as a nurse is a very lovely woman who lost her husband and who has a family of her own to raise. The oldest boy of this woman was old enough to receive a call to go on a mission. The children in the hospital, most of whom have so little, had such a love and devotion for their nurse, whose son was now going into the mission field, that they sent a little Indian boy, who had a broken leg, but who could get around with crutches, to solicit a contribution from these little patients. You understand they have very little, many of them being there as Church-service cases. I understood they practically cleaned out all of the assets of these children and gathered up a total of \$6.68. This was presented to the missionary as their appreciation for his wonderful mother who was their nurse and to help the great missionary program move forward.

We are asked to give two or three pennies for each year of our age annually to help this institution. As you catch the spirit of these children, you often wish you were a thousand years old when they come to collect these pennies. I have frequently said, "God bless the Primary and their hospital for what they are doing to bless our children!"

May I say just a word about a lovely experience I enjoyed in being able to go back to the land of my birth after

an absence of about sixty years and to visit the city where I was born. I had the opportunity of bearing my testimony at a district conference in Stuttgart, Germany. I saw a little building which more than sixty years ago housed the Stuttgart Branch. Meetings are not held here any more. They have a beautiful chapel of their own. It was in this little branch chapel that I received a name and a blessing. In the areas close to Stuttgart, I saw the little villages in which my father and mother were born. They later moved to Stuttgart and were there married. This is where the missionaries found them and taught them the gospel.

I was also made very much aware of the fact that Stuttgart today is almost a new city. I was told that about seventy percent of the original city had been bombed out during the war. The scars of war are still evident, as you see large buildings with no windows, no doors, the roofs demolished, and parts of the walls destroyed. Many new buildings have been erected.

I began thinking of my own situation and giving credit to the great missionary program for my many blessings. The scripture in Jeremiah 3:14 says, ". . . and I will take you one of a city, and two of a family, and bring you to Zion." I wondered why my father and my mother were those who were gathered two from a family. This has caused many serious reflections. I was just at the age when I might have been involved with the two world wars that were fought in that land. The destruction of property and the millions of people who lost their lives might just as well have included the Buehner family.

I do not know whether my parents responded the first time the missionaries knocked on their door or the second time or the third time. I am grateful, however, that the missionaries knocked on the door of my parents sufficient times to convince them that they had the great message of the age to give to them, the story that God had spoken again in this day to the boy Prophet Joseph Smith and through him restored the gospel. To me there is nothing more important or nothing greater. I appreciate so much that my parents accepted the gospel and

that like thousands of others had the desire of coming to this great land of America.

I also enjoyed the privilege of going into Berlin. Berlin, once a very proud and beautiful city, is now a divided city. I saw what happens when a city and a people are divided. West Berlin is a little island in Russian territory. There is one highway 110 miles long on which supplies are taken to West Berlin by truck and car, and there is also a twenty-mile wide air strip permitting planes to fly in and out of the city. When an airplane for any reason gets out of the twenty-mile allowed zone, it is over Russian territory.

I admire the faith and stability of the wonderful members of the Church we have behind the Iron Curtain. After hearing the president of the East German Mission relate a number of spine-tingling experiences, I could not help thinking how grateful many people must be that the gospel touched their lives and brought them away from situations such as those being endured by members living in this condition.

I learned that in the Russian schools behind the Iron Curtain, children are taught that there is no such thing as a God, that everything is material and force. These children come home and challenge their parents and say, "Why don't you get up to date? In school we hear every day that there is no such thing as God, and yet you have us kneel down and pray each night and morning and ask our Heavenly Father to bless and watch over us. How can this be when there is no God?" Because of such a reaction, many persons have escaped to the West Zone. President Fetzner indicated that there are strong and devoted members behind the Iron Curtain in almost sufficient numbers to organize a stake there. Of course, such a stake can never be organized under these circumstances. I feel to say, "God bless those wonderful people there."

As we drove into areas in East Berlin, I observed the great industrial area of that city, silent and unproductive. There was no smoke coming from the large smokestacks. There seemed to be no activity of any kind. I had a feeling, without having had the privilege of going into these buildings or even

through this area, that the machinery had all been dismantled and taken into Russian territory. I do not know what the future is for this city, but after carefully viewing the situation, I hope the day comes when Berlin can again be reunited as a proud and noble city and reunite the German-speaking people.

In London our guide referred to these areas that had been bombed out as "blitzed." As we drove through the city, every few miles he would say, "Here is another area that was 'blitzed' during the war."

All over Europe a tremendous construction program is underway. People seem happy. They seem well-dressed and even prosperous. They do not have enough money to buy automobiles or to purchase electrical appliances, but there is full employment, and everyone seems to be able to live fairly well.

I was thrilled, as others have already reported, at the tremendous progress missionary work is making in these European countries. You have already heard what is happening in England—I suppose probably the greatest activity since that reported in the very early days of the Church when Wilford Woodruff, Heber C. Kimball and others served as missionaries.

ELDER BRUCE R. McCONKIE

Of the First Council of the Seventy

We in this Church have a solemn obligation to carry the message of salvation to our Father's other children in the world. To us the Lord has given this command: "Go ye into all the world, preach the gospel to every creature, . . ." (D&C 68:8.)

This call to missionary service does not leave us any choice or option as to the course we should pursue. It is not merely a permissive invitation which allows us to spread the gospel message on a voluntary basis, or if we find it convenient to do so. The decree is mandatory. We have no choice about it, if we are to retain the favor of God. The Lord has laid upon our shoulders the obligation to spread the gospel, to raise the warning voice, to gather in the lost sheep of the house of Israel. If we neg-

I shall always be grateful for what this missionary program has done for us and our family. Our own family has been an example of what happens to those being gathered one of a city and two of a family. Even though my parents have been dead for twenty-five years, there are practically a hundred of us now because of the two that were gathered more than sixty years ago. At the rate we are growing, in a few more generations, we will have a small city of our own.

It is always wonderful to meet with you in conference. I bear you my testimony to the divinity of this great latter-day work and want to tell you that I find great joy in the service of the Master. I rededicate my life to his service and to help further the purposes of the Almighty. I do it in the name of Jesus Christ. Amen.

President David O. McKay:

Bishop Carl W. Buehner of the Presiding Bishopric has just addressed us. We will now hear from Elder Bruce R. McConkie of the First Council of the Seventy.

lect to do so, we have violated our trust and failed to comply with a divine directive.

When we come into the Church, we covenant in the waters of baptism that we will do missionary work. We enter into a solemn contract with Deity that we will bear testimony of the restoration of the gospel on every appropriate occasion. We agree "to stand as witnesses of God at all times and in all things, and in all places" that we "may be in, even until death." (Mosiah 18:9.) We are also bound by the command that the Lord has given by revelation in this day, that "it cometh every man who hath been warned to warn his neighbor." (D&C 88:81.) Thus we have an affirmative, positive, definite obligation resting upon us to do mis-

sionary work. This matter of carrying the gospel message to the world is not something that we can choose to do or not, if and when we may find it to be convenient. We are under covenant to do it "at all times . . . and in all places . . . even until death." (Mosiah 18:9.)

We are indebted, each of us individually, to the missionaries who brought the gospel to us or to our ancestors; many of us owe these missionaries more than we owe anyone else. We received from them the pearl of great price. We have an obligation to discharge our debt, and one of the very best ways in which we can do this is to go forth ourselves as missionaries, or otherwise to use our talents and our means to see that others of our Father's children have the opportunity to receive that which has been restored in this day.

The Lord has decreed that this gospel, which has come forth through the instrumentality of Joseph Smith and others, is the very gospel that is going to be preached in all the nations of the earth as a witness before the Second Coming of the Son of Man. (D&C 133:36-40.) Since we are the ones who have this true gospel, we alone can carry it to the world. To carry out this command to preach this restored gospel in all the world, every one of us should be missionaries every day and hour of our lives, at all times and in all places and under all circumstances. We do not need any particular call or any special setting apart; we have already assumed the obligation in the waters of baptism to take every honorable opportunity to tell other people about the glories and beauties of the gospel. And there is not anything in this world that in any way compares in importance with the gospel.

May I make two specific suggestions which if adhered to and followed will very measurably train and prepare the young people of this Church to go out and discharge their obligations, to bear the missionary burden, to do the thing that they are expected to do by virtue of Church membership.

We do our missionary work, all of us as individuals, by telling other people about the Church and the saving truths which have been revealed to it. But we have also the great organized missionary ventures of the Church. We have stake

missions and foreign missions, and we would like to see every worthy and qualified young man in the Church go out in the foreign missionary service. We have some eight thousand of them out now, and this, incidentally, is one of the great evidences of the divinity of the work in which we are engaged. There is no other organization of any kind that does or could do what we do in the missionary cause—call thousands and tens of thousands of people to leave their employment, their educational pursuits, their families, loved ones, and friends, and go out at their own expense to carry the gospel message to the world.

However, under the circumstances in which we live, it is not solely a matter of inviting a young man, when he reaches the proper age, to go and serve in the mission field. Our young men are faced with educational problems, military service, employment, and other things; they have the problem of planning and preparing, of getting their personal affairs in order, of being ready, of having the financial requisites to sustain themselves when the time comes for their missionary calls.

So, the first suggestion I make is this: We ought to have in every family in the Church a mission savings account. This could well start for every young man when he is born, when he comes into this world. It takes about \$2,000, something in that vicinity, to support a person in the mission cause. It takes about \$75 a month. Now those of us of modest means may find it somewhat burdensome suddenly to be obligated in that amount. But if we have a mission savings account for each male child, we can very easily have available the necessary funds when that child arrives at missionary age.

If you would deposit, for instance, four dollars and a few odd cents to a young man's savings account each month, beginning at his birth, by the time that he is old enough to go on a mission, without counting any interest, you would have about one thousand dollars accumulated. All of our young people as they mature, as they come up into their teens in the economy in which we live, are able to get jobs and make money. Now if our young men would do this thing, if they could have instilled

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into their hearts a willingness to deposit one-half of all they make into this mission savings account, then without any question, by the time they are of missionary age there would be \$2,000 or more available to support them. This would remove the worry and burden of financing the missionary, and the money would have been accumulated without any excessive or inordinate effort, and all, at least financially, would be in readiness.

But in the process of acquiring that money, benefits would accrue which would far exceed the monetary sums that might be saved. If a young man is saving consistently through his teenage years, and if his family is doing the same, so that he can go out into missionary service, then that young man is having instilled into his heart the desire and the willingness to serve. It becomes part of his planning. He just automatically assumes that he will discharge part of his missionary obligation by spending two or three years in the mission field. He is impelled to live right, to study and gain a knowledge of the gospel, to keep himself morally clean, to be worthy and qualified, so that the inspiration will come to his bishop to recommend him.

Now the second suggestion which I make is this: We are supposed to be holding regular family prayer in every Latter-day Saint home. We do this twice a day, ordinarily before the morning and the evening meals. The parents set the example in family prayer. I think perhaps we overlook the benefit and value of family prayer in teaching the doctrines of salvation to our children. Well, if we as parents would regularly, consistently, frequently (not every time we pray, because we do not get into a ritualistic rote where these things are involved) but if frequently we would plead with the Lord when we are mouth in family prayer, that all of our young men may go on missions when they get to be the proper age, and that all of our children, male and female alike, when they get of the proper age, may be married in the temple—if we would do this we would soon find our young children, just able themselves to speak, petitioning the Lord in the same language; they would be praying that they might go on

missions, and that in due course, they might be married in the temple. As a consequence we would instill into their hearts a desire, a willingness, a determination to go out and carry the message and also a determination to be married in that system out of which the greatest blessings grow that it is possible for any mortal individual to inherit.

We have an obligation. This is not optional. We are not just to do it or not if it is convenient. The Lord has commanded us to carry his message to the world and to be witnesses of his name. If it takes some preparation and schooling, if it takes some conditioning and teaching in order to get ourselves in a condition where we can do this effectively, then in wisdom and in judgment and in prudence we ought to undertake the conditioning and make the preparation so that when the time comes we will be financially able, and we will be spiritually prepared to go forth on the Lord's errand.

If I had to choose between the two, I would rather have my sons go on missions than have a college education. It will do more for them temporally and educationally to say nothing of the spiritual benefits that are involved.

The Lord said to some people in early days what I think applies to us: ". . . the thing which will be of the most worth unto you will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father." (D&C 15:6.)

In the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Elder Bruce R. McConkie of the First Council of Seventy. He has given a good suggestion. I noticed he mentioned you have in mind that whenever a male child is born, start to prepare him for a mission,—it applies to females as well. Our girls perform a great work in the mission field.

The University of Utah Choral Society and the Bonneville Strings, singers from the Institute of Religion and the University Choral Groups, will now favor us with, "Blessed Are They That

Mourn," conducted by Professor David A. Shand.

The benediction will be offered by President D. Keith Ricks, president of the West Boise Stake, after which this Conference will be adjourned until two o'clock this afternoon.

The Combined Choral Groups presented the number, "Blessed Are They That Mourn."

President D. Keith Ricks of the West Boise Stake offered the closing prayer. Conference adjourned until 2:00 p.m.

SECOND DAY

AFTERNOON MEETING

Conference reconvened promptly at 2:00 p.m., Saturday, October 8, with President David O. McKay presiding and conducting the services.

The special music for this afternoon's session was furnished by the University of Utah Choral Society and Bonneville Strings—singers from the Institute of Religion and the University Choral Groups, conducted by David Austin Shand, with Frank W. Asper at the Organ.

President McKay opened the meeting with the following introductory remarks:

President David O. McKay:

For those who are unable to gain entrance or obtain seats here in the Tabernacle on this, the fourth session of our Conference, we announce that overflow meetings are held this afternoon in the Assembly Hall and in Barratt Hall. These services are being broadcast by television.

This session of the Conference will be broadcast as a public service over television and radio stations throughout the West. We are pleased to note the attendance this afternoon of prominent state officials, government officials, leaders in educational circles, to whom we extend a hearty welcome; also the stake, ward, mission, temple and general auxiliary officers of the Church. To all of you radio and television audiences we wish the joy of partaking of the spirit that is even now prevalent with this large audience.

You will all be pleased to know that we are favored this afternoon by the University of Utah Choral Society and Bonneville Strings, singers from the Institute of Religion and the University Choral groups, under the direction of

Professor David A. Shand, with Frank W. Asper at the organ.

We shall begin these services by the combined choral groups singing, "The Lord Is My Shepherd." Soloists are Sister Laura Shand, mezzo-soprano, and Ronald L. Christensen, tenor. The invocation will be offered by President Jay A. Quealy, Jr. of the Honolulu Stake.

Selection by the Combined Choral Groups, "The Lord Is My Shepherd." President Jay A. Quealy, Jr. of the Honolulu Stake offered the invocation.

President David O. McKay:

The invocation was offered by President Jay A. Quealy, Jr. of the Honolulu Stake. I have no mention of it in my notes, but I have heard it whispered from some source that the beautiful song that was sung was either dedicated to his daughter, Laura, by Brother Shand, or it had something to do with her. We appreciate the leadership and the fine singing of these young people, welcome as participants in this glorious Conference.

They will now sing, "Though Deep'ning Trials Throng Your Way." After the singing we shall hear from President Alvin R. Dyer, one of the Assistants to the Twelve.

The Combined Choral Groups sang the hymn, "Though Deep'ning Trials."

President David O. McKay:

Our first speaker this afternoon will be Elder Alvin R. Dyer, Assistant to the Twelve, and at present president of the European Mission. He will be followed by Bishop Isaacson.

ELDER ALVIN R. DYER

Assistant to the Council of the Twelve Apostles

With my dear wife and missionary companion, we are most grateful for the privilege of being invited to return at this conference time to be refortified with the spirit and the strength of these wonderful gatherings. I want to say to the First Presidency of the Church that the inspiration of their direction that has come to us during the past nine months has been in large measure the reason for the expanding of the gospel of Jesus Christ among the people of Europe. We have been in almost constant contact by telephone, by letter, and by other means, with the inspiration and direction of the First Presidency of the Church. In standing here this afternoon, I do so for and in behalf of the thirteen mission presidents who are now laboring in Europe, and I bring to this conference their greetings, as well as to the parents of their missionaries, and to all who have served in these many missions of Europe.

These mission leaders are President and Sister T. Bowring Woodbury of the British Mission; President and Sister Levi B. Thorup of the Danish Mission; President and Sister John D. Warner of the Finnish Mission; President and Sister Edgar B. Brossard of the French Mission; President and Sister J. Henry Volker of the Netherlands Mission; President and Sister Ray Engebretsen of the Norwegian Mission; President and Sister Bernard P. Brockbank of the North British Mission; President and Sister Percy K. Fetzer of the North German Mission; President and Sister A. Gideon Omer of the Swedish Mission; President and Sister William S. Erikson of the Swiss Mission; and the new mission recently organized, President and Sister W. Whitney Smith of the Austrian Mission; President and Sister T. Quentin Cannon of the South German Mission; and President and Sister Stephen C. Richards of the West German Mission. And with them also I bring the greetings of 1700 missionaries who are now laboring in Europe. I am happy to report that I have had the opportunity during these past months to look into their faces, to feel their spirit, and once again to say within my heart and to proclaim aloud that I have

confidence in the youth of this Church.

I am grateful to say that there is a unification in the programs of our missionary work in Europe. Each and every mission is pursuing the work of proselyting in the same manner, and the faith and the testimony of the missionaries who are carrying the gospel to the peoples of these ancient lands are in evidence. Presaged by the visits made to Europe by President McKay at the time of the temple dedications, followed by other visits by members of the Quorum of the Twelve and by President Moyle, the visit by Elder Harold B. Lee at the time of the organization of the Manchester Stake—these have presaged an awakening among the people of these ancient lands.

In August 1959 all of the European missions combined were responsible for ten percent of the converts of that month. In the month of August of this year, the European missions were responsible for thirty-five percent of the converts of the Church for that month, and I only re-echo the faith and the testimony of the mission presidents who are there when I say that we haven't even scratched the surface. God is touching the hearts of the people, they are listening, and are receiving answers to their desires and their prayers. I only wish that I had the time to tell of the many personal cases of conversion that have come to these thousands of people in the past year, and to reassure you, my brethren and sisters, that these people are converted to the gospel of Jesus Christ. They have answered a call that has come to them under the power and the influence of the Spirit of God. I have always felt in my heart that when the Holy Ghost bears record to anyone that he ought to do something about that, and we are encouraging our missionaries in all of these lands to be alert to the reaction of the power of the Spirit in the minds and the hearts of these people, and in that very moment to persuade, to encourage, to teach, to testify, and to challenge that they may be willing to accept the gospel message that has come to them.

I would be insensible to what is taking place in these ancient lands if I did

not say that we are witnessing the fulfilling of a prophecy—a prophecy made by President McKay at the time I was called to go into the lands of Europe, wherein he stated to me that the time had come for the gospel of Jesus Christ to be expanded in these lands. The people are ready for the gospel, and we are finding them responding to the efforts of the missionaries as they bear record by the power of faith and testimony of the truths of the gospel unto those with whom they make this contact.

One of the instructions that the First Presidency gave to me was to go into all of the lands of Europe, to go into every mission, and I think it was President Moyle who said to me that I might well go to the French Mission first. We heeded this counsel, and with my good wife I went into the land of France and in association with President and Sister Brossard, spent some three weeks there last February—a land where ninety-two percent of the population belong to the Catholic Church. We found our splendid missionaries responsive to motivation and a new method of contacting the people and teaching them by the power of the Spirit and testimony.

We labored in that land, and under the inspiration of God the hearts of the missionaries were touched, and I shall never forget a meeting held in Brussels at the close of the tour of that mission with the missionary leaders, who went from that meeting with such faith that it engendered itself into the hearts of every one of the missionaries. We said to them, "We want you to go back to the people you have been meeting with, and where they have not listened to you before, to bear your testimony to them, and to do it with all the strength and the power that you have." From that day to this in that mission the Lord has awakened in the hearts of many hundreds the desire to receive the gospel of Jesus Christ. For here in a land rich with great cathedrals have come over 600 converts to the Church already this year, to meet in rented halls, but who now are looking forward to the time when they can associate with their brethren and sisters in the erecting of beautiful chapels to better serve the needs of old and new members alike.

As of today there is not a single LDS

chapel in all of France, and anyone who would question the faith of these people who have come into the Church would need only to be there and see the transition that they have made from cathedrals of worship to halls on second and third floors, and who now are laboring as stated with our other Saints to help in the erection of our own chapels. This has been true in all of the missions of Europe.

I think one of the greatest testimonies that has come to me in these past months has been the responsiveness of the local members of the Church in Europe, where we have nearly 60,000. We transferred Church leadership to these local members. While in February of this year there were nearly 600 of our full time missionaries engaged in branch, district, and auxiliary activity, today there are fewer than a hundred, and it is the avowed determination of these wonderful mission presidents to see to it that local leaders be called in these also. This accomplished two things: It has relieved the missionaries that they can do more proselyting, and it has strengthened the branches of the Church in these countries.

Let me tell you of one example which is typical. In the tour of the French Mission, when we visited the city of Nice, we had several missionaries there all engaged in branch work. One was the branch president, one was a counselor, another a superintendent of Sunday School, all were engaged. The thought had been that local brethren were not worthy or capable, but we sought out and called the best man we had. That afternoon we interviewed four or five of the local elders, and with Brother Brossard selected the one to be president of the branch. We called in his wife and asked her to support him. That night we set him apart and others of the local brethren into other positions thus relieving missionaries, and in the very next month these missionaries baptized twenty-one people, two of whom were doctors, one an attorney, and the other a schoolteacher.

The Nice Branch today is strong, and since that meeting there have been approximately sixty people come into the Church in that one branch, and they are attending their meetings.

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I stood on the street at Trondheim in Norway where Elder John A. Widtsoe lived and played as a boy, and who later said that the day would come when many of the people of that land would accept the gospel, and we are witnessing the continuing of this prophecy in that land. We are seeing again the surge of conversions in Great Britain—a land that has seen more than 160,000 converts to the Church. Why would it be incredible that under the inspiration of God there could be more of these wonderful people accept the gospel and come into the Church?

And in all of the lands of Europe there have been men and women of great strength and character that have added to the stability of this Church, and how grateful now to be there in the midst of this new time of awakening that will see more than ten thousand converts come into the Church in these lands this year; and in consultation with my brethren, these mission presidents, we feel that there is no end to where we can go under the impetus of the power of God as he reaches and touches the hearts of the people.

These new converts are telling their neighbors about the gospel. They are letting their friends know about it. Let me tell you of one typical case. When I was in Denmark, I shook hands with a good sister by the name of Dagmar Petersen, who had been baptized a month previously. She had heard the gospel, but she said, "I am too old. All of my family would turn against me. I know Joseph Smith is a Prophet of God, but I do not think I'd better take the step."

But thank the Lord for a missionary who had the courage to go to her one day when there was a baptismal service and say to her, "Sister Petersen, today is the day of your baptism. The font is filled. Will you come with me?" She hesitated for a moment, then went with the missionaries, walking the six or seven blocks to our beautiful little chapel and was there baptized.

In this conference meeting she sat with one neighbor on one side and two neighbors on the other side of her. The one on the one side already had been baptized, and the other two were to be baptized the following Saturday, and

she said, "I will never be happy until all my friends and all my neighbors have been baptized," and this wonderful soul left the chapel and then came back. She said, after entering the chapel again, "I cannot leave, the spirit is so great in this building. I must shake hands again," and then she went off down the street with her friends.

Every Latter-day Saint desires to be a missionary. I think that this is in the heart of almost every member; but why is it, my brethren and my sisters, that we are so afraid to bear our testimonies to our neighbors? I think it was the Apostle Paul who said this:

"For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (1 Cor. 9:16.)

Then another great prophet of Israel has said this: "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

"When I say unto the wicked . . . thou shalt surely die; and if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand.

"Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." (Ezek. 33:7-9.)

I have often said to the Latter-day Saints, "If you cannot be a missionary, then at least be a Latter-day Saint, that you will not stand in the way by your manner of living, of those who will want to come into the Church."

Now there are many wonderful things going on in Europe. Under the inspiration of the Lord we have called thirty-four translators in the various countries. I wish I could tell you the story of each one, like Sister Charrier down in a little village in France. She heard the gospel, accepted it. We learned that she had a class of pupils whom she was teaching English. Her preparations have enabled her to help us with the translations into the French language. And she now is working diligently.

I am thinking of Immo Luschin Ebengreuth of Graz, Austria, a man who

heard the gospel message from two missionaries, and said to them before they got into a lengthy discussion on the gospel, "I would ask you only five questions before you go further." He was a confirmed member of the Catholic Church, and these are his questions:

"1. Does this Church believe in marriage for all eternity?"

"2. Does this Church believe in the punishment for infants who are not baptized?"

"3. Do, in this Church, the rich and the poor have equal opportunity?"

"4. In this Church, do you baptize by immersion for the remission of sin?"

"5. In this Church do you lay on hands for the receiving of the Holy Ghost?"

This man had never met the missionaries before, and we inquired as to where he got such questions. His answer was, "We have not been satisfied with our faith. My wife and I determined that through prayer and the desire to know that we would find out the true Church." The missionaries said, "Why, these are our teachings," and thus Brother Ebengreuth was baptized with his wife. This brother is a skilled interpreter. He speaks English, I am confident, better than I do, and he now will become a translator for the Church of the German language.

This has been how the Lord has opened the way for us, so that by the end of this year nearly one hundred textbooks and manuals combined in six languages will have been translated. This has been a tremendous task and could not have been done without the help of the Lord.

There is a wide program of microfilming going on in Europe. This is better known by others than myself, although I have kept an eye on it, and have had some indirect connection with it. I have seen the advantages to this work from heeding the counsel of the brethren. They instructed me to meet the ambassadors, the leaders of nations, and this has been my purpose, and in each and every country have I taken the time to meet these men when I could.

In Norway when the head bishop of the state church carried a personal campaign to the press and elsewhere to prevent us from microfilming in that

land, and succeeded also in getting it before the Parliament and when it appeared as though we might lose these privileges, the Minister of Education of the country of Norway, who is also the Minister of Religious Instruction, rose to his feet and said, "You cannot stop the Mormon people from doing this work." He said, "I have been to Salt Lake City. I have met these people. I know what they do with these films," and he made a defense for us largely because of the association that had been had with him here and in the land of Norway, and even the head bishop of the state church had to acknowledge defeat in his effort to prevent us from continuing with this work.

And so the Lord is watching over the things that are being done. I am most grateful, my brethren and sisters, to report to you that these wonderful members in the lands of Europe are substantially true to the gospel of Jesus Christ. I have witnessed in their youth conferences their adherence to our Church customs and patterns and how they revere the ideals and the standards which have been set for them by our general youth organizations. I have been near to their Relief Society meetings and have seen how the influence of our Relief Society organization finds its way into their thinking, and they have a desire to do the will of the Lord. I do not know to what extent we may go in these lands when they have the instrumentation and the facility of proper buildings which they do not have now.

I want to say to President McKay and President Clark and President Moyle and the brethren how grateful these people are for the coming building program that will see many chapels go up in places where they are so sorely needed to further the Church program and which also will provide greater tools of missionary work to carry on this great responsibility given to us as a Church to proclaim the gospel of Jesus Christ unto the people.

Let me tell you just briefly of my two visits behind the Iron Curtain to be in attendance with the Saints at Leipzig where other of our brethren have been. These members live under hardened conditions. I said to one brother, "How do you stand it here?" He said, "We

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learn to follow the paths and the trails that are laid out for us. We learn to do what we are told, then we have no difficulty. Our children are picked up in the morning by bus at 8 a.m. and are delivered home at night. We have no control over their schooling nor over what is taught them: referred to by Brother Buehner in the morning session. I was greatly moved to hear the testimonies of our members there.

One of the district presidents testified what to me is the greatest testimony I have heard in Europe: Under such conditions "no man," said he, "can tell me how to worship God in my own heart. Although there are nearly five thousand members in some thirty-nine branches we keep in contact with them as much as we can." I thought as we enjoyed this wonderful presentation of music here today, that but a few weeks ago, I listened to a combined chorus of the Leipzig and Dresden districts sing, "Shall the Youth of Zion Falter." The look on the faces of these young people was most stirring. All that day in our priesthood and leadership meetings, we gave encouragement to safeguard to the fullest extent possible our youth to cause them to remain true to the gospel because there are inroads being made.

How grateful Sister Dyer and I have been to be associated with these people and with our wonderful missionaries, who with clear faces are bearing their testimonies to the peoples of Europe, and who are receiving these wonderful responses, and I know with all my heart that all this is but the fulfilment of prophecy.

I bear you my testimony in all humility that this is the work of God. I have seen it in the lives of people. I have witnessed it as it causes men and women to change their lives, I have seen it become a motivating force for good, and I bear record that Jesus Christ is the Son of God, the Redeemer of the world, the Mediator—not as it is preached by these predominant countries of the lands of Europe. And do you know that this is the message we declare when we go to the doors of the people the first time? It is through the testimony of our missionaries that the veneer of false concepts and the antiquities of these people are being laid aside for the acceptance

of the gospel. It is more powerful than all other things that we do in our missionary work as we look into their faces and bear record that God has raised up a prophet, and they are listening to this message.

We had a family of seven visited recently by the missionaries where the woman was about to close the door when the elder said, "I can see you are going to close the door. I am very sorry. We have such a wonderful message," and we have told them, "Before any door is closed, you bear your testimony." He said, "Before you close that door I want to bear my testimony to you of these brief things we have stated today," and he bore his testimony. The door closed, and the missionaries started for their home to their room, and it was raining. They had reached about a half a block when they heard a voice, it was the young boy of the home, fourteen-years-old, who said, "Dad wants you to come back," and they went back and the father said, "I listened to your message at the door on the other side as you spoke to my wife, and I did not think much of it until that young man bore his testimony, and then something came over me that I have never experienced before, and now I have to know what this is."

I had the privilege of shaking hands with this family of seven and hearing them testify that God had made known to them that these things are true. This is the reason why so many are accepting the gospel in the lands of Europe. We are proclaiming the message by testimony and through the Spirit.

I ask the blessings of our Heavenly Father upon the great missionary work and upon our beloved brethren who lead us, without whose inspiration and direction we could not go forward in these lands and throughout the world, I pray in Jesus' name. Amen.

President David O. McKay:

He to whom you have just listened is President Alvin R. Dyer, president of the European Mission, an Assistant to the Twelve. Bishop Thorpe B. Isaacson of the Presiding Bishopric will now address us. He will be followed by Elder Gordon B. Hinckley.

BISHOP THORPE B. ISAACSON

First Counselor in the Presiding Bishopric

President McKay, President Moyle, President Smith, my dear brothers and sisters, I will be very grateful to you for an interest in your faith and prayers while I attempt to speak to you. I have long since come to realize that in and of myself there is very little that I can do. Therefore, I shall be dependent greatly upon the Spirit of the Lord.

I would like to pay tribute to these nearly eight thousand missionaries who came from the ranks of the Aaronic Priesthood. Many of them just a few years ago were little deacons, teachers, and priests, and now are in all parts of the world preaching the gospel. I should also like to pay tribute to their parents and their families, many of them come from very modest homes.

Since the missionary system of the Church was first inaugurated, it is estimated, and it is only an estimation, that there may have been approximately one hundred thousand missionaries sent into all parts of the world. The missionary system has undoubtedly been a source of tremendous strength to the Church throughout its fascinating history. Many of us here today could trace our very presence, yes, our very membership in the Church, to the work of some wonderful missionary. And in a hundred years from now, when none of us are here, there will probably be millions who will be able to trace their membership in the Church to the work of some wonderful missionary.

We often interview these young men, and we talk to them about going on a mission. One of the questions that we ask them is, "Do you want to go on this mission or are you going because someone else has urged you to go?" Invariably we get a very strong answer to the effect, "Yes, I want to go on this mission. I have been planning on it for many years since a small boy."

Sometimes we ask them, "Who will finance you on this mission?" And we get some wonderful answers. A number of them say that they have been saving money themselves, as Brother McConkie suggested this morning, getting ready for this mission. Some say, "Well, I have

been in the service"—and it is not unusual to find a wonderful boy returning from the service to say, "I have saved my money while I have been in the service in the hope that I could go on a mission."

A number of them say, "I am glad to sell my car that I have bought, and together with other funds, I am ready to go on a mission."

Of course, the majority of them tell us that their parents will sustain them while they are in the mission field. But many occasionally say that some good friend or some neighbor or relative wants the privilege of helping them while on a mission. Others say their quorum is anxious to help them. These young men feel that it is a great blessing to go on a mission; it is not a burden. They do not look at it as a burden, neither do they look at it as a sacrifice. Truly these young men are blessed and magnified. We must realize that before they left for their mission, every one of them had hands laid upon their heads by servants of the Lord, who gave them a blessing and set them apart as missionaries.

Sometimes we ask a prospective missionary, "Do you have a testimony of the gospel?" And the young man will look at you and say, "Yes, I have a testimony. It may not be as strong as I hope it will be in later years, but I have a testimony."

And then we may ask the prospective missionary, "Do you know that Joseph Smith was a prophet of God?" And it is always a thrill to see a young man look up and say, "Yes, sir! I know that Joseph Smith was a prophet!" "Do you know that President David O. McKay is a prophet?" "Yes, sir!" He looks at you and says, "I know that President David O. McKay is a prophet of the Lord!"

Then we may ask these prospective missionaries, "Is there anything in this world that could change you? Is there anyone who could change your mind or change your testimony?" They will look at you and say, "No, there is not anything in this world that could change

my mind, because I know that Joseph Smith was a prophet of God, and I know that President David O. McKay is a prophet." And they do know it.

How do they know it? They know it by the power and the gift of the Holy Ghost that testifies to them that it is so. They speak as did the Prophet Joseph when describing his great vision of the Father and the Son:

"I had actually seen a light, and in the midst of that light I saw two Personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart: Why persecute me for telling the truth? I have actually seen a vision; and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, 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." (Joseph Smith, 2:25.)

On many occasions, young men have volunteered to me, when I have asked them, if there are any circumstances or teacher who might change their testimony, and they have spoken very strongly and said, "I would rather die than deny that Joseph Smith was a prophet of God!"

Do you worry about that kind of young men? No, no! In years to come we will see the strength of those great young men.

Recently I was told the story of a wonderful physician and surgeon. A few years ago while he was serving in the army, and at that time he was not a member of the Church, he met two or three of our young Mormon missionaries. He did not know them at the time, and he spoke somewhat disrespectfully to them. One of these young men, very composed, spoke up frankly to this doctor and told him who they were and what they were doing. The doctor listened, and he said he was very chagrined and ashamed because of the way he had spoken to them. The doctor

soon learned to admire these young men, and he listened to them.

He went home, and he told his wife about these exceptional young men. He told her some of the things that they had told him. True, these were not learned men of science, they were not even men with great experience. But he learned a great deal from these young Mormon missionaries, and he soon recognized that while they were not men of science, they were men of God. He learned to listen to them, and it was not long before both he and his wife joined the Church and are very wonderful members of the Church today.

This fine doctor often thanks the Lord for these wonderful Mormon missionaries, because you see, now this doctor has six or seven sons of his own, and he often reminds them that he wants them to be like the fine Mormon missionaries whom he met years ago, and who were responsible for teaching him the gospel and bringing him and his wife into the Church.

Our missionaries are ever receiving, and in this they are blessed, but more important, they are ever giving. They receive not to hold for themselves, but to give to others. In receiving, they are like the Sea of Galilee and the Dead Sea in Palestine. In giving, they are like the Sea of Galilee only, which receives and gives, while the Dead Sea receives only to hold to itself, and it gives nothing. The vast difference between receiving and giving and only receiving is appropriately described in the following word picture of the two seas of the Holy Land, and I think each of us should now resolve to be like the Sea of Galilee:

"One is fresh and fish abound in it. Splashes of green adorn its landscape. Trees spread their branches over it and stretch out their thirsty roots to sip of its life-giving waters. Along its shores children play, as children played when He was there. He loved it. He could look across its silver surface as He spoke His parables. And on a rolling plain, not far away, He fed five thousand people in the miracle of the loaves and fishes. The River Jordan forms this Sea with sparkling waters from the hills. It laughs in the sunshine, and men build their houses near it, and birds their nests, and every kind of life is happier

because it is there. The River Jordan flows on south into another Sea. Here there is no splash of fish, no fluttering leaf, no song of birds, no laughter of little children. Travelers do not pass, unless on urgent business which might take them there. The air hangs heavy above its waters, and neither man nor beast nor fowl will drink of it. What makes this mighty difference in these neighbor Seas? Not the River Jordan—It empties the same good water into both. Not the soil in which they lie, nor the country 'round about. The Sea of Galilee receives and gives but does not keep the Jordan water to itself. For every drop which flows into it, another drop flows out. The receiving and the giving go on, day after day, in equal measure. The other Sea hoards its income jealously. Every drop it gets, it keeps. The Sea of Galilee gives and lives. The other Sea gives nothing. It is named "The Dead Sea." (Bruce Barton.)

With this comparison between receiving and giving, it is easy to see what the great missionary program can do for your young men, for they forsake all selfishness, and they turn to the divine art of selflessness, as they seek to give only that they may have a richer store from which to give for the blessing of others.

Yes, we think that every deacon, teacher, and priest of the Aaronic Priesthood should prepare to fill a mission. These choice young men should have proper training. Last year we presented over 31,000 individual Aaronic Priesthood awards to very choice, wonderful young men, which means that every one of these young, outstanding men is a potential missionary, if we as parents and leaders do our part.

These young men are preparing for that mission. Parents and Aaronic Priesthood leaders would do well to hold as the goal for every Aaronic Priesthood boy the preparation for a mission. For seven years—two years as a deacon,

two years as a teacher, and three years as a priest—the courses of study, we hope, will be prepared and so correlated that at the end of these seven years, all of these wonderful Aaronic Priesthood boys will have reached that goal of being prepared to fill a mission. And during these seven years' experience in the Aaronic Priesthood program, the boy will be given a training that will carry him not alone through a mission, but throughout his life.

We know there are some young men who may be on the wrong road. We would say to you young men, "Turn back. Turn back; it isn't too late. We want to help you. You can still find the right road. We want you to know that the Lord loves you young men. We want you to know and appreciate what is in store for you. We want you to feel that the gospel of Jesus Christ is the greatest stabilizing influence in your life."

I want to bear you my testimony that I know that God lives. I love the Lord. I want to bear testimony to you that we can get close to the Lord, perhaps closer than we ourselves may fully realize, but it will take humility; it will take effort, and we cannot be satisfied just to go on the road of least resistance. Let us make sure that these thousands of Aaronic Priesthood boys are not neglected. What a shame it would be if we failed to give every boy proper encouragement, training, planning, or if we did anything that would deny any one of these boys receiving a call for his mission.

God bless us that we may live up to the responsibilities which are ours, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Bishop Thorpe B. Isaacson of the Presiding Bishopric has just concluded speaking. Elder Gordon B. Hinckley, Assistant to the Twelve, will now speak to us.

ELDER GORDON B. HINCKLEY

Assistant to the Council of the Twelve Apostles

If I had the wish of my heart I would ask for the privilege of sitting down and having this wonderful choir sing again that hymn which they sang so beautifully this morning:

"I stand all amazed at the love Jesus offers me,
Confused at the grace that so fully he proffers me."

I seek the inspiration of the Lord. I had prepared a talk, but I think I shall discuss something else. Brother Dyer has been speaking of the work in Europe, and I rejoice at the marvelous things that are being accomplished there. I wish to say that I feel that the same spirit, the power of the Lord upon the people of the earth, is being made manifest all over the world where the gospel is being taught.

I have recently had the experience, under the direction of the First Presidency, of going through the missions of the Orient. I cannot deny the miracles of God, and I think many of the things I have seen are truly miracles.

Not long ago, I sat in an old high school gymnasium in the city of Seoul, Korea. Just a short time earlier the blood of the young people of Korea had been running in the streets of that strife-ridden city. In our meeting that evening there were over 500 young Koreans. I was told that we have only two married couples who are members of the Church in all of the Seoul District. Our members there are young, forward-looking people. Conducting that gathering was a sandy-haired, Utah farm boy. He conducted with dignity and spoke with ease the language of those people, and after the meeting, as they came up and put their arms around him, and he put his arms around them, I marveled at the power of the gospel of Jesus Christ to change men's hearts.

We then went down to the sad city of Pusan on the southern tip of Korea. We held a street meeting in the park overlooking the harbor. Within a few feet of a great anti-aircraft gun emplacement we opened our meeting, and about

150 curious, intelligent-looking people gathered. A boy from Florida, a missionary of this Church, began to speak. I then wandered down into the crowd with an army sergeant—one of our boys who was taking us around. A Korean who spoke some English said in substance to the sergeant, "How long that young man been here?" "Two years," was the reply. "No—he here longer. Americans here fifteen years and not speak our language. Americans not speak Korean like that." I thought of the words of the Savior as recorded by Mark: ". . . they shall speak with new tongues." (Mark 16:17.)

I remember sitting in this tabernacle while I was a university student and hearing one of the brethren say that peace can come to the world only through acknowledgment of the Lord Jesus Christ. I was at a critical age, and I doubted the possibility of that ever occurring. I think recently I have glimpsed the vision of how it might happen.

Not long ago we were in Hiroshima, Japan. We stood in the park and green grows the grass at the site where on the sixth of August 1945, just fifteen years ago, 80,000 lives were taken with the blinding flash of the first atomic bomb. Another 80,000 have since died from the effects of it. It is a sobering experience to stand in that place.

There is a simple monument about the size of this pulpit, and it has inscribed on its face in Japanese characters, words which say in translation: "Rest in peace. May this tragedy never again come to the world."

There were three of us, the mission president, a man from Hiroshima, and myself. The man from Hiroshima was a Japanese businessman, an elder of the Church of Jesus Christ of Latter-day Saints, a man who had served in the Japanese Imperial Army for nine years. I was an elder of the Church of Jesus Christ of Latter-day Saints from the land which had dropped the bomb. With emotion and sincerity he said, through an interpreter, "Thank God for the missionaries. Last night my wife

and I were on our knees, as we are each night, to express gratitude for the coming of these two young men who have literally saved our lives. We had nothing to live for, no hope here or hereafter, and we were drinking ourselves to death. They came. They taught us. They brought purpose into our lives. The change in me has been so noticeable that my partner became curious. I have been teaching him the gospel, and I am now going to baptize him."

That is the way peace will come to the world. This thing shall spread from soul to soul, and men in all lands shall come to acknowledge Jesus Christ as the Son of God, the Savior of mankind, our Elder Brother, the Prince of Peace.

We sat in a testimony meeting one day a few months ago. A boy stood up with a letter in his hand. He said, "I think I am happier than I have ever been in my life. I have had many wonderful experiences here, and they have made me happy, but it is this letter that has really warmed my heart. My father, once active, began drinking, and oh, the sorrow my mother has suffered because of this. After my farewell my father said, 'My son, I am going to try to live worthy of you.' Now," the missionary said, "I have a letter from my father, received yesterday, which says that last week he was ordained a high priest and set apart as counselor in the bishopric of our ward, and he has just made a down payment on a home for the first time in his life."

These are some of the miracles I have seen in my associations with our missionaries. I am grateful, I am more grateful than I can say for this great program of the Church that I have been blessed to be associated with. I know it is one of the marks of the divinity of this work. No other organization in this world has anything quite like it.

ELDER ELDRED G. SMITH

Patriarch to the Church

This is truly an inspiring sight. I have thrilled with the messages that have been given here at this conference. I am thrilled with the progress of the missionary work and the growth of the Church throughout its length and

It touches for good the lives of all who are affected by it.

The work is going forward on the other side of the earth. I recall sitting here as a boy and hearing President Grant tell of his difficulties in Japan and of his praying to the Lord to give him another assignment because of his discouragement. Do you know that the missionaries of the Northern Far East Mission have baptized an average of about six converts per missionary so far this year? Many of these were not Christian people. Our missionaries in this part of the world have taken to people who are of the Oriental religions the testimony of Jesus and have converted them to this cause. God bless them for their devotion and their faithfulness. The Lord bless us at home to sustain his work throughout the world by the virtues of our lives, I pray, in the name of Jesus Christ. Amen.

President David O. McKay:

You have just listened to Elder Gordon B. Hinckley, Assistant to the Twelve.

We shall now be favored by the Combined Choral Groups and the Congregation singing, "Oh Say, What Is Truth?" conducted by Professor David A. Shand. After the singing we shall hear from the Patriarch to the Church, Elder Eldred G. Smith.

The Combined Choral Groups and the congregation joined in singing the hymn, "Oh Say, What Is Truth?"

President David O. McKay:

Elder Eldred G. Smith, Patriarch to the Church, will now speak to us. He will be followed by Elder LeGrand Richards of the Council of the Twelve.

breadth. This is truly a blessed people and a choice generation in which to live.

The gospel of Jesus Christ has been given to people throughout the earth at various times, even at the time of Adam

and the time of Noah and coming down to the time of Abraham, who was given a very significant promise. Speaking to Abraham, the Lord said:

“. . . I give unto thee a promise that this right shall continue in thee, and in thy seed after thee [that is to say, the literal seed, or the seed of the body] shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal.” (Abraham 2:11.)

This is the time and generation when this blessing is being fulfilled. The blessings of the gospel are coming to all the peoples of the earth. The Lord is truly touching their hearts and opening the way for them to receive the gospel.

The Lord is also assisting in other ways which I have mentioned here before, I believe, and I cannot help continually being grateful for the outpouring of knowledge which has come upon the earth since the restoration of the gospel, which makes it possible for this gospel to be taught to all the people of the earth through the modern facilities that have been developed and prepared and which continue to grow. I am very thankful and grateful for these facilities.

The Church Section of the News recently mentioned the number of copies of the Book of Mormon being printed—nearly 500,000 copies are being printed annually and sent throughout the world. The facilities that make it possible to send the Book of Mormon to the ends of the earth, among the various peoples of the earth, as has been indicated here by other speakers, are peculiar to our Church. Not only the Book of Mormon but also much other Church literature is being translated into many languages so that not only we of the English speaking peoples may have the gospel, but also many others throughout the earth.

This is truly a choice generation. I am sure there is no blessing given but what there is an obligation. Where much is given, much is expected. We have heard from many speakers at this conference of our obligation to teach the gospel, to warn our neighbors, and above all to live the gospel ourselves. I would like just briefly to refer to a revelation given by the Lord. In section

41 of the Doctrine and Covenants, he said:

“Hearken and hear, O ye my people, saith the Lord and your God, ye whom I delight to bless with the greatest of all blessings, ye that hear me; and ye that hear me not will I curse, that have professed my name, with the heaviest of all cursings.” (D&C 41:1.)

This is a strong warning, but I believe truly that the Lord means what he says. He has given us the blessings; he continues to pour out his blessings upon us in rich abundance; and then he gives the warning that we who have accepted the gospel, if we do not live up to these covenants, he will pour out upon us “the heaviest of all cursings.”

I could not help thinking when Brother Hinckley was speaking about Hiroshima, that this summer I visited again at Oakridge, Tennessee, and found that the process which developed the atomic bomb which was dropped on Hiroshima is now so obsolete that that process is no longer in operation. If we think of what might happen to this world if the people of this world do not keep the commandments of the Lord, we cannot stretch our imagination far enough to imagine what the Lord might pour out upon this generation when he says, he might pour out upon us “the heaviest of all cursings.” All the blessings and all the scientific developments which have been given to us, might be turned upon us to our condemnation.

I pray the Lord's blessings upon us that we will heed his teachings, that we will teach our neighbor and develop righteousness throughout this earth.

The history generally given to us in the Book of Mormon and all this world's history is a repetition of righteousness with peace and prosperity, and with unrighteousness there is war and desolation. This shall be repeated throughout the life of this earth, and we are no exception.

May the Lord's blessings be with us, that we may ever be faithful, keeping the commandments of the Lord and doing that which he desires of us in teaching the gospel to our neighbors, our friends, our relatives; and so live the gospel that we will be that kind of missionary, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder LeGrand Richards of the Coun-

cil of the Twelve will now speak to us. He will be followed by Elder A. Theodore Tuttle.

ELDER LEGRAND RICHARDS

Of the Council of the Twelve Apostles

I am very grateful to my Heavenly Father, brothers and sisters, for the privilege of attending this conference with you, for your faith and devotion, for the service you render, and for my association with my brethren of the General Authorities.

In my heart I welcome the three new ones that have come to us this day.

I feel grateful for my membership in this Church, more than for anything else in all this world, and I do not know how I could live without it.

In President McKay's opening remarks and in two of the prayers that have been offered at the commencement of these meetings, reference has been made to the privilege of being here in this historic building. As we come here from time to time in our various meetings and gatherings, we hear that expression, and I would like to make a few comments on what makes this building so historic. It is wonderful as we think of the great men, prophets of this dispensation, who have occupied this pulpit, and of the counsel and the advice they have given and the testimonies that have been borne and the experiences related of the hand-dealings of the Lord with his people and his guidance and direction through the years. Then we recall the wonderful music and prayers we have heard from time to time, as we have come here, all of which has made an impression upon our lives, until we have left this building with new hope and new ambition and new desires.

I was reading a pamphlet a few days ago that was given to my father by his mother before I was born, and in that pamphlet it reported a special conference held in the Old Tabernacle on the 28th of August, 1852, for the purpose of calling missionaries. We have heard a lot about missionaries and missionary work at this conference, but that is one of our great responsibilities.

In that meeting there were some 3,000 elders of Israel present and the full Presidency of the Church, President Brigham Young, President Heber C. Kimball, and President Willard Richards, seven of the twelve, and most of the General Authorities.

President Kimball was asked to speak to the brethren present, the elders of Israel, about the purpose of the meeting, and he told them that they were there, many of them, to be called into the mission field, and ninety-eight of them were called and assigned to the following places: The British Isles, France, Germany, Capital of Prussia (Berlin), Norway, Denmark, Gibraltar, Hindoostan, Siam, China, Cape of Good Hope (South Africa), Nova Scotia and British Provinces in America, West Indies, British Guiana, Australia, Sandwich Islands, and parts of the United States.

Mind you, that was only five years after the Saints had gathered here from their drivings in the East and before there were any railroads, and yet they were sent out to these distant lands.

We heard yesterday from Bishop Wirthlin some of the sacrifices that these early brethren made in order that this great missionary cause would continue to roll forth. My grandfather and the grandfather of Brother Franklin D. Richards, whom you sustained here today, out of the first fourteen years of his married life, spent ten years of it in the mission field away from his family. That was typical of what many of the brethren did.

I thought you would be interested to hear a statement or two by President Kimball to those elders upon the occasion mentioned. He declared:

"I say to those of you who are elected to go on missions, go, if you never return, and commit what you have into the hands of God—your wives, your children, your brethren, and your property."

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Nearly all of these men were married, and they had only been here a short time to establish their families. Elder George A. Smith, the following speaker, said:

"The missions we will call for during this conference, are generally not to be very long ones, probably from three to seven years will be as long as any man will be absent from his family."

And then he continued:

"If any of the elders refuse to go, they may expect that their wives will not live with them, for there is not a Mormon sister who would live with a man a day, who would refuse to go on a mission."

That is quite a statement, and while it seems to us today a little extreme, nevertheless, when you travel through this Church and see the sacrifices that are being made—Brother Isaacson referred to them this afternoon—to sustain these somewhat 8,000 missionaries in the field, it is a wonderful thing.

I would like to relate two experiences I have had in interviewing missionaries. A few years back, I interviewed a young man in southern Utah before we had discontinued sending young married men into the mission field, and when I looked at his recommend papers I saw that he was a married man, and I said: "Does your wife want you to go on this mission?" He said she did, and I said, "Why didn't you bring her?" He said, "I couldn't. She just gave birth to our first child this morning in the hospital." Then I said, "Well, then we will have to go to the hospital." And we did, and there was that young mother with her firstborn child in her arms. I said, "Do you want this husband of yours to go on a mission?" She said, "Brother Richards, I surely do. When we married we decided that our marriage should not stand in the way of his mission, and my parents are able and willing to care for me and the baby." And so he went on his mission and was a wonderful missionary. I kept in touch with that little woman while he was gone.

I had a similar experience in Provo. I interviewed a young man under the same circumstances, except that his wife was just expecting a call to go to the hospital any moment, to give birth to their first child. Later as I visited in

Idaho in one of the stakes, I stayed in the home of the stake president, and there was this little mother, taking care of her baby while that missionary-husband was in the mission field.

The Lord has put into this Church the breath of life. He has made it possible for people to make the supreme sacrifice, almost, in order that this work will go forward in all the earth. You remember when one came to him and said, "Lord, I will follow thee whithersoever thou goest," and the answer was, "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." (Luke 9:57-58.) And so, of course, the man turned away. Unto another he said, "Follow me. But he said, Lord, suffer me first to go and bury my father." And as if the Master would speak to all coming generations of the importance of this great missionary cause, he said: "Let the dead bury their dead; but go thou and preach the kingdom of God." (*Ibid.*, 59-60.) Now that spirit has prevailed and carried on this great missionary cause of the Church.

I remember being in this Tabernacle as a boy when President Woodruff gave what I think was his last address to the people, when he told how marvelously the Spirit of the Lord had guided him all through his ministry. I remember the story he told about traveling east on one of his missionary journeys, and in the middle of the night he was warned by the Spirit to arise and move his wagon and team. They were fastened by a large oak that had stood possibly a hundred years and had never been disturbed, and after he had moved the wagon and the team, a whirlwind came and took that oak tree up by the roots and threw it right where his wagon had been stationed.

Such testimonies are what have made this a historic building. One could hardly say that he did not know that the power of God was in this work, and that his Spirit operates and guides and directs. Such things could not be, except the power of God is with this people.

In that same address, I remember his telling of bringing a group of immigrants from England, I think it was, and when they were about to embark on a boat at New Orleans, and he was

making arrangements with the captain, that same Spirit told him not to go, either himself or his company, and so he excused himself, and they did not go on that boat. And it had only gone up the river a short distance when it caught fire and burned, and everybody on it was killed. He said, "If I had not listened to the Spirit of the Lord, we would not have bishop so-and-so and president so-and-so," naming them right from this very pulpit. This is a historic building. The power of God has been and is here.

I would like to refer to another experience related by President Woodruff as he stood here and talked in the conference in 1898, and this is recorded in the *Conference Report*. He said: "I am going to bear my testimony to this assembly if I never do it again in my life that those men who laid the foundation of this American government, and signed the Declaration of Independence, were the best spirits the God of heaven could find on the face of the earth. They were choice spirits, not wicked men. General Washington and all the men that labored for the purpose were inspired of the Lord.

"Another thing I am going to say here, because I have a right to say it: Everyone of those men that signed the Declaration of Independence with General Washington called upon me as an Apostle of the Lord Jesus Christ in the temple at St. George, two consecutive nights, and demanded at my hands that I should go forth and attend to the ordinances of the House of God for them." And he and others did that work for them.

Such an experience would seem almost incredible to the world. The things of God are understood, Paul says, by the Spirit of God, and the things of man are understood by the spirit of man, and the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him. (1 Cor. 2:14.) If God could take Elijah to heaven without tasting death, if he could promise to send him again, as Malachi declared, to turn the hearts of the fathers to the children lest he come and smite the earth with a curse (Mal. 4:5-6), surely he could permit such characters as George Washington and the signers of the Declaration of Independence to come

back to ask for their blessings, because they were sent upon this earth before Elijah came, before holy temples had been built, before men could receive the holy ordinances of the house of the Lord for their exaltation.

I bear my testimony in closing that there is not a man and a woman in this world—in or out of the Church—if God would only give them the vision to see and the heart to understand that would not do everything within their power to obtain such blessings as these men sought at the hands of this apostle of this dispensation who later became the President of this great Church. This is in keeping with the promise of the building of the house of the God of Jacob in the latter-days in the top of the mountains, and the gathering thereunto from all the nations of the earth to learn of his ways and walk in his paths. How rich we are in the blessings of God, and how great have been the things that have come out of this historic building.

God grant that we may so live that in all our ministry we may be prompted and guided and inspired by that same Spirit, I humbly pray, and leave you my blessing, in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

We shall hear from Brother Tuttle perhaps tomorrow.

We want to thank these young men and young women for their presence today. Brother Shand, thank you, the singing by your group has been glorious and selections appropriate. We are glad that these young people participated in this wonderful service this afternoon and this morning. And the members of the Bonneville Strings have the thanks and gratitude of a vast audience—only part of whom you have seen in the Tabernacle. We thank you and those of the University whom you represented so nobly and well this morning and this afternoon.

The University Choral Groups, accompanied by the Bonneville Strings, will sing, "Praise to the Holiest," with the soloists, Beryl Jensen Smiley, mezzo-soprano, and Ronald L. Christensen, tenor. The group will be conducted by

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Second Day

Professor David A. Shand, after which the benediction will be offered by Elder Wallace D. Yardley, president of the Beaver Stake, following which this conference will be adjourned until seven o'clock this evening when the General Priesthood meeting of the Priesthood 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.

The Priesthood session will not be broadcast. In addition to the meeting held in this room, overflow meetings will be held in the Assembly Hall, in Barratt Hall, and relayed by closed circuit to members of the Priesthood assembled in 271 other Church buildings from coast to coast and in Canada. Included in those 271 are three or four in New Zealand.

The General Sessions tomorrow will be broadcast as a public service over television and radio stations throughout

the west. The Tabernacle Choir Broadcast will be from 8:30 to 9:00 o'clock. Those desiring to attend this broadcast must be in their seats at 8:15 o'clock. It is requested that the audience remain quiet during the broadcast.

The singing for this session and this morning, has been furnished by the University of Utah Choral Society and the Bonneville Strings, singers from the Institute of Religion and the University Choral Groups, under the direction of Professor David A. Shand, with Frank W. Asper at the organ.

We shall now hear the chorus sing, "Praise to the Holiest," with soloists, I repeat, Sister Beryl Jensen Smiley and Brother Ronald L. Christensen.

The Choral Groups, accompanied by the Bonneville Strings, sang an anthem, "Praise To The Holiest," following which the benediction was offered by Elder Wallace D. Yardley, president of the Beaver Stake.

Conference adjourned until 7:00 p.m.

GENERAL PRIESTHOOD MEETING

The General Priesthood Meeting of the Church convened in the Tabernacle, Salt Lake City, Utah, Saturday evening, October 8, at 7:00 p.m.

President David O. McKay presided and conducted the services of the meeting.

The President announced that the choral singing for the meeting would be by the Tabernacle Choir Men's Chorus, with Elder Richard P. Condie as Director, and Alexander Schreiner at the Organ. The President opened the meeting with the following remarks:

President David O. McKay:

This is the fifth session of the One Hundred Thirtieth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. Members of the Priesthood are gathered in the Assembly Hall, Barratt Hall, and in 271 other buildings from Coast to Coast and in Canada and New Zealand.

The singing during this session will be furnished by the Tabernacle Choir Men's Chorus with Elder Richard P. Condie as director, and Elder Alexander Schreiner at the organ. We shall begin

these services by the Tabernacle Choir Men's Chorus singing, "Come, All Ye Sons of Zion." After the singing, Elder Edwin E. James, president of the Lyman Stake will offer the invocation.

Singing by the Tabernacle Choir Male Chorus, "Come, All Ye Sons of Zion."

The opening prayer was offered by President Edwin E. James of the Lyman Stake.

President David O. McKay:

The invocation was offered by President Edwin E. James of the Lyman Stake. The Men's Chorus of the Tabernacle Choir will now sing, "Seek Thy God," directed by Elder Richard P. Condie.

The Tabernacle Choir Men's Chorus sang "Seek Thy God."

President David O. McKay:

Our first speaker tonight is Elder Marion G. Romney, member of the Council of the Twelve.

ELDER MARION G. ROMNEY

Of the Council of the Twelve Apostles

My brethren, this is a great audience. It might be the largest attended General Priesthood meeting we have ever held. I have tried to prepare for this, my first assignment in such a meeting, but I am sure that if I say anything worthwhile, it will be by the Lord's help. Will you please, therefore, give me an interest in your faith and prayers.

For my text I have chosen the 43rd Verse of the 84th Section of the Doctrine and Covenants. It reads: "And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life." As background I shall read a few verses which, in the revelation, precede the text.

In the forepart of the revelation the Lord, speaking of the Melchizedek Priesthood, says: "Which priesthood continueth in the church of God in all generations, and is without beginning of days or end of years.

"And the Lord confirmed a priesthood also upon Aaron and his seed, throughout all their generations, which priesthood also continueth and abideth forever with the priesthood which is after the holiest order of God." (D&C 84:17-18.)

Such is the nature of the Priesthood we bear.

"And this greater priesthood administheth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God.

"Therefore, in the ordinances thereof, the power of godliness is manifest.

"And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh." (D&C 84:19-21.)

And now I am going to skip a few verses and read the covenant that belongs to the Priesthood.

"For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.

"They become the sons of Moses and of Aaron and the seed of Abraham, and

the church and kingdom, and the elect of God." (D&C 84:33-34.)

The Prophet Joseph Smith used to repeatedly urge the brethren to make their calling and election sure. There is no way to do this except by receiving the Priesthood and magnifying it.

But to continue with the revelation: "And also all they who receive this priesthood receive me, saith the Lord; "And he that receiveth my servants receiveth me." (D&C 84:35-36.)

This statement is worth emphasizing. "He that receiveth my servants receiveth me." Who are his servants? They are his representatives in the offices of the Priesthood—the General, Stake, Priesthood Quorum, and Ward officers. It behooves us to keep this in mind when we are tempted to disregard our presiding authorities, bishops, quorum and stake presidents, etc., when, within the jurisdiction of their callings, they give us counsel and advice. Remember that the Lord Jesus said: "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matthew 25:40.) "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward." (Matthew 10:41.)

But back to the covenant of the Priesthood: "He that receiveth me receiveth my Father;

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

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

"Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved." (D&C 84:37-40.)

Now, I am tempted to comment on this covenant at length, but since it is not the heart of my message, I will say only that, as I understand it, all of us who receive the Melchizedek Priesthood enter into an agreement with our Heavenly Father to magnify it. On

condition that we magnify it, the Father undertakes to make us equal with him in the sense that "all that my Father hath shall be given unto him. . . . But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come." (D&C 84:38, 41)

When I first began to seriously think about this statement, I wondered if it would not have been better for me never to have received the Priesthood, if failing to magnify it would mean I would never receive forgiveness in this world or the world to come. Then I got to thinking about this next verse, which says: "And wo unto all those who come not unto this priesthood." (D&C 84:42.)

I finally came to the conclusion that I was between the horns of a dilemma and that my only hope was to receive and magnify the Priesthood.

Such is the background for our text: "And I now give unto you (bearers of the Priesthood) a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life.

"For you shall live by every word that proceedeth forth from the mouth of God." (D&C 84:43-44.)

Now why should we beware concerning ourselves? We should beware concerning ourselves because it now is and has always been the objective of Satan to destroy the Priesthood of God. As long ago as the war in heaven, he sought to usurp the power of the Priesthood. As a result of the conflict he there precipitated, he was cast out of heaven. He had to be cast out. There could be no peace in heaven until he was cast out.

Banishment from heaven did not, however, end his attack on the Priesthood of God. In the Garden of Eden he sought to deceive Adam. And he continued his diabolical purpose after the fall. When Adam and Eve received the Gospel and taught it to their children, Satan came among them and said: "Believe it not . . . and they loved Satan more than God. And men began from that time forth to be carnal, sensual, and devilish." (Moses 5:13.)

When "the presence of God withdrew from Moses" following the great

revelation He gave of Himself to Moses, Moses tells us that "Satan came tempting him, saying: Moses, son of man . . . I am the Only Begotten, worship me." (Moses 1:9, 12, 19.)

He sought to deceive even the Savior. You will all remember how he tempted Jesus in the wilderness, on the pinnacle of the temple, and on the high mountain.

Satan has sought in all ages to deceive the sons of God who have received the Priesthood. He has not been entirely unsuccessful either, for in all past dispensations he has finally succeeded in deceiving them to the extent that he has driven the Priesthood from the earth.

Now we know he is not going to drive the Priesthood from the earth in this dispensation because the Lord has said it is here to stay until the Savior comes. But there is no guarantee that he will not deceive a lot of men who hold the Priesthood. The Savior, talking about these days in which we live, said, "For in those days there shall also arise false Christs, and false prophets, and shall show great signs and wonders, insomuch, that, if possible, they shall deceive the very elect, who are the elect according to the covenant (the covenant of the gospel and the Priesthood)." (Joseph Smith 1:22.)

So far as Satan's war against the Priesthood is concerned, he is making no exception in this last dispensation. His objective is still to deceive every one of us he can and to drive the Priesthood from the earth. Satan is very real. His power is very real. His influence is felt everywhere. He literally stalks the earth. "The powers of darkness prevail upon the earth . . . and, behold, the enemy is combined." (D&C 38:11, 12.)

You no doubt heard what President McKay said in his opening address yesterday morning about the power of the Evil One trying to deceive and deprive men of their agency. Free agency is the principle against which Satan waged his war in heaven. It is still the front on which he makes his most furious, devious, and persistent attacks. That this would be the case was foreshadowed by the Lord when he said to Moses: "That Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from

the beginning, and he came before me, saying—Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor.” His plan was to save us all by depriving us of free agency and subjecting us to his will.

“But, behold,” continued the Lord, “my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me—Father, thy will be done, and the glory be thine forever.

“Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power. . . .” Priesthood is God’s power. That is what Satan is after—power. He wants it in the form of dictatorship. “Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down;

“And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice.” (Moses 4:1-4.)

You see, at the time he was cast out of heaven, his objective was (and still is) “to deceive and to blind men, and to lead them captive at his will.” This he effectively does to as many as will not hearken unto the voice of God. His main attack is still on free agency. When he can get men to yield their agency, he has them well on the way to captivity.

We who hold the Priesthood must beware concerning ourselves, that we do not fall into the traps he lays to rob us of our freedom. We must be careful that we are not led to accept or support in any way any organization, cause, or measure which, in its remotest effect, would jeopardize free agency, whether it be in politics, government, religion, employment, education, or any other field. It is not enough for us to be sincere in what we support. We must be right!

As to Satan’s direct attack upon the

restored Church and its Priesthood, you will remember this account of the Prophet as to what happened in the Sacred Grove as he knelt to pray:

“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—” (Joseph Smith 2:15, 16)

Before the Church had been organized six months the Devil was foisting his counterfeits upon its members. In his history of September 1830, the Prophet says:

“To our great grief, however, we soon found that Satan had been lying in wait to deceive, and seeking whom he might devour. Brother Hiram Page had in his possession a certain stone, by which he had obtained certain ‘revelations’ concerning the upbuilding of Zion, the order of the Church, etc., all of which were entirely at variance with the order of God’s house, as laid down in the New Testament, as well as in our late revelations.” (D.H.C. 1:109-110)

The Prophet was greatly concerned about it because Oliver Cowdery and the Whitmers were sympathetic with Hiram Page and began to believe his spurious revelation. In response to the Prophet’s inquiry, the Lord gave him the revelation recorded in the 28th Section of the Doctrine and Covenants. This revelation was directed to Oliver Cowdery. In it the Lord said to him: “Thou shalt take thy brother, Hiram Page, between him and thee alone, and tell him that those things which he hath written from that stone are not of me, and that Satan deceiveth him;

“For, behold, these things have not been appointed unto him, neither shall

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anything be appointed unto any of this church contrary to the church covenants." (D. & C. 28:11-12)

This revelation straightened Hiram Page out, but it did not end Satan's efforts to deceive the brethren. You will remember how they (including some of the leaders of the Church) fought the Prophet in the days of Kirtland. At the time of one attack on the Prophet when Brigham Young was present, he arose and said that Joseph was a Prophet and he knew it, "and that they who rail and slander him . . . could but destroy their own authority and cut the thread that bound them to the Prophet of God and sink themselves to hell."

Referring to the occasion after coming to Utah, he said: "Some of the leading men at Kirtland were much opposed to the Prophet meddling with temporal affairs, thinking that his duty embraced spiritual things alone and that the people should be left to attend to their temporal affairs without any interference whatever from prophets and apostles. In a public meeting, I said: 'Ye elders of Israel: Now, will some of you draw the line of demarcation between the spiritual and temporal within the Kingdom of God, so that I may understand it? Not one of them could do it. When I saw a man standing in the path before the Prophet, I felt like hurling him out of the way and branding him as a fool.'

Brigham Young was never deceived. There were those who were, however, right up until the end of the Prophet's life. Among them you will remember the Laws and the Bennetts. Even the Three Witnesses were deceived. You know, of course, what happened after the Prophet was gone and Brother Brigham took over. Lyman Wight and many of the others, strong men who stood by the Prophet, were deceived and left the Church.

And so it has gone all through the years. Today is no exception. We have people now who yield to the temptations and follow the counterfeits of Satan. Their sad situation reminds us of the statement of the Prophet Joseph who, after recounting some of the workings of evil spirits in his day, said: "A man must have the discerning of spirits

before he can drag into daylight this hellish influence and unfold it unto the world in all its soul-destroying, diabolical, and horrid colors; for nothing is a greater injury to the children of men than to be under the influence of a false spirit when they think they have the spirit of God. Thousands have felt the influence of its terrible power and baneful effects. Long pilgrimages have been undertaken, penances endured, and pain, misery and ruin have followed in their train; nations have been convulsed, kingdoms overthrown, provinces laid waste, and blood, carnage and desolation are habiliments in which it has been clothed." (D.H.C. 4:573)

A paramount consideration for us bearers of the Priesthood today is "How may we combat these onslaughts of Satan? How can we distinguish between his counterfeits and divine truth?" John the Revelator gave the people of his day this test: "Every spirit that confesseth that Jesus Christ is come in the flesh is of God." (1 John 4:2) Such a test was adequate then, for the good reason that to accept Christ at that time was a capital offense. In light of such a penalty, obviously no non-believer would confess him. It will not do for us today, however, because there is no such penalty. The situation now is that although great numbers of people confess Christ, most of them, judged by their beliefs and practices, deny him.

I would like now to suggest some tests which can safely be used to distinguish the genuine from the counterfeit. I have already indicated that many organizations, causes, and measures may be tried by applying the test of free agency.

Anything purporting to pertain to the Gospel of Jesus Christ may be put to the following four simple tests:

1. *Does it purport to originate in the wisdom of men, or was it revealed from heaven?* If it originated in the wisdom of men, it is not of God. Remember what the Savior said to Nicodemus, "Except a man be born again, he cannot see . . . (nor) enter . . . the kingdom of God." (John 3:3, 5) He also said, "My doctrine is not mine, but his that sent me." (John 7:16) Even Jesus himself did not purport to originate gospel doctrine. One cannot arrive at truth by

reason alone. We have already heard this theme developed in this Conference. I need not stress it further.

In the Book of Mormon the Prophet Jacob said: "O that cunning plan of the evil one! O the vainness of the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish." Then he adds this lovely sentence: "But to be learned is good if they hearken unto the counsels of God." (2 Nephi 9:28-29)

You are all acquainted with Paul's great doctrine that the things of God are understood by the power of God, and that the things of men are understood by the wisdom of men. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (I Corinthians 2:14)

We never need to be deceived by the learning of the world. We can always with safety reject those doctrines which are founded in the wisdom of men.

2. *Does the teaching bear the proper label?* You will remember that when his Nephite disciples inquired of Jesus what they should call the church, he "said unto them: Verily, verily, I say unto you, why is it that the people should murmur and dispute because of this thing?

"Have they not read the scriptures, which say ye must take upon you the name of Christ, which is my name? For by this name shall ye be called at the last day;

"And whoso taketh upon him my name, and endureth to the end, the same shall be saved at the last day.

"Therefore, whatsoever ye shall do, ye shall do it in my name; therefore ye shall call the church in my name; and ye shall call upon the Father in my name that he will bless the church for my sake.

"And how be it my church save it be called in my name? For if a church be called in Moses' name then it be Moses' church; or if it be called in the name of

a man then it be the church of a man; but if it be called in my name then it is my church, if it so be that they are built upon my gospel." (3 Nephi 27:4-8)

From the foregoing it is perfectly plain that if any teaching purporting to be from Christ comes under any label other than that of Jesus Christ, we can know it is not of God.

3. The last phrase of the above quotation gives us the third test. "But if it be called in my name then it is my church, if it so be that they are built upon my gospel." *The teaching must not only come under the proper label, but it must also conform to the other teaching of the Gospel of Jesus Christ.*

4. Now the fourth and last test I shall mention is: *Does it come through the proper Church channel?* We read in the 42nd Section of the Doctrine and Covenants: "Again I say unto you, that it shall not be given to any one to go forth to preach my gospel, or to build up my church, except he be ordained by some one who has authority, and it is known to the church that he has authority and has been regularly ordained by the heads of the church." (D. & C. 42:11.) In the light of this divinely established order, how can any man accept the doctrine of authority from some secret source unknown to the Church? The Lord could not have made it any plainer that one's authority must come through the established order of the Church, and the President of the Church stands at the head of that order. The Lord has placed him there.

"The duty of the President of the office of the High Priesthood," He says, "is to preside over the whole church, and to be like unto Moses—" (D. & C. 107:91) Now one of Moses' greatest callings was to be a law-giver, to declare the Word of God. Only the President can declare the doctrines of the Church.

The revelation continues: "The duty of the President of the office of the High Priesthood is to preside over the whole church, and to be like unto Moses—

"Behold, here is wisdom; yea, to be a seer, a revelator, a translator, and a prophet, having all the gifts of God which he bestows upon the head of the church." (D. & C. 107:91-92.)

In the revelation the Lord gave to the Prophet in answer to his inquiry about the stone which Hiram Page had, he said, speaking of the president of the Church): "Wherefore, meaning the church, thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;

"For his word ye shall receive, as if from mine own mouth, in all patience and faith." (D. & C. 21:4-5)

Such is the obligation of this Priesthood with respect to our present Prophet, Seer, and Revelator, President David O. McKay. "By doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory." (D. & C. 21:6)

Now, brethren, if we will keep these things in mind, we shall not be deceived by false teachings. I remember years ago when I was a bishop I had President Grant talk to our ward. After the meeting, I drove him home. At that time there was a great deal of criticism against the President of the Church because of a front-page editorial some of you may remember. We talked about it. When we got to his home I got out of the car and went up on the porch with him. Standing by me, he put his arm over my shoulder and said: "My boy, you always keep your eye on the President of the Church, and if he ever tells you to do anything, and it is wrong, and you do it, the Lord will bless you for it." Then with a twinkle in his eye, he said, "But you don't need to worry. The Lord will never let his mouthpiece lead the people astray."

I have thought much about that. I remember that counselors in the Presidency have been deceived. I remember that members of the Twelve have been deceived and left the Church, and men in every other Council in the Church have been deceived. But there has never been a President of the Church, and according to President Grant, and I believe him, there never will be a President of this Church who will lead the people astray.

We need not be led astray, my brethren. The safest way to avoid being led astray is to magnify our Priesthood. We should go on our knees, each one of us, morning and evening, and plead with Almighty God to keep us in the way of magnifying our callings in this great Priesthood. We should live righteously. We should resist every temptation of lust. When we harbor lustful thoughts and participate in lustful practices, we cannot see these great principles clearly, and we get into the dark.

If, in addition to living righteously, we will study and learn what the Lord has said and apply the tests I have suggested, we shall never go astray. God help us, I pray, that we shall remain true and faithful ourselves, and help all of the members of the Church to see clearly, thereby placing themselves among those who take the Holy Spirit for their guide and are not deceived, in the name of Jesus Christ. Amen.

President David O. McKay:

Our next speaker will be Elder Mark E. Petersen, a member of the Council of The Twelve.

ELDER MARK E. PETERSEN

Of the Council of the Twelve Apostles

I am very grateful, my brethren, for the marvelous opportunity of addressing you this evening, and I sincerely and humbly pray that the Lord will guide me and inspire me because I, with my Brethren, have learned long since that I can do nothing of myself. I have

memorized and said over and over again so many times that scripture wherein the Lord said, "Without me ye can do nothing," and I pray earnestly tonight that he will guide me and help me, because it is a tremendous responsibility to address so many men. It is a tre-

mendous responsibility to represent this Church.

But I glory in this Church. I am so thankful for it. I pray God that I, with Brother Romney, may be faithful even to the end. I have been so grateful for the Servicemen whom I have seen in this Conference. I was glad for the telegram President McKay read. I am sure that you Servicemen and you parents of Servicemen will be very glad to know, and on behalf of our Servicemen's Committee which is headed by our wonderful chairman, Brother Lee, we would like to report to President McKay and the First Presidency that all of the stake presidents of the Church reported to us today that they have now taken out subscriptions to the Improvement Era and the Church Section of the Deseret News for every person in the military service of this Church. That was completed today, President McKay, and we are so thrilled with it. Under Brother Lee's wonderful direction we have been working on this, and now we can report to you that the stake presidents have reported one hundred percent accomplishment of that wonderful assignment.

So, brethren, we wish to thank you, and we hope that you will continue with the program. Brother Lee asks that I mention the rest of the program in addition to the publications. Be sure, bishops, to carry on your interviews. Bishops and quorum people, will you remember to continue to write to these Servicemen and encourage them. They need your help, and they will be the stronger for it and so will you, if you cooperate with this program.

I desire to address my remarks tonight to the young men of the Church, to the boys of the Aaronic Priesthood, and to the younger men in the Melchizedek Priesthood. When President James prayed here tonight, opening this meeting, he thanked the Lord that we were born at this time, and it is surely something to be thankful for because it is a marvelous time in which to live. But it is also a very troublous time, and many of our young men are very discouraged about the prospects which confront them. Many of our young men are quite frustrated, in fact, not knowing how to plan their lives nor what to do about them. Some ask themselves,

"Shall I go to school, or shall I just wait until I am drafted? Shall I enlist and get the military obligation over with? Shall I prepare for a mission, or shall I just drift along?"

They know, of course, that just drifting does not get them anywhere. If we are to be successful in life we must plan our lives. But some of the boys say, "How can we plan? Our lives are planned for us. There is nothing we can do about it. We can go to school for awhile, and then we will have to go into the Army. We will have other obligations too. We cannot plan our own lives," some boys have told me.

A couple of weeks ago I was down near Ft. Ord, California, and talked to quite a number of our young Servicemen there. They were very disturbed as to what the future holds for them. I have told the young men, as well as the young women of this Church, that they are born to a great destiny, a divine destiny. They are in very deed the children of God.

But there are some who do not believe in God. I remember one young man who came to me and wanted to argue about this after I had given a discussion in a meeting, and he said, "I have learned in school that there isn't any God, and I have been fully convinced. I no longer believe that there is a God."

I begin to wonder about young men and about people in general who do not believe in God. There are lots of them. Do you know that about 75 million Americans do not even belong to any church? Do you know that about 25 million more who do belong to churches take no part whatever in them, making a total of about 100 million Americans who, for some reason or another, have almost completely excluded God from their lives?

When I talk with young people about such a situation, I always like to ask them to consider the fruits of godlessness. What does it do to you to be without God? What does it do to you to be without religion? Can it benefit you, or can it hurt you? I ask them to look around and see what kind of people the godless people are. I read a very interesting discussion the other day by one of our great Americans, Mr. J. Edgar Hoover, a man whom I

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respect highly. He pointed out in this discussion that one of the outstanding fruits of godlessness in the world right now is Communism. Communism, he says, is a direct result of godlessness. Men who do not believe in God, who fight God, who put God out of their lives, and try to eliminate him from the lives of everybody else are the ones who produced Communism.

Is Communism something that you would like to take into your life? It is one of the fruits of godlessness. Do you want to have within you the fruits—or rather I should say the seeds of Communism? Do you realize that the seeds of Communism are sprouting even now from godlessness?

You know what Communism has done to the world. You know how it has spread. You remember Hungary, don't you? And you remember Poland? Do you want to have anything like that in your life? Do you want the fruits of godlessness to become a part of you and your future?

Is there any real reason to disbelieve in God? There are some who say, "Well, I learned in school that there is no God. I have learned that there are other reasons for creation." I was very interested the other day to read a speech by one of the great scientists of the world. He, with many others of his intellectual attainment, have reached the conclusion that all of the arguments in times past to the effect that science has abolished God are false. One of the great writers of America has said that rather than science abolishing God, science is now virtually abolishing atheism.

The present day attitude of top scientists was expressed recently by Dr. Joseph W. Barker, president and chairman of the Research Corporation of America, and formerly Dean of the Engineering School at Columbia University. He explained that scientists of the nineteenth century were misled by certain of their observations, and as a result came to conclusions which were definitely atheistic. "But now," said Dr. Barker, "even the most pragmatic materialist in the face of present day scientific knowledge is led to the inevitable conclusion that the heavens declare the glory of God and the firmament shows of his handiwork."

Dr. Barker's concluding remarks on that occasion were these: "As the children of Israel foreswore the worship of the golden calf and returned to the faith of Jehovah, so we have foresworn the crass mechanistic materialism and returned to the faith in God of which the Psalmist of old sang, 'The earth is the Lord's and all that therein is.'"

The day is past, my young brethren, when we have to be shaken in our faith by the pseudo teachings of certain men. The day is past when we need to doubt that God lives. The great minds of the world today now teach there is a God. He does live. They teach that he is a great mathematician. They teach that he is the Creator of the universe, and they say that this great Deity who made the universe must be a person because they see purpose in all creation, and you cannot have purpose without a person. Therefore, they say, God, the Creator, is a person.

But we do not take our faith from science, do we? We receive our faith in God from revelation, and we who live now, in the words of President James who offered the opening prayer, may well be thankful that we live now because God has appeared in modern times, in modern United States of America. He has appeared to modern men, and modern men have seen him, seen his face and figure, and have written descriptions of him. They have talked with him face to face. They are competent witnesses.

There need be no doubt in anybody's mind now about God. He lives. He has been in the United States in modern times, and these competent witnesses leave you their testimony, and we leave you our testimony that we know that he lives because he has been seen and heard in America, in these, the last days. We are his children, and because we are his children we may become like him. Because we are his children he has raised us up at this time of the world's history to do a particular work, and the accomplishment of that work is the great destiny to which you and I have been born.

We have been placed in the earth now to fulfill that destiny. Our destiny is that as his servants we shall prepare the way for his coming in glory in the future, not too far distant.

Are you willing, young people, to accept that destiny? Are you willing to so live that you may fill this destiny? Are you going to catch the picture of your own identity and know that you are a child of God, and that you are not a descendant of some monkey or some ape, but that you are actually the descendant of God Almighty on High, and that you are of the race of divinity?

Are you willing to accept that doctrine? Isn't it far better to accept the doctrine that you are a child of God than that you are a descendant of some lower form of life not even as high as you?

Yes, we have our destiny, and the destiny is divine. It is that you and I must live and work in this Kingdom, and as his servants accomplish the great work that he has given us. We were born with a purpose. We must fulfill that purpose.

But sometimes we allow other things to interfere with our destiny. Are you willing to allow anything to interfere with yours? Are you willing to allow selfishness, convenience, or so-called popularity to interfere? Are you willing to give up your right to fulfill a great divine destiny because you want to be popular with a given crowd at school, or because you want to make an impression, because you want to make a "grandstand play?" Is a "grandstand play" worth the loss of your birthright? Is popularity with a questionable crowd worth it?

This discussion of Mr. Hoover, to which I referred, was most interesting. He said there are two great enemies of America today. They are twin enemies, he said. One is Communism. The other is crime. He said that both of them sprout from Godlessness. As Communism is a threat to America, so is crime. But they both grow out of Godlessness. Mr. Hoover appealed to all Americans to restore their faith in God as a safeguard to our nation. He actually gave us a warning that either the faith of our fathers will triumph, or this country will be dominated and controlled by either Communism or crime, or both.

Well, young people, Communism to you seems very remote, doesn't it? And so does crime. I know that. But

in the last few weeks hasn't Mr. Khrushchev brought Communism very close to you? Don't you see in him a personal antagonist, your own personal antagonist? Wouldn't he like to destroy you if he could? Wouldn't he like to enslave you? Communism does seem remote to you, but remember that it can come awfully close. With one word from Khrushchev he could cast you into war. You must give consideration to him. You cannot ignore him. He is more than a name in the world news.

And crime seems rather remote to most of you. Why do we talk about crime? We talk about it because crime, like Communism and much else begins with the small things. Every little thing that you do wrong might lead to a criminal tendency. It may seem very small at first. It may be cheating in school. It may be lying to your parents. It may be that you take some property that doesn't belong to you. It may be that you go out on a petting party. It may be that it would be as terrible as stealing the virtue of some lovely girl. Is that crime?

I would like you to know that so far as I am concerned, I think it is worse to steal the virtue of a girl than it is to rob a bank. Crime—how does it start? Are you going to let these things—a lie here, a petting party there—interfere with the great destiny that you have? Are you going to let your personal convenience now interfere with your whole plan of life for the future? Or are you willing to sit down and plan your life? If you don't plan you will fail.

Somebody once said that to fail to prepare is to prepare to fail. That is true with our schooling, it is true with our work, it is true with our dating, it is true with every phase of our lives. Young people, as the children of God, will you plan for success? You do not need to be frightened about the world conditions, because if you are true and faithful God will protect you, and he will bless you.

May I read to you one of the great promises that the Lord has given? I put a lot of confidence in this promise. It is found in the last chapter of First Nephi. This is why I say I don't fear the conditions of the world too much.

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If we will do our part, and if we will fulfill our destiny we will achieve exactly what the Lord has for us, and we will be protected in doing it. I would like you to know that in these, the last days, the Lord has predicted that there shall be two simultaneous movements. One of these movements is the great tribulation that shall come upon the world. The wicked will destroy the wicked.

The other great movement which will be going forward simultaneously is that there shall be a stone cut out of the mountain without hands, and it shall roll forth and eventually fill the whole earth. The Church to which you and I belong is that stone. It has been cut out of the mountain without hands, and your destiny and mine is to help roll it forth.

Now do you suppose for one moment that the judgments of God are going to interfere with the progress of his work? He is consistent, isn't he? Although he will pour out his tribulations upon the wicked, he nevertheless will carry forward his work, and his people, under divine protection, will roll forth that stone until eventually it fills the whole earth.

And so, says the Book of Mormon:

"For the time soon cometh that the fulness of the wrath of God shall be poured out upon all the children of men; for he will not suffer that the wicked shall destroy the righteous.

"Wherefore, he will preserve the righteous by his power, even if it so be that the fulness of his wrath must come, and the righteous be preserved, even unto the destruction of their enemies by fire. Wherefore, the righteous need not fear; for thus saith the prophet, they shall be saved, even if it so be as by fire." (1 Nephi 22:16-17.)

I believe that. In the midst of all these tribulations God will send fire from heaven, if necessary, to destroy our enemies while we carry forward our work and push that stone until it fills the whole earth!

Your destiny is to do that very thing, and this is the kind of protection you will have. You do not need to fear about world conditions. You do not need to fear about anybody. Just serve the Lord and keep his commandments and build the Kingdom, and as you do

so you will be protected in these last days. God will have his hand over you, and you can plan your lives in confidence. Every one of you can plan a wonderful life, a wonderful success, but you must plan.

Now what shall we plan for? We must plan to stay with the Church first, last, and always. We will plan to understand the doctrines of the Church and the proceedings of the Church so that we will understand our true destiny. We will study the gospel and be informed. We cannot leave ourselves in darkness or ignorance about our principal assignment in life. We will plan also to go to school and make the most of our educational opportunities, but we will not allow worldly theories to upset our faith.

We will dedicate ourselves to the living of the clean life. We will never allow sin to disqualify us for our destiny. We will choose good friends, clean and faithful like ourselves. They will help us on to our destiny. We will be a help to them. We will consider a most important step in fulfilling our destiny the acceptance of a full time mission for the Church, and looking toward that acceptance we will plan for it over the years. A mission is a must in the planning of our lives. We must not at any time allow unwholesome acts to interfere with that planning. It will be our first great step in helping to build the Kingdom of God.

We will plan for a temple marriage. We can never fulfill our destiny without it. That means we will date LDS girls—girls as clean as ourselves, as full of faith as ourselves. We will never let our dating practices put any roadblocks in our way as we move on the road to destiny. We will be honest with all other people. We will be honest with ourselves and never try to kid ourselves into thinking that we can get away with evil and still make the grade, if you will excuse that slang.

We will be true. We will be true to our loved ones, true to our country, true to ourselves, and true to our God. We will live up to the best that is in us. We will live up to our trust in God and the trust he places in us, for we know that he lives. We know that he is our Father. We know that we can become

like him. We know that the Priesthood we have received is authority to be his servants in these, the last days, to help build the Kingdom, to strengthen others, and to prepare for the Second Coming of our Lord and Savior, Jesus Christ.

Young people, you are a people of destiny. You were not born to fail. You were born to succeed. You were born to accomplish a great work here and now. You were not born to be blinded by the sophistries of men. You were born to be bright and intelligent and have your eyes open, remembering that as the glory of God is intelligence, so it is the glory of every one of us. It is intelligent to believe in God. It is intelligent to serve him. It is intelligent to declare our allegiance to him. It is intelligent to take the responsibility upon ourselves and move forward in the great assignment that he has given.

Be honest with yourselves. Live up to the best that is in you. Do not sell your birthright for a mess of pottage. Be true to the faith and God will be true to you no matter what the future may hold.

This is my testimony to you in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

Elder Richard P. Condie will now lead the congregation and the Male Chorus in singing, "Do What Is Right."

The congregation and the Tabernacle Choir Men's Chorus joined in singing the hymn, "Do What Is Right."

President David O. McKay:

President Henry D. Moyle of the First Presidency will now address us.

PRESIDENT HENRY D. MOYLE

Second Counselor in the First Presidency

My beloved fellow workers, I have a humble desire to come before you tonight, not only those who are here assembled, but those who are gathering, and have gathered, and are now in the many meeting places throughout the United States, Canada, and New Zealand. It is wonderful to be a fellow worker with you in this great missionary cause of the Church. I am so grateful that this missionary endeavor does not confine itself to what we call the missions of the world. It has become and is now part and parcel of the work of every stake of Zion, as well as every mission. It is my hope and prayer tonight that we are not far distant from the time when there will be less and less differentiation between stake missions and full time missions.

Brethren, my message to you tonight is that they are one. We are one, and all of us who have fellowship in this Church are one in promulgating the gospel of Jesus Christ to our fellowmen, wherever we may be, either at home or abroad. Now that message seems so simple that you wonder why I would take the precious time remaining in this meeting to discuss it further. There

are, however, some details pertaining to this work which have not permitted us in the past to proceed with as great a unity as we might.

Into this great missionary movement of the Church have come prominently to the fore what we now call referrals. Some of our mission presidents love to call it "sharing the gospel," and in undertaking to carry out this detail of the work there has seemed to be sort of a natural inclination upon the part of those laboring in the stakes to exclude the full time missions, and I presume equal thought on the part of the full time missions to preclude sharing their opportunities with the stake missions.

Brethren, this just must not be! Possibly at the root of this difficulty is the question of records, of statistics. We become proud of our performance. We want to make a showing. We want to stand at the head of the list. I wonder if it were possible to devise statistics which would register what I shall call, for convenience, our unselfishness in this respect? What does it matter whether the stake mission or the full time mission gets the credit for a baptism? All we are interested in is the conversion of

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those who will repent of their sins, acknowledge Jesus Christ as the Son of God, and accept his gospel as it has been restored in these latter days in its fulness to the world through the instrumentality of the Prophet Joseph Smith.

Brethren, we must rise above any personal ambitions or desires. How grateful the General Authorities are for those glorious meetings we have held with these wonderful mission presidents, as they have come in from the various missions of the Church in the United States and in Canada, Mexico, Central America, and Hawaii.

Mission president after mission president reported that they had no trouble because where they worked conjointly with the stake missions they shared the baptisms 50-50, and they did not ask a question as to whether the success of the stake mission equalled the full time mission, nor whether the full time mission equalled that of the stake. I was further thrilled, as were all of my Brethren who attended those meetings, to see how there had come about such a close correlation of the activities of these two great groups of missions. When it was possible of an evening for the stake missionaries to divide up with the full time missionaries they would go out together, and each benefit and profit by the experience and faithfulness of one another.

The stake missionary can bring into the life of our young full time missionaries a stability and integrity, a devotion, a loyalty, and dedication, that can only come to us through years of constant service to the Master. And then on the other hand, these young men, thrilled as they are with their early experiences in the mission field of sensing the power that there is in the Priesthood which they bear, when they first sense how the Lord has magnified them in their calling, why the thrill of it just sets them on fire, and that fire carries over to some of us older ones in the stake missions who enjoyed that same fire many years ago, and we enjoy coming in such close contact with it now.

And what is the result? Experience after experience in the mission field indicates that those who have not been touched by the missionary labors of the

stake mission, or in other instances by the labors of the full time missionaries, have been converted by the joint effort of a stake missionary and a full time missionary laboring for the time being in the same cause and in the same family, or in the same group.

Now, we do not particularly feel it wise to inter-mix or to intermingle our missionaries in this fashion—at least I feel a word of caution should be given—except where there is a result to be accomplished, except that there is a specific purpose concurred in by the president of the stake mission and the president of the full time mission.

I had hoped during this Conference, along with my close, beloved associate, Brother Gordon B. Hinckley, that we might have had a meeting of all of the stake mission presidents and the stake presidents and our full time presidents, in order that we might sit down and plan a program mutually agreeable by which the greatest possible unity might be brought about in this matter of co-operating and coordinating the work of these two branches of our missionary endeavor.

Finally, we came to this conclusion, and I am sure in arriving at it we were inspired, that all we needed to do was to call it to the attention of you brethren here tonight, and who might hear us over these 271 stations of this closed circuit network. This is the solution which we propose—that you get together without us and work out your own problem in unity.

This is the order of the Church. To the extent that we can so diversify the activities of the Church so that almost the full load of our responsibilities rests upon us in the wards and in the stakes of the Church, and we become less and less dependent upon direction, so far as details are concerned, from General Authorities of the Church, the stronger the Church will grow.

I want to say in conclusion that that reaches also to the use of our facilities. There should never be any hesitancy upon the part of a bishop or his custodian to make every facility the Church owns available to the mission president at his single request in order that we may not have any lost motion in this work. If there are any costs

involved in the use which the full time missions may make of the facilities of the wards and the stakes, we want you bishops and you stake presidents to determine whether you would like to absorb that locally as part of your contribution to the great missionary cause, or want to send the full time missions a bill for it.

Now we do not want to make that decision for you. All we want is that the facilities which the Lord has blessed us with in the wards and stakes of Zion be utilized to the fullest extent for the carrying on of the promulgation of the gospel, regardless of what agency may have need for it at the moment. Let each agency make its own decision as to its need of these facilities. A ward should not make this decision for the mission.

Let me say in conclusion that I am sure that as we do this we will not only grow and develop the strength of our stakes, but we will make it possible for our bishops to fully fellowship every

convert who comes from the mission. I hope there is not a bishop in the Church who will presume to pass judgment upon what a mission president does in determining who should be baptized and who should not. I tell you solemnly this evening, my brethren, the presidents of our missions have read the 37th Verse of the 20th Section of the Doctrine and Covenants just as often as any bishop, and are just as much impressed with the importance of following its mandate implicitly, but when a stake president speaks and a convert is baptized, let the responsibility for that conversion rest upon the stake president and bishop. It does not lie within the province of any bishop to challenge it any more than it would lie in the mouth of a mission president to challenge the judgment of the bishop under like circumstances.

God bless us, brethren, and let us go forward as one, united in the work of the Lord, I pray humbly, in the name of the Lord, Jesus Christ. Amen.

PRESIDENT DAVID O. McKAY

Brethren we have had great messages tonight. I hope the vast audience will have been aroused to the realization that the enemies to truth are just as active today as they have been since Christ was tempted, and before when two powers stood before the Creator and each presented his plan.

I hope there will be just as much realization that the responsibility to teach the truth rests upon the Priesthood of the Church as it ever has done.

This evening, just before coming to this meeting, I read a line from the Chief Apostle two thousand years ago. He addressed the elders of the Church and said, "I am also an elder and a witness of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God. Be examples to the flock. Be sober, vigilant, because your adversary, the Devil, as a roaring lion walketh about seeking whom he may devour, whom resist, steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." *Be examples to the flock.*

Now, a testimony. The older I grow

the more grateful I am for my parents, for how they lived the gospel in that old country home. Father used to preach it, even to visitors who stayed at the house—and that was a stopping place for them—both father and mother lived the gospel.

I have realized throughout this conference, as perhaps never before, that my testimony of the reality of the existence of God dates back to that home when I was a child, and it was through their teachings and their examples that I received then the knowledge of the reality of the spiritual world; and I testify that it is a reality.

It is just as easy for me to accept as a divine truth the fact that Christ preached to the spirits in prison while his body lay in the tomb as it is for me to look into your faces tonight. His body was silent. His spirit was in the spiritual realm with his father. It is true.

And it is just as easy for me to realize that one may so live that he may receive impressions and direct messages through the Holy Ghost. The veil is thin between those who hold the Priesthood and those on the other

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side of the veil. That testimony began, I repeat, in the home in my youth because of the example of a father who honored the Priesthood—and his wife, who sustained him and lived it in the home.

I do not know that Peter had that in mind particularly when he mentioned being an example to the flock, but I know that such a home is a part of that flock. The influence you spread in your home will go throughout the town, will go throughout the county, the wards, and the stakes. The most precious thing in the world is a testimony of the truth. Truth never grows old, and the truth is that God is the source of your Priesthood and mine. The truth is that he lives; that Jesus Christ, the Great High Priest, stands at the Head of the Church and that every man who holds the Priesthood, if he lives properly, soberly, industriously, humbly and prayerfully, is entitled to the inspiration and guidance of the Holy Spirit. I know that is true.

God help us to defend the truth—better than that, to live it. Exemplify it in our homes. What we owe to our parents we cannot express. Are you going to have that same influence on your children, parents—fathers and mothers? God give you power so to have that they may be true to the last, to death if necessary, to the truth of the gospel of Jesus Christ that magnifies God, our Father, who looks as our leader and Saviour, and Redeemer of the World, to his Beloved son, Jesus Christ; that they appeared to the Prophet Joseph and revealed themselves in this Dispensation; that his work is established, nevermore to be thrown down or given to another people.

Satan is still determined to have his way, and his emissaries have power given them today as they have not had throughout the centuries. Be prepared to meet conditions that may be severe—ideological conditions that seem reasonable—but depend upon that spirit within. You are entitled to interpret the whisperings of the Holy Spirit. They are real. God is guiding this Church. Be true to it, loyal to it. Be true to your families, loyal to them. Protect your children. Guide them, not arbitrarily, but through the kind example

of a father, a loving mother, and so contribute to the strength of the Church by exercising your Priesthood in your home and in your lives, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

The Salt Lake Tabernacle this evening has 7,719 men of the Priesthood. The Assembly Hall and Barratt Hall and on the grounds, 1,892. We have reports from 267 of the groups—37,503, making a total as reported of 47,114 men of the Priesthood assembled this night. We have not heard from New Zealand yet.

I wish to thank the Tabernacle Choir Men's Chorus, and Brother Condie, for the music they have given us tonight and the inspirational singing. They have added dignity to our gathering. Thank you and God bless you.

The session at ten o'clock tomorrow morning will be broadcast as a public service as usual. The Tabernacle Choir broadcast will be from 8:30 to 9:00 a.m. Please be in your seats at 8:15 in the morning. We plead with those who will be standing out in the doorways trying to get in the Tabernacle to be considerate one of another. Please avoid pushing and crowding. Courtesy is a great virtue, but we lack it on the highway in Utah. Let us show to one another, and especially to our visitors who are within our city gates, that the people of the Church, at least, are courteous.

As thousands leave this great Priesthood Meeting tonight, let us keep in mind the admonition that is constantly being given us to drive carefully. Let us have courtesy in the city and on the highways.

The Tabernacle Choir Men's Chorus will now sing, "I Need Thee Every Hour." The benediction will be offered by President Ernest C. Anderson of the Union Stake.

The Tabernacle Choir Men's Chorus sang the hymn, "I Need Thee Every Hour."

Elder Ernest C. Anderson, president of the Union Stake, offered the benediction.

Conference adjourned until Sunday morning, October 9, at 10:00.

THIRD DAY

MORNING MEETING

Conference reconvened Sunday morning, October 9, at 10 o'clock.

(The Tabernacle Choir and Organ broadcast was presented from 8:30 to 9:00 a.m., in the Tabernacle. See pages 118 to 119 for a full report of this broadcast.)

The music for this session was furnished by the Salt Lake Tabernacle Choir, Richard P. Condie, Director. Frank W. Asper was at the organ console.

President David O. McKay, who presided and conducted the services, made the following introductory remarks:

President David O. McKay:

The fifth session of this General Conference was held last evening at 7:00 in this building, with overflow meetings in the Assembly Hall and Barratt Hall, and relayed by closed circuit to members of the Priesthood assembled in 271 Church buildings in virtually every section of the United States and several locations in Canada, and as far south as New Zealand. We did not have a complete report, but there were reported in attendance between 44,000 and 50,000 members of the Priesthood assembled. The speakers were President Moyle, Elder Mark E. Petersen of the Council of the Twelve, and Elder Marion G. Romney of the Council of the Twelve; and the Male Chorus of the Tabernacle Choir furnished the music.

These services this morning in the sixth session, will be televised by many circuits here on the western coast and in order that they may hear the proceedings, we will postpone the usual announcements until after the first hour.

We are pleased to note the presence of President Clark this morning.

The Tabernacle Choir, under the direction of Elder Richard P. Condie with Frank W. Asper at the organ, will open these services by singing, "How Beautiful Upon the Mountains." After the singing the invocation will be offered by President Lionel M. West of the El Paso Stake.

The Tabernacle Choir sang the anthem, "How Beautiful Upon The Mountains."

The opening prayer was offered by Elder Lionel M. West, president of the El Paso Stake.

President David O. McKay:

The invocation was offered by President Lionel M. West of the El Paso Stake.

The Tabernacle Choir will now sing, "The Heavens Are Telling The Glory of God," with a trio comprising Albert Fallows, tenor, Clara McMaster, soprano and Lloyd Neal, bass, with Richard P. Condie, conducting, and Frank W. Asper at the organ.

Following the singing, we will hear from President J. Reuben Clark, Jr.

Singing by the Choir, "The Heavens Are Telling The Glory of God."

President David O. McKay:

President J. Reuben Clark, Jr. of the First Presidency of the Church will be our first speaker this morning.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

My brothers and sisters, fellow members of the Church of Jesus Christ of Latter-day Saints, the only true Church on the face of the earth at this time:

The Lord has been good to me in giving me the physical strength to be with you this morning. I often facetiously say as long as you do not think with

your heels, it does not make much difference what they do, it is only when the Lord or somebody begins to interfere with your head (laughter)—I am uncertain on that point, personally. But I am grateful to be with you to mingle my testimony with the testimony of those who have gone before, that this is the work of God, that we are doing his service, that we are working under his plan, that we are instructing the world in general, and ourselves in particular, in the principles of his gospel.

He said to the ancients on this continent, "I am the Law," and such are his words. We need to look no further than to his words to get therefrom the guides and the principles which will lead us to eternal life. Time and time again, he said, sometimes involving the four principles, sometimes three of them, "I am the life, the light, the way, and the truth." And such is his message to us. Such are the principles by which our lives are to be guided.

I renew to you this morning the testimony I have given to you for over a quarter of a century, I believe every conference, a testimony that God lives, that Jesus is his Son and is the Christ, a testimony that the Father and the Son appeared to the Prophet, thus settling, so far as we are concerned, forever that the Father and the Son were personalities and that Jesus spoke truly when he said, ". . . he that hath seen me hath seen the Father; . . ." (John 14:9.)

My brothers and sisters, the way has been laid down for us. We have no choice and no necessity for anything beyond his words and the revelations of his mind and will which he makes known to his prophet, who is called, ordained and set apart, sustained by your vote to be the prophet, seer, and revelator of this Church. I renew again my testimony that the Savior with the Father came to the Prophet Joseph, that the Prophet and his associates through the assistance given to associates, set up this Church, the only true Church, as I have already said, that exists upon the face of the earth.

How I wish we could carry this thought, this belief, this testimony in our hearts to the exclusion of all others. This is a time, nationally, when it hap-

pens that, so far as my memory goes, for the first time, the strictly religious problem has been thrown into the campaign. Be not disturbed. We are not concerned ecclesiastically. We have the truth. Ours is the priesthood. We are the ones whom God has set up under a system of government which he revealed, where we have one man standing at the head, sustained as I have already said, by your vote, as the prophet, seer, and revelator of the Lord to his people. No one else has any right to declare the word of the Lord to this people.

I sometimes hear of persons, little groups, who undertake to direct us along lines that they think would be useful, politically. It is time for us to take notice and act when our prophet, seer, and revelator tells us what to do. We are not bound by any small group.

What a glorious thing it is to belong to the Lord's Church. As I have already said, it was the Lord who said, "I am the life, the light, the way, and the truth," and who said to the people on this continent, "I am the law," which meant, of course, that by his atoning sacrifice he fulfilled all that the law of Moses contemplated and provided for, and he alone is the one to whom we look.

Never forget those words of his to Martha, when she said, ". . . I know that he [Lazarus] shall rise again in the resurrection at the last day."

Christ said to her, "I am the resurrection, and the life: he that believeth in me, though he were dead, . . ." (alluding, as I believe, to our ordinances for the dead) ". . . yet shall he live:

"And whosoever liveth and believeth in me shall never die. . ." (John 11:24-26.)

"And this is life eternal," said the Savior in the great prayer, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (*Ibid.*, 17:3.)

And the great purposes of the Lord, the great purposes of the Father, were declared to Moses: ". . . this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

How can we, as members of this Church, forget that great principle? How can we fail to keep his command-

ments and to go forward as he has directed, for that will bring to us the immortality and eternal life which God promised. And I would like to say—I was about to conclude, to the brethren of the Church, but unfortunately I fear I must include the sisters: someday, as a beginning to your transgression, you may have to determine whether a cigaret is worth more than what the Lord promised; someday, you will have to make the same determination about a drink of whiskey; someday, you may have to determine whether you prefer what the Lord has promised to an illicit date. You who have been through the temple of Almighty God, know your covenants, your obligations. Never forget them. Keep the commandments of the Lord.

Very early in his ministry, the Savior, in that great conversation between him and Nicodemus, said that the Father sent the Savior to redeem the world, not to condemn it. The Lord never condemns the individual, except on rare occasions. He condemns the sin. And I can never forget that the most scathing denunciation that I know of in our literature, scriptural or otherwise, is that denunciation which the Savior made, and which is recorded in the latter chapters of Matthew, against hypocrisy. He leaves one almost with the persuasion that nothing is so bad as that.

And when you think what hypocrisy may do—lead you to following a life of falsehood, making you pretend to be what you are not, deceiving your fellow men, sometimes deceiving your wives and your children! But there is one whom you do not deceive, and that is Christ, our Lord. He knows all. Personally, I have felt that nobody need keep much of a record about me, except what I keep myself in my mind, which is a part of my spirit. I often question in my mind, whether it is going to require very many witnesses in addition to my own as to my wrongdoing, and I have frequently thought, in making funeral sermons—I wonder how many of us there are, who, if it became known that Jesus was out here at Wendover, and would be happy to see all who came to see him, Jesus our Lord, who knows all that we have done, all that we have thought, could read our minds

as we would read a book—I wonder how many of us would have the courage to go out to Wendover and pay him a visit. And yet if we were not willing, had not the courage, it is because we have not lived and thought and believed as we should. To me, that is one great test of how well I am prepared to meet my Maker.

The Lord helps us. He will give of his own Spirit even as much as we are prepared to accept. "I am the way, the truth, the life, and the light. I am the law," said the Savior.

Let us try always to learn what the Lord wants. If we are living the kind of lives we should live, that I hope we do live, we will find that no question ever arises in our minds for determination as to whether or not we should do a good deed, take a good course. The question comes only when we are thinking of doing something we should not do. And on that point, may I say just a word. "Prayer is the soul's sincere desire." And in praying, no matter what our words may be, there will be in the back of our minds the real prayer, the real desire, and that will be controlling.

The Lord is merciful. He overlooks much. He has to. Think of his life, what he did, what he said. That is your guide. We sometimes think that the Savior lived in a Palestine that was free from trouble, that there were no murders, no robbings, no thievings. Have you ever wondered a little why it was that Peter on that last night in the Garden happened to be armed with a sword? His Master's and his own message had never been to fight in that way. The Savior said he would make families fight among themselves, that their real enemy sometimes would be father or mother—but I have always understood that to mean the warfare between right and wrong, the warfare between his sayings and the sayings of the world.

Do you think of the Savior as living in a Roman civilization with all of the transgressions, all of the temptations, all of the evils of that great civilization? Yet so it was. And yet you will find nothing in the New Testament of any evils the Savior ever did of the many existing in the Roman Empire. I do not remember any reference, allusion, or

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statement given in the New Testament showing that the Savior patronized the Roman circus or the great amphitheaters which almost crowded the Palestine in which he lived.

Taking the New Testament alone, you will gain little idea of the kind of life the Romans led in Palestine, the kind of life that the Christ condemned, and yet as I have already said, it has seemed to me that the one sin that the Savior condemned as much as any other was the sin of hypocrisy—the living of the double life, the life we let our friends and sometimes our wives believe, and the life we actually live.

I repeat what I have already said, we may think nobody knows of our hypocrisy. As a matter of fact, I doubt if that assumption can be true. Somebody does know. But the Lord also knows, and we make up the record here in our minds—that part of us which I think is part of our eternal souls. We know, and we will never forget.

May the Lord give us strength and power to overcome evil. May he give to us men the power to magnify our priesthood. May he give to us the knowledge that we hold in our hands through our priesthood and the exercise of faith, the most powerful force of which we have any knowledge. It transcends the forces of nature, as the Lord showed on more than one occasion. It is the force by which the worlds were made. It is at our command, if we so live that we are entitled to it. But it is my faith and my belief that the Lord never gives anyone faith, it being his gift, that will defeat his purposes.

And when we pray, as I have said to you on many occasions, I am sure, pray as he did in Gethsemane. And have you ever been struck with the thought that here was the Son praying to the Father to let the cup of crucifixion pass by, “. . . nevertheless not my will, but thine, be done.” (Luke 22:42.) A few days before in the temple, he had said, “Father, save me from this hour: but for this cause came I unto this hour.” (John 12:27.)

I have been struck with the fact that Deity himself, half mortal for the time, found himself asking that his destiny might be changed, but he finished his

petition, “nevertheless not my will, but thine, be done.”

In that spirit we should always approach our Heavenly Father in prayer. And when we go to our Heavenly Father for advice, let us not go to him with the request that he confirm us in our desires, but ask humbly and in full faith that he will give to us of our desires, no matter what they are or concerning whom they may be, that which accords with his will.

I am most grateful to be with you this morning, to mingle my voice with the voices of the other brethren who have testified to you during this conference. I have listened to you during the entire conference. I have enjoyed what has been said. I have regretted my absence. I am grateful that the Lord has permitted me to come this morning, and I thank President McKay for giving me the opportunity to say the few unpremeditated words I have said.

I pray the blessings of the Lord to be upon you and upon all of us. I pray the blessings of the Lord to be upon him, the prophet, seer, and revelator of the Church and the President thereof. I pray that we will give him the full measure of support that we have covenanted to give him when we sustained him by our uplifted hands. That is a marvelous covenant we make, and as we make it here, we bind the Church, for this is a constituent assembly speaking for the Church. God grant his blessings may be always with us, to help us, to build us up, to keep us in the straight and narrow path, even until the end of life, and may he enable us to bestow such an impress upon our families as will enable them in turn to follow his paths, never forgetting and applying strictly the great principle he announced, “I am the way, the truth, the life, and the light,” and as to this continent, “I am the law,” to the end that we ourselves and our families after us, may be saved and exalted and reunited in the hereafter, I humbly pray in the name of Jesus. Amen.

As President Clark turned to leave the pulpit, he said,
“Let me tell a story. I remem-

ber when Sullivan and Kilrain were fighting a championship down in New Orleans, I believe it was, when I was a kid, in the 76th round, or thereabouts, word came back, as I remember, 'Kilrain is slightly disfigured, but still in the ring.'"

ELDER HUGH B. BROWN

Of the Council of the Twelve Apostles

I am sure we are all grateful to the Lord for the presence here of President Clark, for the privilege of listening to his inspiring and dynamic testimony, and for his admonition and advice. It is very humbling indeed to be asked to follow him. I shall simply add my testimony to his, that this is the Church of Jesus Christ; the qualifying phrase "of Latter-day Saints" distinguishes its members from members of the same Church in former times, who are referred to in the New Testament as Saints.

We worship God the Father through his Son Jesus Christ. It is he, the Savior, who is the Head of the Church, its great High Priest, its Founder, and its Inspiration. All others, whether they be prophets, apostles, elders, members—all others are willingly subservient to him. We agree with the Apostle Paul that ". . . there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

We are informed that there are perhaps more nonmembers than members present and listening in. To all of you out there we bid a hearty welcome and wish to include you in the usual Latter-day Saint greeting: "Brothers and sisters."

Perhaps many of you would refer to the Church as the "Mormon" Church; while we do not object to that designation, it may be a bit misleading. Mormon was an ancient American prophet, whose name was given to a sacred record which he compiled; but though this may be called the Mormon Church, it is not the Church of Mormon, nor is it the Church of Joseph Smith nor of Brigham Young, nor of any other man. It is the Church of Jesus Christ.

President David O. McKay:

We have just heard President J. Reuben Clark, Jr. of the First Presidency. We all rejoice in his vigor of youth. His legs may be a little wobbly, but his heart and head are still sound and clear. We welcome him. Our next speaker will be Elder Hugh B. Brown of the Council of the Twelve.

Reference has been made in this conference to the chaotic condition of the world on account of communism. While I shall not dwell on this at length, we all know that our world is divided and imperiled; that though the Western nations believe in God, or claim to, and in the freedom of men, and the worth of the individual, there are hundreds of millions of our fellow men who are being taught that God is a myth and religion but an opiate; who are being indoctrinated, while their minds and bodies are enslaved, to believe in the monstrous supremacy of the totalitarian state.

While we are preaching Christ and him crucified, there are millions on the earth who dare not mention his name except in derision and anathema. The battlefronts in this cold war are divided into sectors: social, economic, scientific, geographic, ideological; but the one front on which the enemy is concentrating, the one front which makes him gnash his teeth at its very name, is the front which may be called "God and religion." The war—cold or hot—will be waged by the followers of Christ versus anti-Christ.

That being true, it is incumbent upon all Christians everywhere, and again I am speaking to you, our friends out there, it behooves us to re-examine our creeds, our fundamental concepts, our basic faith, and ask ourselves again the meaning of the word "God" in our theology, and the place of God in our lives. Our allegiance must be intelligent and well-defined.

Every man should answer for himself the question, "What think ye of Christ?" (Matt. 22:42.) I should like to bear

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my testimony of him and indicate briefly his status in the minds and hearts of all Latter-day Saints as background and introductory, or, by way of contrast—for none other, however great, can be compared to him—may I call attention for a moment to what the tourist may see when he goes to Europe or the Middle East, as he visits the birthplaces and the resting places of the notable ones of the earth—the poets, authors, soldiers, and statesmen.

The tourist will probably be impressed by the ruins of ancient cities and the crumbling monuments and tombstones of many who are called great. Some of these ancients built and garnished their own sepulchres and gilded their tombs in order to display their wealth and to indicate their status. The visitor will be impressed by the Colosseum in Rome, the Acropolis in Athens, and admire the work of former masters in art, literature, philosophy, and government. He will be reminded of the pomp of the Pharaohs in Egypt as he visits the pyramids, and may ask: "Why such colossal expenditure of money and time and lives to build a tomb?" He will probably leave without an answer to his question and remember only the inscrutable smile of the Sphinx.

But if his tour leads him to the Holy Land, he will be inspired by the thought that though Rome had her Caesars, her master artists, and her geniuses; though Athens had her conquerors, her statesmen, and her philosophers; though Egypt had her pompous dictators and her unrelenting Pharaohs, it remained for little Bethlehem and later for Nazareth and Galilee to give to this world its most transcendent personage.

In Jerusalem one has the privilege of standing before an open tomb—a tomb that was once closed by a great stone on which was placed the seal of Rome and over which a guard was mounted. But that stone was rolled away, that seal was broken, that guard was overcome, that tomb was opened by an angel of the Lord. That borrowed sepulchre was neither gilded nor decorated, and in it was found no earthly treasure, for its temporary tenant was destitute of worldly goods. In life he had no place to lay his head, and in death there was no place to lay his

body—hence, the pity of a friend.

But there came forth from that lowly tomb riches beyond all price. The lifeless body, which was placed there by loving hands three days previously, came forth from that tomb triumphant over death, a resurrected, glorified Personage, the first fruits of them that slept. And the rewards of that victory are to be shared among all men everywhere, for as Paul said, "For since by man came death, by man came also the resurrection of the dead.

"For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:21-22.)

And what was it that came from that open tomb? Was it merely a spirit? He himself answered that question when he stood among his followers who were amazed and frightened at his appearance. He said to them, "... Why are ye troubled? and why do thoughts arise in your hearts?

"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24:38-39.)

Brothers and sisters, this Babe of Bethlehem, this Carpenter of Nazareth, this Man of Galilee, never wrote a book, and yet the story of what he said and did during the three short years of his ministry, which was faithfully, though only partially, recorded by his humble disciples, has been read and re-read by more people in more languages than any other book.

He left no masterpiece on canvas, and yet his life and death have been the inspiration for more artists than any other subject. He left no monument in stone or bronze or marble, and yet the image of his divine manhood has been an inspiration to millions down through the centuries.

But we testify of and worship not only one who lived and died two thousand years ago—and we hope you, our friends, will note what now we say, for we declare it by authority and by commandment—we testify of one who was also resurrected from the dead and is now living—one who is comprehensible, one who has a material, though an immortal body as he himself declared when he said to his astonished followers: "Handle me and see." It

was that same body which ascended into heaven out near Bethany when a cloud enveloped him, and to the amazement and astonishment of his followers, he ascended into heaven. Two men in white standing by said, "Ye men of Galilee, why stand ye gazing into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.)

Peter declared that the heaven must receive him until the time of the "... restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (*Ibid.*, 3:21.)

Yes, we testify of the First Begotten of the Father in the spirit, the Only Begotten Son of God in the flesh, a member of the Holy Trinity, the Creator of the world. To prove he was the Creator we quote the words of John, the Apostle: "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." (John 1:1-3.) That the Word referred to was none other than the Christ becomes evident when one reads 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." (*Ibid.*, 1:14.)

The Apostle Paul also bears testimony of him as the Creator: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

"And he is before all things, and by him all things consist." (Colossians 1:16-17.)

We read of him in Hebrews: "God, ... Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

"Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on

the right hand of the Majesty on high;" (Hebrews 1:1-3.)

We speak of him of whom Isaiah prophesied when he said: "... Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isaiah 7:14.) That he had reference to the Babe of Bethlehem is evidenced by what the angel said to the confused and bewildered Joseph, whose beloved Mary was about to bear a child. The angel said to Joseph: "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

"And she shall bring forth a son, and thou shalt call his name *JESUS*: for he shall save his people from their sins.

"Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." (Matthew 1:20-23.)

He himself proclaimed his Godhood, and his heirship when he was challenged by his persecutors after he had said, "I and my Father are one."

They wanted to stone him, and he said, "... for which of my works do you stone me?" And they said, "For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God." And he answered them, "Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?"

"If I do not the works of my Father, believe me not." (John 10:30-33, 36-37.)

As to the actuality of the resurrection of Christ, his divinity, his universal Godhood, let us hear his own declaration and read the testimony of a multitude of people on the American continent, to whom he appeared just after his crucifixion.

This scripture may be new to many of you, but in America, as in Jerusalem, there were holy men of God who spake as they were moved by the Holy Ghost. You will remember reading in Luke's account of the crucifixion: "And it was about the sixth hour, and there was a

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darkness over all the earth until the ninth hour.

"And the sun was darkened, and the veil of the temple was rent in the midst." (Luke 23:44-45.) And in Matthew: "And behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

"And the graves were opened; and many bodies of the saints which slept arose." (Matthew 27:51-52.)

Now this thick darkness, which covered the earth, and the convulsions of the earth at the time of the crucifixion, extended to America. Here the darkness lasted three days, and it was so thick upon all the face of the land that the people could feel the vapor of darkness, and they could make no light.

At the end of the period of darkness and upheaval, they who survived were assembled near the temple. There they heard a voice as if it came out of heaven. They did not understand it at first, but afterwards understood when the voice said:

"Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him.

"And it came to pass, as they understood they cast their eyes up again toward heaven; and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them; and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them.

"And it came to pass that he stretched forth his hand and spake unto the people, saying:

"Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

"And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning.

"And it came to pass that when Jesus had spoken these words the whole multi-

tude fell to the earth; for they remembered that it had been prophesied among them that Christ should show himself unto them after his ascension into heaven.

"And it came to pass that the Lord spake unto them saying:

"Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.

"And it came to pass that the multitude went forth, and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet; and this they did do, going forth one by one until they had all gone forth, and did see with their eyes and did feel with their hands, and did know of a surety and did bear record, that it was he, of whom it was written by the prophets, that should come.

"And when they had all gone forth and had witnessed for themselves, they did cry out with one accord, saying:

"Hosanna! Blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship him." (3 Nephi 11:7-17.)

And thus we have the testimony of eyewitnesses from two continents that Jesus is the Christ. We add our testimony not only that he did live, but that he still lives. This fact is the greatest hope of this divided and imperiled world, for if the Christ still lives then the anti-Christ will be defeated. There can be no peace in a goddess world.

But our testimony would not be complete if we did not reaffirm our faith in the second coming of Christ, in the millennium which is to come when he will reign as King of kings, and Lord of lords. That this climactic event is not far distant is indicated by the signs of the times, by wars and rumors of wars, by the satanic schemes of evil men who would enslave not only the bodies but also the minds of all who dare refuse to subscribe to the ideologies invented by the anti-Christ.

May the time soon come when he again will say to this troubled world,

"Peace I leave with you. My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27.)

God grant that we may be prepared for that day and in the interim be unafraid, knowing that he still lives and that as he said of himself: "All power is given unto me in heaven and in earth." (Matt. 28:18.) Of him I humbly testify in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Hugh B. Brown of the Council of the Twelve has just spoken to us. We hope that all the television sets and radios that were tuned in along the west

coast, in the northwest, and throughout the nation, heard President Clark and Elder Brown address us.

The Choir and Congregation will now sing, "We Thank Thee, O God, for a Prophet," with Richard P. Condie conducting. After the singing, we will hear from Elder A. Theodore Tuttle.

The Choir and congregation sang the hymn, "We Thank Thee, O God, For A Prophet."

President David O. McKay:

Elder A. Theodore Tuttle of the First Council of Seventy will now address us. He will be followed by Elder Delbert L. Stapley of the Council of the Twelve.

ELDER ALBERT THEODORE TUTTLE

Of the First Council of the Seventy

My dear brothers and sisters, I have had more compliments on the talk I did not give yesterday, than I have ever had on one I actually gave. I am sure those who thus commented were thinking of the advice that Brother Henry Taylor gave yesterday about the responsibility of improving upon silence.

Last night in priesthood meeting, I missed the voice that has always made an eloquent plea for unity, and I am grateful this morning that I heard that voice bear such a powerful testimony to the divinity of this work. [President J. Reuben Clark, Jr., could not attend priesthood meeting.]

Where else could you go in the world and find such certainty and knowledge that God lives and that Jesus Christ is his Son. Contrast what we have heard the past few days with this statement:

"Several years ago in a seminary recognized as perhaps the greatest in this country, a doctor of divinity, who had a string of honorary doctoral degrees and who is on the board of directors of one of the largest Protestant churches in America, in lecturing to a large group of students, most of whom already had bachelor of divinity degrees, said, sympathetically:

"I know that it is difficult for you

men to teach creeds which you, yourselves, do not believe, but you have the social obligation to do it."

Another man in the same institution, having about the same academic credentials, declared: "Who knows but what in the year 2004 or some other year, there will live a man who will live more perfectly than did Jesus. Then we will worship him as the Son of God, rather than Jesus. The reason we worship Jesus as the Son of God is because he lived the most perfect life of any man of whom we have knowledge."

Does the world need the message of Mormonism? I think it needs nothing more than to know the true concept of the Godhead, to have borne upon their souls the testimony that has been borne here these days of conference—the testimony that comes through the gift and power of the Holy Ghost, that bears witness to our souls and our hearts that God does live. He is real. He is a glorified, resurrected Being, and he is our Father, and he loves us. He "... so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

Jesus is the Savior. We declare boldly, yet humbly, to all of the world

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that he is the Redeemer; that he atoned for the sins of man, and he is veritably the Son of God.

I am grateful that we have had restored to us today, another witness that this is so. This witness comes from the Book of Mormon. Nephi saw in vision that Mary was to be the mother of the Son of God after the manner of the flesh. (1 Nephi 11:18.) The Book of Mormon further witnesses that Jesus Christ did come to this people on this continent. They bore testimony that he lives.

I am grateful for the Prophet Joseph Smith, who said he saw two Personages stand above him in the air, and that the one called him by name and said, "This is My Beloved Son. Hear Him!" (Joseph Smith 2:17.) And I would add to the testimonies that have been borne in conference, my own testimony. It has come to me through the gift and power of the Holy Ghost. I know that God lives, that Jesus is the Christ, the Son of God. I am grateful for this witness of the Spirit to my soul.

ELDER DELBERT L. STAPLEY

Of the Council of the Twelve Apostles

My brothers and sisters, it is good to be here. I think I should like to use as the springboard for my message, the closing remarks of President Clark and a suggestion just made by Brother Tuttle. My message for this conference is directed to parents and emphasizes the theme introduced to the membership of the Church this year in connection with the stake conferences, "Keep Faith with Your Family."

My remarks apply also to the youth of the Church, who will be the parents of tomorrow, for they also should be interested in laying the foundation values now for the building of ideal Latter-day Saint homes of their own after marriage and parenthood—homes where love, harmony, and mutual affection predominate and the gospel is both taught and lived.

May I begin by reminding you that God extends to earthly parents a choice blessing when he sends a spirit son or daughter of his to dwell in a mortal

I would plead with the parents of this Church to prepare their sons to bear this testimony to the world, the only power that will bring peace, because peace is rooted in righteousness. When the hearts of men on this earth can be prepared to receive the witness of the Spirit, all men will be brothers, and then peace can come to our hearts.

I pray that we shall hasten this day through our united efforts by wholeheartedly supporting these brethren who direct the affairs of the Lord on earth, and can contribute both service and substance to help the work of the Lord forward. I humbly pray his blessings upon us, and bear this testimony in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is A. Theodore Tuttle, a member of the First Council of Seventy. We shall now hear Elder Delbert L. Stapley, a member of the Council of the Twelve.

body provided by them. God grants to parents, if they have complied with his gospel laws and ordinances, the children born to them in the new and everlasting covenant of marriage, or sealed to them by the authority of the Holy Priesthood of God as their very own throughout the eternities of time.

This knowledge adds joy, happiness, and glory to joint-heirship with Christ in all that the Father possesses, even the gift of his own spirit children. Every child is born in complete innocence here on earth. The Lord entrusts these choice spirit children of his to earthly parents, with a hope that through proper teaching and training they will ever keep them moral, true, and faithful. God has revealed this truth in our day: "Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God." (D&C 93:38.)

Our Savior, giving his life on the

cross, redeemed us from the effects of the fall; therefore, every soul at birth stands innocent before God.

In the modern revelations the Lord has given important instruction to parents, detailing their responsibility in the upbringing of their children. After children come to bless parents with the joy and happiness of possession, the Lord has admonished that "Every member of the church of Christ having children is to bring them unto the elders before the church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in his name." (*Ibid.*, 20:70.) Here, then, is one of the first duties of parents: to have their children blessed by the elders of the Church. What a privilege and proper beginning for a child to be blessed by the elders of the Church in the name of Jesus Christ!

Now, God has revealed that "little children are redeemed from the foundation of the world through mine Only Begotten;

"Wherefore, they cannot sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me." (*Ibid.*, 29:46-47.)

Parents, therefore, have these early, golden years of a child's life in which to teach, train, and mold its character, when Satan is not given power to tempt or to mislead it. But there does come a time in the lives of children for individual responsibility and accountability, a time when they are to act for themselves, and receive the gospel and its ordinances and to be baptized for a remission of their sins.

The Lord has declared that, "No one can be received into the church of Christ unless he has arrived unto the years of accountability before God, and is capable of repentance." (*Ibid.*, 20:71.) Parents, looking forward to the time of individual responsibility of children for their own acts, should carefully heed this admonition from the Lord:

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the

sin be upon the heads of the parents." (*Ibid.*, 68:25.)

Parents, therefore, have the responsibility of teaching to the understanding of their children the gospel truths, principles, and ordinances, and to prepare them for baptism and the laying on of hands for the gift of the Holy Ghost when they attain the age of eight years, the age of accountability before God; otherwise, the sin is upon the heads of the parents.

To leave no doubt in the minds of parents about their responsibility and accountability to this instruction, the Lord continued by saying:

"For this shall be a law unto the inhabitants of Zion." The teaching of gospel principles and the preparation of children to receive the ordinances of the gospel is not something parents can do only if they want to, because the Lord emphatically declared that it "shall be a law unto the inhabitants of Zion. . . . And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands." (*Ibid.*, 68:26-27.)

He did not say that parents could wait until children are nine or ten or older before baptism, neither does he suggest that parents can permit their children to grow up to maturity and decide for themselves whether they should be baptized. The Lord said they "shall be baptized . . . when eight years old." There can be no question about our understanding of this instruction.

Because some parents have not attended to this important counsel, many of their children today and the posterity of these children are out of the Church, separated from the greatest gift in life, and thus are denied all of the blessings which they could otherwise have received from faithful Church membership.

The revelation continues with this further admonition to parents:

"And they shall also teach their children to pray, and to walk uprightly before the Lord.

"And the inhabitants of Zion shall also observe the Sabbath day to keep it holy." (*Ibid.*, 68:28-29.)

The Lord closes this particular instruction to parents, by saying:

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"Now, I, the Lord, am not well pleased with the inhabitants of Zion, . . . and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness.

"These things," said the Lord, "ought not to be, and must be done away from among them. . ." (*Ibid.*, 68:31-32.)

To prevent these conditions with their penalties, parents who desire to abide by counsel have no alternative except to follow religiously the admonition and instruction the Lord has given them in this revelation. He also issued an additional warning, which admonishes parents of the obligation they have for the spiritual upbringing of their children.

In this revelation, the Lord said that "The glory of God is intelligence, or, in other words, light and truth.

"Light and truth," said the Lord, "for-sake that evil one." (*Ibid.*, 93:36-37.)

Then he goes on to say that "Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God." (*Ibid.*, 93:38.)

And then the warning of the Lord:

"And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers." (*Ibid.*, 93:39.)

It is the power of the wicked one or Satan to deceive and lead children astray after they arrive at the years of accountability, which parents must guard against, not only by teaching their children correct principles, doctrines, and life's true values, but also by setting the proper example before them; otherwise, false traditions will be built up in the home which children will absorb to their eternal harm.

As parents we should ask ourselves this question: What kind of traditions are we building up in our home for our children to absorb and accept into the pattern of their own lives? Like father, like son; like mother, like daughter, is so true. What is good enough for parents is considered by children to be good enough for them. What parents do gives license for children to do.

Again may I ask, what are the traditions of our Latter-day Saint homes? Do

we have mutual love, respect, admiration, and loyal devotion to Sabbath parents? Are we observing the Sabbath day to keep it holy? Are we attending to our meetings regularly? Are we taking our children to Church rather than sending them? Are we obeying the Word of Wisdom? Are we having family prayer in the home twice daily? Are we permitting our children to take their turn in family prayer? Are we paying an honest tithing? Are we honest and truthful in our dealings with our fellow men? Are we obeying the law of chastity? Are we keeping the commandments of God fully and always setting a proper example before our children? Are we responding to ecclesiastical authority and supporting and speaking well of those who preside over us?

These are just a few of the things that decide the kind of traditions in our homes and determine whether they are good or bad. Remember that Israel was so steeped in the false traditions of their fathers that they did not recognize the Lord Jesus Christ when he came among them to set up the kingdom of God on earth. They crucified him for no just cause.

The traditions of our own homes could blind the eyes and minds of our children against all truth, just principles, and spiritual values, and could cause them to depart from the right course they must follow to earn for themselves eternal joy and happiness.

Now, after calling attention to the traditions of the fathers, the Lord said to the parents of the Church:

"But I have commanded you to bring up your children in light and truth." (*Ibid.*, 93:40.)

To bring up children in light and truth is to bring them up in an understanding and acceptance of the true word of God. Do our children understand the doctrine of repentance, of faith in Christ the Son of the Living God, and the importance of baptism, its purpose, significance, and value to them in their lives? Do they understand the need of receiving the gift of the Holy Ghost and what the powers and functions of the Holy Ghost are, and the blessings which are theirs through possessing this divine gift?

I will close by quoting a warning the

Lord gave to Frederick G. Williams, Second Counselor to the Prophet Joseph Smith:

“. . . You have continued under this condemnation;

“You have not taught your children light and truth, according to the commandments; and that wicked one hath power, as yet, over you, and this is the cause of your affliction.

“And now a commandment I give unto you—if you will be delivered you shall set in order your own house, for there are many things that are not right in your house.” (*Ibid.*, 93:41-43.)

The Lord gave similar counsel and admonition at this same time to other of the brethren, after which he applied the warning to all of us by saying:

“What I say unto one I say unto all; pray always lest that wicked one have power in you, and remove you out of your place.” (*Ibid.*, 93:49.)

I earnestly pray, my brothers and sisters, that we will not permit the things of the world to lure us away into complacency and peaceful contentment and cause us to fail in these important obligations imposed upon us by the Lord in the teaching, training, and proper upbringing of our children in the gospel of Christ, which failure would cause us to be removed out of our place and our children to be denied those blessings which they are entitled to receive from us, their parents, to enrich their lives here and hereafter.

God bless us to recognize the responsibility and obligation we have to our children. God bless us to understand the gospel and to be able to teach it so that our children will understand and learn to love and desire to obey the commandments that the Lord has given for their guidance and their blessing. This I humbly pray, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Delbert L. Stapley of the Council of the Twelve has just concluded speaking. The closing song by the Tabernacle Choir will be “Still, Still With Thee,” conducted by Elder Richard P. Condie. The benediction will be offered by Elder J. Golden Snow, president of the Taylor Stake, following which this

conference will be adjourned until 2:00 o'clock this afternoon.

Brothers and sisters, in bringing to a conclusion this sixth session of the 130th Semi-annual Conference, we express our sincere appreciation to the owners and managers of the many television and radio stations that have offered their facilities to us. We are grateful for this wonderful public service. Thirty-two cities in the West are carrying the proceedings of this Conference through radio and television. According to a survey that has been made, it is estimated that well over a million people are listening in this morning.

We are grateful for the attendance of all here present in the Tabernacle and in the Assembly Hall and Barratt Hall and in other gatherings where this Conference is seen and heard.

We have a message this morning from President Asael T. Sorensen and his wife down in Brazil: “At the close of our first year in this new mission we now have 102 full time missionaries, 34 part time missionaries, and more than 1800 members. The work is progressing rapidly, even though the Adversary is hard at work on every hand.” They send kindly personal regards. You understand that in South Brazil a new mission was just recently formed.

We are pleased to note the presence here this morning, also, of Dr. and Mrs. J. Mueller Stalinbausch of South Africa. He is editor, author, lecturer, and minister of the Dutch Reformed Church, National Chairman of Students of Christ and Association of South Africa.

We desire to acknowledge the presence this morning of the following national, state and local authorities, several of whom we have noted throughout the entire proceeding of this Conference: The Honorable Wallace F. Bennett, United States Senator; The Honorable Frank E. Moss, United States Senator; The Honorable David S. King, U. S. House of Representatives; The Honorable H. Aldous Dixon, U. S. House of Representatives; The Honorable George Dewey Clyde, Governor of our State; in the educational institutions: Dr. Ernest L. Wilkinson of the Brigham Young University; Dr. A. Ray Olpin, president of the University of Utah—we

wish you had heard your singers yesterday, they were beautiful, thank them for us again; Dr. Daryl Chase, president of the Utah State University; Dr. Arthur Bruhn, of Dixie College; Dr. M. Lynn Bennion, Superintendent of Salt Lake Schools; Dr. William P. Miller, president of Weber College; Dr. John L. Clarke, who is president of Ricks College; Dr. Floyd Holm, Director of Snow College; Dr. Royden C. Braithwaite, president of College of Southern Utah; Dr. Howard McDonald, president of Los Angeles State College; Dr. John T. Wahlquist, president of the San Jose State College; and others probably whom we have failed to recognize, but whom we welcome with all our hearts.

We recognize, too, and are pleased with the presence of our stake presidencies, bishoprics, temple presidencies, our mission presidents who have been in session all week, and our general auxiliary officers.

To all we extend a cordial welcome. It is glorious to meet with you and have you partake of the spirit of this great Conference, and to let us partake of your spirit and feel your support.

We hoped to mention while we were on television to the Coast, that these antheriums which you see arranged on the rostrum were sent from Hawaii with the affectionate greetings of the members of the Church in the Honolulu Stake. President Quealy, please express

to all your members our appreciation of this.

I have mentioned already our meeting last evening at which members of the Priesthood were assembled in closed circuits throughout the United States, Canada, Mexico, and New Zealand, nearly 50,000 men of the Priesthood gathered in that Priesthood Meeting.

The Choir will now sing, "Still, Still With Thee," and President J. Golden Snow of the Taylor Stake will offer the benediction and this Conference will be adjourned until two o'clock this afternoon.

Singing by the Choir, "Still, Still With Thee."

President David O. McKay:

Members of the Twelve and the Assistants to the Twelve will please meet the First Presidency at 4:30 this afternoon in the upper room of the Temple. I mention it now so that you will make arrangements during the noon hour if necessary.

President J. Golden Snow, president of the Taylor Stake, will now offer the benediction.

The benediction was pronounced by Elder J. Golden Snow, president of the Taylor Stake.

Conference adjourned until 2 o'clock p.m.

THIRD DAY

AFTERNOON MEETING

The concluding session of the Conference was held at 2 p.m., Sunday, October 9, 1960 in the great Salt Lake Tabernacle, with President David O. McKay presiding and conducting the services of the meeting.

The singing for this session of the Conference was furnished by the Salt Lake Tabernacle Choir, Richard P. Condie, Director. Alexander Schreiner was at the organ.

Introductory remarks by President McKay:

President David O. McKay:

Mentioning those whose attendance we appreciate at this Conference, among the educational circles, we omitted Dr. Clifton B. Boyack who is head of the Church College of New Zealand. We are glad he has been in attendance.

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City in this concluding session of the 130th Semi-Annual Conference of the Church. The Tab-

ernacle is crowded. Those who are standing will find that overflow services are being held in the Assembly Hall and Barratt Hall. The names of the stations over which these services are broadcast have already been announced to the listeners.

The music for this session will be rendered by the Tabernacle Choir, with Richard P. Condie conducting and Alexander Schreiner at the organ. We shall begin these services by the Tabernacle Choir singing, "Seek Him That Maketh the Seven Stars." Brother Jay Welch, assistant conductor, will direct that song.

The invocation will be offered by President Grant M. Burbidge of the Pioneer Stake.

"Seek Him That Maketh the Seven Stars," will now be sung by the Choir.

An anthem was sung by the Choir, "Seek Him That Maketh The Seven

Stars," Jay Welch, Assistant Tabernacle Choir director, conducting.

The opening prayer was offered by Elder Grant M. Burbidge, president of the Pioneer Stake.

President David O. McKay:

The invocation was just offered by President Grant M. Burbidge of the Pioneer Stake. The Tabernacle Choir will now sing, "Psalm 148," conducted by Richard P. Condie. After the singing, Elder Ezra Taft Benson will speak to us.

The Choir sang, "Psalm 148."

President David O. McKay:

Elder Ezra Taft Benson of the Council of the Twelve, will be our first speaker this afternoon. He will be followed by Elder Antoine R. Ivins.

ELDER EZRA TAFT BENSON

Of the Council of the Twelve Apostles

In keeping with the spirit of that masterful opening address by President McKay, I desire to discuss a matter that has concerned me deeply for several months. Trusting the Lord will approve, I take as my text these sober words of warning from an ancient American prophet:

"And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell.

"Therefore, wo be unto him that is at ease in Zion!

"Wo be unto him that crieth: All is well!" (2 Nephi 28:21, 24-25.)

We must not be deceived—all is not well.

We live today in an age of peril. It is an age in which we are threatened with the loss not only of wealth and material prosperity, but also of something far more precious—our freedom itself. The very thing that distinguishes man from the beasts—man's freedom to act: freedom to choose—is threatened as never

before by a total and atheistic philosophy of life known as communism.

In April, I called your attention briefly to the nature of communism. Let us remember these basic facts.

Those who subscribe to this philosophy stop at nothing to achieve their ends. They do not hesitate to destroy—if they are strong enough—whatever stands in their way. Our own generation has witnessed the Russian communists liquidate millions of their fellow countrymen. Even more recently we have seen the Chinese communists wipe out millions of their fellow countrymen—no one knows the exact number.

To the true communist, nothing is evil if it is expedient. Being without conscience or honor, he feels completely justified in using whatever means are necessary to achieve his goal: force, trickery, lies, broken promises, mayhem, and individual and mass murder.

By these ruthless means communism has, in a little over forty years, brought more people under its domination than the total number of Christians now liv-

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ing in the entire world—and Christianity, as the world thinks of it, has been in existence for nearly two thousand years.

And what has been the result?

First, in the economic area, men and women have been stripped of their property, their savings confiscated, their farms taken from them, their businesses seized by the state. They work where they are commanded to work and for such wages as the state chooses to provide. They cannot quit, take another job, or rebel in any tangible way. They are the puppets of the all-powerful state.

Second, in the intellectual area, they are forbidden to listen to radio broadcasts not approved by the state. They have little or no access to free world books, magazines, and newspapers. They have no voice in the education of their children in the schools. They and their children are cast in a communist mold. To write or speak against the state is to ask for exile, imprisonment, or possibly even death.

Third, in the area of morals, faith in moral principle is ruthlessly ridiculed and stripped of dignity. The belief that man has certain inalienable rights, so endowed by his Creator, is categorically denied. Atheistic communist leaders, scoffers at God himself, are striving to blot the Almighty out of the minds of one-third of the world's people.

To do all this, they rule with iron fists. They seek to hammer into oblivion all who would oppose them. Indeed it is true as the poet said:

"Man's inhumanity to man
Makes countless thousands mourn."

(Robert Burns, *Man Was Made to Mourn*, Stanza 7.)

Let us have no illusions about them. Their leader has told us bluntly—their purpose is not alone to enslave us—they want to bury us.

And while it is apparently true that Chairman Khrushchev is content for the time being at least to avoid war as a means of communist expansion, there is little doubt that the leaders of Red China view war as inevitable and await only the propitious moment in which to strike.

What we face today is not just a cold

war, not just a struggle for the control of land, sea, air, and even outer space, but total competition for the control of men's minds. Unless we meet it and defeat it, we shall almost inevitably one day face the loss of all that we hold dear.

In less than half a century, I repeat, this evil system has gained control over one-third of mankind, and it is steadily pursuing its vicious goal of control over all the rest of the world. It is time, and past time, for us to be alarmed. "Wo be unto him that is at ease. Wo be unto him that crieth 'all is well.'" (2 Nephi 28:24-25.)

Latin America does not believe that suppression is the road to freedom.

Less than fifteen years ago communism was not a powerful force in Latin America. Today, it is not only strongly present there as an enemy to be reckoned with, it is openly allied with a government located on an island only about ninety miles south of Key West, Florida.

The only political party now functioning in Cuba is the Popular Socialist Party, the Communist Party under another name.

Cuba is being used as a funnel through which communists are infiltrating other American republics.

True to communist and dictator tradition, the Cuban government has deprived its people of the rights of a free press, free elections, and the protection of other fundamental human rights.

And last August, even as the Organization of American States met in San José, Costa Rica, Fidel Castro was shouting defiantly: "We shall be friends of the Soviet Union and the People's Republic of China."

How did this situation come about? How has it been possible for this completely warped philosophy in such a short time to reach its present position of influence in the world? How is it possible for communism to be here and now moving into Africa, pressing upon all of Asia, threatening the Middle East and increasingly becoming a danger in the western hemisphere?

There are, of course, many reasons. Some nations have failed to provide for the advancement and desperate physical needs of their people. Others have failed to recognize the worth of the individual.

But is it not perhaps true that the biggest reason of all is the failure of western civilization to live up to its Christian ideals?

Is it perhaps true that, as Dr. Charles Malik, the great Lebanese leader and former President of the United Nations General Assembly, has said,

"The deepest crisis of the West is the crisis of faith. . . . Western civilization is doomed until, jolted out of its complacency, self-satisfaction and sense of apartness, it rediscovers and reaffirms what is genuinely human and universal in its own soul?"

Let us examine our own lives and the life of our own beloved land.

How richly we the people of the United States have been blessed!

Truly ours is a choice land—a land of great favors and opportunities. Yet is it not true that these very blessings could prove to be our undoing unless our perspective is right and our idealism more concerned with eternal standards and values than with material gain and worldly honors?

How does our nation stand?

Are not many of us materialistic? Do we not find it well-nigh impossible to raise our sights above the dollar sign?

Are not many of us pragmatists—living not by principle but by what we can get away with?

Are not many of us status-seekers—measuring the worth of a man by the size of his bank account, his house, his automobile?

Are we not complacent, given to self-satisfaction and self-congratulation—willing to co-exist with evil . . . so long as it does not touch us personally?

If the answer to these questions is, "yes"—and who can honestly give a different answer?—then surely these are among the many reasons why this is truly an era of peril.

Many of us have a tendency to forget the Gracious Hand which has preserved our nation, enriched it, strengthened it. Many of us imagine in the foolishness of pride, that our manifold blessings are due not to God's goodness, but to our own wisdom and virtue. Too many of us have been so drunk with self-sufficiency as no longer to feel the need of prayer. Too many have forgotten the

necessity of courage, of sacrifice, of vigilance, of devotion to the cause of freedom.

We must revivify Western ideals and in particular the ideals of our own great nation. We must call back the spirit of the dauntless leaders of the past. We must meet our present-day challenge not with softness and complacency, but with the depth, wisdom, and daring that characterized America in the days of old.

We have a rich history to guide us. Think back with me a moment to the year 1823. In that year James Monroe of Virginia was President. John Quincy Adams of Massachusetts was Secretary of State. These two men formed and announced a policy which has profoundly influenced the development of our entire hemisphere.

Here was the situation that called forth this policy—known as the Monroe Doctrine—in 1823.

Several of what are now the Latin American Republics had by force of arms newly won their independence from Spain and Portugal. Among them were Colombia, Mexico, Chile, and Brazil.

Meantime, a number of the sovereigns of Europe were seeking to enforce the "divine right of kings" with the express purpose of putting "an end to the system of representative government."

France, accordingly, had proceeded to restore the rule of Ferdinand VII in Spain. Now these countries proposed to overthrow the new and independent governments in Latin America.

This our government refused to permit. It said so plainly in the celebrated Monroe Doctrine. The heart of the Monroe Doctrine consisted of these words: ". . . the American continents, by the free and independent condition which they have assumed and maintained, are henceforth not to be considered as subjects for future colonization by any European power."

And the doctrine went on to spell out clearly just what was meant.

"The political system of the allied powers is essentially different . . . from that of America. . . . We owe it, therefore, to candor, and to the amicable relations existing between the United States and those powers, to declare that

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we should consider any attempt on their part to extend their system to any portion of this hemisphere as dangerous to our peace and safety."

Now there is a statement which might well be engraved in all the capitals of all the countries in this hemisphere today. Every word in it is as applicable today as it was one hundred thirty-seven years ago.

Surely if it were true a century and a half ago that European monarchy was essentially different from our American system of representative government, it is even more true today that the communist system is totally different, totally incompatible, totally inimical to our free way of life.

The ancient American Prophet Moroni saw our day. Who can doubt that he had in mind the evils of godless communism when he gave this solemn warning:

"Wherefore, O ye Gentiles, it is wisdom in God that these things should be shown unto you, that thereby ye may repent of your sins, and suffer not that these murderous combinations shall get above you, which are built up to get power and gain—and the work, yea, even the work of destruction come upon you, yea, even the sword of the justice of the Eternal God shall fall upon you, to your overthrow and destruction if ye shall suffer these things to be.

"Wherefore, the Lord commandeth you, when ye shall see these things come among you that ye shall awake to a sense of your awful situation, because of this secret combination which shall be among you; or wo be unto it, because of the blood of them who have been slain; for they cry from the dust for vengeance upon it, and also upon those who built it up.

"For it cometh to pass that whoso buildeth it up seeketh to overthrow the freedom of all lands, nations, and countries; and it bringeth to pass the destruction of all people, for it is built up by the devil, who is the father of all lies."

(Ether 8:23-25.)

We are eminently justified in declaring that we should consider any attempt on the part of the communists to extend their system to any part of this hemisphere as dangerous to our peace and safety.

President Eisenhower said as much in his reply to the tirade of Chairman Khrushchev last summer. But it is not enough to say this once, nor is it enough for the President alone to say it. It should be repeated again and again and again, and it should be supported by all true Americans speaking as with one voice.

Moreover, the Monroe Doctrine went on: "Nor can anyone believe that our southern brethren if left to themselves, would adopt it [this system] of their own accord." Here again the words of the Monroe Doctrine ring true.

It is almost unthinkable that any people would knowingly and willfully take on themselves the yoke of communist oppression. No people, no nation, has ever done so yet. If large masses of the Cuban people have done so, it is because they have been duped or coerced.

This Monroe Doctrine has been the continuing policy of our nation for almost a century and a half.

It has been reaffirmed by many American Presidents.

We are on solid, traditional American ground in demanding that the communists should not attempt to extend their political system to this side of the Atlantic Ocean.

In recent years the principles of the Monroe Doctrine have been strengthened by various joint agreements among the American nations.

In 1947, nineteen American nations met in conference in Rio de Janeiro, and on September 2 of that year signed the treaty of Rio de Janeiro in which they promised to help one another in case of aggression.

On March 1, 1954, the tenth Inter-American Conference opened in Caracas, Venezuela. When we read now, six years later, the running account of that conference, it is almost as though we were scanning a preview of history. On March 4, for example, our late great Secretary of State, John Foster Dulles, urged the American states to stop the communists now.

On March 6, the United States presented a draft resolution condemning communism as foreign intervention and calling for joint action against it when needed.

On March 13, 1954, the conference adopted by a vote of 17 to 1 the anti-communist resolution that had been presented by the United States. Guatemala dissented, and Mexico and Argentina abstained.

Referring to the Caracas conference, President Eisenhower said, "In this hemisphere we have stressed our solid understanding with our American neighbors. . . . The American republics agreed that if international communism were to gain control of the political institution of any American state, this control would endanger them all and therefore would demand collective action."

Very shortly after the close of the Caracas conference such a communist threat arose in Guatemala. The pro-communist government of Guatemala, aided by shipments of arms from behind the Iron Curtain, had moved very rapidly to the left. The Organization of American States had already convoked a meeting of foreign ministers under the Rio Treaty to consider the serious situation which had developed, when the Guatemalans themselves rose up and removed the threat. The meeting never convened. Fighting broke out in Guatemala, and the communist government was overthrown.

All this was before the coming to power of the present leadership in Cuba. Now the Western Hemisphere faces a new danger—a new threat.

Our government is alert to the situation. The Organization of American States has condemned Russian-Chinese interference in American affairs. These are first steps.

But we must do more. As a nation we must cease to take Latin American security for granted. We must lead this hemisphere in stimulating and co-operating in a program of Latin American economic development.

But even this is not enough. You and I and all true Americans must play our part, too.

What can you and I do? What can we do to help meet this grave challenge from a godless, atheistic, cruelly materialistic system—to preserve our God-given free way of life?

We can encourage our government to stand firm at all costs against any fur-

ther expansion of communism into the free world.

We can tell our government that we are willing to sacrifice our luxuries in exchange for an impregnable defense.

We can support our government in keeping the flame of freedom burning in the souls of the oppressed—wherever they may be throughout the world.

But, above all, we can face up to the decay in our own civilization.

The communists bring to the nations they infiltrate a message and a philosophy that affects human life in its entirety. Communism seeks to provide, what in too many instances a lukewarm Christianity has not provided, a total interpretation of life. Communists are willing to be revolutionary; to take a stand for this and against that. They challenge what they do not believe in—customs, practices, ideas, traditions. They believe *heatedly* in their philosophy.

But our civilization and our people are seemingly afraid to be revolutionary. We are too "broadminded" to challenge what we do not believe in. We are afraid of being thought intolerant, uncouth, ungentlemanly. We have become lukewarm in our beliefs. And for that we perhaps merit the bitter condemnation stated in Revelation 3:16: "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

This is a sad commentary on a civilization which has given to mankind the greatest achievements and progress ever known. But it is an even sadder commentary on those of us who call ourselves Christians, who thus betray the ideals given to us by the Son of God himself.

Let us awaken to our responsibilities and to our opportunities. Again I quote Dr. Malik:

"The civilization which has been blessed and transformed by Christ, needs only a mighty hand to shake it out of its slumber. And, once shaken, once really awakened to the world responsibilities which it and it alone can shoulder, there is nothing it cannot dare and do."

Do we believe that? Then let us live up to that faith! For in that faith—and through that faith—we can rise trium-

phant over the menace of atheistic communism. We can and we *must!*

In this dark hour, the fate of the world seems to rest largely in our hands. We who live in this choice land, in fact all of the land of Zion, have the opportunity, the responsibility, and the solemn obligation to stand firm for freedom and justice and morality—the dignity and brotherhood of man as a child of God.

“. . . wo be unto him that is at ease in Zion!

“Wo be unto him that crieth: All is well!” (2 Nephi 28:24-25.)

God bless the land of Zion, North and South America, and all the world, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

We have just listened to Elder Ezra Taft Benson of the Council of the Twelve, also Secretary of Agriculture in the Cabinet of the United States. We shall now hear from Elder Antoine R. Ivins of the First Council of Seventy. He will be followed by Elder Howard W. Hunter.

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

My brothers and sisters, I had given up the expectancy of having this privilege of bearing my testimony to you this afternoon, and I haven't the courage to take time to make an extended speech or any extensive remarks. I trust that the Spirit of God may help me to bear a true testimony to the truth of the gospel, and when I say testimony, which seems to be the spirit of this conference, I mean that I testify that Jesus Christ is the Son of God; that he and the Father appeared to the Prophet Joseph Smith; that through the visitation of heavenly beings and the inspiration that came from God, a real and true interpretation of the plan of life and salvation was returned to the earth; that through heavenly beings there came back to the earth the priesthood which authorized men to perform the functions that are essential to the exaltation of people in the kingdom of God; and that to regulate the use of that priesthood the Church was set up according to the will of God and the pattern which Jesus Christ gave us when he ministered in the earth.

That I honestly and sincerely believe to be true, and I feel that the fact of its truth has been revealed to me by the Spirit of God. The spirit of this conference has been testimony. Christ told Peter that upon the revealed testimony that He is the Son of God, he had built his Church, and the gates of hell could not prevail against it.

I honestly believe, brethren and sisters, that if we can properly instil into

our own hearts and the hearts of our children this testimony to the degree that it will impel them to live true to the principles of the gospel, to the covenants that they have made in the waters of baptism and in the temples of God, and to the promises that are implied, if not actually made, when one receives the priesthood, that the Church will never be in danger.

The power of the Church is in the administration of the priesthood offices, of course, and in the faith that the people have. I believe that testimony comes from faith and prayer and righteous living, and that the best way to get it is to live true to the teachings of the gospel, to pray about it, and to exercise our faith to that end. And then I believe further that if we can get that testimony truly in our hearts, that all men who accept ordination into the Melchizedek Priesthood or the Aaronic Priesthood for that matter, will exert every possible power within them to magnify that calling. There is not the least doubt in my mind that any man who holds the Melchizedek Priesthood, who lives to magnify that calling, should never yield to any of the temptations of his satanic majesty.

I feel that whenever men give way to those temptations, it is an indication of really either a weak testimony or a lack of testimony of these wonderful things. We who hold the priesthood have the problem of planting that testimony in the hearts of others. We do it by the

way we live and by what we teach.

I heard a testimony just a week ago from a very fine man who has recently come into the Church. He was first impressed by the life of certain members of the Church whom he met. He became interested and investigated. He had a son fourteen years of age who likewise was interested in the missionaries and attended their meetings in the branch. The son came home one day and to the utter surprise of his father said, "Father, I have a testimony," and this man said, "Now in our church nobody ever testifies."

It is in Christianity a forgotten art practically, but with us it is the most essential thing of our whole program, brothers and sisters, that we should gain that testimony; that we should live true to it, and that when we accept responsibility in the priesthood we should magnify it.

Now we who keep records know that there is a large percentage of men who have been ordained to the Melchizedek Priesthood who are not magnifying their callings. We have a program, brothers and sisters, that we have been advocating for sometime, to which reference was made today, to try to interest those people and bring them to pray and study that they may come to understand these things and then go forth to reclaim their privileges as members of the Melchizedek Priesthood.

Of course there is plenty of incentive for it. To those of you who were here last night I recommend again the passages in the Doctrine and Covenants

that Brother Romney read to you, that he who receives these callings in the priesthood and magnifies them fully can eventually attain to the powers of God. That is the incentive, brothers and sisters. When we go to these people, we must go in love and kindness, helpful as we can in the hope that they will listen to us.

I pray that God will bless us that we may understand individually our own problems, understand that the privileges of membership in the Church of Jesus Christ are individual privileges, and that no man should let the conduct of another man prevent his using these privileges to his own exaltation. If people who come into the Church could come understanding that it is an individual problem pure and simple with them, then these other things that they observe at times would have no effect upon their lives.

Brethren and sisters, we have the problem not only of our own people, but also of assimilating and absorbing and helping the many people who are being baptized into the Church. May God help us to do all these things, I pray in the name of Jesus Christ, our Redeemer. Amen.

President David O. McKay:

Elder Antoine R. Ivins of the First Council of Seventy has just spoken to us. We will now hear Elder Howard W. Hunter of the Council of the Twelve. He will be followed by Elder Alma Sonne.

ELDER HOWARD W. HUNTER

Of the Council of the Twelve Apostles

In the nineteenth chapter of John we read the story of an influential man who was secretly a disciple of Christ, but because of fear, was not openly a disciple. Those who declared themselves as followers of Christ were not popular in Jerusalem during this period of controversy. Joseph of Arimathea was secretly a disciple, but his fear of what others might think or do prevented him from declaring his allegiance until after the crucifixion of the Master.

Joseph of Arimathea was a man of wealth and station in Jerusalem. We can assume that he had a wide acquaintance and was a man of influence. He was a member of the Sanhedrin, the assembly of seventy-one men constituting the supreme council of the aristocracy which administered the Jewish law. It was because of his membership in this tribunal that he was referred to as "counsellor." Mark refers to him as "... an honourable counsellor, which

also waited for the kingdom of God. . . ." (Mark 15:43.) He waited in the background, doing nothing to support or sustain the Master. No doubt he had heard Jesus and listened to his teachings, for we are told that he was a secret disciple of the Savior.

When the council was called into session early in the morning, following the Last Supper and the betrayal, Joseph either absented himself from the council or refused to vote. He took no part in the proceedings, hoping no doubt to save his own conscience. He would not lift a finger to condemn the Savior, nor would he defend him openly.

There are many like Joseph of Arimathea, who do not declare loyalty to the Lord Jesus Christ, but merely "wait for the kingdom." Like Joseph they are secret followers of Jesus and halfhearted, lukewarm Christians. Secret disciples of Christ are almost in the same category as those who are antagonistic. They are much the same as persons among us today who have only a halfhearted interest in our great democratic way of life and are as dangerous to the future freedom of the world as those who are openly avowed to destroy democracy.

We would have greater respect for Joseph, if he had taken a strong position in the council and defended Jesus. We cannot assume that this would have changed the judgment or saved him from the cross, because he stated at the supper that he would shortly leave them. Nevertheless, we have respect for one who stands upon moral convictions and upholds the right.

We have more respect for one who honestly doubts than for one who fears to declare loyalty. Thomas doubted. He traveled the path from faith through the valley of doubt to new heights of faith. This is the course that many follow in life. As children we accepted as fact the things which were told to us by our parents or our teachers because of the confidence that we had in them. A little boy will jump from a high place without fear if his father tells him that he will catch him. The little fellow has faith that his father will not let him fall. As children grow older, they commence to think for themselves, to question and have doubts about those things which are not subject to tangible proof.

I have sympathy for young men and young women when honest doubts enter their minds and they engage in the great conflict of resolving doubts. These doubts can be resolved, if they have an honest desire to know the truth, by exercising moral, spiritual, and mental effort. They will emerge from the conflict into a firmer, stronger, larger faith because of the struggle. They have gone from a simple, trusting faith, through doubt and conflict, into a solid substantial faith which ripens into testimony. The Bible is replete with such examples. We think of Abraham in the Old Testament and Thomas in Christ's time.

Now to return to Joseph of Arimathea, the record does not indicate to us that he doubted as did Thomas. We are told he was ". . . a disciple of Jesus, but secretly for fear. . ." (John 19:38.) He believed secretly because he was afraid of public opinion. Among our own people, in our communities, in our nation and throughout the world, there are secret followers of Jesus and halfhearted Christians—onlookers who have a noncommittal attitude. Why is it that so many will not commit themselves?

Joseph of Arimathea was only a secret disciple because of what others would think of him. He would not risk his social position nor the respect of his associates. It is fear that causes men to be noncommittal. They are afraid to declare their loyalty and assume active responsibility. The easy way is to let someone else be the leader and assume the responsibility. The world needs men who are willing to step forward and declare themselves. The world needs men who will lift the load of responsibility to their shoulders and carry it high under the banner of Jesus Christ—men who are willing to defend the right openly. I am always impressed by the missionaries of this Church. They are willing to accept the call to serve two years or more at their own expense and give freely of their time without monetary compensation, to cry repentance and declare that Jesus is the Christ. This is the type of devotion to principle that is needed in the world today.

How can men of conscience ignore the teachings of the Master in their daily affairs, in business, or in government? We stand by and wink at many things

because we fear to do anything about them. We may be against crime or communism, but what do we do about it? We may be against corruption in government or against juvenile delinquency, but what do we do about it? We may have a belief in the gospel of Jesus Christ, but what are we doing about it? We need to push fear into the background and come forward with a definite, positive declaration, and assume responsibility.

The pathway to exaltation is well defined. We are told to have faith—faith in the Lord Jesus Christ, and repent of those things which are not according to his teachings. After this change of mental attitude, and with firm resolution, we must declare ourselves by going into the waters of baptism, thereby making a covenant with the Lord to keep his commandments. Can we thereafter be a secret disciple? Can we stand on the sidelines and merely observe? This is a day for action. This is the time for decision, not tomorrow, not next week. This is the time to make our covenant with the Lord. Now is the time for those who have been noncommittal or who have had a halfhearted interest to come out boldly and declare belief in Christ and be willing to demonstrate faith by works.

We acquire more regard for Joseph of Arimathea as we continue to read. Although he was "a disciple of Jesus, but secretly for fear . . ." and although he was one who "waited for the kingdom of God," yet he was finally moved to action. The account continues:

"He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

"And when Joseph had taken the

body, he wrapped it in a clean linen cloth,

"And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed." (Matt. 27:58-60.)

I wonder if there was not a tear in Joseph's eye as he placed the body of Jesus in the tomb. Surely he thought of the events which had taken place earlier on that day, when as a member of the Council he had failed to come to the defense of the Master. Should we not search our own souls and inquire of ourselves if we are loyal? Are we, too, only secret disciples of Christ?

This same Jesus who died on the cross and whose body was placed in the tomb came forth on the third day thereafter. He was resurrected and lives today—the Savior of the world.

This is my witness. He stands before us with arms outstretched to our vision, and those same words spoken to the disciples in Jerusalem should ring in our ears:

"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." (*Ibid.*, 16:24-25.)

May we be his disciples openly, fearlessly, and with devotion, I humbly pray in his name. Amen.

President David O. McKay:

He to whom you have just listened, is Elder Howard W. Hunter of the Council of the Twelve. Elder Alma Sonne, Assistant to the Twelve, will be our next speaker.

ELDER ALMA SONNE

Assistant to the Council of the Twelve Apostles

My brethren and sisters, I believe I speak for the Assistants to the Quorum of the Twelve when I express my goodwill and my good feelings towards the three men who have been called to associate with us in our work. I know these men personally. I know they are good men. I know they are capable, and I know, too, their willingness to

lay upon the altar any worldly possessions they have in order to serve the Lord in spirit and in truth.

I believe in the future of the Church. I believe it has a great destiny. I believe in its moral standards. I believe its program is effective and the Church will grow and develop as the missionary effort increases in the world. I believe

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faith in God is the very foundation of right living, and I believe in the missionary system of the Church, which has proved so successful in recent years, and I believe the work will continue to go forward.

I also believe that many of the old barriers and obstacles are crumbling and giving way, and that we have a better opportunity than we have ever had to proclaim the gospel truths. I believe there are people in the world who are very anxious to hear the gospel message as it is proclaimed by humble men and women sent out from the headquarters of the Church to bear their testimonies.

I want to read a word from President Brigham Young. He said:

"The Lord will never suffer this people to dwindle down, and be hid up in a corner; it cannot be; neither does he want any person to help them but himself." (*Discourses of Brigham Young*, p. 676.)

In other words, God is directing his work. It is not man-made, neither is it the creation of a human mind. The pioneer prophet Brigham Young was face to face with a gigantic task when he undertook to colonize the West and to keep alive the missionary movement. It was not an easy thing to set up a commonwealth and to transform a desert into cities, towns, and villages, and to provide homes, schools, and churches. It required more than ordinary skill to build up faith and hope and to develop a solid citizenship out of a people who came from many parts of the world.

Brigham Young could not have done it without God's help. He knew this, and never once did he claim the credit for this achievement. When he died in 1877, his enemies saw the end of Mormonism. There was no one, they argued, to take his place. He had presided over the Church for thirty years. Those who had stood by him in the early emergencies and difficulties had passed on. Willard Richards had died in 1854. Heber C. Kimball, the great prophet, and a stalwart, who had stood by his side in all the days of colonization and settlement, had died in 1868. Parley P. Pratt had met an untimely death in 1857. George A. Smith, who was regarded as a great leader of courage and wisdom, had died in 1875. And many

others who stood valiantly by his side during the exodus and the colonization effort, also had passed on. Mormonism could not survive, at least that was the verdict of those who did not and could not understand. There was no leader, they claimed, to take his place. They saw the disruption and disorganization of the Church, and many would repudiate their allegiance and follow a divided leadership.

The enemies predicted the same thing when the Prophet Joseph and his brother Hyrum Smith were murdered. The great enterprise launched by them, they thought, would burst like a bubble, but God will always have in reserve someone to take the place of him who is gone. Brethren and sisters, God's work will triumph in the earth.

Speaking of pioneer days, I should like to read a statement from the journal of Brother Richard Ballantyne, the organizer of the first Sunday School in the Rocky Mountains. Brother Ballantyne wrote this just five years before his death. Speaking of pioneering days, he said:

"But those times are now past, and I believe never to return. A brighter day is now awaiting, but it will have its dangers.

"As wealth flows into the hands of the Church, and with its learning and refinement, pride is apt to enter the hearts of the children of Zion, as it entered into the hearts of the Nephites.

"God has signified by his servant that the day to favor Zion has come. The powers of the heavens are to be exerted in a way they never were before. The time for the uplifting of Zion has come. Kings and rulers will favor her. Her beauty and righteousness are beginning to appear in the world. She will not be looked upon as she has been in the past. The shadows are passing away, and the light is breaking in upon us."

I bear my testimony that God's work will stand, that Joseph Smith was his divine Prophet appointed to usher in the Dispensation of the Fulness of Times. I bear testimony that his successors in the high office were all men of God, and that they were full of faith and prophecy. I bear testimony that the authority of the Holy Priesthood is operating in the Church as it has always done and that it will continue to

do so until every knee shall bend and every tongue confess that Jesus is the Christ, the Savior of the world, and that the Latter-day Saints comprise his Church and kingdom about which the ancient prophets spoke; and that the Church will continue to grow and extend itself, even beyond our imaginations, for it will surely reach to the uttermost parts of the earth.

I pray that his Spirit may continue with us, and that we may serve him always with a singleness of purpose, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Alma Sonne, Assistant to the Twelve, has just addressed us. The

Choir and Congregation will now sing, "Redeemer of Israel." Brother Jay Welch, Assistant Conductor, will guide us. After the singing, Elder Richard L. Evans will speak to us.

The Tabernacle Choir and the congregation joined in singing the hymn, "Redeemer of Israel," Elder Jay Welch, Assistant Tabernacle Choir Director, conducting.

President David O. McKay:

Elder Richard L. Evans will now address us. He will be followed by Elder John Longden.

ELDER RICHARD L. EVANS

Of the Council of the Twelve Apostles

At this point of the conference many will understand why I remember a sentence recently read—a sentence which said that you can always use more words to say what has already been said. I shall try not to make the words too many, but should like to tie back to two or three points of the conference, first, to President McKay's opening address, of the love of God and the love of man, and of the peace that can come only through righteousness and the keeping of the commandments.

Secondly, from the reports given from this pulpit and others that have come in connection with the conference it is very evident that the Church in the stakes and in the missions is on the move, worldwide. Now it takes service, and it takes means to keep things on the move. I have read somewhere that service is the rent we pay for the space we occupy on earth. Not only the service, but the means are necessary. Nothing does itself. Someone has to do everything that is done.

As to tithing, it requires that, too, not only as a material matter, but as a spiritual matter also. All we have the Lord God has given us, and I consider tithing to be an opportunity to express appreciation for what the Lord God has given. Neither the giving of service nor of substance is ever—or seldom—completely convenient for any of us. There was

a kind of tongue-in-cheek British economist lecturing here some months ago—and may be still in the United States—who propounded what he called "Parkinson's Second Law," as I recall, which said that "expenditures always rise to meet income." We have discovered this to be true.

The Lord God has said to us "... all things unto me are spiritual, and not at any time have I given unto you a law which was temporal; ..." (D&C 29:34.) I would plead with all of us, as the work moves forward gloriously, that we should not hinder it by withholding our service or our substance.

Now, third, I should like to tie back to what I consider a most remarkable meeting last evening, which I wish everyone had heard, as President McKay and Brother Moyle and Brother Romney and Brother Petersen spoke. I should like to make a plea in keeping with some of what was there said to the youth, and to all of us, that we do not succumb to uncertainty. There are problems; there are uncertainties; but always we need to pursue solid purposes.

The Church is going forward, worldwide—in the building of buildings, in missionary endeavor, and in all else—and in our private and personal lives, young and old, we must also individually have the faith to go forward. It takes courage; it takes prayer and planning

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and work and faith; but there are glorious eternal opportunities; and we must not wait in uncertainty or succumb to it. The theories and the facts will all ultimately be reconciled; the questions will all ultimately be answered; the problems will all ultimately be resolved; and the promises will all be fulfilled, and we must plan and prayerfully pursue our plans and go ahead with our lives on solid and firm foundations, with faith, with cleanliness of conduct, with balanced living, with devotion, with the keeping of the commandments.

I think it was Ruskin who said, "There is no wealth but life." I pray God that we may use that wealth which is life, and not waste it away, and pursue earnestly the opportunities of time, into the limitless promises and possibilities of eternity, and I do it in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

Elder Richard L. Evans of the Council of the Twelve, has just addressed us. We shall now hear from Elder John Longden, Assistant to the Twelve.

ELDER JOHN LONGDEN

Assistant to the Council of the Twelve Apostles

While I was on my mission, we had a great mission president, Samuel O. Bennion, who made us conscious of time. He called several conferences of two districts of missionaries into the city of Enoch—that is in Texas, by the way—and he would give each of us an opportunity to speak. As we approached the pulpit, he would say to each one, "Take five minutes and preach the gospel." From this and other training I have been made conscious of time, and I am grateful for it. I know there are others today who have not had this privilege, and I should like to share some of my time with them.

May I give you one or two thoughts as I bear my testimony of the divinity of this marvelous work?

Recently there have been many editorials in newspapers, magazines, radio and TV discussions, also private conversations, in which I have noticed one particular word being used many times. That word is "survival." Survival! Survival from what? an atomic bomb? survival from the "C" or "H" bomb? survival from a Marx, Hitler, Mussolini, or a Khrushchev, or their satanic teachings and practices—or another kind of survival?

The United States military services are most anxious to assist their personnel to survive, and tests to prolong mortal life are being made continually with various kinds of so-called survival kits. Last July I was interested in the story

told by a young man in our city who had made such a test with a survival kit measuring 9¼ inches by 6 inches by 3½ inches. The test was made in the rough Wind River range country of Wyoming. He had been flown into this area by plane and then dropped by parachute with the survival kit mentioned. Here are some of the items it contained: a full fifteen-day supply of food, first-aid kit, sewing kit, fire starting kit, fishing items, knife and stone; a twenty-foot line of nylon cord, and a book teaching its reader how to survive. Much research had been done on all items contained in the kit. During the test no one heard from this young man for two weeks. I listened to his story in fast and testimony meeting and afterwards in private. He said, most important of all in the time he had spent in solitude in the great outdoors was that he had come to understand and appreciate more than ever the blessings of the gospel; to be alone under the stars at night, to see the sunshine of the day, the beauty of nature at its best, the natural resources provided by God our Heavenly Father and his Son Jesus Christ. There had come into his heart and soul that testimony more important and precious than all else, the need of a *spiritual* survival.

We may survive physically and materially but unless we survive spiritually these things avail nothing.

I believe this has been the theme of

this conference from the stirring, opening address of President McKay to the splendid remarks of Brother Richard L. Evans, just preceding me. I have caught this spirit through the glorious sessions of this conference, receiving reassurance again that this is the Church of Jesus Christ, not the church of any man—a Church which offers to all men a spiritual survival, the opportunity to subdue the earth and overcome all things foreign to enjoying the Spirit of the Lord. The survival kit for spiritual survival is equally as small as the one used for physical survival; let me suggest its size: just four books, the Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price—the small editions even smaller than 9¼ inches by 6 inches by 3½ inches, but what power they contain!

Just before the commencement of this afternoon's meeting I met several brethren from Hawaii, one of whom I had not seen for five and a half years at which time I toured the Hawaiian Mission, Brother William (Bill) Sproat, a faithful dedicated Latter-day Saint, one who truly believes in spiritual survival. I shall always remember being in your home away up there on the peak, the highline that you ride to do your work, the hospitality that you extended to us, the depth of your testimony, the sincerity of your labors to build the kingdom of God, and what you said to me today will always live in my mem-

ory: "Oh, this is a dream I never realized would be fulfilled to be here in Salt Lake City attending a general conference." Brother Sproat, one of the many thousand wonderful, dedicated Latter-day Saints who live by the precepts of his spiritual survival kit!

Some of us who live so close to the pattern might not appreciate the design. I saw the beautiful design of spiritual survival at work today as I had the opportunity of embracing you, Brother Bill, and others from those glorious islands of the Pacific.

God bless us that we may survive spiritually; that we may appreciate the necessity of keeping our survival kits complete, tested, and in order constantly, which should include the Lord's word on how to survive contained in the four standard works of the Church, for therein are embodied the way, the truth, and the light of which President J. Reuben Clark, Jr., spoke this morning.

God help us so to do, I humbly pray in the name of the Lord Jesus Christ, our Savior. Amen.

President David O. McKay:

Elder John Longden, Assistant to the Twelve, has just spoken to us. We shall now hear from Elder Elray L. Christiansen, also Assistant to the Twelve. You need not be in such a hurry, because we cannot get in all of them anyhow.

ELRAY L. CHRISTIANSEN

Assistant to the Council of the Twelve Apostles

I should like to place what I had thought to say in cold storage, even though by the time I take it out it will be too cold to use, and just express my gratitude and appreciation for some things.

I like the song, "Now, Let Us Rejoice." In my opinion we do not rejoice enough in this Church. We have so much for which to be grateful that we could rejoice day and night and still not be sufficiently grateful in our expressions. I am so thankful for what has been taught us in this great conference today and yesterday and the day before. I

think it has been outstanding. I thought as I sat here how true it is that we cannot be saved in ignorance of God, in ignorance of our relationship to God—and I thought that as members of this Church we need not be in ignorance, so far as knowledge of our relationship to God is concerned, for surely we are well taught.

There is no prize so great and so valuable as the truth. In the Church we are taught the truth. We are taught the proper way to live—the correct, the right, the happy way to live. We could search the world over, and we could find

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no better way to live than the right way, and of course the Lord's way is the right way.

We are taught to know the right in all things—how to repent, how to change our ways. We are taught whom and how to serve. We are taught the proper way to enter into the marriage covenant. In fact, the gospel of Jesus Christ is designed to direct us safely through this probationary period, that we "may dwell . . . in a state of never-ending happiness" (Mosiah 2:41) with those we love. I like that statement from the Book of Mormon.

We are taught that in the true sense of the word, God is our Father; that we are his sons and his daughters, and that he loves us, and that he is concerned about our welfare and our fortunes and our misfortunes. He is desirous that when this earth mission is completed that each of us comes home with an honorable release from it to dwell with him in a state of happiness and usefulness.

I am not so interested in heaven unless I may continue my association with those I love, and that is all of you, my brothers and sisters, but especially my companion, my children, my grandchildren, and my progenitors.

I am grateful to belong to a Church that teaches that the relationship between the husband and the wife, between the father and the mother, and between the children and the parents, is intended to be and is eternal in its nature, if we will just prepare for that type of relationship. No principle, doctrine, or practice is so distinctive or so appealing to the human reason as is the perpetuity of the family. The more I think about the gospel the more I see

that it revolves about the family and its eternal association.

When I went home at noon, I picked up a letter from a boy written in his own handwriting. He is eleven years old.

(As you know, in the temple the opportunity is given to place names of those who are ill or afflicted on a roll where they are remembered in our prayers.) The letter reads:

"Dear Temple Worker: Will you please enter my dad's name on the prayer roll because we want him to become a member of the Church and take Mom and us kids to the temple. We sincerely hope and pray that our Heavenly Father will help him to keep the Word of Wisdom. His name is Sincerely your brother, 11 years old."

That tells the story of what is in the heart of a boy who loves his parents, who loves them enough to desire their association beyond this earth life. Sometimes the children must lead the parents on the way.

I am grateful that my Father in heaven is a patient Father. If he will stay with me, I am determined to stay with him, to stay with that which is true to the end of my days.

God bless us, brothers and sisters, that we may rejoice; that we may receive thankfully; that we may live worthy of the bounteous blessings that God extends to us, that we will share with our nonmember friends the truth as it has been revealed; and that we may bear testimony, not alone in words, but in deeds and in action and in doing good to others, I pray humbly in the name of Jesus Christ. Amen.

PRESIDENT DAVID O. MCKAY

We must take time before the closing song and benediction to express a word of appreciation to those who have contributed to the success and comfort of those who have attended this great conference. I wish first to mention the officers of this city who have watched with care the number of automobiles and their occupants and guided so successfully the hundreds of cars and taken care of the thousands of people who

have surrounded the block and driven to and fro. You have noticed them on every corner—their courtesy, their attention, their protecting and guiding care, and in your behalf, in behalf of the General Authorities particularly, I express thanks to the city government, and to the police who have protected your interests so carefully and so ably.

To the General Authorities we express deep appreciation for the inspira-

tional messages they have given us. We haven't had any better. The Lord has guided us from this pulpit during our sessions in the daytime and last evening.

We must not be unmindful of the reporters for their fair and accurate reports through our sessions of this conference. They have been here daily and given to the people, to their subscribers, and to the world a very accurate report, not only in word, but in the spirit of the messages given at this conference.

The fire department and the Red Cross have been on hand to render assistance and service whenever or wherever needed. The Tabernacle ushers have rendered service in seating the vast audiences of these conference sessions. We have expressed before, but repeat, our appreciation to the radio and television stations—forty-five television and sixty-two radio stations throughout our own city and the nation have carried the proceedings of this conference. This has been the means of permitting untold thousands of persons to hear the sermons given during the one hundred thirtieth semi-annual conference. They have rendered that service free.

We appreciate especially those who have furnished the singing throughout the conference. I remind you again of the Relief Society Singing Mothers from the Ogden and northern Utah regions, who furnished the singing for the Friday morning and Friday afternoon sessions; also the University of Utah Choral Society and the Bonneville Strings—the singers from the Institute of Religion and the University of Utah choral groups, who furnished the singing for the Saturday morning and Saturday afternoon sessions. Both those sessions were inspirational. Think of the hours that the mothers spend practising, and think of those young people, of the hours and hours that they practised, and of their willingness to come and give their talents so impressively. And then last evening, the male members of the Tabernacle Choir came in a body, dressed neatly, in a dignified way, and impressed the fifty thousand priesthood members of the Church with their excellent singing.

Today we are privileged to have the Tabernacle Choir! Words cannot express our heartfelt feelings for their devotion to the cause. I met one sister the other day who was a member for many years, but she has retired. Her heart was just overflowing with gratitude for the opportunity she had had in singing as a member of this choir. That is the feeling that these sisters and the brethren have as they sit under the baton of this great leader and his assistant, practising hour after hour, day after day, week after week, month after month, to become efficient in this great choral organization. We do not say much about it, brethren and sisters, but we do appreciate what you are doing!

Too many of us are like that Scotsman of whom I told you, who had lost his wife by death, and his neighbor came in, gave comfort, and said what a good neighbor she had been, how thoughtful of others, what a good wife she had been to Jock, who was mourning. Jock said, "Aye, Tammas, Janet was a guid woman, a guid neighbor as you say; she was a' you say an' mair. She was aye a guid, true wifey tae me, and I *cam' near tellin'* her sae aince or twice."

We express again our appreciation to those who sent these lovely flowers to us. We want to thank all those who have contributed in any way to the success and inspiration of this great conference.

Now, brethren and sisters, may I say just a word in conclusion. I have a deep admiration in my heart for Simon Peter, President of the Twelve Apostles. He said in one of his general epistles: ". . . to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

"According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the

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divine nature, having escaped the corruption that is in the world through lust." (2 Peter 1:1-4.)

That comes from Simon Peter who was only two and a half years—a little more—in the personal presence of his Lord. Before that he did not care much for the Church, but before this writing he had a testimony of the divinity of the Sonship of Jesus Christ. More than that, he had experienced that communion of the Spirit with his Resurrected Lord, and speaks here of being a partaker of the divine nature.

Hold to that thought in the midst of an atheistic world, mentioned by Brother Benson and others, while there are godless men who deny the resurrection of Christ, who deny his living spirit, and who have taught for forty years young men and young women to deny him. That is a terrible thing when you think of it. Some of us thought twenty years ago that such a godless organization would break of its own weight, and now young men who were ten years of age when communistic ideology took possession of so many are now fifty years of age.

Peter says to those who knew Christ, who had partaken of his Spirit:

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

"And to knowledge temperance; and to temperance patience; and to patience godliness;

"And to godliness brotherly kindness; and to brotherly kindness charity.

"For if these things [virtues] be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (*Ibid.*, 1:4-8.)

To know God and his Beloved Son is eternal life.

I do not know the author, but there comes to my mind now these lines:

"Admire the goodness of Almighty God
He riches gave, intellectual strength to
few

Nor now commands to be nor rich, nor
learned

Nor promises reward of peace to these.
On all He moral worth bestowed,

And moral tribute asks from all.

And who that could not pay?—

Who born so poor, of intellect so mean

As not to know what seemed the best

And knowing might not do?

And He who acted thus fulfilled the law
eternal

And His promises reaped in peace.

Who sought else (did not do what his
judgment bade or the spirit prompt-

ed) sought mellow

grapes beneath the icy poles,

Sought blooming roses on the cheek of
death,

Sought substance in a world of fleeting
shades."

God help us to be partakers of the DIVINE NATURE. May the spirit of this great conference radiate from your hearts to those whom you will meet when you go back to your stakes and wards, and especially may it radiate in your homes, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Tonight the Deseret Sunday School Union Conference will convene in this building at seven o'clock. All Sunday School workers will wish to be in attendance. The public is cordially invited.

The Tabernacle Choir will now sing, "Worthy Is The Lamb," and the benediction will be offered by President G. Marion Hinckley of the West Utah Stake, and this Conference will be adjourned sine die.

Singing by the Tabernacle Choir, "Worthy Is The Lamb."

President G. Marion Hinckley of the West Utah Stake offered the benediction.

Conference adjourned sine die.

The choral music for the Friday morning and afternoon sessions was furnished by the Relief Society Singing Mothers from the Ogden and Northern Utah Regions, with Florence Jepperson Madsen conducting. The musical pro-

gram for the Saturday morning and afternoon sessions was furnished by the University of Utah Choral Society and the Bonneville Strings—singers from the Institute of Religion and the University Choral Groups, David Austin Shand, Director. The Tabernacle Choir Men's Chorus presented musical numbers for the General Priesthood meeting Saturday evening, October 8th, with Richard P. Condie conducting. The Salt Lake Tabernacle Choir furnished the music

for the Sunday morning and afternoon sessions, with Richard P. Condie, Director of the Choir, and Jay E. Welch, Assistant Director, conducting.

Accompaniments and interludes on the organ were played by Alexander Schreiner, Frank W. Asper and Roy M. Darley.

Richard P. Condie directed the singing of the Tabernacle Choir at the *Tabernacle Choir and Organ* broadcast, Sunday morning at 8:30.

SALT LAKE MORMON TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, Utah, was presented from 8:30 to 9:00 a.m. Sunday, October 9, 1960, through the courtesy of Columbia Broadcasting System's network, throughout the United States, parts of Canada, and through other facilities to several points overseas. The broadcast was as follows:

(The organ played "As the Dew From Heaven Distilling," and on signal the Choir and organ broke into the hymn, "Gently Raise the Sacred Strain," singing the words to the end of the second line, and humming to end of verse for announcer's background.)

Announcer: Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The CBS Radio Network and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with Richard P. Condie conducting the Tabernacle Choir, Frank Asper, Tabernacle Organist, and the spoken word by Richard Evans.

The Women's Chorus of the Choir first recalls Ernest Charles' impression of the coming and the going of the inconstant clouds, and their likeness to the mystery of life: "Clouds adrift in the summer sky, resemble life as they wander by. Whence they come and whither they go we often wonder but never know . . . Part of the infinite, shall we say, Part of the moment we call today."

(The Women's Chorus of the Tabernacle Choir sang: "Clouds."—Charles-Deis.)

Announcer: Frank Asper turns first today on Temple Square to a triumphant organ theme selected from Benedetto Marcello's Psalm settings: "The Heavens Declare The Glory of God and the firmament sheweth his handy-work."

(Organ Selection: "The Heavens Declare."—Marcello.)

Announcer: The Tabernacle Choir gives voice now to R. Nathaniel Dett's thoughtful, moving music for the scriptural theme of the Good Shepherd

and the sheep: "Listen to the Lambs all a'crying . . . He shall feed His flock like a shepherd and carry the young lambs in his bosom . . . listen to the lambs all a'crying."

(The Choir sang: "Listen To The Lambs."—Dett.)

Announcer:

Some recent weeks ago we spoke of willing work: its dignity, its healing power, its power to soften shocks and sorrows — work which Carlyle called "The grand cure for all the maladies and miseries that ever beset mankind."¹ There is yet another side of this subject of work that should be considered. For want of a better word we might call it the worthiness of work. Work takes our time, and time is the very essence of life, and what we give our lives to is of incalculable consequence. And thus there could be little satisfaction, little justification, in unworthy work — work that would undermine men, work that would mislead men's minds — or their souls — or their appetites — work that would in any way impair people. Any time or effort or energy used to the detriment of men, any work which in purpose or in practice pulls men down physically or mentally or morally, likely isn't worthy work — regardless of whether it is profitable or politic or popular. Work to deceive others, work to produce products that are not good for people, work to promote what is unwholesome, work to induce men to do what they should not do, to partake of what they should not partake, work to lead men into temptation, work that runs counter to the commandments, isn't worthy work. On this question we would quote some sentences from a significant source: ". . . Whoever conceives labor in relationship to the divine purpose . . . will not lend his energies to the manufacture of goods which implicate [men] . . . in wicked and sinful activities. . ."² "The Christian," said this same source, "is therefore bound to refuse to participate in the production of wicked and harmful items which injure or undermine the worth of man, as well as to

¹Thomas Carlyle, Address in Edinburgh, April 2, 1866.

²Carl F. H. Henry, Ph.D., *The Dignity of Work*, Vital Speeches, August 15, 1954.

refuse to buy them. . . ."² "Nor can one reconcile . . . the expenditure of labor in the production of . . . worthless products. Drudgery in the production of worth-while articles may be justified, but . . ."³ [not] "in the production of articles which have no real worth. There can be no sense of purpose in making trash"³ — or, we might add, in working for what is of no worth. The Lord God has said that "men should be anxiously engaged in a good cause"⁴ — not merely "engaged," but engaged in "good." Working for the wrong things manifestly must be wrong. To be satisfying, to be acceptable, work must be more than merely motions, more than merely making money — it must be moral. Work should enlighten and lift life, and play its proper part in promoting the peace and health and happiness of people.

(Organ Selection: "Supplication."—Asper.)

Announcer: From his album of organ music we have heard Frank Asper present one of his devotional organ offerings: "Supplication."

And now the Tabernacle Choir sings the simple moving words of the 23rd Psalm — in the simple moving setting of Thomas Koschat: "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters. He restoreth my soul; He leadeth me in the paths of righteousness for His names sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever."

(The Choir sang: "The Lord Is My Shepherd."—Koschat.)

(Organ Selection: "Prayer Is The Soul's Sincere Desire."—Careless.)

Announcer: And now with the words of Emmeline B. Wells and the music of Evan Stephens in closing we hear a hymn of the western hills, and of the hand of God that is over all: "Our mountain home so dear, Where crystal waters clear Flow ever free . . . While through the valleys wide The flowers on every side, Blooming in stately pride, Are fair to see. . . . In sylvan depth and shade, In forest and in glade, wher-e'er we pass . . . The hand of God we see, In leaf and bud and tree, Or bird or humming bee, Or blade of grass."

(The Choir sang: "Our Mountain Home So Dear."—Stephens.)

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

This concludes the sixteen hundred twenty fifth presentation continuing the 32nd year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS Radio, and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

Richard P. Condie conducted the Tabernacle Choir. Frank Asper was at the organ. The spoken word by Richard Evans.

In another seven days, at this same hour, music and the spoken word will be heard again from the Crossroads of the West.

²Treglow, *The Christian and His Daily Work*.

⁴Doctrine and Covenants 58:27.

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