

ONE HUNDRED THIRTY-THIRD  
SEMI-ANNUAL

# CONFERENCE

OF THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS

HELD IN THE TABERNACLE  
SALT LAKE CITY, UTAH

**OCTOBER 4, 5, 6, 1963**

WITH REPORT OF DISCOURSES

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



# The One Hundred Thirty-third Semi-annual Conference of The Church of Jesus Christ of Latter-day Saints

The One Hundred Thirty-Third Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, October 4, 5, and 6, 1963.

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 5, at 7:00 p.m.

All general sessions of the Conference were broadcast to overflow gatherings in the Assembly Hall on Temple Square, over a loudspeaking system and by television. Additional thousands listened to the services on the Tabernacle Grounds by means of amplifying equipment.

The proceedings were broadcast and telecast over Station KSL and KSL-TV, and by arrangement through KSL to the largest world-wide audience in the history of the Church. The proceedings were disseminated over many radio and television stations from Coast to Coast in the United States, in Hawaii; also television stations in Canada released portions of the Conference sessions.

The Conference proceedings were released over international short-wave station WRUL and carried in English to Europe, Africa, Central and South America, and parts of Asia. Spanish translations were broadcast to Central and South America and to Mexico and the Caribbean area. For the first time short-wave transmissions included German and Portuguese translations. The various sessions of the Conference were also rebroadcast over KSL the following morning.

The General Priesthood meeting was relayed by closed circuit to members of the Priesthood gathered in the Assembly Hall and in 370 other separate gather-

ings from Coast to Coast and in Alaska and Canada.

President David O. McKay was present and presided at each of the sessions and conducted the services of each meeting.

A full report of the Sunday morning *Tabernacle Choir and Organ Broadcast* is included in this record, as is also a full account of Columbia Broadcasting System's *Church of the Air* program. (See pages 127 to 132.)

Elder Joseph Anderson was Clerk of the Conference.

## GENERAL AUTHORITIES OF THE CHURCH PRESENT

*The First Presidency:* David O. McKay, Hugh B. Brown,<sup>1</sup> Nathan Eldon Tanner.<sup>2</sup>

*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, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson.<sup>3</sup>

*Patriarch to the Church:* Eldred G. Smith.

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

<sup>1</sup>President Hugh B. Brown was sustained as First Counselor in the First Presidency, succeeding President Henry D. Moyle, who passed away September 18, 1963.

<sup>2</sup>Elder Nathan Eldon Tanner of the Council of the Twelve was sustained as Second Counselor in the First Presidency, succeeding President Hugh B. Brown who was sustained as First Counselor.

<sup>3</sup>Elder Thomas S. Monson was sustained as a member of the Council of the Twelve Apostles to fill the vacancy caused by the appointment of Elder Nathan Eldon Tanner as Second Counselor in the First Presidency.

<sup>4</sup>, Thorpe B. Isaacson, Boyd K. Packer, Bernard P. Brockbank.

*The First Council of the Seventy:* <sup>5</sup>, Antoine R. Ivins, Seymour Dilworth Young, <sup>6</sup>, <sup>7</sup>, <sup>8</sup>, <sup>9</sup>.

*Presiding Bishopric:* John H. Vandenberg, Robert L. Simpson, Victor L. Brown.

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 Chancellor of the Church School System, Directors and Associate Directors of Institute, and Seminary Instructors.

*Presidents of Stakes and their Counselors,* Presidents of Temples, Patriarchs, and quorum presidencies and members of the Melchizedek and Aaronic Priesthoods.

*Auxiliary Officers,* General, Stake, and Ward, from all parts of the Church.

<sup>4</sup>Elder Theodore M. Burton presiding over the European Mission.

<sup>5</sup>Elder Levi Edgar Young absent because of illness.

<sup>6</sup>Elder Milton R. Hunter absent because of illness.

<sup>7</sup>Elder Bruce R. McConkie presiding over the Southern Australian Mission.

<sup>8</sup>Elder Marion D. Hanks presiding over the British Mission.

<sup>9</sup>Elder A. Theodore Tuttle presiding over the South American Mission.

## FIRST DAY MORNING MEETING

The opening session of the One Hundred Thirty-Third Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City, Utah, Friday morning, October 4, 1963, at 10:00 a.m., with President David O. McKay presiding and conducting.

The Relief Society Singing Mothers from the Phoenix-Mesa (Arizona) area furnished the choral music for this session. Sister Florence Jepperson Madsen was the conductor. Elder Frank W. Asper, Tabernacle Organist, was the accompanist.

### President David O. McKay:

Quoting a stanza from a hymn the pioneers used to sing:

"How swift the months have passed  
away  
'Tis Conference again  
And Zion's untold thousands come  
To hear the welcome strain."

This is the opening session of the One Hundred Thirty-Third 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.

During the past two days, approximately 9,000 women of the Relief Society have held their annual conference meetings in this building. We are deeply grateful for the service rendered by the members of this great organization. We express sincere appreciation to the General Presidency and members of the General Board for their devotion and service. God bless them as they continue to inspire and instruct the women of the Church.

All of the General Authorities are in attendance at this Conference excepting those who are presiding over foreign missions. Elder Mark E. Petersen of the Council of the Twelve, who is President

of the West European Mission, is here with us this morning, having returned to Salt Lake City to undergo surgery. He is recuperating under doctor's orders before returning to the mission field. The others who are absent are: Elder Theodore M. Burton, Assistant to the Twelve, presiding over the European Mission; Elders Bruce R. McConkie, Marion D. Hanks, A. Theodore Tuttle of the First Council of Seventy are presiding over the Southern Australian, British and South American Missions respectively. Elders Levi Edgar Young and Milton R. Hunter are absent because of illness.

We miss the presence of President Henry D. Moyle, who passed away September 18, 1963. I like to think he will be listening in here with us this morning.

You will be interested in knowing that by radio and television broadcasting the proceedings of this Conference will reach the largest world-wide audience in the history of the Church. KSL Radio and Television will broadcast all sessions of the Conference, and will be joined by many other stations in carrying all or parts of the Conference. The proceedings will be widely disseminated over many radio and television stations from Coast to Coast in the United States, in Hawaii; also television stations in Canada will be releasing portions of the Conference sessions.

For the fourth consecutive time Conference sessions will be released over international short-wave station WRUL, with its five short-wave transmitters near Boston, Massachusetts, by way of its New York Studios. WRUL will carry the Conference in English to Europe, Africa, Central and South America, parts of Asia. Spanish translations will also be broadcast to Central and South America and to Mexico and the Caribbean area. For the first time short-wave transmissions will include German and Portuguese translations.

This is a great age in which we live,

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and we express our thanks and gratitude to an overruling Providence for having inspired inventors and scientists throughout passing time, and especially during the past 100 years. We express appreciation to the dedicated men and women who have applied these inventions and discoveries for the guidance, convenience and blessing of mankind. Now, because of their service and dedication, we are able to transmit in a brief period of time the glad tidings of the gospel to millions throughout the world.

We are deeply appreciative of all the men who are assisting the Church today in its effort to disseminate the gospel to the peoples of the earth.

To all—to those gathered here in the Tabernacle, to the overflow gatherings in the Assembly Hall, to the radio and television audiences—in behalf of the First Presidency, the Council of the Twelve, and the other General Authorities, I extend a cordial and hearty welcome.

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

These lovely flowers have been arranged on the rostrum by our Church gardeners under the direction of Brother Irvin T. Nelson. Thank you, brethren, for this thoughtful service.

We are pleased to announce that the Relief Society Singing Mothers from the Phoenix-Mesa (Arizona) area, with Sister Florence Jepperson Madsen as their conductor, will furnish the music for the sessions today. Elder Frank W. Asper will be at the organ. We are always happy to have the Relief Society Singing Mothers with us, and we extend a cordial welcome to them this morning.

We have received the following telegrams:

From President and Sister Ned Winder of the Florida Mission: "The missionaries and Saints of the Florida Mission send greetings and all good wishes to you, the other General Authorities, and members of the Church everywhere as we look forward to Conference."

And from President Grant S. Thorn of

the Northeast British Mission: "The missionaries and members of the Northeast British Mission send their love and best wishes for another glorious Conference. The work is rapidly moving forward, and we are pleased to report all is well."

From President and Sister Fred W. Schwendiman, New Zealand South Mission: "Greetings and love to the Church Authorities and members assembled in General Conference from missionaries and members of the New Zealand South Mission."

We especially welcome, and are grateful for the presence of our stake presidencies, temple presidents, bishoprics, high councilmen, general auxiliary officers, and other general officers of the Church, many of whom have traveled long distances to be in attendance at this Conference.

I am sure you will be pleased to welcome, as I am, men of the nation and of the state holding prominent positions. The following are now seen before me:

Senator Wallace F. Bennett, United States Senator; Congressman Sherman P. Lloyd, U. S. Congressman; Ralph Harding, Congressman from Idaho; George Dewey Clyde, Governor of the State of Utah; Lamont F. Toronto, Secretary of State; Dr. Ernest L. Wilkinson, President of Brigham Young University; Dr. A. Ray Olpin, President of the University of Utah; Dr. Daryl Chase, President of the Utah State University; Dr. John L. Clarke, President of Ricks College; Dr. William P. Miller, President of Weber College; Dr. Howard McDonald, formerly of the City College of Los Angeles; Dr. Royden C. Braithwaite, Director of USU Branch at Cedar City; Dr. Terrel H. Bell, Superintendent of Public Instruction; Dr. M. Lynn Bennion, Superintendent of Salt Lake City Public Schools; A Sherman Christenson, Judge of the Federal Court; Jesse A. Udall, Associate Supreme Judge of Arizona; and undoubtedly others. We welcome you and are glad you share in this important Conference today.

The singing for this morning's session, as already announced, will be furnished by the Singing Mothers from the Phoenix-Mesa (Arizona) area, with

Sister Madsen conducting and Frank W. Asper at the organ. We shall begin this session by the Relief Society Singing Mothers rendering "The Heavens Are Telling."

The invocation will be offered by Elder Samuel R. Carpenter, formerly president of the Central States Mission.

The Relief Society Singing Mothers sang, "The Heavens Are Telling," following which the invocation was offered by Elder Samuel R. Carpenter, formerly president of the Central States Mission.

**President David O. McKay:**

The invocation was offered by Elder

Samuel R. Carpenter, formerly president of the Central States Mission. The Relief Society Singing Mothers will now favor us with "Open Our Eyes," conducted by Sister Florence Jepperson Madsen.

Singing by the Relief Society Singing Mothers, "Open Our Eyes."

**President David O. McKay:**

Sister Madsen and you Singing Mothers, you have inspired thousands, tens of thousands—perhaps millions—by that inspiring chorus.

### PRESIDENT DAVID O. McKAY

I pray for your sympathy, your prayers, while I say a few words at the opening of this great conference.

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour." (Psalm 8:4-5.)

Animals and other living things can grow and reproduce their kind only in accordance with the fixed laws of nature and the divine command, "Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: . . ." (Gen. 1:24.)

Man, in his physical organism being material and chemical the same as that of the animal, also is subject to the appetites, passions, and other cravings of the physical body. To him, however, is given a special endowment not bestowed upon any other living thing. When the Creator "breathed into his nostrils the breath of life, and man became a living soul," God gave him the power of choice. (*Ibid.*, 2:7.) Only to the human being did the Creator say: ". . . thou mayest choose for thyself, for it is given unto thee. . . ." (Moses 3:17.) As God intended man to become as he, it was necessary that He should first make him free.

Thus man was endowed with the

greatest blessing that can be given to mortal beings—the gift of free agency. Without this divine power to choose, humanity cannot progress.

Commenting upon this special endowment, a leading scientist, Dr. Lecomte du Nouy in *Human Destiny* said: "By giving man liberty and conscience, God abdicated a part of His omnipotence in favor of His creature and this represents the spark of God in man ('God is within you'). Liberty is real, for God Himself refused to trammel it."

". . . cheer up your hearts," admonished the ancient prophet, "and remember that ye are free to act for yourselves." (2 Nephi 10:23.)

Freedom of speech, freedom of action within boundaries that do not infringe upon the liberty of others are man's inherent right—divine gifts "essential to human dignity and human happiness."

What a travesty on human nature when a person or a group of persons, though endowed with a consciousness of being able to rise in human dignity to realms indiscernible by lower creatures, yet will still be content to obey animal instincts, without putting forth efforts to experience the joy of goodness, purity, self-mastery, and faith that spring from compliance to moral rules! How tragic it is when man, made a "little lower than the angels and crowned with glory and honour" (Psalm 8:5), will content himself to grovel on the animal plane.

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"This love of liberty which God has planted in us," said Abraham Lincoln, "constitutes the bulwark of our liberty and independence. It is not our formidable battlements, or bristling seacoasts, or in our Navy. Our defense is in the spirit which prizes liberty as the heritage of all men in all lands everywhere. *Destroy this spirit, and we have planted the seeds of despotism at our own doors.*"

The opposite of freedom is bondage, servility, restraint, conditions that inhibit mentality, stifle the spirit, and crush manhood. *To coerce, to compel to bring the individual into servitude is the communist plan for the human family.*

Aside from resisting such oppression from without, each individual carries within himself the responsibility of living nobly or ignobly. Daily every normal person is faced with the choice of submission to what Paul designated the "works of the flesh," (Gal. 5:19) or of reaching upward for the fruits of the Spirit, which are "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." (*Ibid.*, 5:22-23.)

Conditions in the world today seem to indicate that too many human beings are living not very far above the animal plane. *Cunning, deception, thieving, lying, cruelty, brutality, warring conflicts are still all too common even among Christian nations.*

Charles Wagner in *The Simple Life* gives this impressive warning against indulgence in animal desires:

"He who lives to eat, drink, sleep, dress, take his walk—in short, pamper himself all that he can—be it the courtier basking in the sun, the drunken laborer, the commoner serving his belly, the woman absorbed in her toilettes, the profligate of low estate or high, or simply the ordinary pleasure-lover, a 'good fellow,' but too obedient to material needs—that man or woman is on the downward way of desire, and the descent is fatal. Those who follow it obey the same laws as a body on an inclined plane. Dupes of an illusion forever repeated, they think: 'Just a few steps more, the last, toward the thing down there that we covet; then we will halt.' But the velocity they gain sweeps

them on, and the further they go the less able they are to resist it.

"Here is the secret of the unrest, the madness, of many of our contemporaries. Having condemned their will to the service of their appetites, they suffer the penalty. They are delivered up to violent passions which devour their flesh, crush their bones, suck their blood, and cannot be sated. This is not a lofty moral denunciation. I have been listening to what life says, and have recorded, as I heard them, some of the truths that resound in every square.

"*Has drunkenness, inventive as it is of new drinks, found the means of quenching thirst? Not at all. It might rather be called the art of making thirst inextinguishable. Frank libertinage, does it deaden the sting of the senses? No; it envenoms it, converts natural desire into a morbid obsession and makes it the dominant passion. Let your needs rule you, pamper them—you will see them multiply like insects in the sun. The more you give them, the more they demand.* He is senseless who seeks for happiness in material prosperity alone. . . . Our needs, in place of the servants that they should be, become a turbulent and seditious crowd, a legion of tyrants in miniature. A man enslaved to his needs may best be compared to a bear with a ring in its nose that is led about and made to dance at will. The likeness is not flattering, but you will grant that it is true.

"*It is only by direct action on youth that a better society can be successfully moulded. All pseudo-mysticisms—social, philosophical or political—must be replaced by the Christian ideal, the only one based on liberty and the respect of human dignity. When people have received the same education, when they obey the same moral rules and think universally, they do not easily accept the idea of fighting each other and are very near an understanding.*

"Today the nations constituted by individuals but possessing their own independent life want to exist and concentrate all their efforts toward this goal, sometimes sincerely in the interest of their members, sometimes solely in the interest of their leaders or of what the latter believe is an ideal superior

to that of the individual. Governments, evidently, have the duty to protect their countries against enemies, for in so doing they protect the individual which they are supposed to represent. But they also have the duty to prepare the future by spreading the light and by attacking the roots of *the evil*."

We sing:

"In sylvan depth and shade,  
In forest and in glade,  
Where'er we pass,  
The hand of God we see  
In leaf and bud and tree  
Or bird or humming bee  
Or blade of grass."

—Emmeline B. Wells

We drive up the canyons and thrill with the glory of nature bedecked in the brilliance of her autumn colors and find ourselves interested in the story of past ages as we pass in rapid succession the everlasting cliffs of conglomerate, granite-like strata of gneiss and limestone or pause with the poet and pluck a—

"Flower in the crannied wall,  
I pluck you out of the crannies,  
I hold you here, root and all, in my hand,  
Little flower—but if I could understand  
What you are, root and all, and all in all,  
I should know what God and man is."

—Tennyson

But earth in all its majesty and wonder is not the end and purpose of creation. "... *my glory*," says the Lord himself, "(is) to bring to pass the immortality and eternal life of man." (Moses 1:39.) And man in exercising the divine gift of free agency should feel in duty bound, should sense the obligation to assist the Creator in the accomplishment of this divine purpose.

The true end of life is not mere existence, not pleasure, not fame, not wealth. *The true purpose of life is the perfection of humanity through individual effort, under the guidance of God's inspiration.*

*Real life is response to the best within us. To be alive only to appetite, pleasure, pride, money-making, and not to goodness and kindness, purity and love,*

*poetry, music, flowers, stars, God and eternal hopes, is to deprive one's self of the real joy of living.*

In man's life, this physical stage, man finds activity in two phases: *first* in the struggle for livelihood and comforts; and, *second* in the tendency to grovel. The first is natural and most commendable. The second is debasing, and when unrestrained leads one to the level of animals. When a man harbors the thought that he will obtain a livelihood by injuring his neighbor, that moment he begins to circumscribe his life; bitterness replaces happiness; sordidness supplants generosity; hatred takes the place of love, and beastliness takes the place of humanity.

Generally there is in man a divinity which strives to push him onward and upward. We believe that this power within him is the spirit that comes from God. Man lived before he came to this earth, and he is here now to strive to perfect the spirit within. At sometime in his life, every man is conscious of a desire to come in touch with the Infinite. His spirit reaches out for God. This sense of feeling is universal, and all men ought to be, in deepest truth, engaged in the same great work—the search for and the development of spiritual peace and freedom.

Each one of us is the architect of his own fate, and he is unfortunate indeed who will try to build himself without the inspiration of God; without realizing that he grows from *within*, not from without.

Trees that can stand in the midst of the hurricane often yield to the destroying pests that we can scarcely see with a microscope. Likewise the greatest foes of humanity today are the subtle and sometimes unseen influences at work in society that are undermining the manhood and womanhood of today. The test, after all, of the faithfulness and effectiveness of God's people is an individual one. What is the individual doing?

Every temptation that comes to you and me comes in one of three forms:

- (1) A temptation of the appetite or passion;
- (2) A yielding to pride, fashion, or vanity;

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(3) A desire for worldly riches or power and dominion over lands or earthly possessions of men.

Such temptations come to us in our social gatherings; they come to us in our political strivings; they come to us in our business relations, on the farm, in the mercantile establishment; in our dealings in all the affairs of life we find these insidious influences working. It is when they manifest themselves to the consciousness of each individual that the defense of truth should exert itself.

The Church teaches that life here is probationary. It is man's duty to become the *master*, not the *slave* of nature. His appetites are to be controlled and used for the benefit of his health and the prolongation of his life—his passions mastered and controlled for the happiness and blessing of others.

Man's greatest happiness comes from losing himself for the good of others. The advancement of science and the new discoveries from the dawn of history to the present are the results of the efforts of men who have been willing to sacrifice themselves if necessary for the cause of truth.

"What pains and tears the slightest step forward of man's progress have cost! Every hair-breadth forward has been in the agony of some soul, and humanity has attained blessing after blessing of all its vast achievement of good with bleeding feet."

We must not lose sight of the fact, however, that these great leaders of the world were more than compensated by the supreme joy that comes from achievement.

Today there are those who have met disaster which almost seems defeat, who have become somewhat soured in their natures; but if they stop to think, even the adversity which has come to them may prove a means of spiritual uplift. Adversity itself may lead toward and not away from God and spiritual enlightenment; and privation may prove a source of strength if we can but keep the sweetness of mind and spirit. "Sweet are the uses of adversity," said Shakespeare, "which, like the toad, ugly and venomous, wears yet a precious jewel in his head."

If you have lived true to the prompt-

ings of the Holy Spirit, and continue to do so, happiness will fill your soul. If you vary from it and become conscious that you have fallen short of what you know is right, you are going to be unhappy even though you have the wealth of the world.

And now a word to the young:

In their yearning for a good time, young people are often tempted to indulge in the things which appeal only to the baser side of humanity, five of the most common of which are: *first*, vulgarity and obscenity; *second*, drinking and petting; *third*, unchastity; *fourth*, disloyalty; and, *fifth*, irreverence.

Vulgarity is often the first step down the road to indulgence. To be vulgar is to give offense to good taste or refined feelings.

It is only a step from vulgarity to obscenity. It is right, indeed essential, to the happiness of our young people that they meet in social parties, but it is an indication of low morals when for entertainment they must resort to physical stimulation and debasement. Drinking and petting parties form an environment in which the moral sense becomes dulled, and unbridled passion holds sway. It then becomes easy to take the final step downward in moral disgrace.

When, instead of high moral principles, a life of immoral indulgence is chosen, and man or woman gets far down in the scale of degeneracy, disloyalty is an inevitable part of his or her nature. Loyalty to parents becomes quenched; obedience to their teachings and ideals abandoned; loyalty to wife and children smothered in base gratification; loyalty to Church impossible, and often supplanted by sneers at its teachings.

Spirituality is the consciousness of victory over self and of communion with the Infinite. Spirituality impels one to conquer difficulties and acquire more and more strength. To feel one's faculties unfolding and truth expanding the soul is one of life's sublimest experiences. Being true to self and being loyal to high ideals develops spirituality. The real test of any religion is the kind of man it makes. Being "honest, true, chaste, benevolent, virtuous, and in

doing good to all men" are virtues which contribute to the highest acquisition of the soul. It is the "divine in man, the supreme, crowning gift that makes him king of all created things, the one final quality that makes him tower above all other animals."

Let us ever keep in mind that life is largely what we make it, and that the Savior of men has marked clearly and plainly just how joy and peace may be obtained. It is in the gospel of Jesus Christ and adherence thereto. Do your duty no matter how humble and resolve even in the face of difficulties and discouragements to be:

"Like the man who faces what he must  
With step triumphant and a heart of  
cheer;  
Who fights the daily battle without  
fear;  
Sees his hopes fail, yet keeps unfaltering  
trust  
That God is God."

Years ago I learned that—

"The world wants men—true men  
Who cannot be bought or sold;  
Men who will scorn to violate truth—  
genuine gold."

That is the kind of men who stand at the head of our stakes, wards, quorums, and organizations. That is a responsibility they carry. God help them in discharging their duty faithfully and responding to our Father in heaven who says, ". . . this is my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

God help us as leaders in the restored Church, I pray in the name of Jesus Christ. Amen.

**President David O. McKay:**

President Hugh B. Brown will now present for your acceptance the General Authorities and officers of the Church and General Auxiliary Associations.

**President Hugh B. Brown:**

Brethren and sisters, it is now our privilege as members of the Church to vote on the General Authorities, General Officers and General Auxiliary Officers of the Church. This is not a mere formality, but is a right given by revelation.

It is now proposed that we sustain the following:

## 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.

Hugh B. Brown, First Counselor in the First Presidency.

Nathan Eldon Tanner, 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  
Howard W. Hunter  
Gordon B. Hinckley  
Thomas S. Monson

## GENERAL CONFERENCE

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Patriarch to the Church  
Eldred G. Smith

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

## ASSISTANTS TO THE TWELVE

Alma Sonne  
ElRay L. Christiansen  
John Longden  
Sterling W. Sill  
Henry D. Taylor  
William J. Critchlow, Jr.

Alvin R. Dyer  
Franklin D. Richards  
Theodore M. Burton  
Thorpe B. Isaacson  
Boyd K. Packer  
Bernard Park Brockbank

## 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

John H. Vandenberg, Presiding Bishop  
Robert L. Simpson, First Counselor  
Victor L. Brown, 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

G. Carlos Smith, Jr., General Superintendent  
Marvin J. Ashton, First Assistant Superintendent  
Carl W. Buehner, Second Assistant Superintendent  
with all members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Florence Smith Jacobsen, President  
Margaret Romney Jackson, First Counselor  
Dorothy Porter Holt, Second Counselor  
with all members of the Board as at present constituted.

PRIMARY ASSOCIATION

LaVern Watts Parmley, President  
Leone Watson Doxey, First Counselor  
Lucile Cardon Reading, Second Counselor  
with all members of the Board as at present constituted.

CHURCH BOARD OF EDUCATION

David O. McKay	LeGrand Richards
Hugh B. Brown	Richard L. Evans
Nathan Eldon Tanner	Howard W. Hunter
Joseph Fielding Smith	Gordon B. Hinckley
Harold B. Lee	Thomas S. Monson
Spencer W. Kimball	Boyd K. Packer
Ezra Taft Benson	Marion D. Hanks
Mark E. Petersen	Albert Theodore Tuttle
Delbert L. Stapley	John H. Vandenberg
Marion G. Romney	

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Ernest L. Wilkinson

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ADVISERS

Harold B. Lee	LeGrand Richards
Delbert L. Stapley	Howard W. Hunter
Marion G. Romney	Alma Sonne

Friday, October 4

First Day

ElRay L. Christiansen  
John Longden  
Henry D. Taylor  
Antoine R. Ivins

John H. Vandenberg  
Robert L. Simpson  
Victor L. Brown

and the General Presidency of Relief Society

GENERAL CHURCH WELFARE COMMITTEE

John H. Vandenberg, Chairman  
Henry D. Taylor, Managing Director

Paul C. Child  
Mark B. Garff  
William T. Lawrence  
Lorenzo H. Hatch  
Walter Dansie  
LeRoy A. Wirthlin

Walter Stover  
A. Lewis Elggren  
Donald Ellsworth  
Casper H. Parker  
Alfred B. Smith

TABERNACLE CHOIR

Isaac M. Stewart, President  
Theodore L. Cannon, Vice President  
Richard P. Condie, Conductor  
Jay E. Welch, Assistant Conductor  
W. Jack Thomas, Tour Manager

ORGANISTS

Alexander Schreiner  
Frank W. Asper  
Roy M. Darley

**President Hugh B. Brown:**

President McKay, as far as I can observe, the voting is entirely unanimous in the affirmative.

**President David O. McKay:**

Thank you, brethren and sisters, for your unanimous sustaining of the Authorities.

The Choir and congregation will now

join in singing, "We Thank Thee, O God, For A Prophet," after which we shall hear from President Nathan Eldon Tanner, Second Counselor in the First Presidency.

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The Singing Mothers Chorus and the congregation sang the hymn, "We Thank Thee, O God, For A Prophet."

**PRESIDENT NATHAN ELDON TANNER**

*Second Counselor in the First Presidency*

My beloved President David O. McKay, President Brown, and brothers and sisters: It is with great difficulty and a feeling of deep humility that I stand before you in response to this high honor and heavy responsibility that has been bestowed upon me, one of the most humble servants, the weakest and least prepared of all. I humbly pray that the spirit and blessings of the Lord

will attend me as I stand before you this morning.

I am sure that my call to this position must have been a shock to many of you, as it is to me. It is certainly another evidence of the fact that God moves in a mysterious way, his wonders to perform.

Only because these, my colleagues, have such a strong testimony that we are led by a prophet of God can they

sustain me in this position. I humbly pray that as they sustain the prophet in his decision that they, knowing my weakness, will continue to pray for me and give of their strength which I need so badly, and with that assurance, my brothers and sisters, I can humbly say as did Nephi of old:

"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 humbly thank you all for your confidence and sustaining vote, and pledge to all of you and to these, my brethren and colleagues, whom I love so much, and whom I sustain with all my heart, and to you, President McKay, as the Lord's representative, and to God himself, everything with which the Lord has blessed me for the building up of the kingdom of God.

I thank God for my loyal and devoted wife and family whom I love so much and who have always sustained and strengthened me with their inspiration, loyalty, faith, and prayers and who will continue to sustain me in this new calling.

I thank my Heavenly Father for the wonderful privilege that I have had of associating with these fine men, for the influence they have had in my life and for the encouragement and strength they have given me. And I thank God for the signal privilege I have had of associating so closely with, and feeling the great spirit and influence of, our beloved President David O. McKay. All that has been written and said about him, as he has just passed his ninetieth birthday, does not and cannot portray the greatness of him who has been chosen as a prophet of God and who is now President of The Church of Jesus Christ of Latter-day Saints—the kingdom of God here upon the earth. It is impossible to appreciate or estimate the tremendous influence for good that he has exerted upon all mankind. The closer that one is to him, and the more he is permitted to associate with him, the stronger one's

testimony becomes that he is a prophet of God.

It is with sadness that I mention the absence of our beloved friend and colleague, President Henry D. Moyle, whom we all miss so much, and whose passing makes these changes necessary. His family, his friends, his Church, his community, and his country have suffered a tremendous loss. He was a loving husband and father, a true and loyal friend, a thoughtful neighbor, a devoted member and capable leader of the Church. He was always working for the good of his country and the betterment of mankind. I wish to express my love and sympathy to Sister Moyle and her family and pray that the Spirit of the Lord will accompany and strengthen them and give them courage to carry on.

At this time, I should like to welcome Brother Thomas Monson, whom I sustain with all my heart.

I have not words to express my deep love for the Lord and my gratitude to him for his many blessings unto me and mine, and I sincerely pray for his continued guidance and strength, as I try to serve him. And I wish to pledge with you again that my life and all that I have will be completely devoted to the service of my Maker and to my fellow men, always with a prayer in my heart that he will give me wisdom and knowledge, courage and strength and inspiration and determination and ability to keep his commandments and serve in a way that will be acceptable to him.

Again I appeal to each and every one of you to exercise your faith and prayers in my behalf that I might lose myself in his service and go forward with an eye single to his glory.

I wish to bear my testimony that I know that God lives, that Jesus is the Christ who gave his life for you and me; that this is his Church and kingdom; that we have at the head of our Church this day a prophet of God who is led by him, and through whom we are led in the paths of truth and righteousness.

May we follow him, knowing that we will be led into immortality and eternal life, I humbly pray in the name of the Lord Jesus Christ. Amen.

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President David O. McKay:

Our next speaker will be Elder Thomas Spencer Monson, whom you have just sustained as a member of the

Council of the Twelve. He will now please come forward. Elder Monson will be followed by Elder Ezra Taft Benson, who will be our concluding speaker.

### ELDER THOMAS S. MONSON

#### *Of the Council of the Twelve Apostles*

President McKay, President Brown, President Tanner, my brethren, and brothers and sisters, from the depths of humility, and with an overwhelming sense of inadequacy, I stand before you and pray earnestly for your prayers in my behalf.

All of us are saddened by the loss of President Henry D. Moyle. I also miss the presence of President J. Reuben Clark, Jr., and President Stephen L. Richards who served in the First Presidency.

Some years ago I stood at a pulpit and noticed a little sign that only the speaker could see, and the words on that sign were these: "Who stands at this pulpit, let him be humble." How I pray to my Heavenly Father that I might never forget the lesson I learned that day!

I feel to thank my Heavenly Father for his many blessings to me. I am grateful to have been born of goodly parents, whose parents were gathered out of the lands of Sweden and Scotland and England by humble missionaries, who through the bearing of their testimonies touched the spirits of these wonderful people.

I am so grateful for my teachers and leaders in my boyhood and young manhood in a humble, pioneer ward in a humble, pioneer stake. I am grateful for my sweet companion and for the influence for good which she has had upon my life, and to her dear mother who had the courage in far-off Sweden to accept the gospel and to come to this country. I am so happy that the Lord has blessed us with three fine children, our youngest born to us in the mission field in Canada. I am grateful for these blessings. I am grateful for my friends and for O. Preston Robinson

and my associates at the Deseret News with whom I have so closely worked these past fifteen years.

I know that God lives, my brothers and sisters. There is no question in my mind. I know that this is his work, and I know that the sweetest experience in all this life is to feel his promptings as he directs us in the furtherance of his work. I have felt these promptings as a young bishop, guided to the homes where there was spiritual, or perhaps temporal, want. I felt it again in the mission field as I worked with your sons and your daughters—the missionaries of this great Church who are a living witness and testimony to the world that this work is divine and that we are led by a prophet.

I think of a little sister, a French-Canadian sister, whose life was changed by the missionaries as her spirit was touched as she said good-bye to me and my wife two years ago in Quebec. She said, "President Monson, I may never see the prophet. I may never hear the prophet. But President, far better, now that I am a member of this Church, I can obey the prophet."

My sincere prayer today, President McKay, is that I might always obey you and these, my brethren. I pledge my life, all that I may have. I will strive to the utmost of my ability to be what you would want me to be. I am grateful for the words of Jesus Christ, our Savior, when he said:

"I stand at the door and knock. If any man hear my voice and open the door, I will come in to him. . . ." (Rev. 3:20.)

I earnestly pray, my brothers and sisters, that my life might merit this promise from our Savior. In the name of Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is Elder Thomas Spencer Monson, the newest member of the Council of the

Twelve. Take your place, Brother Monson.

We shall now hear from Elder Ezra Taft Benson of the Council of the Twelve.

## ELDER EZRA TAFT BENSON

*Of the Council of the Twelve Apostles*

Humbly and gratefully I approach you today. Humble in the awesome task of speaking to you—grateful for the gospel and a prophet at our head. I concur in this great address on man and free agency given by the Lord's mouthpiece. President McKay will go down in eternity as one of the great champions of free men.

Years ago my great-grandfather, while an investigator, attended a Mormon meeting during which a member had a quarrel over the Sacrament table with the branch president. When the service was over, Mrs. Benson turned to Ezra T. and asked him what he thought of the Mormons now. I'll always be grateful for his answer. He said he thought the actions of its members in no way altered the truth of Mormonism. That conviction saved him from many a tragedy. Before joining the Church, Grandfather was moved by a marvelous prayer of Apostle John E. Page.

But later the young convert was greatly shocked by the same man whose actions reflected his gradual apostasy.

Ironically, when Elder Page eventually was excommunicated, Brigham Young selected the young convert to fill Elder Page's place in the Quorum of the Twelve.

Six of the original Twelve Apostles selected by Joseph Smith were excommunicated. The Three Witnesses to the Book of Mormon left the Church. Three of Joseph Smith's Counselors fell—one even helped plot his death.

A natural question that might arise would be, that if the Lord knew in advance that these men would fall, as he undoubtedly did, why did he have his Prophet call them to such high office? The answer is; to fill the Lord's purposes. For even the Master followed

the will of the Father by selecting Judas. President George Q. Cannon suggests an explanation, too, when he states:

"Perhaps it is His own design that faults and weaknesses should appear in high places in order that His Saints may learn to trust in Him and not in any man or men." (*Millennial Star* 53:658-659. February 15, 1891.)

And this would parallel Lehi's warning; put not your "... trust in the arm of flesh. . . ." (2 Nephi 4:34.)

"The Church," says President McKay, "is little, if at all, injured by persecution and calumnies from ignorant, misinformed, or malicious enemies." (*The Instructor*. February 1956, p. 33.)

It is from within the Church that the greatest hindrance comes. And so, it seems, it has been. Now the question arises, will we stick with the kingdom and can we avoid being deceived? Certainly this is an important question, for the Lord has said that in the last days the devil will "rage in the hearts of . . . men," (2 Nephi 28:20) and if it were possible he shall "deceive the very elect." (See Joseph Smith 1:5-37.)

"The adversary," said Brigham Young, "presents his principles and arguments in the most approved style, and in the most winning tone; attended with the most graceful attitudes; and he is very careful to ingratiate himself into the favour of the powerful and influential of mankind, uniting himself with popular parties, floating into offices of trust and emolument by pandering to popular feeling, though it should seriously wrong and oppress the innocent. Such characters put on the manners of an angel, appearing as nigh like angels of light as they possibly can, to deceive the innocent and the unwary. The good which they do, they do it to bring to

pass an evil purpose upon the good and honest followers of Jesus Christ." (JD 11, 238-239.)

Those of us who think ". . . all is well in Zion . . ." (2 Nephi 28:21) in spite of Book of Mormon warning might ponder the words of Heber C. Kimball when he said, "Yes, we think we are secure here in the chambers of these everlasting hills . . . but I want to say to you, my brethren, the time is coming when we will be mixed up in these now peaceful valleys to that extent that it will be difficult to tell the face of a Saint from the face of an enemy against the people of God. Then is the time to look out for the great sieve, for there will be a great sifting time, and many will fall. For I say unto you there is a test, a Test, a TEST coming." (Heber C. Kimball, 1856. Quoted by J. Golden Kimball, *Conference Report*, October 1930, pp. 59-60.)

One of the greatest discourses that I have ever heard or read on how to avoid being deceived was given from this pulpit during the priesthood session of the October, 1960 semiannual conference by Elder Marion G. Romney. (*Ibid.*, October 1960, 73-75.) I commend it to you for your close study and wish that there were time to re-read it. During the talk Elder Romney stated that there was no guarantee that the devil will not deceive a lot of men who hold the priesthood. Then, after referring to a talk on free agency by President McKay, Elder Romney states, ". . . 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. . ."

And then after quoting the scripture from the Pearl of Great Price regarding the war in heaven over free agency (Moses 4:1-4) Elder Romney continues: "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!"

Elder Romney then outlined some tests to distinguish the true from the counterfeit. Now this is crucial for us to know, for as President [John] Taylor said, "Besides the preaching of the Gospel, we have another mission, namely, the perpetuation of the free agency of man and the maintenance of liberty, freedom, and the rights of man." (JD 23, 63.)

It was the struggle over free agency that divided us before we came here; it may well be the struggle over the same principle which will deceive and divide us again.

May I suggest three short tests to avoid being deceived, both pertaining to this freedom struggle and all other matters.

1. What do the standard works have to say about it? "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them," said Isaiah. (Isa. 8:20.) This is one of the great truths of Isaiah so important that it was included in the Book of Mormon scriptures. There it reads: "To the law and to the testimony; and if they speak not according to this word, it is because there is no light in them." (2 Nephi 18:20.) And Hosea said, "My people are destroyed for lack of knowledge: . . ." (Hos. 4:6.)

We must diligently study the scriptures. Of special importance to us are the Book of Mormon and the Doctrine and Covenants. Joseph Smith said, ". . . that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man

would get nearer to God by abiding by its precepts, than by any other book." (DHC 4, 461.)

The Book of Mormon, Brigham Young said, was written on the tablets of his heart and no doubt helped save him from being deceived. The Book of Mormon has a lot to say about America, freedom, and secret combinations.

The Doctrine and Covenants is important because it contains the revelations which helped lay the foundation of this great latter-day work. It speaks of many things. Section 134, verse 2, states that government should hold inviolate the rights and control of property. This makes important reading in a day when government controls are increasing and people are losing the right to control their own property.

2. The second guide is: what do the latter-day Presidents of the Church have to say on the subject—particularly the living President? President Wilford Woodruff related an instance in church history when Brigham Young was addressing a congregation in the presence of the Prophet Joseph Smith:

"Brother Brigham took the stand, and he took the Bible and laid it down; he took the Book of Mormon, and laid it down; and he took the Book of Doctrine and Covenants, and laid it down before him, and he said, 'There is the written word of God to us, concerning the work of God from the beginning of the world, almost, to our day.' 'And now,' said he, 'when compared with the living oracles, those books are nothing to me; those books do not convey the word of God direct to us now, as do the words of a Prophet or a man bearing the Holy Priesthood in our day and generation. I would rather have the living oracles than all the writing in the books.' That was the course he pursued. When he was through, Brother Joseph said to the congregation: 'Brother Brigham has told you the word of the Lord, and he has told you the truth'. . . ." (*Conference Report*, October 1897, pp. 18-19.)

There is only one man on the earth today who speaks for the Church. (See D&C 132:7, 21:4.) That man is President David O. McKay. Because he gives the word of the Lord for us today, his

words have an even more immediate importance than those of the dead prophets. When speaking under the influence of the Holy Ghost his words are scripture. (See D&C 68:4.) I commend for your reading the masterful discourse of President J. Reuben Clark, Jr., in the *Church News* of July 31, 1954, entitled: "When Are Church Leader's Words Entitled to Claim of Scripture?"

The President can speak on any subject he feels is needful for the Saints. As Brigham Young has stated: "I defy any man on earth to point out the path a prophet of God should walk in, or point out his duty, and just how far he must go, in dictating temporal or spiritual things. Temporal and spiritual things are inseparably connected, and ever will be." (JD 10, 364.) Other officers in the kingdom have fallen but never the Presidents. Keep your eye on the captain is still good counsel. The words of a living prophet must, and ever will take precedence.

President McKay has said a lot about our tragic trends towards socialism and communism and the responsibilities liberty-loving people have in defending and preserving our Constitution. (See *Conference Report*, April 1963, pp. 112-113.) Have we read these words from God's mouthpiece and pondered on them?

3. The third and final test is the Holy Ghost—the test of the Spirit. By that Spirit we ". . . may know the truth of all things." (Moroni 10:5.) This test can only be fully effective if one's channels of communication with God are clean and virtuous and uncluttered with sin. Said Brigham Young:

"You may know whether you are led right or wrong, as well as you know the way home; for every principle God has revealed carries its own convictions of its truth to the human mind, . . ."

"What a pity it would be if we were led by one man to utter destruction! Are you afraid of this? I am more afraid that this people have so much confidence in their leaders that they will not inquire of themselves of God whether they are led by Him. I am fearful they settle down in a state of

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blind self-security, trusting their eternal destiny in the hands of their leaders with a reckless confidence that in itself would thwart the purposes of God in their salvation, and weaken that influence they could give to their leaders, did they know for themselves, by the revelations of Jesus, that they are led in the right way. Let every man and woman know, by the whispering of the Spirit of God to themselves, whether their leaders are walking in the path that the Lord dictates, or not. This has been my exhortation continually." (JD 9, 149-150.)

Elder Heber C. Kimball stated: "The time will come when no man or woman will be able to endure on borrowed light." (Orson F. Whitney, *Life of Heber C. Kimball*, 1888 edition 461.)

How then can we know if a man is speaking by the spirit? The Bible, Book of Mormon, and Doctrine and Covenants give us the key. (See D&C 50:17-23; 100:5-8; 2 Nephi 33:1; 1 Cor. 2:10-11.) President Clark summarized them well when he said:

"We can tell when the speakers are moved upon by the Holy Ghost only when we, ourselves, are moved upon by the Holy Ghost. In a way, this completely shifts the responsibility from them to us to determine when they so speak . . . the Church will know by the testimony of the Holy Ghost in the body of the members, whether the brethren in voicing their views are moved upon by the Holy Ghost; and in due time that knowledge will be made manifest." (*Church News*, July 31, 1954.)

Will this Spirit be needed to check actions in other situations? Yes, and it could be used as a guide and a protector for the faithful in a situation described by Elder Lee at the last general priesthood session of the Church when he said:

"In the history of the Church there have been times or instances where Counselors in the First Presidency and others in high station have sought to overturn the decision or to persuade the President contrary to his inspired judgment, and always, if you will read carefully the history of the Church, such

oppositions brought not only disastrous results to those who resisted the decision of the President, but almost always such temporary persuasions were called back for reconsideration, or a reversal of hasty action not in accordance with the feelings, the inspired feelings, of the President of the Church. And that, I submit, is one of the fundamental things that we must never lose sight of in the building up of the kingdom of God." (*Conference Report*, April, 1963, p. 81.)

These then, are the three tests: The standard works; the inspired words of the Presidents of the Church, particularly the living Presidents; and the promptings of the Holy Ghost.

Now, brothers and sisters, in this great struggle for free agency just think what a power for good we could be in this world if we were united. Remember how President Clark used to reiterate in the general priesthood meeting of the Church that there was not a righteous thing in this world that we couldn't accomplish if we were just united.

And President McKay has reiterated it again and again when he's stated: "Next to being one in worshiping God, there is nothing in this world upon which this Church should be more united than in upholding and defending the Constitution of the United States!

"May the appeal of our Lord in His intercessory prayer for unity be realized in our homes, our wards, our stakes, and in our support of the basic principles of our Republic," said President McKay. (*The Instructor*, February 1956. p. 34.)

To that I say Amen and Amen.

President McKay speaks of a unity on principles. President Clark said:

"God provided that in this land of liberty, our political allegiance shall run not to individuals, that is, to government officials, no matter how great or how small they may be. Under His plan our allegiance and the only allegiance we owe as citizens or denizens of the United States, runs to our inspired Constitution which God Himself set up. So runs the oath of office of those who participate in government. A certain loyalty we do owe to the

office which a man holds, but even here we owe, just by reason of our citizenship, no loyalty to the man himself. In other countries it is to the individual that allegiance runs. This principle of allegiance to the Constitution is basic to our freedom. It is one of the great principles that distinguishes this 'land of liberty' from other countries.

"Thus God added to His priceless blessings to us.

"I wish to say with all the earnestness I possess that when you youth and maidens see any curtailment of these liberties I have named, when you see government invading any of these realms of freedom which we have under our Constitution, you will know that they are putting shackles on your liberty, and that tyranny is creeping upon you, no matter who curtails these liberties or who invades these realms, and no matter what the reason and excuse therefore may be." (The Improvement Era, 43, [July 1940] 444.)

We all should know by now what President McKay has said about liberty-loving peoples' greatest responsibility. We've heard him tell of our drift toward socialism and communism. We know of his feelings regarding recent tragic decisions of the Supreme Court. We know the Church's position supporting right to work laws and the Church's opposition to programs of federal aid to education. These and many more things has President McKay told us that involve this great struggle against state slavery and the anti-Christ. Now, inasmuch as all these warnings have come through the only mouthpiece of the Lord on the earth today there is one major question we should ask ourselves. Assuming we are living a life so we can know, then what does the Holy Spirit have to say about it?

We are under obligation to answer this

question. God will hold us responsible.

Let us not be deceived in the sifting days ahead. Let us rally together on principle behind the prophet as guided by the promptings of the Spirit.

We should continue to speak out for freedom and against socialism and communism as President McKay has consistently admonished us. We should continue to come to the aid of patriots, programs and organizations which are trying to save our Constitution through every legal and moral means possible.

God has not left us in darkness regarding these matters. We have the scriptures ancient and modern. We have a living prophet, and we may obtain the Spirit.

Joseph Smith did see the Father and the Son. The kingdom established through the Prophet's instrumentality will roll forth.

We can move forward with it.

That we may all do so and be not deceived is my humble prayer. In the name of Jesus Christ. Amen.

#### President David O. McKay:

Elder Ezra Taft Benson of the Council of the Twelve has just spoken to us.

The Relief Society Singing Mothers will now favor us with "If Ye Love Me, Keep My Commandments," conducted by Sister Florence Jepperson Maden.

The benediction will be offered by Elder Alex P. Anderson, formerly president of the New Zealand South Mission, after which this Conference will stand adjourned until 2 o'clock this afternoon.

The Relief Society Singing Mothers Chorus sang, "If Ye Love Me, Keep My Commandments."

Elder Alex P. Anderson, formerly president of the New Zealand South Mission, offered the closing prayer.

Conference adjourned until 2:00 p.m.

## FIRST DAY

### AFTERNOON MEETING

The second session of the Conference convened at 2:00 p.m., Friday, October 4, 1963, with President David O. McKay

presiding and conducting.

The Relief Society Singing Mothers from the Phoenix-Mesa (Arizona) area

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furnished the choral numbers for this session.

Florence Jepperson Madsen conducted the singing. Frank W. Asper was at the organ console.

#### President David O. McKay:

Members of the Church are convened in the second general session of the 133rd Semi-Annual Conference of the Church.

Through the generous cooperation of their owners and managers, a total of 161 television stations and 24 radio stations will carry to practically every state in the Union and to many foreign countries the proceedings of some sessions of this Conference. These stations are located from coast to coast. The names of the stations carrying the proceedings of this session were announced to the television and radio audience just prior to the opening of this meeting. We appreciate the courtesy of these owners and managers in broadcasting the progress of this Conference.

These services are also being broadcast in the Assembly Hall by television. Those who are standing in the doorways may possibly find seats in that building. The Tabernacle is filled to overflowing and probably many thousands are tuned in on their radios and televisions. To all we extend a hearty welcome—to our unseen audience and to all who are gathered in this great Tabernacle.

We acknowledge again with appreciation the presence of our stake presidencies, high councilmen, bishoprics, temple presidents, general auxiliary officers, patriarchs, and others. We extend also a hearty welcome and express satisfaction and pleasure in the attendance of special guests and prominent men in the nation and state.

We have received the following telegrams:

From the London Stake "Greetings

and best wishes to all at Conference."

From President A. Theodore Tuttle in South America: "The mission presidents, members, and missionaries of South America send greetings to all. We join in praying for an inspirational and successful Conference."

Again, we are favored this afternoon by the presence of the Relief Society Singing Mothers from the Phoenix-Mesa (Arizona) area, with Sister Florence Jepperson Madsen conducting and Frank W. Asper at the organ.

We shall begin these services by the Relief Society Singing Mothers rendering, "The Lord's Prayer." The invocation will be offered by Elder Victor Bowen, president of the Great Falls Stake.

The opening selection by the Relief Society Singing Mothers was "The Lord's Prayer." (By Robertson)

Elder Victor Bowen, president of the Great Falls Stake, offered the opening prayer.

#### President David O. McKay:

The invocation just offered was by Elder Victor Bowen, president of the Great Falls Stake.

The Relief Society Singing Mothers will now favor us with "Great Is Jehovah, The Lord," conducted by Sister Florence Jepperson Madsen.

After the singing President Joseph Fielding Smith, President of the Council of the Twelve, will give the opening address.

An anthem, "Great Is Jehovah, The Lord," was sung by the Singing Mothers Chorus.

#### President David O. McKay:

President Joseph Fielding Smith will be our first speaker. He will be followed by Elder Marion G. Romney of the Council of the Twelve.

### PRESIDENT JOSEPH FIELDING SMITH

*Of the Council of the Twelve Apostles*

My dear brethren and sisters:

The first time it was my privilege to speak to a congregation in this building

it required an effort to have my voice carry to all parts of this Tabernacle and be heard. Now when we are privileged

to speak, we are conscious of the fact that our voices may go forth to various parts of this mortal world. This makes the speaker conscious of a grave responsibility which rests upon him and the need of weighing every word. I am grateful for the coming of the Prophet Joseph Smith and the restoration of the gospel of our Lord and Savior Jesus Christ in this the greatest of all dispensations—the greatest, because it is the last. I am also made aware of the responsibility which rests upon us, the elders of Israel, to proclaim the words of eternal life as they have been revealed from the heavens for the benefit of all the inhabitants of the world. We are sending missionaries to practically every country on the globe, except perhaps one where the lives of missionaries would be in grave danger and their message misunderstood. This obligation of declaring the words of eternal life devolves upon us by divine decree, given by the Lord to the Prophet Joseph Smith in November 1831 in the following words:

“Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together.

“For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

“And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed.

“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 1:1-5.)

It is because of this commandment which the Lord gave to the Church through the Prophet Joseph Smith that our missionaries are sent to all parts of the world. We are fulfilling the edict of the Son of God. Moreover, this

is in fulfilment of the promise he made to his apostles just preceding his crucifixion, when he declared to them:

“And again this gospel of the Kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked;

“And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken.

“Verily, I say unto you, this generation, in which these things shall be shown forth, shall not pass away until all I have told you shall be fulfilled.” (Joseph Smith 1:31-34.)

The Lord has made great promises through his servants concerning these times. To Jeremiah the Lord said in speaking of this dispensation:

“Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:

“Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them saith the Lord:

“But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

“And they shall teach no more every man his neighbour, and every man his brother saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.” (Jer. 31:31-34.)

In order that this prophecy may be fulfilled, many members of the Church will need to repent and be more diligent in the study of the scriptures and in their prayers and obedience to the laws and commandments of the gospel. If they fail to do these things they will be cut off from the presence of the Lord in that great day when he shall descend

as Lord of lords and King of kings to take his place and sit on his throne to rule and reign.

The Prophet Joseph Smith once said: "The great plan of salvation is a theme which ought to occupy our strict attention, and be regarded as one of heaven's best gifts to mankind. No consideration whatever ought to deter us from showing ourselves approved in the sight of God, according to His divine requirement. Men not unfrequently forget that they are dependent upon heaven for every blessing which they are permitted to enjoy, and that for every opportunity granted them they are to give an account. You know, brethren, that when the master in the Savior's parable of the stewards called his servants before him he gave them several talents to improve on while he should tarry abroad for a little season, and when he returned he called for an accounting. So it is now. Our Master is absent only for a little season, and at the end of it he will call each to render an account; and where five talents were bestowed, ten will be required; and he that has made no improvement will be cast out as an unprofitable servant, while the faithful will enjoy everlasting honors. Therefore, we earnestly implore the grace of our Father to rest upon you through Jesus Christ his Son that you may not faint in the hour of temptation, nor be overcome in the time of persecution." (*DHC* 2, 23-24.)

The Prophet Joseph Smith in one of his discourses said the following:

"... If God should speak from heaven, he would command you not to steal, not to commit adultery, not to covet, nor to deceive, but be faithful over a few things. As far as we degenerate from God, we descend to the devil and lose knowledge, and without knowledge, we cannot be saved, and while our hearts are filled with evil, and we are studying evil, there is no room in our hearts for good, or studying good. Is not God good? Then you be good; if he is faithful, then you be faithful. Add to your faith virtue, to virtue knowledge, and seek for every good thing.

"... A man is saved no faster than

he gets knowledge, for if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power than many men who are on the earth. Hence it needs revelation to assist us, and give us knowledge of the things of God." (*Ibid.*, 4, 588.)

How true this statement is. Today we are troubled by evil-designing persons who are endeavoring with all their power to destroy the testimonies of members of the Church, and many members of the Church are in danger because of lack of understanding and because they have not sought the guidance of the Spirit of the Lord. Every baptized member of the Church receives the gift of the Holy Ghost, by the laying on of hands. This, however, will not save them unless they continue in the spirit of light and truth. Therefore it is a commandment from the Lord that members of the Church should be diligent in their activities and study of the fundamental truths of the gospel as it has been revealed. The Spirit of the Lord will not continue to strive with the indifferent, with the wayward and the rebellious who fail to live within the light of divine truth. It is the privilege of every baptized person to have an abiding testimony of the restoration of the gospel, but this testimony will grow dim and eventually disappear unless we are constantly receiving spiritual good through study, obedience, and diligent seeking to know and understand the truth.

May the Spirit of the Lord be our constant companion, and may we one and all be true to our covenants and obligations devolving upon us through our membership in the Church. May the Lord bless you, in the name of Jesus Christ. Amen.

**President David O. McKay:**

He to whom we have just listened is Elder Joseph Fielding Smith, President of the Twelve. Elder Romney will now speak to us. He will be followed by Elder William J. Critchlow, Jr.

## ELDER MARION G. ROMNEY

*Of the Council of the Twelve Apostles*

My beloved brethren and sisters, I believe the question most frequently put to the General Authorities is, "Don't you remember me?" Some years ago as Sister Romney and I sat near President and Sister McKay at an MIA Dance Festival, a beautiful little Primary girl worked her way through to get the President's autograph. "President McKay," she said, "do you remember when you last saw me?" "No, my dear, I don't," he said gently, "but it must have been a long time ago." "No, it wasn't," she replied, "it was just last year in Scotland."

Perhaps the next most frequently asked question is, "Do quick baptisms stay as active in the Church as when more time was taken?" Because the meaning of "active" is so indefinite, this question is something like Paul's trumpet of uncertain sound. No firm answer can be given. However, my observation is that the percentage of activity among so-called "quick baptisms" is about the same as it is among those born to church members in the stakes.

From the time of Father Adam until today some people have been baptized almost immediately upon hearing the gospel. Others have investigated long and studiously. So far as I know, the Lord has never fixed a time limit. The only prerequisite he has prescribed is "conversion."

It is about conversion and the healing which attends it that I wish to speak.

I sincerely pray that the Spirit of the Lord will be with me and that he will put his seal upon the things that I do say.

Webster says the verb, "convert," means "to turn from one belief or course to another." That "conversion" is "a spiritual and moral *change* attending a *change* of belief with conviction." As used in the scriptures, "converted" generally implies not merely mental acceptance of Jesus and his teachings but also a motivating faith in him and in his gospel—a faith which works a

transformation, an actual *change* in one's understanding of life's meaning and in his allegiance to God—in interest, in thought, and in conduct. While conversion may be accomplished in stages, one is not really converted in the full sense of the term unless and until he is at heart a new person. "Born again" is the scriptural term.

In one who is wholly converted, desire for things inimical to the gospel of Jesus Christ has actually died, and substituted therefor is a love of God with a fixed and controlling determination to keep his commandments. Paul told the Romans that such a one would walk in newness of life. "Know ye not," he said, "that so many of us as were baptized into Jesus Christ were baptized into his death?"

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead . . . even so we also should walk in newness of life." (Rom. 6:3-4.)

Peter taught that by walking in this "newness of life" one escapes "the corruption that is in the world through lust," and by developing within himself faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity, he becomes a partaker "of the divine nature."

One who walks in newness of life is converted. On the other hand, says Peter, "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." (See 2 Pet. 1:1-9.) Such a one is not converted, even though he may have been baptized.

There is a striking example of the change wrought by conversion in Mormon's account of King Benjamin's farewell address. This sermon was so powerful that as Benjamin delivered it the multitude fell to the earth; for ". . . they . . . viewed themselves in their own carnal state, . . . And they all cried aloud . . . O have mercy, and apply the atoning blood of Christ that we may receive forgiveness of our sins, and our hearts may be purified; for we

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believe in Jesus Christ, the Son of God, . . ." (Mosiah 4:2.)

Observing their humility, King Benjamin continued: "Believe in God; believe that he is, and that he created all things, . . . believe that he has all wisdom, and all power, both in heaven and in earth; . . .

“ . . . believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that he would forgive you; and now, if you believe all these things see that ye do them.” (*Ibid.*, 4:9-10.)

When he had concluded, he inquired as to whether they believed his words.

“And they all cried . . . Yea, we believe all (thy) words . . . and also, we know of their surety and truth, . . .” And why were they so confident? Because as they said: “. . . the Spirit of the Lord . . . has wrought a mighty change in us, or in our hearts, that we have no more disposition to do evil, but to do good continually.

“And (they continued) we are willing to enter into a covenant with our God to do his will, and to be obedient to his commandments in all things . . . all the remainder of our days, . . .” (*Ibid.*, 5:2, 5.)

Although these people seem to have been converted rather quickly from a “disposition to do evil” to a determination “to do good continually” all the remainder of their days, they evidently fully met the conditions prescribed by the Lord for baptism, when he said: “. . . All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church.” (D&C 20:37.)

That the Prophet applied these instructions strictly is apparent from this entry in his diary of July 5, 1835: “Michael H. Barton tried to get into the Church, but he was not willing to

confess and forsake all his sins—and he was rejected.” (*DHC* 2, 235.)

Had Mr. Barton obtained membership in the Church in his then unrepentant state, it would have availed him nothing no matter how much he knew about the gospel, because he was not converted.

From some of the Savior’s sayings it would seem that there might even be people in high places whose conversion is not complete; for example, conversing with his apostles at his last supper, he said to Peter, “Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:

“But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren.” (Luke 22:31-32.) From this it would appear that membership in the Church and conversion are not necessarily synonymous. Being converted, as we are here using the term, and having a testimony are not necessarily the same thing either. A testimony comes when the Holy Ghost gives the earnest seeker a witness of the truth. A moving testimony vitalizes faith; that is, it induces repentance and obedience to the commandments. Conversion, on the other hand, is the fruit of, or the reward for, repentance and obedience. (Of course one’s testimony continues to increase as he is converted.)

Conversion is effected by divine forgiveness, which remits sins. The sequence is something like this. An honest seeker hears the message. He asks the Lord in prayer if it is true. The Holy Spirit gives him a witness. This is a testimony. If one’s testimony is strong enough, he repents and obeys the commandments. By such obedience he receives divine forgiveness which remits sin. Thus he is converted to a newness of life. His spirit is healed.

From what Jesus said at the time he healed the man “sick with the palsy,” it would seem that remittance of sins is the therapy which heals and that the two terms are synonymous. Concerning that incident, Luke says, “. . . the power of the Lord was present to heal. . . .” (*Ibid.*, 5:17.) Jesus, recognizing the faith of the palsied man and his associates, “. . . said unto him, Man, thy sins are forgiven thee.” (*Ibid.*, 5:20.)

For this the Pharisees charged him with blasphemy, saying within themselves, ". . . Who can forgive sins but God? . . ." (*Ibid.*, 5:21.) Perceiving their thoughts, Jesus said, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?" Then he added, "But that ye may know that the Son of man hath power upon earth to forgive sins, (he said to the sick of the palsy), I say unto thee, Arise, and take up thy couch, and go into thine house." (*Ibid.*, 5:23-24.) This, of course, the man immediately did.

In this instance there was a physical healing. Sometimes there is also a healing of the nervous system or of the mind. But always the remittance of sins which attends divine forgiveness heals the spirit. This accounts for the fact that in the scriptures conversion and healing are repeatedly associated.

For example, in 1837 the Lord said to Thomas B. Marsh, then President of the Quorum of the Twelve, ". . . pray for thy brethren of the Twelve. Admonish them sharply for my name's sake, and let them be admonished for all their sins, . . ."

"And after their temptations, and much tribulation, behold, I, the Lord, will feel after them, and if they harden not their hearts, and stiffen not their necks against me, they shall be converted, and I will heal them." (D&C 112:12-13. Italics added.)

Jesus frequently spoke of his healing the converted. Citing Isaiah, he said, ". . . this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." (Matt. 13:15.)

At the opening of his mortal ministry he told his fellow townsmen in Nazareth that he had been sent ". . . to heal the brokenhearted, . . ." (Luke 4:18.)

To the distraught Nephites he thus spoke out of the awful darkness which attended his crucifixion: "O all ye that are spared because ye were more righteous than they, will ye not now return unto me, and repent of your sins, and

be converted, that I may heal you?" (3 Nephi 9:13.)

Somebody recently asked how one could know when he is converted. The answer is simple. He may be assured of it when by the power of the Holy Spirit his soul is healed. When this occurs, he will recognize it by the way he feels, for he will feel as the people of Benjamin felt when they received remission of sins. The record says, ". . . the Spirit of the Lord came upon them, and they were filled with joy, having received a remission of their sins, and having peace of conscience, . . ." (Mosiah 4:3.)

When Alma the younger was converted he said: ". . . I could remember my pains no more; yea, I was harrowed up by the memory of my sins no more.

"And oh, what joy, and what marvelous light I did behold; yea, my soul was filled with joy as exceeding as was my pain!

"Yea, I say unto you, my son, that there could be nothing so exquisite and so bitter as were my pains. Yea, and again I say unto you, my son, that on the other hand, there can be nothing so exquisite and sweet as was my joy." (Alma 36:19-21.)

As a third and final guide, I quote from President Joseph F. Smith: "No person can be properly baptized unless he has faith in the Lord Jesus Christ, and has repented of his sins, with a repentance that need not be repented of. But faith comes by hearing the word of God. This implies that the candidate must be taught. Efficient teaching and preparation must precede the ordinance, so that the candidate may have a proper appreciation and conception of its purposes. The call to baptism, in the mission of our Savior, was always preceded by instructions in the doctrines which he taught." (The Improvement Era, 14, 266; *Gospel Doctrine*, Joseph F. Smith, 7th ed, p. 99.)

Speaking of his own experience, he said: "The feeling that came upon me was that of pure peace, of love and of light. I felt in my soul that if I had sinned—and surely I was not without sin—that it had been forgiven me; that I was indeed cleansed from sin; my heart was touched, and I felt that I

would not injure the smallest insect beneath my feet. I felt as if I wanted to do good everywhere to everybody and to everything. I felt a newness of life, a newness of desire to do that which was right. There was not one particle of desire for evil left in my soul. I was but a little boy, it is true, when I was baptized; but this was the influence that came upon me, and I know that it was from God, and was and ever has been a living witness to me of my acceptance of the Lord." (*April Conference Report, 1898; Gospel Doctrine, Joseph F. Smith, 7th ed., p. 96.*)

As Jesus ministered among the Nephites, he told them not to administer the Sacrament to the unworthy, but to continue laboring with them; ". . . for ye know not but what they will return and repent, and come unto me with full purpose of heart, and I shall heal them; and ye shall be the means of bringing salvation unto them." (3 Nephi 18:32.)

Getting people's spirits healed through conversion is the only way they can be healed. I know this is an unpopular doctrine and a slow way to solve the problems of men and nations. As a matter of fact, I am convinced that relatively few among the billions of earth's inhabitants will be converted.

### ELDER WILLIAM J. CRITCHLOW, JR.

*Assistant to the Council of the Twelve Apostles*

Over a score or so of years, I promoted and sold something I have never seen; I didn't even know what it was—I still don't. I have not only never seen it; I have tried assiduously to avoid touching it. Once, stringing lights on a Christmas tree, I accidentally got my finger in an empty socket; oh, I felt it!

Who really knows what electricity is? We know what it can do. It lights this building; it lights our homes; it lights our streets; it runs our factories and our mills; it affords us lovely music, radio, television, and a score of wonderful appliances in our homes, but who really knows what this great power, called electricity, actually is?

Over the same score or so of years, I promoted another something which I

Nevertheless, I know and solemnly witness that there is no other means by which the sin-sick souls of men can be healed or for a troubled world to find peace. I know that the unbelieving will reject this divine way. But this is nothing new. They have been rejecting it ever since the time of Cain. They have from the beginning refused to accept Christ and his gospel. They killed the ancient prophets. They burned Abinadi. They stoned Samuel the Lamanite. They crucified the Lord himself. In our own day they martyred Joseph Smith, Jun., the great prophet of the restoration. But all that has happened in the past has not, and all that occurs in the future will not, change the truth that conversion to Jesus Christ and his gospel is the one and only way; for still it must be said that "there is none other way given under heaven by which men must be saved." (See Acts 4:12.) To this I witness in solemn testimony.

**President David O. McKay:**

Elder Marion G. Romney of the Council of the Twelve has just spoken to us. We shall now hear Elder William J. Critchlow, Jr., Assistant to the Twelve.

have never seen; I don't really know what it is. I have not only never seen it; I have never heard it; I have never smelled it; I have never tasted it; I have never touched it, but on occasions it has touched me. More than once, as I officiated in priesthood ordinance work, I have felt it.

Who really knows what this great power of the priesthood is? We know what it can do. By that power this and other worlds were created and will be redeemed (*JD* 15, 127; 24, 242); by that power the city of Enoch was taken up to heaven (*Joseph Smith's Teachings*, p. 170), by that power the waters of the Red Sea were parted to liberate Israel; by that power Elijah sealed the heavens so that no rain or dew fell upon

the earth; by that power Brigham Young rebuked the frost and the sterility of the soil, and this valley became fruitful. Two thousand years ago, one possessing that power gave new eyes to the blind, new legs to the halt, turned water into wine, walked on the water, cleansed lepers, cast out evil spirits, fed thousands by blessing a few loaves and fishes, restored life to the dead. Two thousand years later—even today—bearers of that same priesthood power, again cast out devils, restore health to the sick, and in other ways employ that power. Employing it, a young man, Nephi by name, once shocked his assailants into submission by pointing his hand at them. The assailants were his brothers. (1 Nephi 17:53.)

Again, let me ask who, among all mortal men, really knows what this marvelous priesthood power actually is? Obviously it is power; its source, obviously, too, is God. Why not call it then for what it truly is—the power of God? (C.R., Joseph F. Smith, p. 5, October 1904.) President John Taylor so called it saying, "It is nothing more nor less than the power of God." (John Taylor, *Gospel Kingdom*, p. 129.)

*Priesthood is more than power—it is authority.* Quoting President Joseph F. again: "It is . . . the power of God delegated to man by which man can act in the earth . . . in the name of the Father and the Son and the Holy Ghost, and act legitimately; . . ." (*Op. cit.*, Joseph F. Smith, p. 5, October 1904.) He also said: "The Priesthood in general is the authority given to man to act for God. . . . But it is necessary that every act performed under this authority shall be done at the proper time and place, in the proper way, and after the proper order. The power of directing these labors constitute the keys of the Priesthood. In their fullness these keys are held by only one person at a time, the prophet and president of The Church." (*The Improvement Era* 4, 230.)

President David O. McKay holds all of the keys of the priesthood. He or his predecessors in office have directly (personally) or indirectly (by delegating authority to others) conferred keys upon temple presidents, stake presidents,

mission presidents, quorum presidents, bishops, and others. "No man taketh this honour unto himself, but he that is called of God, as was Aaron." (Heb. 5:4.) "We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to . . . administer in the ordinances thereof." (5th Article of Faith.) Aaron was so called and ordained. (D&C 27:8.)

"Some suppose this authority may be derived from the Bible," said President Joseph F. Smith, "but nothing could be more absurd. . . . If by reading and believing the Bible this authority could be obtained, all who read and believed would have it—one equally with another. . . . God Almighty is the only source from whence this knowledge, power and authority can be obtained, . . . The Scriptures may serve as a guide to lead us to God, . . . but they can do no more." (*JD* 19, 191.)

*Priesthood is eternal and everlasting.* The Prophet Joseph Smith said, "The Priesthood is an everlasting principle, and existed with God from eternity, and will to eternity, without beginning of days or end of years. . . ." Adam obtained the priesthood "in the Creation, before the world was formed." He (Adam) stands at the head as the presiding high priest (under Christ) over all the earth for all ages. (*Joseph Smith's Teachings*, pp. 157-158.) This priesthood of the holy order, known later as the Melchizedek Priesthood, continued in patriarchal order without a break with Adam's worthy descendants until the day of Moses. (D&C 84:6-16; 107:41-53.)

Through Moses the Lord attempted to set up the house of Israel soon after their liberation from Egyptian bondage as a kingdom of priests of this holy patriarchal order. He sent Moses down from the Mount with tablets of stone upon which were inscribed principles of salvation, but seeing the people engaged in idol worship, Moses dashed the tablets to the ground, breaking them into fragments. Again, the Lord called Moses up on the Mount, and there he rewrote with his finger on tablets which Moses had prepared the Ten Commandments; but he deleted this

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time the salvation principles which necessitated priesthood of the holy patriarchal order, denying thereby his children the Melchizedek Priesthood. Later he removed Moses, who held the Melchizedek Priesthood, thus leaving Israel with only a Lesser Priesthood, called the Aaronic Priesthood, after Aaron upon whom it was conferred. (Exod. Inspired Version, 34:1-2; D&C 84:17-25.) From that time on until the Savior's ministry on earth, this was generally the prevailing authority of God on the earth.

Jesus restored at his coming the Higher Priesthood, he being "the Great High Priest, forever after the order of Melchizedek." (*Joseph Smith's Teachings*, p. 158, Heb. 5:6; 2:17-18) but after the passing of his apostles there was no one left holding the keys, to authorize the ordination of any mortal man to any office in either priesthood. The apostate world accordingly was left without priesthood for about sixteen long, dark centuries. Then in May 1829 the Lord sent John the Baptist, a firstborn, literal descendant of Aaron, who held the keys of the Aaronic or Lesser Priesthood, to restore that priesthood. He also sent, soon after, the Apostles Peter, James, and John, who held the keys of the Higher or Melchizedek Priesthood, to restore that priesthood. The recipients of both priesthoods were the great American Prophet Joseph Smith and his associate Oliver Cowdery.

From Adam to Moses the existent priesthood was patriarchal or Melchizedek or the Holy Priesthood—all one and the same. Those who held it were high priests and patriarchs—it had no appendages. From Moses to Jesus the prevailing priesthood was Aaronic—sometimes called Levitical. The firstborn sons of Aaron's posterity were the "high priests" (higher priests in the Aaronic Priesthood); the sons of Levi were their assistants. Appendages to both priesthoods were added by our Lord who gave his Church in Palestine apostles, bishops, evangelists, high priests, seventies, elders, priests, teachers, and deacons. He similarly perfected his Church upon this American continent when he appeared here after his

crucifixion and resurrection in Jerusalem.

"*The holy Priesthood is a system of laws and government that is pure and holy; . . .*" (*JD* 7:202)—"a perfect law of theocracy." (*Joseph Smith's Teachings*, p. 322.) Presently, it is the government of The Church of Jesus Christ of Latter-day Saints—God's kingdom here on earth. Eventually, when the kingdom embraces the earth, when ". . . every knee should bow, . . . and every tongue should confess that Jesus Christ is Lord, . . ." (*Phil.* 2:10-11.) I sincerely expect priesthood will be the governing world power. Can man devise a better system of laws and government?

*Priesthood is responsibility.* Jesus was given the responsibility of this earth. Absenting himself, he left his kingdom here on earth in the hands of his officers—those who hold the priesthood. The kingdom is no stronger nor better than its officers. President Wilford Woodruff said, "The highest calling the Lord ever called any human being to in any age of the world, has been to receive the Holy Priesthood, with its keys and powers." (*Wilford Woodruff, Millennial Star* 58:305, April 5, 1896.) When men take a priesthood calling, they covenant to magnify it; they take upon them the obligation to labor with zeal and energy in their particular calling. (*D&C* 84:109, 110; 107:99-100.)

President Joseph F. Smith asked: "Will you who hold the priesthood, profane the name of Deity? Would you be riotous, and eat and drink with the drunken . . . ? Would you . . . forget your prayers and fail to remember the Giver of all good? Would you . . . violate the confidence and the love of God . . . ? Would you . . . dishonor your wife or your children? . . . Will you honor the Sabbath day and keep it holy? Will you observe the law of tithing and all the requirements of the gospel? Will you carry with you at all times the spirit of prayer and the desire to be good? Will you teach your children the principles of life and salvation? . . ." (*The Improvement Era* 21, 105-106.)

Sometimes men relax and treat their priesthood responsibilities lightly in the home, failing to teach their families the gospel, failing to have family prayers,

failing to use the priesthood when sickness uninvitingly stalks the home. Husbands and sons are sometimes lax in their duties because they lack the co-operation and encouragement of their wives and mothers.

The sisters would do well, if, following the counsel of the Prophet, they provoked their husbands and sons to do good works (Relief Society minutes, March 17, 1842)—priesthood works. Husbands, rightfully and scripturally too, are the family heads (Eph. 5:23)—its priests and its spokesmen. The wives, thanks be to God, are the family hearts.

"There is a center in each home from which all joys must start.

"That center? It is a mother's heart."

With love and kindness and with tact, of course, the heart can usually sway the head—even into priesthood activity. Such endeavor is expected of our sisters.

The subject of this talk could well be—*For Men Only*. Priesthood is for men only—it is not conferred upon women. The sisters may be set apart as officers in the priesthood auxiliaries, but they are never ordained to office in the priesthood. They do not share the priesthood with their husbands, fathers, or sons. They do share the blessings of the priesthood with their husbands, fathers, or sons. They do share the blessings with their husbands; sealed in a temple, they go along hand in hand with them toward exaltation, finally reigning as "queens and priestesses" with their husbands who become "kings and priests." (D&C 94:41.) Infrequently a sister asks: Why can't we (sisters) hold the priesthood? My answer: If and when he whose business priesthood is wants you to hold it, he will let his prophet know. Until then there is nothing we can do about it.

Priesthood is God's greatest gift to his children, save perhaps the gift of his Son, our Lord and Savior Jesus Christ. Some may rate the gift of mortality, followed by immortality and the promise of eternal life as a greater gift. Priesthood, being an eternal principle, existed before mortality. Immortality is

the state of resurrected souls. Did the resurrection act involve an ordinance of the priesthood—a necessary ordinance, presently unrevealed? Certainly the resurrection act is another manifestation of the great power of the priesthood. May I ask—how can we achieve eternal life without the blessings and ordinances of the priesthood?

The power of the Melchizedek Priesthood is to have the power of "endless lives," said the Prophet Joseph Smith. ". . . And all those," he said, "who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually." (Heb. 7:3. Inspired Version.) He further said, "Those holding the fulness of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessing." Our Lord appraised this wonderful gift in these words:

". . . all they who receive this priesthood receive me, . . .

"And 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." (D&C 84:35, 37-38.)

No mortal man will ever realize all of the blessings in this great promise as he dwells here in this mundane period of our everlasting lives, but by reason of priesthood which is attained and honored, we have God's promise that sometime we may become like unto God. ". . . all that my Father hath shall be given unto him." (D&C 84:38.) Incidentally, God had something to say about those who do not honor their priesthood. I have not time to inject his dour warning into my remarks today. All who hold the priesthood, however, should read what he said.

To you who bear the priesthood, may I say: In an inventory of your possessions—physical, mental, spiritual, and financial—priesthood, if honored, may be your greatest asset; it could be the best investment you ever made. It costs you nothing; its dividends can be fabulous. Appraise it honestly and list it high up among your assets on your life's balance sheet. And you who are

not honoring your priesthood, debit it high up on the liability side of your life's balance sheet. It could well be your greatest liability. You could, sooner or later, find yourself bankrupt in the kingdom of God. As of this day, *is your priesthood an asset or a liability?*

I bear testimony regarding the power of the priesthood in our restored Church, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder William J. Critchlow, Jr., Assistant to the Twelve, has just spoken to us.

The congregation and chorus will now join in singing, "O, Say What Is Truth?" Sister Florence Jepperson Madsen will conduct. After the singing Elder John Longden will speak to us.

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

President David O. McKay:

Elder John Longden, Assistant to the Twelve, will now address us. He will be followed by Elder Franklin D. Richards.

### ELDER JOHN LONGDEN

*Assistant to the Council of the Twelve Apostles*

My brothers and sisters, I am so grateful to be able to use this salutation and know that we are brothers and sisters in the kingdom of Jesus Christ. A story I read recently is appropriate here.

A preacher in a small community decided to do some remodeling and renovating of his church. To begin with he requested a new chandelier. After three or four weeks had elapsed and it hadn't arrived, he approached one of the deacons on the board and inquired why. He was informed there were three reasons: "First, it hadn't been ordered because there was no one on the board who could spell 'chandelier.'" Second, we were afraid there wouldn't be anyone to play it when it came. And third, what we really need in this church is more light."

I recognize we have light today which comes through our prophet and mouthpiece. We also have the light from the teachings of the Master almost two thousand years ago, and I should like to speak at this time on what I believe is a crying need in the world today, on the basic principle of the gospel of Jesus Christ which is love.

The scriptures teach: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.) This

indicates the depth of this great principle.

It was exemplified by the Savior when he lived upon the earth. On one occasion, he was queried by one of the scribes: "What is the great commandment in the law?" In reply, Jesus taught an eternal truth. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

"And the second is like, namely, this. Thou shalt love thy neighbour as thyself. . . ." (Mark 12:30-31.) "On these two commandments hang all the law and the prophets." (Matt. 22:40.)

There was none other commandment greater than these, so said Jesus. (*Idem.*)

The Apostle Paul spoke on this great principle many times in plain, understandable language.

Even though changing conditions exist in the world today, and many people are confused, the application of this one principle in our everyday lives will bring happiness, contentment, and peace.

Surely, if I love my fellow man, I will not cheat him, lie about him, or commit any manner of evil against him. So again, loving all my fellow men, I will truly find happiness, contentment, and a peace that passeth understanding.

Paul was inspired to reveal the virtues,

or may we call them ingredients, of which love is composed. Addressing the Corinthian Saints who had membership in the Church of Jesus Christ, Paul said: "Love suffereth long and is kind." (See 1 Cor. 13:4.) We sing a great hymn, maybe not often enough, "Let Us Oft Speak Kind Words to Each Other." So much more is accomplished by speaking in kind words and soft tones.

"Love envieth not." We look at others and think the grass is greener on their side. We sometimes might wonder why ours seems not as green, but love envieth not. "Love vaunteth not itself, is not puffed up." (See *ibid.*, 13:4.) In other words, love teaches true humility. Jesus taught it in one parable [parable of Pharisee and Publican], "Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." (Matt. 23:12.)

Daniel Webster had a great thought when asked, "What is the highest thought that has ever entered your mind?" He answered, "My accountability to Almighty God."

We who have a testimony of the gospel should recognize our accountability to God regardless of what our achievements might be in business, in church, in school, in civic affairs.

Paul further said: "Love doth not behave itself unseemly." (See 1 Cor. 13:5.)

President McKay said it in a few words some time ago: "We are here in mortality to develop the power of self-mastery." Every single day we have opportunity to practise this art of self-mastery.

Again Paul said, "Love seeketh not her own." (See *ibid.*, 13:5.) The Savior taught by his own example, to lose ourselves in the service of others. Our beloved prophet said on his ninetieth birthday: "You may travel the world over but you will not find happiness or contentment until you lose yourself in the service of mankind." This, of course, would mean sacrifice to God and our neighbor.

Continuing, Paul said: "Love is not easily provoked. Love thinketh no evil. Love rejoiceth not in iniquity, but in

the truth." (See *ibid.*, 13:5-6.) Paul, we see, had a depth of understanding regarding this great principle of love and the blessings to be attained by those who would honor and recognize and put into effect in their lives these two commandments, for he said: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (1 Cor. 2:9.)

As I tour missions or come into your stakes each week, I have a great hope for the future because of the many just plain, good people who are applying all the principles of love in their lives. I say to you, God bless you.

The English statesman, William Gladstone, said: "We look forward to the time when the power of love will replace the love of power; then will our world know the blessing of peace." What a difference the placing of words makes. The love of power or the power of love—worlds apart!

It is essential to love God, love his Son Jesus Christ and love our neighbor as ourselves.

We are living in a world of automation. Machines seem to be taking over all our jobs. Edwin Markham, an American poet, had a great idea that is worth repeating: "The way things are going, we had better learn to do things machines can't do. Love each other, for instance."

Throughout his ministry, the Master kept repeating the importance of love on many occasions. He said: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.

"By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:34-35.)

Do you think a teacher who drove some twenty miles in a battered old car whenever there was a meeting to pick up just one little girl who lived in a remote area of the stake had a love of God for her fellow men? I doubt that anyone really knew what she was doing. I just happened to hear about it.

Oh, may God give us the faith and the desire to put this commandment of

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the Lord into effect. “. . . love one another; as I have loved you, that ye shall also love one another.” (*Ibid.*, 13:24.) Then the world may know that we are true disciples of the Lord Jesus Christ. God give us the faith, the courage, the determination to make application of these two great commandments in our lives each day, 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. Elder Franklin D. Richards, an Assistant, will be our next speaker.

### ELDER FRANKLIN D. RICHARDS

*Assistant to the Council of the Twelve Apostles*

My dear brothers and sisters:

Sister Richards and I have recently returned from the missions on the east coast, and we rejoice in the tremendous growth of the kingdom. I am continually amazed and pleased as I travel throughout the missions and stakes of the Church to find so many members accepting the admonition of President McKay to be missionaries. How many of you have had the joy of seeing your friends and neighbors take an interest in the Church and be baptized, because of your being a missionary?

Today I would like to talk to you about the Every Member a Missionary program—an inspired, effective, and interesting plan. One of the important characteristics of the Church of Jesus Christ is missionary activity. The Savior has charged us to “. . . teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” (Matt. 28:19.) And every nation includes *our* friends and the people we casually meet regardless of where we live.

The question is: How can we, a relatively small group, accomplish this great responsibility? Certainly not with the sixteen thousand full-time, stake, and district missionaries we now have—regardless of how good they are!

But, our beloved Prophet David O. McKay has given us the Every Member a Missionary plan. We can take the gospel to every nation, kindred, tongue, and people as the Every Member a Missionary plan is understood and used effectively throughout the Church and by using modern methods which be-

come available as the Lord pours his Spirit upon all flesh.

Heretofore, missionaries generally spent most of their time in finding interested persons to teach and a small part of their time in teaching. Now, the Every Member a Missionary plan gives the members a chance to do missionary work by finding interested persons for the missionaries to teach. This greatly increases the effectiveness of the missionaries. They can teach many more people, particularly as they are taught in groups.

In working with the east coast missions, I find that the great increase in convert baptisms, and especially baptisms of entire families, is more and more attributable to the fact that a greater number of members are finding interested persons for the missionaries to teach—and the members are loving it.

We had the opportunity of meeting many of these wonderful members and hearing of their exciting and happy experiences. I am confident that there are thousands of members of the Church that have a sincere desire to do missionary work, but don't know what to do or how to do it. How then can a member, regardless of age or sex, become an effective missionary within the meaning of the prophet's admonition—Every Member a Missionary?

You ask, what can I do? Well, you can find persons who would like to know more about the Church. But, how can I find such persons? The following three ways are pretty much the basis of the Every Member a Missionary Program.

First, ask people what they know

about the Church and if they would like to know more—yes, ask the golden questions.

Second, take your friends and neighbors to church meetings and socials.

Third, live the gospel. As your friends and neighbors feel your love, they will want to know more about the Church.

All three of these ways are part of the referral program as you arrange for the missionaries to teach the interested persons. When you find interested persons either by personal contact, over the telephone, or by correspondence, bring them into your home, preferably in a group and ask the missionaries in to give them the discussions. If they are out of the area, have your bishop give you the name and address of the nearest stake or mission to where the interested person lives and send the referral to the stake or mission president together with details of how you secured the name and other pertinent information.

Let me elaborate on the three ways you can find persons who want to know more about the Church, by giving you a few interesting examples:

First, ask the golden questions as you meet people personally or over the telephone or through the mail. I have asked the golden questions hundreds of times, and I have never embarrassed myself or the person I have asked. A few weeks ago I was registering in a motel in Raleigh, North Carolina. I asked the golden questions of the young man at the desk. He was not interested, but the young man standing behind him overheard our conversation. He had been to Salt Lake City, was impressed, and wanted to know more. I told him we had missionaries in Raleigh, and he gave me his name and address. He was very interested in having the missionaries call and tell him more about the Church. I immediately turned this golden contact over to the missionaries.

A bishop's wife in Atlanta, Georgia, wanted to do missionary work but didn't know how or when she could find the time and still take care of her young family. The missionaries suggested that she telephone proselyte, ask the golden

questions over the telephone from her own home in the evening after the children were in bed. She told me that the missionaries showed her how and that it was thrilling and most rewarding and not embarrassing. She has found many interested persons for the missionaries to teach.

During the last year, thousands of letters have been written asking the golden questions. Many have responded, asking that the missionaries call on them, others have asked for literature or the Home Study guide—discussions by mail. Recently a woman from Ocoola, Iowa, wrote us—"I am so glad that you are sending me these discussions. I thank you. Would it be too much to ask you to send me more of Joseph Smith's works?"

Now the second way of finding interested persons is by taking your friends and neighbors to church meetings and socials. In Bowling Green, Kentucky, the Relief Society needed an organist. The president asked a non-member friend to help them out. She replied she would be glad to, and before long she became interested, was taught the gospel by the missionaries and was baptized.

In the Southern States Mission a young girl was walking home with a friend and began humming, "Come, Come, Ye Saints." Her friend said, "My that's a beautiful melody. What is it?" The girl told her about it and made a date to take her to a church service. After attending a few times she arranged for the missionaries to teach her family. The family have all been baptized and are happy, doing their part in building the kingdom.

I mentioned living the gospel as the third way to find interested persons. About ten days ago I was showing a man and his wife from Iowa around Temple Square. They were very interested and particularly so when Brother Alexander Schreiner took an active interest in them, showing them the organ and how it is played. Brother Schreiner really went the extra mile. I asked them if they knew any members of our Church in Iowa. They replied, yes, a wonderful family. Recently when a friend of theirs had a baby, this fam-

ily took the children of the woman who was having the baby into their home while the mother was in the hospital. Both Brother Schreiner and the Iowa family were evidencing their love of their fellow men. These incidents have been an important factor in interesting this couple. They expressed a desire to know more about the Church.

A short time ago while having dinner in a New York restaurant, we asked our waiter, a very fine man, the golden questions. He replied enthusiastically that he had been to Utah and California and had met several Latter-day Saint families, was very much impressed with their way of life, and would like to know more about the Church. He gave us his address in Brooklyn and seemed anxious to have the missionaries call at his home and give him and his family the discussions. We promptly gave this good referral to the mission president in New York.

Most of us have had unusual experiences with people becoming interested and wanting to know more about the Church. The Lord has said, "Be ye strong from henceforth; fear not for the kingdom is yours." (D&C 38:15.) So let's not fear henceforth—ask the golden questions, take your friends and neighbors to Church meetings and socials, and live the gospel. As you do these things, you will find many persons who are interested in knowing more about the Church, and you will be a missionary within the meaning of the prophet's admonition—Every Member a Missionary.

"Remember the worth of souls is great in the sight of God"; (*Ibid.*, 18:10.) And again the Lord has said: "And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!" (*Ibid.*, 18:15-16.)

My brothers and sisters, we are engaged in building the kingdom. I know that God lives and that Jesus is the Christ. The gospel has been restored in its fulness, and it is our duty and great opportunity to share it with others. Joseph Smith was a great prophet, and David O. McKay is a great prophet. May we sustain our prophet in every way.

Yes, the Every Member a Missionary program is inspired and is effective. May we get the vision of two million missionaries bringing souls into the kingdom, and may we feel the joy, happiness, and salvation that comes from active missionary work, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

The missionary to whom we have just listened is Elder Franklin D. Richards. Elder Spencer W. Kimball of the Council of the Twelve will be our concluding speaker.

### ELDER SPENCER W. KIMBALL

#### *Of the Council of the Twelve Apostles*

Brothers and sisters and friends of the air audience:

Today we remember with deep affection our beloved leader Henry D. Moyle, and from his stirring sermon last April conference, we can still hear his earnest voice saying:

"I believe with all my heart and soul that the solution to our problems here upon this earth today and tomorrow is to be found in the knowledge and ap-

preciation of man's relationship to God, his dependence upon God, and his obedience to God's laws.

"There is absolutely nothing of such great worth to man as to know God."

In my childhood, we had mottoes hanging on our walls sometimes embroidered, sometimes painted, these for decoration and for inspiration. One I remember read: "What is home without a mother." From my infancy, every time

I entered the house, I called, "Mama," over and over until I found her. Totally satisfied in the security her presence afforded, I ran again to play. Just to know she was there! That was all.

When I was eleven, Mother passed away and from my aching heart came numerous times, "Mama," as I entered the house, but there were only mocking echoes of emptiness. Later the void was filled when our stepmother gave presence to the home and again through my youth, I called and found my security in the welcome answer, "I am here, son."

It was the same red brick house through the days of security and the days of desolation, the same shelf-filled pantry, the same wood stove and water tank, the same parlor with its rag carpet and the same old clock ticking away the hours and days and years, but stability and sureness and peace were there, for Mother was there, and security was there, and the house breathed belongingness.

On Labor Day 2,000 young people converged on the little resort town of Seaside, Oregon, repeating their last year's devastation, smashing windows, ripping street and shop signs down, and requiring 100 police plus National Guardsmen to quell the rioting, and I wondered if these 2,000 homes from which they came were normal ones with a mother at home who could answer, "Yes, dear, I am here."

Again, the news reported 30,000 teenagers rioting on a California beach, filling beer cans and bottles with sand and throwing them at police, boys stripping girls and sex indulgence common and unabashed. And we wondered how many of these 30,000 fathers were furnishing cars and money for their children to vacation at resorts; for beer and brutishness, and who provided the gasoline, and who paid the fines?

And, we wondered how many of the 30,000 mothers were making homes and how many making money. How can mothers justify their abandonment of home when they are needed so much by their offspring? Rationalization must take over as they justify themselves in leaving home and children.

Of course, there are some mothers who must work out to support their children,

but let every working mother honestly weigh the matter and be sure the Lord approves before she rushes her babies off to the nursery, her children off to school, her husband off to work, and herself off to her employment. Let her be certain that she is not rationalizing herself away from her children merely to provide for them greater material things. Let her analyze well before she permits her precious ones to come home to an empty house where their plaintive cry, "Mother," finds no loving answer.

Do not these absentee mothers and millions of approving fathers know that basic attitudes towards standards, morality, the Church, and God are developed in the family circle and are quite well set while they are still small children?

It is said: "Give me a child until he is seven and then do with him what you will." These first years are so vital.

The Lord said: "My sheep hear my voice . . ." (John 10:27). So do the little ones respond to their own mothers. The maid, the neighbor, the sister, the grandmother may clothe and feed and diaper the child, but no one can take the place of mother. This is impressed upon us by the story of the six-year-old who got lost from his mother in a large supermarket and began to call frantically, "Martha, Martha."

When the mother was found and they were reunited, she said: "Honey, you should not call me Martha, I am 'Mother' to you."

To which the little fellow rejoined: "Yes, I know, but the store was full of mothers, and I wanted mine."

Children need security, special love, and to be wanted.

At a distant conference, my plane brought me to the city many hours early. The stake president met me at the airport and took me to his home and, having important work to do, excused himself and returned to his work. With the freedom of the house, I spread my papers on the kitchen table and began my work. His wife was upstairs sewing. In mid-afternoon, there came an abrupt entry from the front door, and a little fellow came running in, surprised to see me, but we became

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friends. Then he ran through the rooms calling, "Mother," and she answered from upstairs, "What is it, darling?" and his answer was, "Oh, nothing." He went out to play.

A little later another voice came in the front door calling, "Mother, Mother." He put his schoolbooks on the table and explored the house until the reassuring answer came from upstairs again, "Here I am, darling," and the second one was satisfied and said, "OK" and went to play. Another half hour and the door opened again and a young teenager moved in, dropped her books and called, "Mother." And the answer from upstairs, "Yes, darling," seemed to satisfy, and the young girl became acquainted with me, then began practising her music lesson. None of the three had gone upstairs.

Still another voice later called, "Mother," as she unloaded her high school books. And, again the sweet answer, "I am up here sewing, darling," seemed to reassure her. We became acquainted, and she tripped up the stairs to tell her mother the happenings of the day in a sweet mother-daughter relationship. Home! Mother! Security! Just to know Mother was home. All was well.

A child is happy if he feels that he is wanted and enjoyed by his parents. He needs to feel that his parents will be there, especially in a crisis.

This mother, too, could have had a job. Her children also could use more things her wages could provide. She also could have rationalized that two salaries could give her children more advantages, more outings, travel, and vacations, more clothes, gifts, and luxuries. But, this mother knew well that a child needs a mother available more than all the things which money can buy.

The *Parents Magazine* says: "The feeling of security is the core and foundation for good mental health.

"Most of the married women over 35 in the labor force (says this authority) are working not because their families really 'need the money,' but in order to maintain a higher standard of living, get away from some housework, and

lead, as they suppose, a more interesting and richer life."

A prominent judge listed the causes of juvenile delinquency:

First, destructive toys and games such as guns and other symbols of violence. Second, *working mothers*; and third, fathers who *work two shifts*, absenting themselves from the home except to eat and sleep.

His long list of causes ended with this: Lack of religious training and discipline in the home and schools, and lack of love in the home. My reference is Judge Jacob M. Braude of the Circuit Court of Cook County (Chicago), Illinois.

These lacks were inherent in the parents, but it was the children who suffered.

Twenty-four million women in the United States work outside the home. This is one-third of all in the total labor force, and 80% of them have living husbands.

In 1890, only 5.5% of the wives under 35 and living with husbands were working. By 1957, it was 27.7% and now it is about a third of those wives between 18 and 24.

In the labor force are about 2.5 million women whose children are under six, and 5.4 million with children under twelve years of age. Think of it: a possible twelve to fifteen million children without a mother through crucial hours! Of these about 400,000 children under twelve years of age must care for themselves entirely while their mothers work. One-third of all mothers with children under eighteen are in paid employment. My statistics come from the Children's Bureau of the US Department of Health Education and Welfare and other dependable sources. This means that in this country, one child in 13 under 12 must look out for himself. In the 10-11 year old group, the ratio is one in five *without care* while the mother is at work.

It is shocking! Nearly one-third of all our young matrons, 18 to 24, are breaking the law of God in not bearing children, or if they are having children, are they neglecting the helpless little ones?

President McKay said, "The more

woman becomes like man, the less he will respect her. Civilization weakens as man's estimate of woman lessens."

We are told that the average age when women cease bearing children is about 26; yet in these vital years, nearly one of every three is working outside her home. When such masses of mothers are employed out, what may we expect from the offspring?

How nearly perfect can a mother be who rushes in the morning to get everybody off and settled for the day, herself included, then returns weary after a hard day of employment to a tired husband who has had a hard day and to children and youth with problems, and then to her homemaking, cooking, cleaning, and then to a full social calendar. From such homes come many conflicts, marital problems, and divorces, and delinquent children. Few people in trouble ever ascribe their marital conflicts to these first causes, but blame each other for the problems which were born and nurtured in strained environments. Certainly the harmonious relationship of father and mother and the emotional climate prevailing between parents give soundness and security to children.

President Belle S. Spafford speaking to her world of Relief Society mothers said:

"Children should be cherished with the strongest bonds of affection; . . . No effort should be too much, no sacrifice too great to protect them from evil and preserve them in righteousness. . . . The love and the sanctity of the home should be zealously safeguarded. . . ."

And she speaks of mothers' obligations—

". . . to make all else in life subservient to the well-being of our homes and families.

\* \* \* \* \*

"Always in the Church, people have been admonished to marry in the House of the Lord, to establish homes, and bear and rear children in righteousness."

Brigham Young says:

"It is the calling of the wife and mother . . . (to tie) her offspring to herself with a love that is stronger than death for an everlasting in-

heritance. . . ." (*Discourses of Brigham Young*, p. 198.)

In this important city crime has increased three times faster than it did in the nation during 1962, said our local newspaper. And crime in the past five years increased four times faster than population, four serious crimes per minute recorded on the crime clock.

One authority gave us: "The more the parents approve of each other, the more the child will be welcome,—the most important single factor in the development of the child is the emotional climate prevailing between his parents."

Are music and dancing lessons and camps and clothes justified when it may mean the sacrifice of the home and mother on the altar of employment?

One girl said, "I really don't want to go to the girls' camp. I'd rather stay home with Mother, but Mother is not home to stay with." Are we glamorizing out-of-home activities for our children when they should be home helping or off to work themselves?

Absenteeism of mothers is often linked with idle youth—delinquent youth. When we read of the recent Labor Day escapades by tens of thousands of high school and college young people on their mass invasions of resort towns, we wonder again: Why are they permitted leisure till they become sick with boredom? Home is drab so they resort to destructiveness and immorality.

One judge said: "These mad vacations make their biggest appeal to youngsters who have too little to do. . . . We never have any trouble with kids who have real interests, real hobbies, a radio ham, or a real athlete."

The idle generation! Hours each day and nothing to do. Saturdays and nothing to do. Three long months of school vacation and nothing to do. No one has found a truer adage than: "The idle brain is the devil's workshop."

Another judge states that "Too many kids are loafing. Parents do not make children get jobs. And, this helps them into trouble. . . . there is an alarming lack of employment among our young people . . . and idleness among those who come before me. . . ."

He is not talking about the pallid, spindly urchin, working twelve hours a

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day in coal mines but of the hulking youth sitting around while his hard-working, doting parents support him.

It is foolish to expect an energetic exuberant youth to live normally when he has his free time largely to himself including three idle months of summer vacation. I quote him further,

"As I see young people of what I consider an employable age sitting around drive-ins or malt shops, on park benches, or at the beaches, cruising around in cars or hanging around on the street corners at all hours of the day and the night, I am amazed at their ability to stay out of trouble as well as they do . . . idleness is a prime factor in most juvenile misbehavior. . . ."

He continues: "I find the average parent of the average employable but unemployed youngster to be weak, over-protective, and overindulgent. Both he and his wife work to afford their child the niceties of life which they now consider necessities. All the comforts of home plus a car and a gasoline credit card. . . ."

This judge says these parents are a generation of well-intentioned ones rearing a generation of sloths—Judge Robert Gardner of the Juvenile Court of Santa Ana, California.

A woman who had not been able to hold a job in spite of the fact that she was well-trained and highly educated explained: "Oh, it's not odd at all. My parents never expected me to work, and for that reason I never expected to either." She seemed to feel unabashed, and that such was reason enough.

The judge proceeds: "This type of parent blindly accepts Junior's plaint: 'I can't find a job.'"

"Can't find a job! Well, Junior, I have news for you! These are boom times. A whole generation of us grew up during the depression when there were no jobs, but we found jobs anyway. Oh, they weren't good jobs, but they were jobs. There were always jobs—mean, disagreeable, back-breaking jobs. And many of these jobs didn't pay very much and they were hard and they were long hours and they were not desirable."

Do youth look for work in the cotton

fields, in the beet fields, in the hay fields, the jobs that are taken by itinerant workers brought from Mexico and other foreign lands?

Some judges give arrested youth a choice to get a job within thirty days or be locked up, and seldom have had to lock up any. If the alternative is unpleasant enough, somehow Junior finds employment.

To this philosophy, there are rejoinders from many sources which cry there are not enough jobs to go around and that a job for a youngster means a job lost to the head of a family. And the answer of the judge to this is, "Get women out of the factories and put them back into the home where they belong . . . cooking, sewing, cleaning house and doing the traditional woman's work. It would do both for them and their neglected youngsters a world of good."

If a few million of the working mothers who need not work were to go home to their families, there might be employment for men now unemployed and part and full-time work for youth who ought to help in family finances and who need occupation for their abundant energy.

How many children today contribute toward the family living? Parents permit the youth to idle away their time.

"Can't get a job," they say. Why, bless your souls, the world is crying for helpers. Have we spoiled our children paying them for every effort? I heard a fifteen-year-old complaining because he received only sixty cents an hour.

"What can we do?" they cry, "Where can we go?" Listen, youth, go home, roll up your sleeves; pick cotton, hoe the corn, thin the beets. Yes, before and after school and Saturdays and vacation days! It won't hurt you to store your ball and bat and hiking togs. Hang the storm windows, paint the fence, wash the car, pick the fruit, mow the lawn, repair the screen, plant a garden, cultivate flowers, trim the trees.

As we read of delinquency and crime, 2,000,000 serious crimes in this land in a year, and as we note many are committed by girls and boys, we ask ourselves what is the cause and what are

the cures? In an adequate survey it was learned that a majority of youth wish responsibility and will thrive on it.

"What can we do?" they ask again.

Do the shopping, work in the hospital, help the neighbors and the church custodian, wash dishes, vacuum the floors, make the beds, get the meals, learn to sew.

Read good books, repair the furniture, make something needed in the home, clean the house, press your clothes, rake the leaves, shovel the snow, peddle papers, do "baby sitting" free for neighbor mothers who must work, become an apprentice.

J. Edgar Hoover of the FBI said, "Our youthful delinquency is a problem which strikes practically every home in America. It is something to which every parent should give the deepest consideration and the said responsibility for youth law infraction today lies more on the doorstep of the adult than it does on the youth. In the majority of instances the story of juvenile delinquency is the story of shattered homes where parents are neglectful, indifferent, and fail to exercise the proper degree of discipline."

One parent wrote to youth: "Your parents do not owe you entertainment; your villages do not owe you recreation facilities; the world does not owe you a living; you owe the world; you owe it your time, your energy, your talents, yourself. In plain simple words, grow up, get out of your dream world; develop your backbone, a backbone not a wishbone, and start acting like a man or a lady. . . ."

Lawmakers in their over-eagerness to protect the child have legislated until the pendulum has swung to the other extreme. But no law prohibits most work suggested above, and parents can make work.

President David O. McKay said: "We are living in an age of gadgetry which threatens to produce a future generation of softness. Flabbiness of character more than flabbiness of muscle lies at the root of most of the problems facing our American youth."

Are these iconoclasts from normal homes with normal fathers and mothers? Or, are those parents income

producers who satisfy their every selfish desire for social life, comforts, golf, parties, travel, drinking at the expense of their children?

Do the families of these window smashers kneel in prayer night and morning before these depredations? Do they have family evenings, family picnics, vacations, and entertainment together? Do these parents of such hoodlums exercise discipline in the home or are the children emancipated from restraint, from duties, and from controls?

To slow down this ever-increasing rate of juvenile delinquency, there is a growing cry: "We must have more detention homes and reformatories. We need more public money appropriated for better facilities, more highly trained specialists, social workers, psychologists and psychiatrists. We need larger jails, more police."

Certainly, it must be apparent that all this is but an attempted control of a malady of epidemic proportions. Have the experts failed? Isn't it time to come back to fundamentals? "We need more money," they say, but we have spent in the last decade \$78 billion on elementary and high schools for the children, yet delinquency increases; \$110 billion on cars; \$127 billion for recreation, and still immorality, hoodlumism, sadism, and vandalism grow apace, and to make it worse, \$180 billion in cosmetics, tobacco, and alcohol. No—money is not the answer! Surely we must realize that an ounce of prevention is worth tons of cure.

The Lord has indicated long ago the perfect pattern of prevention. He has organized the family in a home with unified pursuits. It takes no magician nor social authority to know where the error lies, and that the cure is prevention. With the home a sweet religious one with discipline and love and parental bliss and sweet parent-child relationships, there would be few, if any, prodigals. Reformatories and correction institutions could close; social agencies could lock their doors; jails would have few prisoners, and war be outlawed.

All this could come by the building of the homes of the people into spiritual

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fortresses. If fathers would give themselves to their families and mothers come home from employment and high society to conserve the smaller incomes and to be real mothers, then the word *delinquency* would cease to terrify us.

May we organize our homes, discipline our children, and create nations of homes such as our Heavenly Father has planned, I pray in the name of Jesus Christ. Amen.

#### President David O. McKay:

He to whom we have just listened is Elder Spencer W. Kimball of the Council of the Twelve.

In behalf of all who have listened to the singing during the General Conference sessions today—the General Authorities, the audience here in the Tabernacle, and the large radio and television audience—we express appreciation and gratitude to these Singing Mothers for the beautiful music, inspiring messages. With all my heart I say, Sister Jepperson and mothers, God bless you!

The Saturday morning session will be broadcast direct by numerous radio and television stations, and recorded for transmission on Sunday morning at 10 o'clock, Eastern Daylight Time (9:00 Eastern Standard Time), to many television stations in the eastern part of the United States. Both sessions of our Conference today, and Saturday and Sunday, will be rebroadcast over KSL Radio the following morning starting at one o'clock and will be heard in many parts of the United States and in the

world, including Canada, Mexico, Alaska, and in the Islands of the Pacific. A delayed television release will also take the Saturday morning session of Conference to viewers over three television stations in Hawaii. A video tape will be flown from the Mainland and broadcast Sunday morning in Hawaii.

A special meeting under the direction of the Genealogical Society will be held in the Tabernacle this evening at 7:00 o'clock. Those requested to attend are stake presidencies, bishoprics, stake and ward genealogical workers; and anyone else interested in genealogical work is invited.

There will be a Welfare Agricultural Meeting in the Assembly Hall tomorrow morning at 7:30 o'clock. Stake presidencies, bishoprics, agricultural representatives from all stakes, and all others interested in agriculture are invited to attend this meeting.

The Relief Society Singing Mothers will now favor us with, "The Lord Bless Thee and Keep Thee," conducted by Dr. Florence Jepperson Madsen.

After the benediction by Elder Israel I. Bentley, formerly president of the Northern Mexican Mission, the general sessions of this Conference will be adjourned until 10 o'clock Saturday morning.

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Singing by the Relief Society Singing Mothers, "The Lord Bless Thee And Keep Thee."

Elder Israel Bentley, formerly president of the Northern Mexican Mission, offered the benediction.

Conference adjourned until Saturday morning, October 5th, at 10:00 a.m.

## SECOND DAY

### MORNING MEETING

The Conference reconvened Saturday morning, October 5, 1963 at 10:00 a.m.

The music for this session was furnished by the Tabernacle Choir, with Richard P. Condie conducting. Elder Alexander Schreiner, Tabernacle Organist, was the accompanist.

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

the meeting with the following introductory remarks:

#### President David O. McKay:

To all present this morning in the Tabernacle, in the Assembly Hall, and to the vast television and radio audience we extend a hearty welcome to this, the

Third Session of the 133rd Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints.

The Tabernacle Choir, under the direction of Brother Richard P. Condie, with Alexander Schreiner at the organ, will open these services by singing, "God of our Fathers, Whose Almighty Hand."

Following the singing the invocation will be offered by Elder Merrill A. Nelson, president of the Kearns Stake.

The Tabernacle Choir sang the number, "God Of Our Fathers, Whose Almighty Hand."

Elder Merrill A. Nelson, president of the Kearns Stake, offered the opening prayer.

President David O. McKay:

The invocation was offered by President Merrill A. Nelson.

The Tabernacle Choir will now favor us with, "Sing Unto God With Unmeasured Praise." Following the singing Elder Richard L. Evans of the Council of Twelve will be our first speaker.

The Tabernacle Choir sang the selection, "Sing Unto God With Unmeasured Praise."

President David O. McKay:

Elder Richard L. Evans of the Council of the Twelve will now speak to us.

## ELDER RICHARD L. EVANS

### *Of the Council of the Twelve Apostles*

My beloved President, and my beloved brethren and sisters:

For more than a third of a century it has been my privilege to speak to many of you many times through my association with the Tabernacle Choir and its remarkably long series of broadcasts and through other organizations and activities. But I feel a weighty responsibility this morning in speaking to you of some things that are close to my heart and important to my life, and which are vitally a part of the principles and convictions of the Church to which I have the honor to belong—The Church of Jesus Christ of Latter-day Saints, sometimes inaccurately referred to as the "Mormon" Church, whose head and lawgiver is our Lord and Savior, Jesus the Christ, who with his Father—the Father of us all—is the foundation of our faith.

It is God the Father and his Son our Savior whom we worship. This places us on common ground with all sincere worshipping Christians, through our belief in the divinity of the Lord Jesus Christ. It places us on common ground with all other men also who believe in God the Father and Creator of us all, in whose image, as scripture testifies, men are made.

Now since we have this literal relationship with our Father in heaven and his Son, our Lord and Savior, the matter of communication between God and man, between a loving Father and his children, becomes a matter of primary importance—for life is a search for all of us—a search for its purpose and meaning—a search for the answers to questions, to problems—answers that will satisfy the yearnings of our hearts, the reaching of our minds. These are answers that can only come from a divine source.

This brings us to the question of communication between God and man, between a loving, all-knowing Father and his searching, seeking children. This communication includes prayer, inspiration, impressions from the divine source upon the mind of man, the findings of truth through earnest seeking and research, and also what is called revelation, to which the ninth Article of our Faith refers in these words: "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God."

Who knows all the answers or any of the ultimate answers? Since no one

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does, they must come from continued revelation—from continued prayerful seeking and search.

There has been among men some suggestion that the heavens are closed, that scripture is closed; that God revealed his mind and will to his prophets in the far past, but for some reason does not do so today.

Do we need his guidance less today than men once did? Do we have fewer problems? Would a just and loving Father love us less than he did his children of the past? What kind and loving father would fail or refuse to respond to his children if they approached him with urgent need and humble hearts?

What gracious and all-wise Administrator of heaven and earth would ignore the problems of the present or leave his children to grope alone in life?

The comforting answer to these questions is that the channels of communication are open; that our God and Father is still interested in all our affairs; that he has his prophet on earth; that he gives to his children what in his wisdom they need and seek and are prepared to accept.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.) "Where there is no vision, the people perish." (Prov. 29:18.)

This need for prophets and their vision—lest the people perish—prompts us to quote another Article of Faith: "We believe in the same organization that existed in the Primitive Church (i.e. the Church founded by our Savior in the Meridian of Time), viz., apostles, prophets, pastors, teachers, evangelists, etc." (Article 6.) Would not our Savior's Church today be organized as when he was on earth?

The Church of Jesus Christ of Latter-day Saints sustains in this conference President David O. McKay, who has stood before us this morning in his ninety-first year, in his kindly wisdom and far-seeing perception; sustains him as a prophet of God in this latter day, with the same divine commission that was given to the prophets of the past.

Some have asked about our belief in the Book of Mormon. The Book of Mormon is not a substitute for the Bible. We accept the Bible and use the King James Version. But we do not believe that the Lord God confined his communications to the people of ancient Palestine or to any place or period of the past. He has had prophets in other places. The Book of Mormon, which supplements the Bible and is compatible with it, is an account of the counsels and communications of God, as is the Bible, and contains sacred and secular history, given to and preserved by the prophets of ancient America, among whom were some of the ancestors of the American Indians.

God is no respecter of persons and has not confined his communication to one part of his family, to one time of history, or to one land.

Now not only does our Father in heaven communicate by revelation, by inspiration, but he reveals truth also to earnest searching, seeking men in many fields of truth. Knowledge has been poured out upon the earth, the evidences of which are too numerous to dwell upon.

And not only does he reveal his will to his servants the prophets and to sincere searching men, but he responds to a child's simplest prayer—the simplest, sincere desire of the soul. He is mindful of every one of us in all our needs, in all of our decisions, in all our uses of life, in the thoughts of our innermost hearts, and our outermost actions. And aside from revelation as such, there is the impression within—the whisperings of the Spirit to the hearts and consciences of men.

And not only do we need communication with our Father in heaven, but we need communication and understanding with one another. So often we misjudge men. We misjudge motives; we believe rumors, and not only believe them, but sometimes add to them and pass them on. We sometimes believe what gossip and prejudice says of others, rather than going to factual sources of information. We often reach conclusions based on sheer assumptions. "O

mortal men," said Dante, "be wary how ye judge."

Parents need better communication with their children, and children with parents. They need to counsel and respect each other and confide in each other and share with each other the thoughts of their hearts. What more important charge could anyone have in life than to care for and nourish and understand and teach and love a child whom God has given? What greater loyalty can a child have than to confide in a father and a mother with respect and love, sharing hopes and dreams and plans and experiences. And there is safety in this—safety in doing nothing that we would not be willing and proud to confide to parents or to our Father in heaven, who in fact knows all things whether or not we confide.

There is safety in a mother and a father waiting for children to return at whatever hour—safety in these close confidences.

Husbands and wives need to confide and communicate with each other and not withdraw themselves within themselves, but to keep always open between them a gentle and frank and kindly communication.

Those who don't communicate sometimes sit in brooding silence, and let small things seem large, and imagine offenses that were never intended, and misjudge minds and hearts and motives, and pull apart and sever the most sacred ties, and break hearts and homes.

There is so much of misunderstanding that could be cleared with communication, with talking things out—suspicions, offenses, misjudging motives, much of which would disappear with communication and the sincere sharing of confidences with those who have a right to expect us to confide. As a poet so long ago expressed it—

"Not understood. We move along  
asunder,  
Our paths grow wider as the seasons  
creep  
Along the years; we marvel and we  
wonder  
Why life is life, and then we fall  
asleep,  
Not understood.

"Not understood. We gather false im-  
pressions  
And hug them closer as the years go  
by,  
Till virtues often seem to us trans-  
gressions;  
And thus men rise and fall and live  
and die,  
Not understood.

"Not understood. Poor souls with  
stunted vision  
Oft measure giants by their narrow  
gauge.  
The poisoned shafts of falsehood and  
derision  
Are oft impelled 'gainst those who  
mould the age,  
Not understood.

"Not understood. The secret springs of  
action,  
Which lie beneath the surface and  
the snow,  
Are disregarded; with self-satisfaction  
We judge our neighbors as they often  
go,  
Not understood.

"Not understood. How trifles often  
change us.  
The thoughtless sentence or the fan-  
cied slight  
Destroys long years of friendship, and  
estranges us,  
And on our souls there falls a freez-  
ing blight:  
Not understood.

"Not understood. How many breasts  
are aching,  
For lack of sympathy? Ah! day to day,  
How many cheerless, lonely hearts are  
breaking!  
How many noble spirits pass away,  
Not understood.

"O God, that men would see a little  
clearer,  
Or judge less harshly where they can-  
not see!  
O God, that men would draw a little  
nearer  
To one another! They'd be nearer  
Thee  
And understood."

—Thomas Bracken

I would leave my witness with you

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that there is purpose in life, that there is a Father in heaven who made us in his own image; that he did send his Son, our Savior, to redeem us from death; that God has revealed himself to man through the prophets of the latter days even as through the prophets of the far past; that he is interested in his children; that he responds to prayer; that he gives the revelations of his mind and will; that men are immortal and eternal; and that there is everlasting purpose and reason for the righteous living of life, for keeping his commandments, for cherishing, serving, and loving one another.

We would share with you these words from King Benjamin from the Book of Mormon:

"Believe in God; believe that he is, and that he created all things, both in heaven and in earth; believe that he has all wisdom, and all power, both in heaven and in earth; believe that man doth not comprehend all the things which the Lord can comprehend.

"And again, believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that he would forgive you; and now, if you believe all these things see that ye do them. . . .

"And ye will not suffer your children . . . 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.

". . . I say unto you, that there shall be no other name given nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent.

". . . O remember, remember that these things are true; for the Lord God hath spoken it." (Mosiah 4:9-10, 14-15; 3:17; 2:41.)

The answers men so much seek are to be found, and to the aching, yearning loneliness of human hearts, and to the anguished agony of the world there can come direction, revelation, comfort,

guidance, inspiration, and a finding of the way to the purposeful, happy living of life with the peace and cleanliness of a quiet conscience, and with the blessed assurance of an everlasting life with limitless opportunities, and with our loved ones with us.

May God be with you, my beloved friends, and give you every needed blessing in life, and your loved ones, in peace and health and happiness, in prayerful searching and seeking, in pursuit of the divine purpose, with the assurance that the answers are there. May you have help in your daily pursuits, and in your homes, and in all relationships with your loved ones, and with wise and good choices in all the living of life.

God does live! He is real and reachable and not undefinable. He is mindful of us. He hears us. He is interested in us. He is ever ready to communicate with us. He is our Father and made us in his own image, and as we seek him he will not leave us groping and lonely and alone. His word, his Church, his purposes are here and now on earth. The Creator is still in command. May God bless you and peace be with you—always, I pray in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is Elder Richard L. Evans of the Council of the Twelve.

Following a brief Tabernacle Organ interlude, the Tabernacle Choir will sing, "Hosanna, Christ Has Risen," with Albert Fallows as soloist.

Selection by the Choir, "Hosanna, Christ Has Risen," (Albert Fallows, soloist).

President David O. McKay:

We welcome all those who have just joined us by radio and television in the 133rd Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints, convened in the Tabernacle on Temple Square in Salt Lake City.

We shall now hear from Bishop John H. Vandenberg, Presiding Bishop to the Church.

## BISHOP JOHN H. VANDENBERG

### *Presiding Bishop of the Church*

The Bible states that our Savior Jesus Christ “. . . gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” (Titus 2:14.) The members of The Church of Jesus Christ of Latter-day Saints are known throughout the world as a peculiar people.

We are considered a peculiar people because of our Word of Wisdom—the great youth program, the welfare program, the priesthood, and because of our belief in God—that he is a personal God and is the same yesterday, today, and forever, and that he speaks to his prophets today as he did anciently. We are peculiar because we not only claim but furnish evidence to all people that the gospel of Jesus Christ has been restored to the earth in these latter days. We believe that the same organization that existed in the primitive church of apostles, prophets, bishops, teachers, elders, and seventies, has been restored by direct revelation. It is the duty of those called as apostles “. . . to ordain and set in order all the other officers of the church, . . .” (D&C 107:58.)

“The Twelve are a Traveling Presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, . . . to build up the Church, and regulate all the affairs of the same in all nations, . . .” (*Ibid.*, 107:33.) The Twelve travel throughout the world and under the influence of the Spirit ordain bishops to be “stewards of God.”

In connection with the duties of the apostles, I would like to relate an apocryphal story from the writings of Clement of Alexandria:

“. . . about John the Apostle, handed down and preserved in memory. When, on the death of the tyrant, he (John) passed over to Ephesus from the Island of Patmos, he used to make missionary journeys also to neighboring gentile cities, in some places to appoint bishops, and in some to set in order whole churches and . . . to appoint one of

those indicated by the Spirit. On his arrival then at one of the cities at no great distance, of which some even mention the name, . . . he saw a youth of stalwart frame and winning countenance, and impetuous spirit, and said to the bishop, ‘I entrust to thee this youth with all earnestness, calling Christ and the Church to witness.’ The bishop accepted the trust, and made all the requisite promises, and the apostle renewed his injunction and adjuration. He then returned to Ephesus, and the elder taking home with him the youth who had been entrusted to his care, maintained, cherished, and finally baptized him. After this he abandoned further care and protection of him, considering that he had affixed to him the seal of the Lord as a perfect amulet against evil. Thus prematurely neglected, the youth was corrupted by certain idle companions of his own age, who were familiar with evil, and who first led him astray by many costly banquets, and then took him out by night with them to share in their felonious proceedings, finally demanding his cooperation in some worse crime. First familiarized with guilt, and then, from the force of his character, starting aside from the straight path like some mighty steed that seizes the bit between its teeth; he rushed towards headlong ruin, and utterly abandoning the divine salvation, gathered his worst comrades around him, and became a most violent, bloodstained, and reckless bandit-chief. Not long afterwards John was recalled to the city, and after putting other things in order said, ‘Come now, O bishop, restore to me the deposit which I and the Saviour entrusted to thee, with the witness of the Church over which thou dost preside.’ At first the bishop in his alarm mistook the meaning of the metaphor, but the apostle said, ‘I demand back the young man and the soul of the brother.’ Then groaning from the depth of his heart and shedding tears, ‘He is dead,’ said the bishop. ‘How and by what death?’ ‘He is dead to God! For

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he has turned out wicked and desperate, and, to sum up all, a brigand; and now, instead of the Church he has seized the mountain, with followers like himself.' Then the apostle, rending his robe and beating his head, with loud wailing said, 'A fine guardian of our brother's soul did I leave! Give me a horse and a guide.' Instantly, . . . he rode away . . . from the Church and arriving at the brigands' outposts, was captured without flight or resistance, but crying, 'For this I have come. Lead me to your chief.' The chief awaited him in his armour, but when he recognized John as he approached, he was struck with shame and turned to fly [flight]. But John pursued him as fast as he could, forgetful of his age, crying out, 'Why my son, dost thou fly [flee] from thine own father, unarmed, aged as he is? Pity me, . . . fear not . . . stay! believe! Christ sent me.' But he on hearing these words first stood with downcast gaze, then flung away his arms, then trembling, began to weep bitterly, and embraced the old man when he came up to him, pleading with his groans, . . . but the apostle pledging himself . . . led him back to the Church and praying for him . . . and wrestling with him in earnest fastings . . . did not depart, as they say, till he restored him to the bosom of the Church." (St. Clement of Alexandria, *Quis Divinitus Salv.*, chapter 42.)

In Zion today are apostles like John who have been divinely called to minister the affairs of the kingdom of God in all the world. The Lord has through this apostolic ministry appointed bishops in all stakes of Zion. The charge, "I entrust to thee this youth," which John gave to the bishop is one of the foremost responsibilities of the office and calling of a bishop—to care for the youth. Peculiar to this Church is the authority by which it acts, the priesthood of God. This priesthood or authority to act in the name of God was restored to the earth by direct revelation. The higher priesthood is known as the Melchizedek Priesthood and ". . . continueth in the church of God in all generations, and is without beginning of days or end of years." (D&C 84:17.) Along

with the Melchizedek Priesthood, ". . . 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." (*Ibid.*, 84:18.) Thus there are two divisions of the priesthood, "namely, the Melchizedek and Aaronic, including the Levitical." (*Ibid.*, 107:1.)

An unusual promise is given in connection with the priesthood. The Lord said: "For whoso is faithful unto the obtaining these two priesthoods (or divisions) 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." (*Ibid.*, 84:33-34.) It is therefore incumbent upon every eligible male member of the Church to live worthy to receive the priesthood.

The Lord in his great wisdom has placed the priesthood under two divisions, as indicated, the Melchizedek and the Aaronic. Perfection, however, does not come through the Aaronic Priesthood because this priesthood ". . . holdeth the key of the ministering of angels and the preparatory gospel"; (*Ibid.*, 84:26) and is a schooling ministry to prepare the holders thereof for the greater or Melchizedek Priesthood.

The Lord offers the male youth of the Church, twelve years and older who are worthy and eligible, the great privilege of officiating in his work by being ordained to the Aaronic Priesthood. Here they learn the governing principles of the kingdom of God. Through voluntary service in the outward ordinances of the Church, they gain a spiritual stability that can come to them in no other way.

It is the Lord's desire that all should come unto him. "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.) There is only one way, as the Bible states, "One Lord, one faith, one baptism." (Eph. 4:5.)

The Lord knows the dangers that

can beset youth without a spiritual guide—just like the youth that John rescued who had been neglected! Worthy young men in the Church have the Aaronic Priesthood conferred upon them. Thus each has the advantage of spiritual growth as he is presided over by a bishop. The bishop is, by revelation, president of the Aaronic Priesthood and president of the priests quorum. Thus the bishop of a ward is the spiritual guardian of the youth. He does not, however, replace the parents in their responsibility to teach, guide, persuade, and discipline their own children. It is the responsibility of parents to develop within their children certain spiritual values such as humility, repentance, a feeling of responsibility, and love for their fellow men. The example of parents, undoubtedly, imposes the greatest influence upon their children. This influence must be for good if parents are to be successful.

The most recent statistics from the FBI indicate an increase in crime as reported in 1962. Approximately fifty percent of all major crimes are committed by young people under the age of eighteen. The school drop-out problem seems acute and more prevalent today. Dr. William Hutchinson says: "For the most part school drop-outs were first church drop-outs. He is a drop-out from his family, . . . drop-out from society. . . . I recognize, . . . that the most important single force in our society is the family. I would first suggest that we prepare our young people to be good parents. Too many of those that I see are weak, immature parents. After dealing with many teen-agers, I have received the impression that adolescent youth is not looking ahead to parenthood. Teen-agers too often think of their father and mother as 'poor Dad' and 'poor Mom' in a condescending way. Their thinking is not oriented ahead with proud anticipation of stepping into the role of a family leader.

"Among parents I see a great many looking back with nostalgia to their youth and trying to relive the 'glorious teens' vicariously through their children.

"The family used to be bound together by economic glue. Historically, the family worked together as a team on the hunt or in the field. It was an essential to existence itself that there be discipline and leadership within the family."

I would also like to read a letter written by a father to his son. The son had been confined in a youth detention home. The father upon learning about his son's confinement went immediately to the detention facilities. Upon seeing his son, the father commenced shouting indignantly, informing his son that he was no good, a disgrace. The boy reacted by forcing shut the door. As the father returned home, he was unable to sleep. He spent the night pondering over the circumstances causing the failure of his son. As a result, he wrote this letter:

"Dear Son, Maybe you won't understand all this. It certainly isn't clear to me yet. All I know is that when you sent me away yesterday I was glad. I thought I was finally rid of a big problem. I was wrong. Son, I have been wrong about you for a long time. I decided to forget you, but I couldn't. The more I tried, the more I thought about you. I prayed for help, but it seemed to do no good. In fact, my thoughts only became more centered around you, like a snowball rolling down hill.

"I don't blame you Son for sending me away. You weren't sending away your dad, only a guy who was always mad at you. When I overcame my drinking problem, I went to all those I had hurt and asked their forgiveness. I never thought to go to you. I should have. I know now that you were one of those I had hurt the most.

"When you needed another chance, I never really gave it to you. Just sat around knowing you would fail and waiting for it to happen. Now I'm asking you for another chance. Not with me setting the terms. Just for the chance to work with you to try to overcome the wrongs done. Hopefully, Dad."

This letter would never have been written if the father had been the spirit-

ual influence in his home that God intended him to be. The boy would never have harbored contempt for his father if their home had been spiritually strong. One might assume that the statistics of broken homes and shattered dreams would be sufficient to compel all people to correct the illusion that they are self-sufficient and have no need of God.

Thomas J. Cahill, chief of the San Francisco Police Department, makes the following observation: ". . . I say to you that the home is a place where the child must be taught from the cradle. Love, understanding, and kindness is something that is built into his heart or her heart as they grow, and it must be done by both the father and the mother carrying out their responsibilities; because when God gives them children or gives us children, he also places upon our shoulders corresponding responsibilities and obligations to see to it that those children are brought up in the proper way. . . ."

I must add that the only proper way is God's way. Spiritual discipline is the most effective means of character development. The influence of the priesthood in the home has the greatest influence for guiding and persuading young people along the path of righteousness. One of the fundamental teachings of The Church of Jesus Christ of Latter-day Saints is that every member should acquire learning by study, by faith, by prayer and by seeking learning wherever it is found. We believe that, "The glory of God is intelligence, . . ." (D&C 93:36.) "And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." (*Ibid.*, 130:19.)

This would suggest that spiritual guidance in the home gives the youth not only an advantage in this life but also in the eternity. In addition to the influence in the home, the bishop gives them guidance in the government of the kingdom and in the priesthood of God. In this respect, he is in metaphor, a potter and sculptor of the youth.

The ward bishop cultivates the pure

love of Christ in the souls of the youth. His labors inspire hope, and his kindness builds faith. This is today's spiritual challenge to establish faith, hope, and the pure love of Christ, which is charity, (see Moroni 7:47) into the hearts of the young people. Paul declares that these three abideth (see 1 Cor. 13:13) though the image and fashion of the world pass away. It is the precious youth of the Church who must accept this challenge. It is the bishop, as overseer in the household of God, who holds the torch of leadership. The bishop is indeed a true and good shepherd.

It is in the early period of life that youth needs to be cared for, maintained, and cherished. This is the formative period of life. Mr. Vaughn in 1783 wrote to Benjamin Franklin, "Influence upon the private character late in life is not only influence late in life but a weak influence.

"It is in youth that we plant our chief habits and prejudices; it is in youth that we take our party, as to profession, pursuits and matrimony. In youth, therefore, the turn is given, in youth the education even of the next generation is given, in youth the private and public character is determined, and the term of life extending but from youth to age, life ought to begin well from youth, and more especially before we take our party to our principal objects."

No young man can receive the priesthood and participate therein without becoming a better person. The priesthood is character building. It teaches one to have proper concepts and values. As one magnifies his duties in the priesthood, he experiences the challenge and growth that emanate from eternal principles. This challenge prompted the inspired words of the Prophet Joseph Smith, "That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness." (D&C 121:36.)

In the business affairs of life, it is the application of advantages that con-

tributes to success. If one has the advantage of added training in a certain field or the advantage of more economical production of a product, he usually becomes more successful in his business effort. So it is with the youth. The priesthood of God gives them an advantage for success and happiness and eternal life.

Here we have reason for Peter's declaration: ". . . ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." (1 Pet. 2:9.) In the name of Jesus Christ. Amen.

President David O. McKay:

Bishop John H. Vandenberg of the Presiding Bishopric has just spoken to us.

## ELDER ALVIN R. DYER

*Assistant to the Council of the Twelve Apostles*

It is always a great spiritual uplift to attend the conference of The Church of Jesus Christ of Latter-day Saints, and I am grateful with you, my brethren and sisters, once again to have this privilege.

President McKay's great message yesterday, which went straight to the heart of the individual, gives encouragement to the remarks that I thought to make about honesty. The great need of the world is for spiritual quality in men, for depth and altitude of soul, for wealth of inward life, out of which good deeds shall come like a stream from the mountains, with power. But this nobility of character is not arrived at in a day. Its source lies far back in the days of youth, in the practices of restraint and the acquisition of honest thoughts and good habits.

We believe in being honest!

Through the efforts of the American Bar Association and Presidential Proclamation, we now have a new day in America. It comes every first of May and is referred to as "Law Day." Efforts are being made to popularize this day by many national organizations of

Following a brief organ interlude the Tabernacle Choir and the congregation will sing, "Come, Come, Ye Saints," with Richard P. Condie conducting and Dr. Alexander Schreiner at the organ.

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

President David O. McKay:

When the Saints first sang, "Come, Come, Ye Saints," those who spoke from this pulpit spoke only to those who were sitting in the audience in the Tabernacle. As apparent to all this program has been given to the millions outside, as well as to you here in the Tabernacle.

We shall now hear from Elder Alvin R. Dyer, Assistant to the Twelve.

which the following are but a few: The American Heritage Foundation, The United States Conference of Mayors, and The General Federation. The need for such a day to be brought to the attention of America stems from the apparent complacency with regard to the rule of law, devotion to morality, and moral honesty.

In recent weeks, as reported in our newspapers, J. Edgar Hoover, the director of the Federal Bureau of Investigation, based upon statistics compiled by this bureau, stated among other things "that since 1950 the crime rate in America has increased four times as fast as our population. For every dollar our churches cost us, our crime is costing us 12 dollars. Bank robberies and fraud have increased with leaps and bounds." In viewing this appalling situation there are those who say, "Such crimes are committed by the professional criminal, and we will always have them." But, truly, are such deviations into crime and dishonesty expanding only in the so-called ranks of the professional criminal?

In an article appearing in the *Reader's*

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Second Day

*Digest* not long ago, we learn of the reported inroads of dishonesty made into the ranks of the average person.

A fisherman or a hunter is generally regarded as a "sportsman" with a sense of fairness and of playing the game according to the rules; yet in one month in one of our states, 350 "sportsmen" were fined for violation of the game laws. An officer reported that there would have been many more had there been sufficient wardens to check the infractions.

Access to the daily press releases of the Federal Trade Commission reveals the mendacity of our sellers of goods—lies about origins, lies about qualities, lies about reduced prices!

Recently, a New York newspaper printed many columns about unscrupulous persons on relief who had dishonestly requested and received more money than the law permits.

The revealed facts of employee and customer dishonesty are most startling. Chiseling a big impersonal company is not stealing at all, say some. A report of this was made in *Look Magazine* published the last week of September. A reputable citizen recently told proudly of returning a five dollar bill to a drug-store clerk who had given him too much change; but when he completed a long distance call from a pay booth and the operator returned his five quarters by mistake, he kept the money without any qualms. "The phone company is so big they won't miss it," he said.

The New Jersey Bell Telephone Company not long ago made a big fuss over a ten-year-old girl who had returned several dollars which she had found in the return slot of a public telephone. The company tried upon this occasion to impress the fact by having her picture placed in the paper that when a person faces a machine with a moral question, his answer should be the same as when he faces a human being.

During the first ten months at New York's new Americana Hotel, the well-meaning average guests stole among other things 38,000 demitasse spoons, 18,000 towels, 355 silver coffee pots, 1,500 silver finger bowls, and, believe it or not, 100 Bibles.

Supermarkets are especially vulnerable to the "amateur" thieves, eighty percent of whom are women. One example, 500,000 supermarket shopping carts disappeared last year, at an average cost of \$30.00 each, this comes to \$15,000,000.00. One expert estimates that fifteen percent of your food bill goes to cover what customers and employees take, salving their conscience with the thought that big companies can afford it. The question is: Can you afford it?

It is estimated that supermarket employees steal the equivalent of \$300,000.00 every day. Across the country, employee thefts of money and merchandise are estimated to total two billion dollars a year. Three years ago this was estimated at one billion. Such pilferage has destroyed many companies. An organization has been formed in New York City not to investigate criminal rings, but to suggest methods to big business concerns on how to control employee dishonesty. Much of this is in such innocent quantities that it hardly appears evil at all. Secretaries go home with pencils and carbon paper. Employees use the telephone for personal calls that add up to big money. One executive in a big company said, "If you asked a girl to put down a dime for a phone call, she would think you were crazy."

The fact that moral dishonesty has settled like an evil blanket upon the peoples of all lands is told in an interesting story by Russell Kirk reporting in the *National Review*, having written the story from a country house in Fife, Scotland. "Once upon a time," he wrote, "a strict Calvinism, whatever its defects, did install a high degree of honesty in the typical Scot. But this week, at the raspberry picking here, the gardener remarked to me, that of the thirty or forty people who came to pick on shares, probably everyone would steal a basket or two of berries if he saw the chance."

These examples of moral dishonesty are not those of the hardened criminal, but rather the average everyday citizen we see go to and from work on the streets of our cities. Civilizations may

not fall because of cheating raspberry pickers or dishonest supermarket employees, yet great states do come to an end of their tether when religious sanctions no longer govern the soul of the average citizen.

Well might we ask ourselves this question at this crucial time, "What is it that produces moral and physical dishonesty in the lives of people?" The facts that have been reported here refer to overt acts of moral dishonesty, in a supposedly noncriminal cross section of the people. Can we possibly believe that any act of such dishonesty is born as of that minute when the act is committed? This cannot be true, for it goes back even to childhood where little traits of dishonesty go undetected. I once heard a father jokingly tell of how his little son was always able to find loose change around the house. Perhaps the urge to take something that does not belong to an employee can be traced back to the lack of respect which adolescents have for the property of others, even members of their own families.

That child or adult who is unaccountable for his actions, disregarding repentance and restitution, weaves into his character the trait of dishonor. Here we see the need of righteousness and kind discipline in the home.

The lack of realism on the part of parents in failing to detect and correct innocent acts of dishonesty in their children can lead to disaster later. The passing over of small amounts of money taken by children, the failure to correct stories told by children which are completely false, can lead to acts of a graver nature later. There are many ways in which the unsuspected seeds of moral dishonesty are planted and which will blossom forth in due time.

Generally speaking, moral dishonesty tends towards *insincerity and hypocrisy*. These three are evil companions and can destroy the majesty of the will, nullifying the power of agency. Nothing displeases the Master more than hypocrisy. His frequent denunciations of the Pharisees because of this trait are a matter of biblical record. Of those who are not what they profess to be,

the Apostle James has said, "A double minded man is unstable in all his ways." (James 1:8.) Following this declaration with another: "But be ye doers of the word, and not hearers only, deceiving your own selves." (*Ibid.*, 1:22.)

An insincere person lives a strenuous life, says Anne Lindbergh. There must ever be restraints against "putting on" or assuming a superficial front to sway an impression or a credit in our direction. That leader or teacher who is not honest in heart lacks sincerity. Such a one does not live by what he teaches. The very word itself when traced to its origin means to be honest in our relations with others; a negative message will ever emit from an insincere and morally dishonest person. From my own experience in serving with thousands of missionaries, I have come to know that sincerity is the most necessary of all qualifications. Without it a missionary can't hope to succeed.

The Prophet Joseph Smith, while being held without cause in Liberty Jail, was inspired to say concerning those whose insincerity of purpose had led to dishonest membership:

"How much more dignified and noble are the thoughts of God than the vain, (insincere) imaginations of the human heart! None but fools will trifle with the souls of men." (*DHC* 3, 295.)

The Apostle Paul urged the Ephesians to serve God with sincerity of purpose and honest intent. Said he:

". . . Be obedient, . . . with fear and trembling, in singleness of your heart, as unto Christ;

"Not with eyeservice, as men-pleasers; but as the servants of Christ, *doing the will of God from the heart*;

"With good will doing service, as to the Lord, *and not to men*;

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

". . . in the evil day, and having done all, *To stand.*" (Eph. 6:5-7, 11, 13. Italics added.)

Someone has written a paraphrasing of this of those who take much from life but give little:

"He stands having his loins girt about

with religiosity and having on the breastplate of respectability. His feet are shod with ostentatious philanthropy, his head is encased in the helmet of spread-eagle patriotism. Holding in his left hand the buckler of worldly power and in his right hand the sword of influence, and thus shall he stand in the evil day."

In conclusion, I quote the thirteenth Article of Faith of our Church:

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

I have spoken of but one phase of this article:

*"We believe in being honest!"*

I bear testimony to the need of this attribute in our daily lives that we may not be deceived by the force of evil in hidden and unsuspecting ways. I bear testimony also of the vitality and truth of the message of the restoration of the gospel of Jesus Christ, which we have for the world. In the words of Joseph Smith the Prophet:

### ELDER ALMA SONNE

*Assistant to the Council of the Twelve Apostles*

My brethren and sisters, we have just listened to a stirring message sung by the Choir. "How beautiful upon the mountains are the feet of him who bringeth good tidings."

As I stand here, I feel that mankind today needs to be reassured. Atheism is asserting itself as never before. It is being organized to destroy religion, to dethrone God, and to undermine the standards by which progress in the past has been made. The leaders in all activities of life need much strength, much love, much endurance, and an unbounded courage, and certainly greater faith in God.

As a Church we accept without reservation the divine leadership of Jesus

"We say that God is true; that the Constitution of the United States is true; that the Bible is true; that the Book of Mormon is true; . . . that Christ is true; that the ministering angels sent forth from God are true, and that we know that we have an house not made with hands, eternal in the heavens, whose builder and maker is God; . . ." (DHC 3, 304.)

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

**President David O. McKay:**

He to whom we have just listened is Elder Alvin R. Dyer, Assistant to the Twelve.

The Tabernacle Choir will now sing, "How Beautiful Upon the Mountains Are the Feet of Him That Bringeth Good Tidings." After the singing there will be a two minute organ interlude.

The Tabernacle Choir sang the number, "How Beautiful Upon The Mountains Are The Feet Of Him That Bringeth Good Tidings."

**President David O. McKay:**

Elder Alma Sonne will be our concluding speaker.

Christ the Lord. Faith in him is the foundation of righteous living. He is the cornerstone of The Church of Jesus Christ of Latter-day Saints. To disregard and to ignore him is to extinguish the brightest light in human history.

A few weeks ago I attended a fast day service in a beautiful ward chapel. I was deeply impressed as I watched and listened to the proceedings. A youthful bishop presided. He made a few preliminary remarks, and the congregation sang a well-known hymn. The prayer that followed was short and to the point. Another hymn was sung, and the bishop arose and told the congregation it was their meeting. He urged the members present to bear their

testimonies and briefly to express their feelings regarding their faith and to acknowledge their blessings. There were no prolonged sermons. The speakers, men and women, manifested the usual fear and timidity, but all in all each one had a message, a message that came from the heart, and what comes from the heart goes to the heart. The words spoken were tintured with deep conviction. In each case it was a declaration of a positive faith. They told about their prayers being answered and the manifestations of God's power in their homes. Some talked about material blessings which had come through the payment of tithing. Others testified as to the divinity of God's work which had been established in this Dispensation of the Fullness of Times. Some spoke of the divinity of Jesus Christ, and others about the prophetic calling of Joseph Smith. The closing hymn was sung with considerable feeling. A fervent benediction was offered, and the meeting dismissed, but the worshipers stood there in groups as if reluctant to go. I know the good spirit was present in that gathering. It was the spirit of true worship. All were touched and everyone was strengthened and uplifted for the days and weeks ahead.

What is man without an abiding faith in the true and living God? Colonel Ingersoll answered that question many years ago. "Man," he said, "is a stranger wandering hither and thither in a narrow vale between the barren peaks of two eternities," coming and going without guide, compass, or destination to guide him on his way.

But let me say, my brethren and sisters, those peaks about which Ingersoll spoke are not barren, for a man of faith sees beyond the peaks, and he sees a primeval existence. He also sees a land where there are no shadows and where there will be a glorious reunion with loved ones who have gone on before. Earth life is not the beginning of man, and death is not the end. For three years Jesus walked along the shores of the Sea of Galilee, through the towns, villages, and cities of Palestine, teaching and demonstrating the power

of faith. But most of his followers remained cynical and doubtful, and when the crucial and testing moment arrived, they were not there. Without faith man is forever in the shadows of doubt and uncertainty. He has no future. He has no program to follow, and when death comes he leaps into the dark and there is no inclination in his heart to turn to God and worship.

Jesus was the greatest advocate of faith the world has known. He not only taught it but he exemplified it in his entire ministry. For many years I have read books on the life and character of Jesus the Christ. Most of them have been very interesting and well-written. The older I get, however, the more joy and satisfaction I receive from the four Gospels written by Matthew, Mark, Luke, and John. These four narratives are a challenge to the world. They are a work of art. They are a strong and irrefutable testimony of the divinity of the Lord Jesus. Whatever is said and done, and whatever is written about him, the fact remains that these writers of his life have pictured for us the greatest figure in universal history. They did not invent him. No one would be capable of doing that, for he was perfect and beyond the creation of man. They recorded what they saw and heard and found nothing to criticize. They accepted him, worshiped him, and some of them died for him. Their testimony is therefore strong, reliable, and trustworthy.

Religious teachers talk about theology, their doctrines of salvation—the resurrection, the virgin birth, and many other things. But without the personal Christ as he appeared among men, their teachings would be meaningless and without purpose, and the urge to worship the Almighty would be lost. He is the voice of authority, the fountain of all grace and truth and the mirror of all perfection for you and me to follow. He made that clear when he said, "I am the way, the truth, and the life: . . ." (John 14:6.) I believe that deep in the heart of humanity is a desire to believe in the divinity of Jesus Christ, for he gives humanity something to hope for,

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something to live for, and something to strive for.

Jesus lived with the poor. He appeared as one of them. He cast his lot with the lowly and dejected classes of society. You will recall when John the Baptist sent his disciples to be reassured, Jesus said, "Tell John the poor have the gospel preached to them." (See Luke 7:22.) Can you think of any leader aspiring to greatness and recognition who ever thought of beginning with the poor? Please remember that the higher circles were open to him, but he never deserted the meek and the humble. He remained their friend. Was not this a manifestation of his great love?

The meek will someday inherit the earth. The honest and conscientious worker will be rewarded, and the idler and the schemer will have no place in the ideal commonwealth to be established.

Consider the Savior from any standpoint. He was always a leader. He possessed all the qualifications necessary to lead a world torn asunder by conflict, war, disruption, and contention. He looked ahead. He was prepared for eventualities. He knew, for instance that he would be put to death on the cross. He knew also the reception that would be accorded his disciples. He never wavered in the face of a ruthless and determined opposition. In adversity he was still the leader. A combination of forces assailed him. Strong and powerful they were, but he never lost sight of his appointed mission nor succumbed to the fallacies of men. His objective was before him. He never compromised nor did he sidestep his responsibilities. He was firm and immovable before his assailants, most of whom shriveled and withered in his presence. He could not be manipulated nor confused.

He was qualified, my brethren and sisters, to lead the children of men. He made a bid to do so: ". . . other sheep I have, which are not of this fold: them also I must bring, that they shall hear my voice; and there shall be one fold, and one shepherd." (John 10:16.) Jesus is the shepherd. He will succeed,

for regardless of man's rebellion every knee shall bow and every tongue confess that Jesus is the Christ. In a world of uncertainty, confusion, and chaos mankind must turn to him. It is inevitable.

And so we worship the Lord and Master. We meet together often to keep alive our faith and to worship him in spirit and in truth. Emerson said, "And what greater calamity can fall upon a nation than the loss of worship. Then all things go to decay. Genius leaves the temple to haunt the senate or the market. Literature becomes frivolous, science is cold."

I testify that Mormonism, so-called, is the gospel of Jesus Christ, which is the power of God unto salvation. It embraces all truth and proclaims the divinity of Jesus Christ. People everywhere are urged to recognize and accept that truth and to introduce it into their daily lives. The angel whom John saw in vision said, "Fear God and give glory to him; for the hour of his judgment is come: and worship him that made heaven and earth and the sea, and the fountains of waters." (Rev. 14:7.)

May we do so, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

He who has just spoken is Elder Alma Sonnc, Assistant to the Twelve.

We shall conclude this Third Session of the 133rd Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints with the Tabernacle Choir singing, "Glory—Glory Unto Our Nation," conducted by Elder Richard P. Condie.

Following the singing the benediction will be pronounced by Elder Harvey H. Taylor, formerly president of the Mexican Mission, and this Conference will then be adjourned until two o'clock this afternoon.

We express our deep appreciation to the owners and managers of the many television and radio stations who have offered their facilities as a public service to make the proceedings of this Conference available to millions throughout

North America, South America, Europe, Africa, and in many other areas of the world.

The Choir sang the selection, "Glory—Glory Unto Our Nation," following

which the closing prayer was offered by Elder Harvey H. Taylor, formerly president of the Mexican Mission.

Conference adjourned until 2 o'clock p.m.

## SECOND DAY AFTERNOON MEETING

Saturday, October 5th, 1963.

The fourth session of the Conference commenced at 2:00 p.m.

The music for this session of the Conference was furnished by the Brigham Young University Chorale, Kurt Weinzinger, Conductor. Roy M. Darley, Assistant Tabernacle Organist, was the accompanist.

The President of the Church, President David O. McKay, who presided and conducted the services, made the following introductory remarks:

### President David O. McKay:

For the information of those who are tuned in by radio and television, we are pleased to announce that we are assembled in the famous Tabernacle on Temple Square in Salt Lake City, in the Fourth Session of the 133rd Semi-Annual Conference of the Church. These services are being broadcast in the Assembly Hall by television. Those standing in the doorways may possibly find seats in that building. This session of the Conference will be broadcast as a public service over television and radio stations throughout the West. The names of the stations were announced prior to the beginning of this meeting. We appreciate the service that is being rendered by these stations.

Both of the sessions today will be rebroadcast over KSL Radio Sunday morning starting at one o'clock a.m., and will be heard in many parts of the United States and the world, including Canada, Mexico, Alaska, and the Islands of the Pacific. A video tape of our session this morning is now on its way by air and will be telecast tomorrow morning in Hawaii.

We have received the following telegrams:

John B. Chambers, Jacksonville Branch, Arkansas District, of the Gulf States Mission says: "Pleased to inform you that 17 Latter-day Saint servicemen just departed by plane from Lindwalk Air Force Base to join you in this Conference."

And from the Hawkes Bay Stake presidency in New Zealand: "Greetings and Aloha Lei from the Hawkes Bay Stake presidency, New Zealand."

The world is getting smaller.

We are pleased to note the attendance this afternoon of special guests, prominent state and city officials, and leaders in educational circles. We welcome each of you. We are pleased to welcome also our stake, ward, and temple authorities and General Auxiliary officers of the Church. To all, to our vast unseen audience and to all who are gathered in this historic building, we extend a cordial welcome.

The singing for this afternoon's session will be furnished by the Brigham Young University Chorale, conducted by Kurt Weinzinger, with Roy M. Darley at the organ. We are exceedingly pleased to have these young men and women with us this afternoon, and extend a hearty welcome to them.

We shall begin these services by the choir singing, "Come, and Let Us Return Unto the Lord." The invocation will be offered by Elder Donald B. Milne, president of the East Jordan Stake.

The Brigham Young University Chorale sang, "Come, And Let Us Return Unto The Lord."

Elder Donald B. Milne, president of the East Jordan Stake, offered the invocation.

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**President David O. McKay:**

The invocation was offered by Donald B. Milne, president of the East Jordan Stake.

The Brigham Young University Chorale will now favor us with "The One-Hundred-Fiftieth Psalm," conducted by Kurt Weinzinger. After the singing we shall hear from Elder LeGrand Richards of the Council of the Twelve.

Singing by the Brigham Young University Chorale, "The One-Hundred-Fiftieth Psalm."

**President David O. McKay:**

The first speaker this afternoon will be Elder LeGrand Richards of the Council of the Twelve. He will be followed by Elder Eldred G. Smith.

**ELDER LEGRAND RICHARDS***Of the Council of the Twelve Apostles*

Dear brothers and sisters and the listening audience:

I thought I would like to discuss with you today briefly what, to me, is the most important thing in a man's life.

Jesus said:

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

Where should one seek to find the kingdom of God today?

The Apostle Paul said:

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

"For the perfecting of the saints, for the edifying of the body of Christ:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." (Eph. 4:11-14.)

Can the world claim that we have come to a unity of the faith?

In view of the hundreds of churches claiming to be the church of Christ and yet teaching conflicting doctrine, is it not clear that men are being tossed to and fro with every wind of doctrine as the Apostle Paul stated, and is this not because the apostles and the prophets whom God placed in his Church to

bring them to a unity of the faith were all put to death, except the Apostle John who was promised that he might tarry to bring souls unto Christ until he should come in his glory.

What became of the Church and kingdom of God after the Savior and his apostles were put to death?

The Apostle Paul warned the brethren of his day not to look for the coming of Christ until there should be a falling away first. These are Paul's words:

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

"That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that day of Christ is at hand.

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition"; (2 Thess. 2:1-3.)

Could a more positive statement be made that there would be a falling away before men could look for the coming of Christ?

How universal was this apostate condition to be?

When the Apostle John was banished upon the isle of Patmos, the angel of the Lord showed him all things from the war in heaven when Satan was cast out with a third of the hosts of heaven until the final winding up scenes when we would have a new heaven and a new earth, for all former things would have passed away, and the angel said:

“... Come up hither, and I will shew thee things which must be hereafter.” (Rev. 4:1.)

And the angel showed John the power that Satan would have in the world and said:

“And it was given unto him to make war with the saints, (the members of his church) and to overcome them: and power was given him over all kindreds, and tongues, and nations.” (*Ibid.*, 13:7.)

In light of these statements it is clear that the Lord permitted his apostles to see the time when his Church and kingdom would not be found upon the earth.

But he also let them see the time when his kingdom would again be restored to the earth.

After the Apostle John was shown by the angel the power given Satan to make war with the Saints and to overcome them and power was given him over all kindreds and tongues and nations (see *idem*), he was shown how the Lord would restore his kingdom to the earth. He said:

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

“Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.” (*Ibid.*, 14:6-7.)

Thus the everlasting gospel was to be restored to the earth by an angel being sent from the heavens. It was to be preached to every nation, kindred, tongue, and people, showing again how universal the departure from the truth had been or there would have been no need of an angel being sent from heaven to restore the everlasting gospel to the earth.

The Prophet Isaiah also saw the day when men would be teaching for doctrines the precepts of men, and he said:

“Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their

prudent men shall be hid.” (Isa. 29:14.)

Our message is to acquaint every lover of truth with this marvelous work and a wonder or the everlasting gospel brought back to this earth by holy messengers sent from heaven in our day.

The Prophet Amos tells us the need of a prophet in these words:

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

Thus, he, who would be sent to prepare the way of the coming of the Lord in the latter days, could be none other than a prophet.

We bear solemn witness unto the world that the Lord has raised up a prophet in this dispensation to restore his everlasting gospel or his kingdom upon the earth, and that prophet was Joseph Smith.

When Jesus bore testimony to Nicodemus of what the Lord had done, he said:

“Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.” (John 3:11.)

And we testify that we do know that Joseph Smith was a prophet of God who was visited by God the Father and his Son Jesus Christ when, following the admonition of the Apostle James, if any man lack wisdom, let him ask of God who giveth to all men liberally, and upbraideth not; and it shall be given him. (See James 1:5.) He went into the woods near his father's house, when only in his fifteenth year, to ask of God which of all the churches he should join, and the Savior of the world whose right it is to sit in judgment upon all men told him, he should join none of them, for they were all wrong and were teaching for doctrine the commandments of men, thus merely declaring the fulfilment of the prophecies we have already referred to.

Following this glorious vision, other heavenly messengers were sent to restore all things spoken by the mouths of all the holy prophets since the world began as declared by the Apostle Peter which would have to transpire before the Savior would come again. (See Acts 3:19-21.)

Moroni, a prophet who lived upon this land of America about four hundred years after the birth of Christ and who had custody of the records that had been kept, of the hand dealings of the Lord with a people that he led to the land of America six hundred years before the birth of Christ, which record was recorded on gold plates, was delivered by Moroni to the Prophet Joseph Smith with the Urim and Thummim or interpreters by use of which he was able to translate these records which we now have as the Book of Mormon.

John the Baptist, who was beheaded for the testimony of Jesus, brought back the Aaronic Priesthood.

Peter, James, and John, apostles of the Lord Jesus Christ who were with him upon the mount of the transfiguration, restored the Melchizedek Priesthood with the holy apostleship. Thus men were again empowered by ordination to perform holy ordinances here upon the earth necessary for the salvation and exaltation of men so that such ordinances would be binding in the heavens, and again to establish the Church and kingdom of God upon the earth.

When Jesus, as he sat upon the Mount of Olives, told his disciples that the temple at Jerusalem would be destroyed so there would not be left one stone upon another, his disciples said unto him:

"Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" (Matt. 24:3.)

Then Jesus told his disciples of the judgments that would befall the nations, of wars and rumors of wars and pestilences and earthquakes and famines, and then he adds:

"Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake." (*Ibid.*, 24:9.)

Then he adds:

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (*Ibid.*, 24:14.)

This is the only gospel, through obedience, to which men can obtain

membership in the Church and kingdom of God here upon this earth.

So, if we understand the scriptures, we would know that the truth, the everlasting gospel, the marvelous work and wonder Isaiah spoke of, would be found with a people who have been hated by all nations. Such has been the history of this people and this Church.

The Prophet Joseph Smith and his brother Hyrum were shot in cold blood by a wicked mob, and many of the Saints were killed for their testimonies, and the Saints were driven from their homes time and time again until they were driven beyond the borders of the United States.

Recently, I sent a copy of a book explaining the teachings of this Church to a distant relative in the East, an intelligent man. He wrote back indicating that it was the first book he had ever read in favor of the Mormons. He said, "I doubt if you have any conception of the erroneous ideas the people of New England have regarding the Mormon people. I sometimes wonder if they believe the tales they tell."

But though the Lord had said that his people would be hated of all nations, nevertheless, he promised the Prophet Joseph Smith and his associates:

"... power to lay the foundation of this church, and to bring it forth out of obscurity and out of darkness, the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the church collectively and not individually—" (D&C 1:30.)

It is gratifying to us to have lived long enough to see the realization of this promise.

Last year 115,000 new converts joined this Church because they believed through the power of the Holy Spirit in answer to their prayers that Joseph Smith truly was a Prophet of God.

On May 17 of this year (1963) the "Ten Commandments Award" of the Fraternal Order of Eagles of Milwaukee, Wisconsin, was presented to President McKay. It was the third time in fifty-six years the award had been presented by the organization.

The award, an engraved copper

scroll mounted on walnut, read:

"To President David O. McKay—for leadership and strengthening the moral and spiritual fabric of American life."

Then, Mr. Thacker, representing more than a million members in the United States said:

"We wish to express our appreciation for your leadership as head of one of the great religions and faiths of our country. We present it in honor to your church and faith, and to you personally. May you reign forever."

How appropriately he expresses our feelings toward our great prophet and leader of today.

On March 29, 1960, a youth conference was held in Washington, at the call of President Eisenhower. Some seven thousand delegates from all over the United States attended that conference. President Marion D. Hanks of the First Council of the Seventy of this Church was asked to give the keynote address at that conference, and as he sat down, the man conducting the same made this statement:

"As I sat here, I reflected that Mr. Hanks comes from people that were driven from our region of the country because of the things they believed and suffered bitter persecution for their ideals; that went finally to the far reaches of the country where they thought themselves away from all this.

"Now we have invited a leader of that people to come here to talk to us of the same ideals and principles for which we drove them away."

It takes truth a long time to travel.

In a book recently published by Marcus Bach entitled *Strange Sects and Curious Cults* he devotes one chapter to the Mormons. I quote the following therefrom.

"Mormonism has outlived its persecutors and outlasted most of its critics and with good reason. It is the most truly American of all America's religions. Its founders, its miracles, its holy books, its prophets, its martyrs, and its spirit grew out of American soil. Across America from coast to coast are the credentials of its faith, and it is in America that it has built its holy city and its sacred state."

During the summer of 1959, the president of the Deep Springs College near Bishop, California, a member of the Episcopal Church, taught at the Brigham Young University Summer School.

In an interview with a newspaper reporter, he said:

"It may well be that the Mormon people have the key that will eventually save this country."

We knew that, but we didn't know that he did. Then he adds:

"I am impressed with the extremely high level of intellect I encounter in the students here and even more important the character of the students."

And is this not the true test of true Christianity?

I have a son-in-law in Los Angeles who has interested a retired minister in the accomplishments of the Mormon Church. He said to my son-in-law a short time ago, "I would like to do something worthwhile before I die. I would like to write a book in favor of the Mormon Church." While my wife and I were there during our last summer's vacation, my son-in-law had fifty typewritten pages prepared by this man under the title *A Methodist Preacher Likes Some Things about the Mormon Religion*. I was asked to read the fifty pages which I did, and there were many very complimentary things said about our Church. I quote just a few paragraphs taken at random from the fifty pages:

"The Mormons need to know that what has been good for the development and practice of the Welfare state in Utah has fundamental principles that God designed for the world at large as well as for the Mormon Church. If Mormon principles of the Welfare state have been good for the Mormon people—it is also a good thing to give it out to the whole world without stint or favor."

\* \* \* \* \*

"... The despised Mormon Church has something in its makeup, the church world needs and no amount of dodging this fact will furnish escape from our theological muddle of the present hour."

\* \* \* \* \*

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“ . . . Joseph was irregular like all prophets of God, and I believe he was a prophet of God, in spite of any proven blunders that might be suggested on the part of his enemies.”

\* \* \* \* \*

“ . . . The Mormon church has something that the world needs, and ignorance of Mormon truth will not help us solve the problems of our national life.”

\* \* \* \* \*

“ . . . No two men in the religious history of America were hated like Joseph Smith and Brigham Young, but they had something the world needed in spite of any personal faults they might have had in life.”

\* \* \* \* \*

“ . . . It is high time that some honest scribe wrote about the importance of the truth that Joseph Smith and Brigham Young preached while being the most brutally opposed men in American religious life.”

\* \* \* \* \*

It is wonderful to note how the Lord is fulfilling his promise that he would bring his work forth out of obscurity and out of darkness.

To all who are listening to me this day, I say unto you, that God the Eternal Father has restored his Church and kingdom to the earth, that he has built his Church again upon the foundation of apostles and prophets with Christ our Lord as the chief cornerstone; and no matter what your faith may be, I promise you that if you will investigate and join this Church with sincerity of heart, that it will enrich your lives beyond anything that you could purchase with the wealth of this world. Hence, I repeat, the greatest thing in this world is to seek first the kingdom of God and his righteousness and all other blessings will be added. I prize my membership in his Church and kingdom above all other things I have in this world, even to my life itself. May God bless you all, I pray in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

Elder LeGrand Richards of the Council of the Twelve has just spoken to us. We shall now hear from Elder Eldred G. Smith, Patriarch to the Church.

## ELDER ELDRED G. SMITH

*Patriarch to the Church*

One morning on my way from the parking lot to my office in the Church Office Building I stopped momentarily at the large excavation behind the building. A young man stepped over by me and asked what was going on. I told him it was the excavation for a large multistory church administration building. He replied as he turned and went down the street, “*That’s too much to spend on religion.*” Obviously he didn’t place much value on religion.

I’ve been thinking since then, *how much is too much?*

In this busy world, are we so concerned with other things that we have not time for God? We need to stop and ponder—Where are our values centered?

“There is something very remarkable about what we have to give under the

gospel plan,” said President J. Reuben Clark, Jr. “No matter how much we give of *truth, of good example, of righteous living, of our stores, of our blessings increase, not decrease* by that which we give away. . . .

“We are expected to give out of our store all that we possibly can give away, and in proportion as we give unto others, we become thereby more and more enriched ourselves.”

In serving our fellow men we are also serving God. As he has said, “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” (Matt. 25:40.) The more we serve, the more we are blessed. King Benjamin in addressing his people said, “I say unto you that if ye should serve him who has created you from the beginning, and is preserving

you from day to day, by lending you breath, that ye may live and move and do according to your own will, and even supporting you from one moment to another—I say, if ye should serve him with all your whole souls, yet ye would be unprofitable servants.

“And behold all that he requires of you is to keep his commandments; and he has promised you that if ye would keep his commandments ye should prosper in the land; and he never doth vary from that which he hath said; therefore, if ye do keep his commandments he doth bless you and prosper you.

“And now, in the first place, he hath created you, and granted unto you your lives, for which ye are indebted unto him.

“And secondly, he doth require that ye should do as he hath commanded you; for which if ye do, he doth immediately bless you; and therefore he hath paid you. And ye are still indebted unto him, and are, and will be, forever and ever; therefore, of what have ye to boast?” (Mosiah 2:21-24.)

Have you ever tried to get the Lord indebted to you? He has offered that challenge to you.

“Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” (Mal. 3:10.)

We are indebted to God for our very life: the air we breathe, our sight, speech, hearing.

Typical of many other such cases is the lady who was born blind. Through the goodness of the missionaries who provided her with the Braille and talking records necessary to teach her the gospel, she became converted to the Church. She told me she had two sisters who had their sight, but she wouldn't trade places with either one of them. They had their sight, but they didn't see. She had the gospel and a testimony of its divinity, but they did not.

Another typical example is the man who was grateful for the accident which caused him to be paralyzed from the waist down. He said if it had not

been for the accident he would not have received the gospel. He had been too busy before to be interested in religion. After the accident he had plenty of time to think and set his values straight. Then the missionaries called on him. He accepted the gospel and now has been to the temple and had his wife and family sealed to him for time and all eternity, without which he wouldn't have his family after death. For this he was most grateful. *What price is too great for the blessings of exaltation and eternal life, and what is there in this world that is more precious than the gospel of Jesus Christ?*

In early days of the Church it was not uncommon for converts to be rejected by family and friends and forced to make a choice between loved ones and the gospel of Christ. They chose the gospel because it gave them a joy and security which could not be found in any other way. There are still some converts who are forced to make this choice. On the other hand, some of us who have been given blessings in such abundance have no time for God. Our search for wealth and riches means more to us, and we are sufficient unto ourselves. We no longer depend upon God.

The Lord has said in the section called the Word of Wisdom:

“And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

“And shall find wisdom and great treasures of knowledge, even hidden treasures”; (D&C 89:18-19.)

How can one set a price on the “hidden treasure” of knowledge of the gospel of Jesus Christ?

And again the Lord has declared:

“And also all they who receive this priesthood receive me, saith the Lord; “For he that receiveth my servants receiveth me;

“And 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.” (*Ibid.*, 84:35-38.)

*What price is too high? Can you ap-*

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preciate the blessing which belongs to you priesthood holders to take your child in your arms in the congregation of the Church and give it a name and blessing, or to baptize and confirm the members of your family, or others who may be worthy?

Count your many blessings, see what God has done.

Someone has said, "True faith is that which teaches that things which matter most, should not be at the mercy of things which matter least."

Let us not be like the man in the parable Christ gave who filled his storehouses with the riches of the world. When they were filled to overflowing he said, "I shall tear them down and build greater." (See Luke 12:18.)

"But God said unto him, Thou fool, this night thy soul shall be required of thee: . . ." (*Ibid.*, 12:20.)

None of us knows when our soul may be required of us. *It may be later than we think.*

May we more fully appreciate the great and wonderful blessings which the gospel offers to us, and may we

show that appreciation by righteous living and service to our fellow men and unto God, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Eldred G. Smith, Patriarch to the Church, has just spoken to us. The Congregation will now join the Brigham Young University Chorale in singing "High On the Mountain Top," conducted by Elder Kurt Weinzinger.

Following the singing we shall hear from Elder Boyd K. Packer.

The Brigham Young University Chorale joined with the congregation in singing the hymn, "High On The Mountain Top."

President David O. McKay:

We shall now hear from Elder Boyd K. Packer, Assistant to the Twelve. He will be followed by Elder Bernard P. Brockbank.

### ELDER BOYD K. PACKER

*Assistant to the Council of the Twelve Apostles*

Between sessions I was speaking to Brother Alma Sonne, whom I affectionately call my "big brother." He was the concluding speaker at this morning's session, and sensing some apprehension on my part about this moment, he said: "Don't worry, little brother. I promise you this: There is a good spirit when you get up there." And I confess that I am totally dependent upon that good spirit and plead with the Lord for his blessings during the few moments allotted me here at this pulpit.

Some time ago I stood at the bedside of an aged little Danish woman. She was near the close of her life. There was a serenity and anticipation, even a beauty about her as she talked of what soon would be. There stood with us her middle-aged son, a pathetic figure. He had lost his wife and family through self-indulgence and for the past number of years had been living at

home with his aged mother. Tearfully he pleaded, "Mama, you can't go. Mama, you've got to live. Mama, you can't die."

Now, as the last person who seemed to care much for him at all was about to go home, his pleadings became almost frantic as he demanded, "Mama, you can't go." And then he said with emphasis, "Mama, I won't let you go."

I shall not forget. The little mother looked up at her son, and in her broken Danish accent she said, "But vher iss yoa powah?" It is to her question, "Where Is Your Power?" that I would speak.

Her son had brought no honor to the family name. As a father he had failed. How sharper than a serpent's tooth is failure such as this! I address my remarks to every father who has a son—not to the exclusion of fathers who have daughters only, for much of

what I say will suit them, too—but pointedly to every man who has a son to carry on his name.

The Church of Jesus Christ of Latter-day Saints is a family-centered Church. I bear fervent, solemn witness that The Church of Jesus Christ of Latter-day Saints was divinely instituted; that there stands at the head of this Church today a prophet of God, and that the program of the Church is ordered by revelation from on high. In the Church there is reverence for family relationships. Family relationships are sacred. The family is eternal.

I speak to the father simply in recognition of his place at the head of the home. Recently a priesthood home teaching program was inaugurated in the Church. It reaffirms to every father his responsibility. It brings to every father new opportunity.

The responsibilities of fatherhood cannot be delegated to social agencies, nor even to the Church, for a father may unwittingly erase all of the good effects of those outside the home who seek to build for him a worthy son.

Parents frequently call upon the General Authorities of the Church and anxiously argue that we are the last hope to rescue a wayward son or daughter. They seek a blessing we cannot always bestow, for often we find it is the parent and not the child that needs reproof. How wise was the prophet when he said:

“. . . The fathers have eaten sour grapes, and the children's teeth are set on edge.” (Ezek. 18:2.)

One cannot, I repeat, escape the obligation of fatherhood. The father who neglects his son may suffer the condemnation that the Lord placed upon the Prophet Eli when he said:

“For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.” (1 Sam. 3:13.)

I would remind you that the father is first of all a husband, and essential to rearing of fine stalwart sons is proper regard for the wife and the mother of the family. O how important it is for a son to have a proper relationship with

his father and with his mother, and for him to know that his father and his mother live together in love. There are some hideous things that can happen to a boy—ugly, abnormal, perverted things. A proper parental pattern is the greatest insurance against tragedy such as this.

The Prophet Jacob, in accusing wayward fathers of his day, said:

“Behold, ye have done greater iniquities than the Lamanites, our brethren. Ye have broken the hearts of your tender wives, and lost the confidence of your children, because of your bad examples before them; and the sobbings of their hearts ascend up to God against you. . . .” (Jacob 2:35.)

If the father does not honor the priesthood he holds, rest assured that the son will do more than duplicate the inactivity. He will likely magnify the mischief he sees in you, father. Fortunately, the same may be true of your virtue and activity also.

Give careful, prayerful, conscious thought and consideration to your family. Do not bury your life in merely providing a living. Many men play the role of fatherhood just by ear. They only react to what is, rather than to strive with conscious, prayerful effort for what ought to be.

A necessary and important discovery with reference to a boy is that he is an individual. Boys must be taught to work, but boys are not miniature men, and the Lord has urged:

“And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.” (Eph. 6:4.)

A boy is not born to know that his father loves him. He must be told and shown and shown and told a thousand times or more. A father must be wise and patient, but most of all he must be consistent, and his expectations must be reasonable. For as the poet said:

“What unjust judges fathers are, when in regard to us they hold  
That even in our boyish days we ought in conduct to be old.  
Nor taste at all the very things that youth and only youth requires;

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They rule us by their present wants,  
not by their past long-lost desires."  
(Terence—*The Self-Tormentor*,  
Act I, Scene 3,  
F. W. Ricord's Trans.)

Recently in California a church leader described a lecture he had given his children. He had forcefully affirmed to them how he had been self-sufficient as a youth, how dependable he had been, how hard he worked. His tiny daughter brought him back to earth by saying, "Daddy, when you were a little baby, did you fix your own bottle?"

Where is your power to rear children to bring honor to your name? Each father would do well to recognize that he is himself a son. This is true in an eternal way. It is my testimony that the word "father" in the scriptures means father; that we have a child-parent relationship with God; that we were created in his image; that we are his children, and each one of us, particularly those who hold the priesthood, will one day have to answer to him.

The late President George Albert Smith once lay critically ill. Those close to him despaired of his life. He later recorded: "One day, under these conditions, I lost consciousness of my surroundings and thought I had passed to the other side. I found myself standing with my back to a large beautiful lake, facing a great forest of trees. There was no one in sight, and there was no boat upon the lake or any other visible means to indicate how I might have arrived there. I realized, or seemed to realize, that I had finished my work in mortality and had gone home. I began to look around, to see if I could not find someone. . . .

" . . . soon I found a trail through the woods which seemed to have been used very little, and which was almost obscured by grass. I followed this trail, and after I had walked for some time and had traveled a considerable distance through the forest, I saw a man coming toward me. I became aware that he was a very large man, and I hurried my steps to reach him, because I recognized him as my grandfather. . . ." (I say parenthetically here

that his grandfather was George A. Smith, First Counselor to President Brigham Young.) President Smith continues: "I remember how happy I was to see him coming. I had been given his name and had always been proud of it.

"When grandfather came within a few feet of me, he stopped. His stopping was an invitation for me to stop. Then—and this I would like the . . . people never to forget—he looked at me very earnestly and said:

"I would like to know what you have done with my name."

"Everything I had ever done passed before me as though it were a flying picture on a screen—everything I had done. Quickly this vivid retrospect came down to the very time I was standing there. My whole life had passed before me. I smiled and looked at my grandfather and said:

"I have never done anything with your name of which you need be ashamed."

"He stepped forward and took me in his arms, and as he did so, I became conscious again of my earthly surroundings. My pillow was as wet as though water had been poured on it—wet with tears of gratitude that I could answer unashamed."

This vision or dream of President Smith reminds each of us of the responsibility we bear with reference to the name that has been given us. We have taken upon ourselves the name of Christ and have entered into a covenant to remember him always and to keep the commandments which he has given us, and in consequence of keeping the commandments there comes a promise that we shall have his Spirit to be with us.

Our measure will not depend on academic degrees or political preference or property or influence so much as simply how we lived at home. To be a worthy father is to be a faithful son. The formula for either is the same.

Where is your power? It is in the power of example. Where is your power to raise sons to do honor to your name? It is in the power of the priesthood.

In closing I quote a few lines from Jane Terry written to teachers, applicable to fathers who are the teachers of their sons:

"You are called to be true under-shepherds,  
To keep watch o'er the lambs of the fold;  
"And to point out the way to green pastures,  
Of more value than silver or gold.

"Unto you are entrusted the children  
Priceless treasures from heaven above,  
You're to teach them the truth of the Gospel  
Let them bask in the warmth of your love.

"Do you ask for the help of our father  
In teaching his children so dear?  
Do you put forth a true, honest effort?

Is your message impressive and clear?

"Are you living a worthy example?  
Is your character what it should be?  
When the children have gathered  
around you,  
Can you say, 'Come, follow me'?"

"Earnest effort is always rewarded,  
Righteous lives are inspiring to all,  
You can render your thanks to our Savior,  
By making the most of your call."

In the name of Jesus Christ. Amen.

President David O. McKay:

Elder Boyd K. Packer, Assistant to the Twelve, has just spoken to us. Elder Bernard P. Brockbank, also an Assistant to the Twelve, will now speak to us. He will be followed by Elder S. Dilworth Young.

## ELDER BERNARD P. BROCKBANK

*Assistant to the Council of the Twelve Apostles*

Brothers and sisters, it is always a joyful and honored occasion to look in the faces of so many priesthood bearers, to be in the presence of our prophet, twelve apostles, and so many fine people desiring to enjoy and know the spiritual things of life.

I would like to just mention that in the passing of President Henry D. Moyle, working so close with him in the mission field, I learned to appreciate his great strength and his power and his interest in taking the gospel to every soul. He knew no limit, and he always had an open door to everyone. He always had time for the right things. I have never experienced an individual like President Moyle, a man of leadership, capacity, and strength, and with so many varied interests.

Also working in the mission field with President Tanner, I used to marvel at how he could make so many interviews. I am sure that he tired the same as the rest of us, but it never seemed to show. Courage and strength—he has only one real desire and interest and that is to further the work of the Lord.

It was good to share missionary blessings and to have friendship with these two great missionaries.

I enjoy reading the scriptures. You know, they seem to have quite a human touch. You remember Peter saying after the Savior's resurrection, and in his absence, "I go a fishing." (John 21:3.) That is just about as brief as you can put it. The Savior appeared while Peter and the disciples were fishing. After the Savior had shown them how to catch fish by casting their nets under his direction—casting the net under his counsel and his guidance—that is the way to fish. He taught them how to be fishers of men, to cast their nets under the direction of the Savior. I would like to take the next part of this great message that the Savior left with Peter on how to be an effective missionary. This was now the third time that Jesus showed himself to his disciples after that he was risen from the dead. Jesus saith to Simon Peter, "Simon, son of Jonas, lovest thou me?"

These scriptures are well known to

all. This is a very important question for each one of us. May I ask each of you, "Do you love the Lord?" The answer almost without exception would be, "Yes." Let us place ourselves in the position of Peter.

"... Simon, son of Jonas, lovest thou me? . . . He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, *Feed my lambs.*" The Lord can tell if we love him.

"He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, *Feed my sheep.*"

"He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he saith unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, *Feed my sheep.*" (*Ibid.*, 21:15-17. Italics added.)

Can you picture this great scene of that powerful Peter being asked these simple questions? And the Lord had a way of knowing how deep the love was within Peter and how to teach him the way to show his love for Jesus Christ.

We show and prove our love by *feeding the lambs and the sheep*. There are over three billion people on the earth today, and at the present rate of teaching, over two and a half billion of God's children will never be taught the gospel of Jesus Christ. What if you were to live on this earth and never had a chance to hear and be taught the true way of life?

Our task is great. Teachers are needed. Every member of this Church that has a testimony and is converted is urgently needed. The lambs and the sheep are hungry for the bread of life, for the gospel of Jesus Christ. We can show our love by following the prophet of God, "by every member being a missionary" to bring one or more souls into the Church each year. It is great to have a prophet. Have you followed the prophet?

I find people occasionally worried and concerned about whether someone else's convert is fully converted. They are more concerned sometimes about this

than about feeding and teaching their own friends and neighbors the gospel. I learned a lesson about this point in the mission field.

The missionaries baptized a little Scottish boy, very shabbily dressed, from a very poor home, family conditions almost as bad as you could find. I asked the missionary, "Why did you baptize this boy?" "Well, he is a good boy." The boy brought his entire family into the Church. His father was an alcoholic. He failed to bring his money home. Well, the story has a beautiful ending. Today the boy's father is the bishop. I learned not to judge the conversion of someone else. The Lord will hold the person that improperly brings someone into this Church, and him alone.

Now what have we to teach the people? You know, the Savior gives us this great message. We don't have to guess at what to teach. The Savior said ". . . Go ye into all the world, and preach the gospel to every creature.

"He that believeth and is baptized shall be saved; . . ." (Mark 16:15-16.) And then he gives us the key. Jesus said: "Teaching them to observe all things whatsoever I have commanded you: . . ." (Matt. 28:20.)

Our job is to teach the people to observe all things whatsoever Jesus Christ has commanded. We are to teach every nation, kindred, tongue, and people the commandments given by Christ.

The Prophet Ether in the Book of Mormon is an excellent example of a good effective missionary. ". . . he could not be restrained because of the Spirit of the Lord which was in him.

"For he did cry from the morning, even until the going down of the sun, exhorting the people to believe in God unto repentance lest they should be destroyed, saying unto them that by faith all things are fulfilled—" (Ether 12:2-3.)

Here are some of the things that Jesus commanded:

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16.)

Teach them to search the scriptures;

they contain the program that God has provided for his children.

Teach your fellow man to have faith in the Living Personal God as found in the scriptures.

Teach your neighbors and friends that they were created in the image and likeness of God, their Heavenly Father.

Teach them to have faith in Jesus Christ, the Son of God and the Savior and Redeemer of the world.

Teach them to repent from sin and evil and to seek first the kingdom of God and his righteousness.

Teach them baptism—the same baptism that Jesus exemplified as he went down into the water at the river Jordan under the hands of God's authorized servant, John the Baptist.

Teach them that they must be born of the spirit and receive the Holy Ghost. Jesus said, ". . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.)

Teach them to love God and neighbor.

Teach them to pray from their hearts to a Living God and a Heavenly Father.

Teach them that revelation from God to man has never ceased if man desires to know and receive the heavenly blessings and witnesses.

Teach the people to pray to God and ask for his blessings through the Savior Jesus Christ.

Teach them to be kingdom builders. Remember the Lord's Prayer— ". . . When ye pray," the Lord said, "After this manner therefore pray ye . . .

"Thy kingdom come." Anyone praying after the manner of Jesus Christ prays to be a kingdom builder. "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:7, 9-10.)

Teach them to have joy and happiness; long suffering, goodness, meekness, temperance, love, peace, and faith; these are the fruits of the Spirit.

Teach them the value and power of the priesthood of God, and that it has been restored to the earth.

When you teach, follow the Savior's counsel and "let your light shine." Pray always before you teach for faith, wisdom, and the inspiration of the Holy

Ghost. What a marvelous experience to teach the gospel under the inspiration of the Holy Spirit! What great joy comes from *feeding the lambs and the sheep*.

I would like to just mention in closing a little about the World's Fair as a great missionary venture. I would like to mention that the Church of Jesus Christ's pavilion and exhibit at the New York World's Fair will help to show the world that we are Christians after the order of Jesus Christ's program and teachings, that we literally accept the living personal God of the Holy Bible, that we accept the living personal Jesus Christ as the Son of God and as the Redeemer and our Savior.

The church pavilion and exhibits will have the beauty and atmosphere of sacred Christian love and peace. The building, I am sure the architect was inspired by God. It has an atmosphere of peace and sacredness, the way the golden light enters the building, the way the extension of the building is designed. It is worth a trip to the fair just to see this marvelous building and the exhibits.

The church pavilion and exhibits will have the beauty and atmosphere of Christianity. The theme is "Man's Search for Happiness." We hope to show that happiness comes from Christian righteousness. We hope to show many of the fruits of the Church. Jesus said, "by their fruits ye shall know them." (See Matt. 7:16.) We will show the restoration of the gospel of Jesus Christ back to the earth again, the same as it was when Jesus lived upon this earth.

The fair will be for two years, 1964 and 1965. It is estimated that over seventy million people will attend. In my estimation it will be the finest World's Fair ever held because of the two-year period.

Our task is great as members of The Church of Jesus Christ of Latter-day Saints, but with two million full-time missionaries and Saints, we can teach the people, our neighbors, as Jesus said, "to observe all things whatsoever I have commanded you." (*Ibid.*, 28:20.)

May we all follow our prophet and be missionaries and show our love for

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God by feeding the lambs and the sheep, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Bernard P. Brockbank, Assistant

to the Twelve, has just spoken to us. We shall now hear from Elder S. Dilworth Young of the First Council of Seventy. He will be followed by Elder Henry D. Taylor, our closing speaker.

## ELDER S. DILWORTH YOUNG

### *Of the First Council of the Seventy*

So the translators may be forewarned, I am going to say two things which are not on the paper in front of me. The first is that I fully and completely support President Tanner and Brother Monson in their positions. I am sure they know this already. But for any others who have any doubt about it, I want them also to know that I do.

The second thing is with regard to some desirable attributes mentioned just now by Brother Brockbank. He named a number of things we must teach our young folk if we expect to have them stay true in the Church and have proper acceptance before the Lord in his kingdom. It has been my observation as a leader of youth that one does not teach youth in "lumps," if I may use the word—in bulk. Each thing one teaches to a boy must be taught to him separately from other things. May I illustrate:

I can teach a boy to make a fire with two matches, to care for it and to put it out. This is one of the tests that used to be in the Boy Scout *Handbook* when I was in that movement. I can teach him so that I can leave him while he does it, and I can have confidence that he will perform the test without my having seen him do it. But the fact that I taught him that much of honor will not necessarily carry over to his schoolwork, and the next day he may cheat in an examination. I now must retrace my steps and teach that boy not to cheat in examinations, and then having taught him not to cheat in examinations, I must take any other virtue I want him to possess, center on it, and teach him that. I may not assume that because I have generalized on the code of conduct which I expect him to live by that he will get any of that

code into his system, except as I detail it one item at a time. That has been my experience in teaching boys.

That explains, to me at least, why we teach thoroughly the Word of Wisdom, and then discover to our sorrow that often times the person who would not disobey one phase of the Word of Wisdom sometimes doesn't have much conception of the moral code. Or we teach him the moral code, and he does not seem to have any conception of the Word of Wisdom. We cannot allow ourselves to assume that a boy, or girl either, is going to learn more than one thing at a time.

Henry Van Dyke, an author read very much by the past generation, but little known to this one, once wrote a story concerning a man who lost the word which could save him. Until he could remember it, say it, and put it into his life once more, he found no peace—that's how the story went.

Well, there is a word which many of the present generation have not learned to know in the first place. It is not lost, for it has not yet been learned. Yet without it we cannot go very far in our progress toward the kingdom of heaven. Like Mr. Van Dyke, I shall leave the word until the last part of what I shall say—but I shall talk to it.

I found a suggestion of it in the words of President Heber C. Kimball when he wrote his feelings about first hearing the gospel. He wrote: "The family of John Young, Senior," (who incidentally is my great-great-grandfather) "of five sons and five daughters and two sons-in-law, John P. Greene and Joel Sanford, had moved to Mendon a few years previously." Brother Kimball was in Mendon at this time. "They had the same principles in their breasts that I

had in mine; truth was what we wanted and would have; and truth is what we did receive."

I call to your attention these words: "Truth was what we wanted and would have." Nothing could change that. Their lives were a witness to what they "would have" for in spite of persecution, loss of property—several times in succession—the truth they found they "would have"—in spite of all obstacles.

In explaining the principle of the second comforter, the Prophet Joseph Smith said these words: ". . . After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost, (by the laying on of hands) which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him and finds that the man is determined to serve him at all hazards, then the man will find his calling and his election made sure, then it will be his privilege to receive the other Comforter. . . ." (DHC 3, 380.)

I call to your attention the words "he finds that a man is *determined* to serve him at all hazards." That is the word, and that is what we need today—*determination*—voluntary determination to serve him at all hazards. This is the

lost word which is not lost, but which many of us have not known.

This involves a man in his higher nature, too, in the realm of his free agency to do as he will.

This generation of youth and we parents will find the key which opens the door to the solution of its problems by the practice of this simple but potent word—determination. Without it the gospel will not affect us very much.

The past generations to which we point with solemn pride were determined to stand pure before the Lord. Each generation must in its turn show equal determination if it is to be accepted. Our present generation, young and old, is now making this choice. I pray that we may be determined in our turn to obey the commandments and to teach each of our children, one by one, each commandment, both by precept and example, and to stand true to the prophet of our generation, concerning whom I bear witness that he is a prophet. I also bear witness to the fact that the Lord Jesus Christ is our Savior and has given us his gospel to see if we will obey it. May the Lord help us to do it I pray in his name. Amen.

President David O. McKay:

Elder S. Dilworth Young has just spoken to us. Elder Henry D. Taylor, Assistant to the Twelve, will be our concluding speaker.

## ELDER HENRY D. TAYLOR

*Assistant to the Council of the Twelve Apostles*

About two weeks ago a great and good man, who had completed his mission here on the earth, was called "home" by our Heavenly Father. Tributes were paid to President Moyle by his associates, recounting his many acts of devotion, generosity, and service to God and his fellow men. President McKay in his eulogy remarked: "Measured by the standards of true nobility, President Henry D. Moyle was truly a great man."

The scholar Carlyle once observed: "The history of this world is written in the lives of its great men." We pay

honor and respect to men and women whom we consider to be great by observing the anniversaries of their birth, by erecting monuments and statues to their memory, by visiting their tombs and laying wreaths thereon, and by engraving their names on stones and sepulchers. But more important still is the manner in which they linger and live in our memories; how well we remember their teachings and the way they have influenced our lives for good.

Well might we ask the question: "What made these men or women

great? What constitutes greatness?" The Greek philosopher Pericles, many centuries ago, pondered this problem and finally arrived at the conclusion that: "Men who are longest remembered, and whose memories are most highly revered, are not those who made the most money, but those whose hearts were gentle, whose sympathies were broad, and who best served humanity."

We are often prone to judge men hastily and to consider them great if they accumulate or amass a substantial amount of wealth. Ofttimes during this acquiring process, such men become self-centered and lose sight of things spiritual and neglect opportunities to help others.

The Lord, who is aware of the weaknesses of men, sounded a note of warning against these tendencies when he questioned: "For what is a man profited, if he shall gain the whole world, and lose his own soul? . . ." (Matt. 16:26.) Then later he proclaimed: "Behold, there are many called, but few are chosen. . . ." (D&C 121:34.) He then explained why they are not chosen, giving this reason: "Because their hearts are set so much upon the things of this world. . . ." (*Ibid.*, 121:35.)

The possession of wealth and the things of this world are not objectionable if used for righteous purposes. The ancient Prophet Jacob made it clear when he gave this sage counsel on the proper use of wealth:

"But before ye seek for riches, seek ye for the kingdom of God.

"And after ye have obtained a hope in Christ ye shall obtain riches, if ye seek them; and ye will seek them for the intent to do good—to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted." (Jacob 2:18-19.) In a word, to assist fellow men and to serve God.

While we realize that wealth cannot buy happiness nor eternal life, one has humorously suggested: "Money may not bring happiness, but it can surely make being in misery a lot more enjoyable." To work and to earn a comfortable living is important. Latter-day Saints are

taught that everyone, insofar as possible, should be self-supporting, maintaining his own economic independence, and looking to no one but himself for assistance. A man also has the responsibility of providing for his family. To earn a livelihood and at the same time live within one's income become both a challenge and a goal.

But while doing these important things, does man have no responsibility to his neighbor or to God? Can he not provide for his family and at the same time serve his fellow men?

The Church of Jesus Christ of Latter-day Saints is composed of lay members. The leaders and workers are called from the ranks. Every single member is a potential leader, and every day throughout the Church certain individuals are called and chosen to fill positions of importance. In accepting these callings they are recognizing the words of the Savior, when he said: "He that is greatest among you shall be your servant." (Matt. 23:11.)

This attitude of humility was evidenced by a former Vice-President of the United States who rose to great heights of prominence, even aspiring to become President, although unsuccessfully. Later he was elected to a more humble office as a junior Senator from his home state. In accordance with Senate protocol, he took his seat on the rear row. His associates and fellow Senators, over whom he had presided, offered him, out of love and respect, a desk on the front row. He modestly declined, uttering this classic statement: "I am willing to be a junior and sit on the back row, for I had rather be a servant in the house of the Lord, than sit in the seats of the Mighty."

It is interesting to note the varying ways in which individuals respond to calls made of them. When the Lord told Moses that he was the one chosen to become the leader of Israel and was to lead his people out of captivity and bondage, Moses was startled and began to offer one alibi and excuse after another, stating that his people would not believe that he was the one that had been called to become their leader. The Lord gave him many assurances, but

Moses was still doubtful, and finally said, "O my Lord, I am not eloquent . . . but I am slow of speech, and of a slow tongue." (Exod. 4:10.) Noting his reluctance after the many promises and assurances given, the anger of the Lord was kindled against Moses, and he was instructed to call Aaron, his brother, to assist and serve as his spokesman.

During the Savior's ministry upon the earth, he thrilled and uplifted those who listened to his teachings. Many had a desire to follow and hear more of his inspired utterances. One disciple expressed his intention of following and gaining more information, but made the request: ". . . Lord, suffer me first to go and bury my father." This would seem to be a reasonable request. But Jesus answered and said unto him: "Follow me. . . . Let the dead bury their dead." (Luke 9:59-60.)

In contrast to these instances of hesitation and lukewarmness it is refreshing to note how some of the apostles responded to the calls Jesus made of them. The Savior, while ". . . walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

"And he saith unto them, Follow me, and I will make you fishers of men.

"And they straightway left their nets, and followed him." (Matt. 4:18-20.) Here there were no questions asked, no alibis offered, no arguments given.

Going on a little farther, the Savior saw two other men, James and John, who were also fishermen. They were assisting their father Zebedee in mending their nets. When he called them, they immediately and without hesitation left their ship and their father and followed Jesus. (See *ibid.*, 4:21-22.) Were they not filled with the spirit of obedience and service?

As calls come to us for church service by the Lord's representatives, it is natural for us to wonder why we have been selected. The Lord has made it plain that every individual has been blessed and endowed with certain gifts and talents. And while there are many gifts, yet "To some is given one, and to

some is given another, that all may be profited thereby. (D&C 46:12.)

"And all these gifts come from God, for the benefit of the children of God." (*Ibid.*, 46:26.)

Now it was intended that these gifts and talents should be shared with others, for the purpose of rendering service to fellow men and making their lives happier. Every week the Tabernacle Choir thrills, inspires, and uplifts us, their listeners, with beautiful music, just as this chorus today has thrilled us.

Many of us are not blessed with musical talents, but there are other gifts that we do possess, and other services that we can render. The poet, Edward Everett Hale, aptly expressed this thought:

"I am only one,  
But still I am one.  
I cannot do everything,  
But still I can do something;  
And because I cannot do everything  
I will not refuse to do the something  
that I can do."

There is a joy that comes from working and rendering service in the Church and in being a servant to our fellow men. King Benjamin taught: ". . . when ye are in the service of your fellow beings ye are only in the service of your God." (Mosiah 2:17.)

To every faithful member of the Church will come opportunities to serve in some capacity, for the need for service in the fields of missionary work, temples, home teaching, instructing classes, choirs, and musical groups, work on welfare projects, administrative positions, and many other activities, still remains great.

If we would meet the Savior's standard for greatness, we will readily and humbly accept the callings that come and become servants in the house of the Lord, remembering that "He gives best who serves most." Then we may rest assured that if we do our best, the Lord will do the rest.

I testify from personal experience that joy and happiness have come to me through opportunities to serve in building up God's kingdom here upon the earth, and I humbly pray that this

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same joy and happiness can come to every member of the Church, all of which I humbly pray for in the name of the Lord Jesus Christ. Amen.

### President David O. McKay:

Elder Henry D. Taylor, Assistant to the Twelve, has been our concluding speaker.

The Brigham Young University Chorale will now sing, "Hallelujah, Amen," conducted by Kurt Weinzinger.

The benediction will be offered by Elder Grant K. Patten, president of the Missoula Stake, after which this conference will then be adjourned until seven o'clock this evening when the general 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 please refrain from attempting to enter the building. This Priesthood Meeting will not be broadcast publicly. However, in addition to the overflow meeting in the Assembly Hall the proceedings of the Priesthood Meeting will be relayed by closed circuit broadcast originating in the Tabernacle to members of the Aaronic and Melchizedek Priesthood assembled in 370 separate locations in all parts of the United States, including Alaska and Canada. It is estimated that approximately 12,000 holders of the priesthood will be on Temple Square and more than 70,000 others will gather in other locations from coast to coast.

The Sunday morning session will be broadcast by many radio and television stations in the West, and short-waved to millions over Station WRUL, beamed by five transmitters at Boston, to Europe, South America, Central America, Africa, and parts of Asia. For the second time the General Conference will be televised by Canadian stations from the Salt Lake Tabernacle. The cooperating Canadian stations will be serviced by the CTV network, which will take the Sunday morning session and transmit it across Canada. We thank and express appreciation to our Canadian broadcasting friends for their cooperation.

Both sessions of our Conference today

will be rebroadcast over 50,000 watt clear channel KSL radio early tomorrow morning starting at one o'clock, and will be heard in many parts of the United States, Canada, Mexico, Alaska, and the Islands of the Pacific.

The CBS Radio Network Tabernacle Choir Broadcast tomorrow morning will be from 8:35 to 9:00 a.m. Those desiring to attend this broadcast must be in their seats no later than 8:15 a.m. Elder Gordon B. Hinckley of the Council of the Twelve will be the speaker on the Church of the Air Broadcast on CBS Radio tomorrow morning at 7:35 o'clock.

There will be large crowds attending the services on Sunday, and we ask you please to be courteous and gracious at all times—when driving your automobiles, and when standing at the entrance to the Tabernacle.

The singing for this session has been furnished by the Brigham Young University Chorale with Kurt Weinzinger conducting, and Roy M. Darley at the organ. I am sure this great gathering in the Tabernacle and our radio and television audience would wish me to express for them our heartfelt appreciation for the excellent singing this group of young Brigham Young University students have rendered for us this afternoon. It is good just to have them with us, especially to have them sing so well. It is good to have young people. You can't get too old not to enjoy their company. I speak from experience.

"How beautiful is youth! How bright it gleams  
With its illusions, aspirations, dreams!  
Book of Beginnings, story without End,  
Each maid a heroine, and each man  
a friend!" (Longfellow)

We thank you very much.

We also express appreciation to the members of the Tabernacle Choir, to Richard P. Condie, conductor, and Alexander Schreiner, organist, for the glorious music rendered by them on the broadcast this morning!

The Brigham Young University Chorale will now sing "Hallelujah, Amen." The benediction will be offered by Elder Grant K. Patten, president of the Missoula Stake, and this Conference will

be adjourned until seven o'clock this evening.

The Brigham Young University Choral sang the anthem, "Hallelujah, Amen."

The closing prayer was offered by Elder Grant K. Patten, president of the Missoula Stake.

Conference adjourned until 7:00 p.m.

## GENERAL PRIESTHOOD MEETING

The General Priesthood Meeting of the Church convened in the Tabernacle at 7:00 p.m., Saturday, October 5, 1963 with President David O. McKay presiding and conducting the services.

The Men of the Tabernacle Choir furnished the choral music for this meeting. Elder Richard P. Condie was the conductor; Alexander Schreiner was at the organ console.

### President David O. McKay:

This is the General Priesthood Session of the 133rd Semi-Annual Conference of the Church. You will be interested to know that these services are being relayed by closed circuit wire to members of the Priesthood gathered in the Assembly Hall and in 370 other separate gatherings from coast to coast, in Alaska and Canada. It is estimated that 70,000 will participate in this meeting by direct wire. This does not include those in this building nor in the Assembly Hall.

The singing during this session will be furnished by the men of the Tabernacle Choir with Richard P. Condie as conductor and Alexander Schreiner at the organ. We shall begin these services by the Chorus singing "The Spirit of God Like a Fire is Burning." Brother

Condie conducting.

After the singing Elder Glen P. Umberger, president of the Salt Lake Stake, will offer the invocation.

The Men Of The Tabernacle Choir sang the hymn, "The Spirit Of God Like A Fire Is Burning."

Elder Glen P. Umberger, president of the Salt Lake Stake offered the invocation.

### President David O. McKay:

The men of the Tabernacle Choir will now favor us with, "Thou Wilt Keep Him in Perfect Peace," directed by Elder Richard P. Condie.

The Men of the Tabernacle Choir sang "Thou Wilt Keep Him In Perfect Peace."

### President David O. McKay:

The dominating theme of this Priesthood Meeting, particularly the first part of it, will be "Self Control." We have asked two young priests to speak on that subject. Our first speaker will be Brother David Cragun, a young priest of the Pleasant View Ward, Ben Lomond Stake.

## DAVID CRAGUN

*Priest, Pleasant View Ward, Ben Lomond Stake*

Dear Brethren: A week ago this morning the voice of President McKay came into my room, by telephone, requesting that I appear here and represent the youth of the Church. This is the most cherished moment of my life, for the prophet to speak to me. I pray that the

Lord will bless and strengthen me with this most humbling experience.

I tremble—but I'm not afraid. I stand here—a priest representing thousands of young men of the Church who bear the Aaronic Priesthood. We love

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the Church; we want to do right; we hope to prepare ourselves for service to others.

Since all normal boys want to be doing things, we constantly face two magic words that every boy must know. They are—Self-Control. These were the words that proved to be a challenge to Father Adam. They have been a challenge to all his posterity ever since. The smartest boys and girls since the beginning of time—in every dispensation, are those who have appreciated and respected the meaning of these two magic words early in life—Self-Control. Long ago King Solomon pleaded with his son to hear the instruction of his father, and to forsake not the law of his mother, to get wisdom and understanding. Solomon knew the might of man's will, when he said, "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city."

Self-Control. I hold the priesthood. I am a priest. How well these must go together. As a child of God I must be sure to develop personal self-control, and be able to stand by my own decisions. I do not want regrets. I do not want tears. Repentance is a God-given principle and so important to all, but it's so often associated with regrets and tears.

As I grow up and struggle for more independence, others do not know exactly what I may be thinking. I alone hold the key to thoughts which are mine, when I am with others, alone, in Church, at a football game, in the great outdoors, at a dance, in a movie. Yet, am I really alone? Is a priest alone when he has prayed for strength, lived the commandments, listened to the whispering of the spirit, been obedient to his parents? Followed and respected the leadership of the Church?

I know that Satan tempts priests. He never misses a chance to ride our backs and whisper in our ears. His tricks are numerous. His tools fit our emotions, tastes and passions, and are labeled popular and what everyone does.

This is when the magic words must ring in my ears, shine in my eyes. I am a priest. I want a mission. I want

celestial blessings. I want happiness. Thanks for "self-control."

Thanks, President McKay, for reminding us so many times that the Lord has intended that every man have happiness. Thanks, Brethren, for your words of wisdom. I have heard you say that times change but good and evil do not. Beware, our young people, for times may have changed but the commandments of God haven't—and neither have the consequences for disregarding them. The Lord has made it clear that blessings are based upon obedience. "I am bound when ye do what I say, but when ye do not what I say, ye have no promise."

The philosophy of this great Church endorses education and knowledge as powerful instruments, but we also hasten to recognize that the chain with which we can bind Satan must be spiritual. A spiritual chain is necessary because Satan has no body. The strongest link in that spiritual chain is "Self-Control."

Our life's mission calls for us to hearken unto the Lord and turn from temptation and sin—to conquer self—to prove and improve ourselves, to serve others. Do we hearken, when we are slow to resolve the questions of liquor, honesty, tobacco, Church attendance, partaking of the Sacrament worthily, a full tithe? A young fellow who knows and acts not what he knows is like the man who plows and plows, but never sows.

Have we resolved a firm position for ourselves concerning friends we choose, girls we date, the risks of petting? Life is a dress rehearsal for eternity and we will play the part we have rehearsed, for no one is born into the world whose work is not born with him. So when the final curtain is drawn we still see ourselves as we know ourselves to be—the maker and judge of our own records.

I'm so grateful that both my mother and father have placed the Church first in their lives, that they and all my grandparents never forgot why the saints, including my ancestors, withstood so many heartaches—stood firm to the law of all laws—the Gospel of Jesus Christ—and came to Zion. I'm grateful for the wonderful leadership in

the Ben Lomond Stake. Ever since I was a deacon I know that each Sunday evening when the Sabbath is drawing to a close that every bishop in our stake confers by telephone with the stake presidency and reports to them on the activity of each and every young man and woman in his ward, and the contacts made in their behalf. I'm sure that this special interest in us has influenced now the lives of the youth in our stake.

My ideal is my brother Brent who is a missionary in the French East Mission. All of my life I have wanted a mission too. I want to be worthy and ready next April when I become nineteen. My thoughts and actions must be firmly disciplined. Full Church activity, study, prayer, a full tithe and love for building the Kingdom will strengthen my testimony. It is surely safe to predict that the future quorum leaders, missionaries, bishops, high councilmen, stake presidents and General Authorities are boys of today. Boys will be boys, but we cannot overlook the fact that boys of today will be men of tomorrow. It is likewise safe to say that the great leaders of the future must first have developed within themselves a full measure of

"self-control." If these preparatory requirements are not for me and all priests, then who are they for? And if we priests do not prepare for them now, then when?

Fellow members of the Aaronic Priesthood, the time is here and now for us to develop a safe measure of self-control, to lay foundations for our eternal happiness. I trust that every young man bearing the Aaronic Priesthood will pray for moral strength and spiritual guidance, for parents and leaders who will stay close to us and give us direction and encouragement. My testimony is strong. I know the story of this great Church is true. I know that God, our Father, stands at the head; that you, President McKay, you are the Lord's agent and prophet holding the keys of authority. The young men of my age sustain you, and all our wonderful leaders. Now we also pledge ourselves to the building of the Kingdom, in the name of Jesus Christ. Amen.

**President David O. McKay:**

Brother Matthew Simmons, a young priest of the University Sixth Ward, University Stake, will be our next speaker.

## MATTHEW SIMMONS

*Priest, University Sixth Ward, University Stake*

"And when they were come to the place which is called Calvary, there they crucified Him, and the malefactors, one on the right hand and one on the left. Then said Jesus, Father, forgive them, for they know not what they do." (Luke 23:33-34.)

In these simple words is given one of the most impressive examples of self-control in human history. The Savior's mind was occupied with the most important issues at stake and not with the personal mistreatment he was receiving.

We were put on the Earth for a testing period. We were given free agency. Just as a hub is at the center of a wheel and spokes radiate out in every direction, so does free agency place us in a hub. We can move any way we desire. But going from this hub, there is only one

spoke that leads to eternal perfection. This spoke is marked well—its guidepost is self-control.

To the rest of the world, self-control is the key to building a stronger character—to a Latter-day Saint it is the way to salvation. We have approximately 70 years on the earth to determine what degree of exaltation we shall receive for eons upon eons to come. When we are placed on the earth, every one of us is spotless. We have no faults. Then we are baptized, and after this point we are held accountable for our every action. From this point forward, we have to use the utmost restraint in every deed in order to follow the path to eternal perfection. The Master gave us the direction to this path when He said, "Enter ye in at the strait gate because

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strait is the gate and narrow is the way that leadeth unto life and few there be that find it."

We as priesthood bearers have the additional responsibility to discipline ourselves because the foundation of the Church rests upon us. I think the poem of Carl Sandberg portrays the warning of the lack of discipline when he said,

"It has happened before,  
Strong men put up a city and got nations  
together  
And paid singers to sing and women to  
warble:  
We are the greatest city; the greatest  
nation;  
Nothing like us ever was.  
And while the singers sang and the  
strong men listened  
And paid the singers well, . . .  
There were rats and lizards who worked  
And the only listeners left now  
Are the rats . . . and the . . . lizards."

We have the only Church—we have the only priesthood, but it happened before, and if we pay our singers to sing and our women to warble and we as priesthood holders aren't upholding our priesthood, the rats and the lizards of Sandberg's poem will be working. The world asks more of us than it does the average man. We are being watched—we are being looked to for leadership, leadership to Eternal Life. We can't afford to let down our standards.

We have the very same cravings, the same appetites, the same urges as do other men, but we must learn to discipline ourselves. We must learn to stand up in the storm, but to have compassion on those who fall, to master ourselves before we master others; to have a heart that is clean, a goal that is high; to learn to laugh yet never forget how to weep; to reach into the future, yet never take ourselves too seriously; to be humble so that we will remember the simplicity of true greatness.

Mahatma Ghandi said, "How can I control others if I cannot control myself?" And then so controlled himself that when he died, Prime Minister Nehru went on the radio and said, "The light has gone out of our lives and there is darkness everywhere, for our beloved

leader, the father of our nation is no more."

Restraint can bring with it strength. This strength is a quiet courage that needs no trumpets to announce its coming. There is an old saying: "If one man conquers in battle a thousand times a thousand, and if another conquers himself, he is the greatest of conquerors." In the book of Proverbs it says, "He that ruleth his spirit is better than he that taketh a city."

I am a priest in the Aaronic Priesthood. From this point on in life, self-control needs to be more than a principle for me to speak about. From this point forward, it needs to be a way of life—a guidepost through which I can go to find the Celestial Kingdom. I am on the threshold of life. I have very definite goals which I want to accomplish, but I'm reaching the point where this takes discipline and control. This is a minute by minute thing. We as holders of the priesthood can't put this off any longer. You can't walk south, or even east or west if you want to go north. "He who picks up one end of the stick also picks the other."

The prisoner in Sing Sing surely didn't plan to go there; he merely waited just a little too long to start curbing his appetites and desires or he practiced control on the easy habits to break, but the hard ones he decided to wait on. How did he know when he had crossed that fine line over which he couldn't turn back. How can anyone know when they have crossed this line? When they smoke that extra day and never stop after that, or take that extra drink because they are sure that they are going to be quitting tomorrow.

How many times have we said to ourselves, "I know I won't have this habit later on in life; I'm just getting it out of my system now." It's too late in our lives to be experimenting. We have to decide right now that we can master ourselves completely. It will be hard, but everything that is worth having is hard to get. The coach of one of our great college football teams used to tell his men, "When the going gets tough, the tough get going!" At times it will get tough, terribly tough. This life of

ours is a championship game; we're up against a rugged opponent—his forces are laziness, procrastination, disappointment. There are no time outs in this game; every minute counts. Every action is recorded in the score book and the final score of this game will be with us through eternity.

A lifetime, 70 years, a long time? Not really, when you consider the centuries upon centuries of what will follow this life. Seventy short years in which to prove ourselves. This makes self-control pretty important, doesn't it?

Joan of Arc, as she was put to death by fire at the age of 19 because she wouldn't deny what she believed in, said, "One life is all that we have. We live it as we believe in living it and then it is gone. But to surrender what you are and to live without belief is more terrible than dying—even dying young." If we fail to control ourselves, we fail to live our lives as we believe we should, and this is more terrible than dying young.

Once we have begun to master ourselves, to discipline our bodies, to curb our habits, then we are on our way. How wonderful it would be to have completely controlled ourselves so that we could wake up each morning and look at ourselves and say, "I have 100 per cent self-control. I have no problems. I can overcome anything!" We can do this. God has given every one of us the ability to practice restraint. Some of us have never gotten around to trying it.

"You are the person who has to decide whether you'll do it or toss it aside. . . . You are the person who makes up your mind

Whether you'll lead or will linger behind—  
Whether you'll try for the goal that's afar,  
Or just be content to stay where you are."

—Edgar A. Guest.

I know that we can all restrain ourselves. I know this just as assuredly as I know that this Church is the Gospel of Jesus Christ and that we have here tonight prophets and leaders, sustained by God, that David O. McKay is a divinely inspired prophet of God.

Restraint at times will be hard, and at times we will be discouraged. Even Christ, as He was on the cross, for a minute was overcome with horrible pain and torment, and cried out, "My God, my God, Why hast thou forsaken me?" But this too will pass, and if we struggle, if we toil, if we pray, we can reach that point at which our lives become that which dwells in the ocean of Truth, beneath the waves, beyond the reach of tempests, in the Eternal Calm! "God give me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference."

Predicated upon the principles of discipline, restraint, control, forever shall we reign, kings and priests to the Most High, redeemed, sanctified, and exalted through our Lord and God, Jesus the Christ. Amen.

President David O. McKay:

Those two young men represent over 100,000. God bless them. Elder Sterling W. Sill, Assistant to the Twelve, will now speak to us.

## ELDER STERLING W. SILL

*Assistant to the Council of the Twelve Apostles*

My brethren, I appreciate this privilege of having a part with you in the general priesthood conference of the Church. I have been greatly stimulated as I am sure you have by the messages of these fine young men who have talked to us so interestingly about the importance of controlling our own lives.

One of the most inspiring messages in all sacred scripture is the story of the sixth day of creation when God made man in his own image. He also endowed him with a set of his own attributes. Then, as the very climax of creation, God gave man dominion over everything upon the earth, including himself. The

dictionary says that "dominion" means control or the power to govern. The most important part of the dominion given to man was self-dominion. In all of creation, it was only to man that God said, ". . . thou mayest choose for thyself. . . ." (Moses 3:17.)

On one occasion Joseph Smith was asked to explain the unusual harmony existing among his large group of church members, though they differed so greatly in background, nationality, and experience. The Prophet replied, "I teach the people correct principles and they govern themselves." (Cited by John Taylor, *JD* 10:57-58.)

One of the most important parts of real religion is to qualify ourselves to govern our own lives effectively and righteously. Someone has said, "He that would move the world, must first move himself." We talk a great deal about the fact that we have been given the priesthood. The priesthood is the authority to act in the name of the Lord. But by itself that is not enough. We must also develop the "ability" to act in the name of the Lord. The authority can never be of very great consequence without the ability. That is, how much benefit would be derived from having the authority to make converts without the ability to make converts.

The most inspiring thing about the life of Jesus was not his ability to quiet the storm or control the tempest, but his absolute control of himself. The Master did not need to make a single mistake in order to find out that it was wrong. We have developed a fairly good control over some of our body members; for example, I have great authority over my finger. If I tell it to bend, it bends. If I tell it to unbend, it unbends. If I give my feet an order, they obey immediately, and we will have succeeded in our religious responsibility when we get that same kind of control over our thoughts, our emotions, our tongues, our industry, our faith, and our desire to serve God. Some of us have restrained our appetites to a point where we tend to "think" with our stomachs; that is, our appetites frequently have more influence in directing our lives than our reason or even the command-

ments of God. This same misuse of our powers frequently gives our fears, our doubts, our prejudices, our hates, and our sex impulses the control of our lives. Before we can be successful in our God-given dominion, our emotions must be brought under the direction of the spirit.

St. Augustine said, "Wouldst thou have thy flesh obey thy spirit? Then have thy spirit obey thy God. Thou must be governed, if thou wouldst govern." And only when we properly govern ourselves according to what is right, can we escape the destructive rule of our moods and appetites.

Sir Walter Raleigh said, "A man must first govern himself, ere he be fit to govern a family; and his family, ere he is fit to bear the government in the commonwealth."

Each of us has been given a magnificent instrument called a brain, which was intended to play a much more prominent part in our religious life than it sometimes does. The brain, not the feelings or the passions, was designated by God to be the presiding officer of the personality. And when we honor the authority of the mind, we become masters instead of slaves.

A. Bertha Kleinman has written the following verse about self-mastery.

#### SELF-MASTERY

"What tho I conquer my enemies,  
And lay up store and pelf,  
I am a conqueror poor indeed,  
Till I subdue myself.

"What tho I read and learn by heart  
Whole books while I am young,  
I am a linguist in disgrace,  
Who cannot guard my tongue.

"What tho on campus I excel  
A champ in meet and fight  
If trained efficient still I can't  
Control an appetite.

"What tho exemptions write my name  
High on the honor roll  
Electives, solids fail me if  
I learn no self-control.

"And tho I graduate and soar  
And life is good to me,  
My heart shall write me failure till  
I learn self-mastery."

Our human nature is made up of an interesting duality, which Jesus referred to as the spirit and the flesh, and most of us permit a constant conflict to rage between the two. Plato refers to this duality as an upper soul and a lower soul. He describes the lower soul as the dwelling place of weakness, sin, and appetite, whereas the upper soul is the residence of the intellect; it is the headquarters of reason and the operational base of judgment and righteousness. On this battle ground the fate of each of us is being decided daily. Each individual is tending toward his natural status of king or slave. As we overcome the unworthy elements within ourselves, we become masters, capable of ruling our lives in wisdom with righteous power. As we surrender to our appetites, we become slaves. The alcoholic, the immoral, the dishonest, the profane, and the idle are losing the battle to the lower soul by allowing themselves too many lower soul experiences.

The one business of life is to succeed, and one of our greatest Christian duties is to organize and supervise ourselves for righteous accomplishment. We must be more successful in disciplining the mind and training the will. Someone has pointed out that "planning" is the place where man shows himself most like God. Who could be more Godlike than one who intelligently plans his own life? He is the one who blueprints accomplishment and builds the roadway of success. The highest paid man in the army is the general. He is the one who "thinks" and "plans" for the army. But each of us is the general of his own life, and each is also his own soldier. As generals, our job is to work out a better program for ourselves as soldiers, and the more skillful we are as generals, the more successful we will be as soldiers.

Sometime ago I spent a few hours with a group of missionaries. We were discussing missionary work under the two great headings of the "message" and the "messenger." We are halfway to success when we understand the tremendous importance of the message that the gospel of Jesus Christ has again been restored to the earth with the au-

thority to officiate in all of the principles and ordinances of the gospel having to do with the celestial kingdom. But no great message is ever delivered without a great messenger. Inasmuch as the professional approach to any accomplishment is first to isolate the problem, I said to the missionaries, "Before I can be of much help to you, I need to know what your problems are. Will each of you tell me in one word why you're not ten times as effective as you are?"

As the answers were given, we wrote them on the blackboard. However, when we analyzed them we found that every single one of them had to do with the "messenger," none of them was about the message. I said to them, "I'm going back to church headquarters in the morning, and I would like to be able to report what's wrong with the message." But no one had any complaint with the message. Their only problems involved changing the messenger.

One missionary said, "I can't be a good missionary because I am not friendly."

I said, "What do you mean?"

He said, "Well, my companion loves everyone, and everyone loves him. Our contacts all gather around him, but because I am not that kind of a person I am left by myself."

I said, "Would you show me what you mean by going down this aisle and shaking hands with these people the way you ordinarily do it?"

In complying he did his usual unimpressive job. Then I said to him, "Now, will you go down this other aisle and shake hands with these other people the way your companion does it?"

Then he squared his shoulders, got a little different look in his eye and a little different tension in his muscles as he tried to demonstrate to me how his companion did it. He seemed to be an immediate success while following the example of his companion. I told him about the famous "As If" principle of William James. Mr. James said if you want to have a quality act "As If" you already had it. If you want to be friendly, act "As If" you are already friendly. How long does it take one to learn to be friendly? It takes just

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one-quarter of a second, just long enough to make up your mind to practise the "As If" principle. If you want to be brave, act "As If" you were already brave, don't go around telling everyone how scared and weak you are. It is the axiom of the theater that each actor should live his part.

On one occasion Theodore Roosevelt was decorating one of his generals for bravery. He said, "This is the bravest man that I have ever seen." He said, "He walked right behind me all the way up San Juan Hill." Theodore Roosevelt was a sickly child. He began life as a weakling, not expected to live; but he trained himself to think courage, strength, health, and vitality, and that is what he got. One of the things that frightens me most as I go about a little bit is to hear so many people talking weakness, failure, and sin. The most widespread disease in the world is the inferiority complex. And when we think inferiority, that is what we get. Another missionary described his problem by saying, "I can't concentrate." I said, "What do you plan doing about it?" He said, "There's nothing I can do; I just can't concentrate." One of our most unfortunate weaknesses is that we sometimes think we are under sentence to remain forever as we presently are. Yet one of the most exciting ideas in life is the possibility of changing ourselves for the better.

William James said, "The greatest discovery of my generation is that we can change our circumstances by changing our attitudes of mind." A lot of people want to change their circumstances, but few are willing to change themselves. It is very interesting, however, that the problem that these missionaries seemed to have the most difficulty with, was that of getting the beds off their backs in the morning. I brought away a mental picture timed at 6:00 am showing these missionaries pulling and struggling trying to get up, with the mattress being successful in holding them down. Isn't it ridiculous that we sometimes live through an entire lifetime and never learn to get up in the morning? The Church is now 133 years old, and some of us have barely made a start in living the "mes-

sage" because we have exhausted our strength struggling with the messenger. So far as I know almost every problem that holds us back involves a misuse of this God-given dominion. Certainly we need a better mastery of the message, but we also have a lot more work to do on the messenger.

Solomon said, "With all thy getting, get wisdom." (See Prov. 4:7.) And then someone that must have been much wiser than Solomon said, "With all thy getting, get going." George Bernard Shaw touched our problem when he said that the primary occupation of life is taking a mob of appetites, and organizing them into an army of purposes and ambitions.

It is a very significant point of view that every human being has been given two creators. One is God, and the other is himself. That is, the creation of man is not something that was finished and done with in the Garden of Eden. The creation of man is still going on. It is taking place today, and it took place last week, and it will take place next month, and you are the creator. That is, you are currently creating the enthusiasms and the industry and the courage and the faith that will determine what your lives will be throughout eternity. Someone has asked this interesting question: "How would you like to create your own mind?" But isn't that exactly what everyone does?

William James said, "The mind is made up by what it feeds upon." The mind becomes what God intended it should be, only when it is fed on enough upper soul experiences. It has been said that "the mind like the dver's hand, is colored by what it holds." That is, if I hold in my hand a sponge full of purple dye, my hand becomes purple, and if I hold in my mind and heart great ideas of honor, righteousness, industry, and the love of truth, my whole personality is colored accordingly. And our self-dominion is made more effective when we make love to the right kind of ideas, and refuse all lower soul experiences. While Cain was training himself to ". . . love Satan more than God . . ." (Moses 5:18), he was giving dominion to his lower soul. This is a process that many frequently fol-

low. Sometime ago a young man discussed with me an improper marriage which he was contemplating. I asked him why. He said he was in love. But love alone is an insufficient basis for marriage. Anyone can fall in love with anything. Many people have fallen in love with idleness, profanity, adultery, and drunkenness. Cain fell in love with Satan.

A chain smoker was recently ordered by his doctor to give up smoking. He had fallen in love with cigarets, and he felt very sorry for himself that he was now being forced to give up his bad habit. He said, "What good could it possibly do me to quit smoking when I have to stand over myself like a policeman with a club, ordering myself to do something that I don't want to do?" It is pretty difficult to force ourselves to be decent or successful while we are in love with sin and failure.

There is a lower soul psychology that says that the way to develop the personality is to give expression to our desires. It says that parents should not say "no" to their children because of the possibility of dwarfing their personalities. If a child feels like slamming the door, he should slam it. If he feels like sowing some wild oats, he should sow them. It says that desires should be expressed, otherwise the child's growth may be inhibited and his personality distorted. This philosophy has made a great contribution to our upsurge in juvenile and adult delinquency. We might bring some upper soul philosophy to bear on this point by a review of the Ten Commandments. Yet, a prominent minister recently said that the Ten Commandments should no longer be used as the basis for religious training. He said that the Ten Commandments gave young people the idea that the church was a wet blanket. He said the dictatorial "Thou shalt not's" were not in good taste any more. He said, "In my church I no longer refer to the Ten Commandments." He didn't say whether or not he thought chastity, honesty, and worship should be done away with, or whether God had changed his mind about these values, but only that he had convinced himself that the Ten Commandments were

outmoded and no longer useful.

Another religious leader said that the stern command "Thou shalt not" was much too harsh for our present-day sensitivity, and he suggested that the form of the commandments should be modified and some softer word such as "advise" or "suggest" or "recommend" be used. We make one of our most serious mistakes when we become too soft to accept truth unless it is highly sugar coated. We settle too many of our problems by compromise, or how we feel, rather than by what is right. Frequently we would rather be ruined by praise than saved by criticism. It is pretty serious business when we turn our backs on good merely because we don't like someone's tone of voice or because what is said doesn't quite suit our fancy.

The story is told of a father and a son riding down the highway. The son was explaining to the father what he didn't like about the Ten Commandments. He said they were negative and besides that he didn't like anyone telling him what not to do. Soon they came to an intersection in the highway. There was one signboard telling where the left-hand road led, and another signboard telling where the right-hand road led. The father took the wrong road. This greatly disturbed the son. He couldn't understand how the father could make such a ridiculous mistake. The father admitted that he had read the signboard, but he said, "I just don't want any signboard telling me where to go."

For our benefit God has erected some signboards of right and wrong, and when we are headed toward destruction the sign is flashed saying, "Thou shalt not." What we do from there on, however, is strictly up to us. Sometime ago I read one of Lincoln's antislavery debates. Lincoln's opponent had said, "You can't afford to free the southern slaves, because there are some four million of them. Each has a value to his owner of approximately \$1,000. That is, if you free the slaves you will upset the economy of this little group of slave owners by some four billion dollars which they can't afford, but in addition who will take care of the

corn, the cotton, and the tobacco crops."

When Lincoln came to the platform, he brushed all of these considerations aside as immaterial. He said, "There is only one question that we need to answer about slavery, and that is this: Is slavery right or is it wrong? Is it right for some men to hold other men in bondage?" Now I hope that sometime when you have a problem that is causing you difficulty, you will remember Lincoln's formula of right and wrong.

Sometime ago it was reported that an engineer was discharged from his employment. He asked his employer for the reason. The employer said, "You allowed us to make a wrong decision which cost us considerable money." The engineer said, "But certainly you remember that I advised you against making that decision." The employer said, "Yes, I know that you did, but you didn't pound the table when you did it."

The Lord didn't make that mistake when he gave the Ten Commandments. He pounded the table and tried to make the occasion as memorable as possible, and he expects us to be equally forceful in carrying out his instructions. I would like to read to you a description of the setting in which the Ten Commandments were given. It gives us an atmosphere for shaping our own dominion.

The scripture says, "And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceedingly loud; so that all the people that was in the camp trembled.

"And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

"And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." (Exod. 19:16-18.) I seriously doubt that the Lord has changed his mind since then.

God himself cannot look upon sin with the least degree of allowance. He

permits none of it in his presence. But he has said, "... nevertheless thou mayest choose for thyself." (Moses 3:17.) He has given us dominion that we might develop our own lives. Aristotle once told Alexander the Great that the most dangerous enemy that ever confronted an army was never in the ranks of the foe, but always in your own camp. And that is a good thing for us to remember. Suppose we ask ourselves who is the greatest enemy of America? It isn't Russia or China or Cuba; that is ridiculous. Who causes our strikes and brings about our racial strife? Who robs our banks and causes our many kinds of delinquency? Who is it that makes our political blunders, gives us a bad name abroad, and causes our weaknesses at home? Or who is responsible for our individual sins and keeps us ignorant, lethargic, and unsuccessful?

The Lord suggested the answer, when on September 22, 1832, he gave a great revelation in which he said in part, "And now I give unto you a commandment to beware concerning yourselves, ..." (D&C 84:43.) Our own signs say, "Beware of the dog" or "Beware of the train" or "Beware of the communists," but the Lord gets nearer to our problem when he says "... beware concerning yourselves. ..." The chief characteristic of sin, and the chief characteristic of lack of success is our failure to manage our thoughts, our attitudes, and our ambitions. Pythagoras said, "No man is free who cannot command himself." And we might add that no man is capable of making the most and the best of his life who cannot command himself. We will have happiness in our homes, success in our work, righteousness in our personal lives, and eternal life in God's presence, only as we learn self-mastery and develop the will-power to put it in force. It is the responsibility of the priesthood to prepare the way before the glorious second coming of Christ. It is our personal responsibility to prepare our families and our individual lives for celestial glory, and we will fail or succeed in exact proportion as we get dominion over our own lives. The Lord has said, "... let virtue garrison thy thoughts unceasingly; ...

"The Holy Ghost shall be thy con-

stant companion, . . . and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever." (*Ibid.*, 121:45-46.)

Carl Erskine, the great former Dodger baseball pitcher, once said, "I never pray to win, I just pray to be in my best form." What a thrilling accomplishment if every bearer of the priesthood was always in his best form; for even one man can, if he will, change the morale of a whole community. Edward Everett Hale once said,

"I am only one,  
But still I am one.  
I cannot do everything,  
But still I can do something;  
And because I cannot do everything  
I will not refuse to do the something  
that I can do."

## PRESIDENT NATHAN ELDON TANNER

### *Second Counselor in the First Presidency*

Brethren, if I had the authority, I think I would dismiss this meeting. I have certainly enjoyed the messages given by these two young men and Brother Sill. I was thrilled, inspired, and encouraged, and my testimony was strengthened.

There are 370 places in which our young men, and men not so young, holding the priesthood are meeting tonight. If there are 20 young men in each place, and I think I am being conservative, we have 7,500 young men holding the Aaronic Priesthood assembled out away from this Temple Square. When they heard the messages of these two boys, I am sure they were happy to be one of those holding the Aaronic Priesthood.

The priesthood is the power of God delegated to man to act in his name. What a thrilling thing that is to think about; our young men throughout the Church, their fathers and their older brothers having that authority! I think of the young deacon passing the Sacrament, the emblems of the great sacrifice that was made by our Savior. You know, when the Savior was here upon this continent, he asked the apostles to pass the Sacrament, and then others

My brethren in the priesthood, that the Lord will help us to get dominion over our lives, is my prayer which I ask in the name of Jesus Christ. Amen.

President David O. McKay:

Brother Richard P. Condie will now lead the congregation and Chorus in singing "Redeemer of Israel."

The congregation and the Tabernacle Choir Men's Chorus joined in singing the hymn, "Redeemer Of Israel."

President David O. McKay:

We shall now hear from the man whom you have sustained as Second Counselor in the First Presidency of the Church, Elder Nathan Eldon Tanner.

were called and appointed and given the authority to do this and other things as well—then think of our boys who are deacons, passing the Sacrament to the people! Then think of the teachers out teaching the gospel to the people, warning them, helping them, and encouraging them to live the gospel teachings! I think of these young priests holding the priesthood, which is the power of God, going into the waters of baptism to baptize a person. They have the same power and authority to baptize that the apostles, and even Christ himself, had. These young men at the age of 19 and 20 are ordained elders. They are then called to go out into the mission field. They are commissioned by Jesus Christ, through those having authority, and are ordained and set apart as ambassadors of the Lord. There are 12,000 of these young men in the field today, holding the priesthood, and as they baptize a person, that baptism is accepted by our Heavenly Father. As they confirm a person, he is confirmed a member of the Church, and it is binding through time and all eternity. As those young men 19 or 20 years of age lay their hands upon the head of an

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individual and ordain him a deacon, teacher, priest, or elder and bestow upon him all the authority and power pertaining to that office and calling in the Melchizedek Priesthood, he is accepted by Jesus Christ and becomes a member of his Church and his kingdom.

I wonder how many businessmen here tonight would be prepared to say to those 12,000 young men, "You go out into the world, and I will accept your judgment. You make any deal that you think is right with anybody you think you can depend upon and whom you can trust, and I will honor the agreement—I will pick up the tab." I would just like to ask some of you businessmen how many men you could pick out that you would be prepared to send out into the world and say, "This is your assignment, and I will honor whatever you do." There wouldn't be many, but still the Lord is saying to these young men who hold the priesthood, as they go out into the field, "Anything you do in the power of the priesthood and in my name, I will honor."

Then I see these young men—these deacons, these teachers, and these priests present here tonight—all preparing themselves for this call as missionaries. I was proud of these two young men, and I could just see thousands of them throughout the world, preparing themselves to accept that great responsibility as missionaries.

Boys, keep this in mind. It is a great honor; it is a great privilege; it is a great blessing to hold the priesthood of God. You are the only people in all the world who hold the priesthood. What a privilege! And I say, following what Brother Sill said tonight, it is so important that you not only want to do what is right, but you have to determine what you wish to do, and make up your mind that you are going to do it, and then set about to discipline yourselves as these two young men told us we should discipline ourselves. That is simple. That is all that you have to do—decide what you want to do to be happy and to be worthy of the priesthood, so that you can speak in the name of the Lord Jesus Christ and have that accepted.

So, boys, as you go into this great program of the Church and into the great challenges that are given to you as you go into life, make up your minds what you want to be. Of course, you must honor your parents. They are the ones that gave you life. They looked after you when you couldn't do anything but cry and squirm. They fed and clothed you. They have given you the education that you have and the opportunities that are yours. You are mighty poor sports and not very good citizens if you won't honor your parents.

But, when it comes to determining what you are going to do in life, you make up your own minds. They have given you plenty of teaching. Obey them, but when it comes to this decision, "Just what do I want out of life?" you determine what you want and set about to do what you want to do. But sit down and be sure you have decided what you want to do. I don't think there is a young man within the sound of my voice tonight that would choose to do wrong. As this young man said, those men that are in Sing Sing didn't want to be there, that isn't what they set out to do. But, they had not made up their minds strongly enough as to what they did want to do to go about it with a determination to discipline themselves and do the things that would make life really what they wanted.

So, talk to yourselves and say to yourselves, "Just what do I want out of life?" Make up your mind and have the courage and the strength, the determination and the discipline to do it. Don't let the devil, himself, get in your way. He is certainly going to try, and he will be there all the time, watching for a place to interfere with your program. But, how successful and how happy you will be, and what joy you will experience, as you follow the program that you have set out for yourself. Be man enough to say, "This is what I am going to do."

I have a definition of will power which I use, and will power is so important in the program you have chosen. Will power is the power to do what you want to do when you don't want to do it. Brother Sill said these missionaries want to get up at six o'clock;

but when six o'clock comes in the morning, they don't want to do it. And will power is the power to do it then, and you will find that as you go on through life.

I would like to say to you young men that you have a great influence in the world. How much greater your influence would be if everyone of you would just follow the advice of these two young men who spoke to you tonight. I need not add anything to what they have said, but to encourage you to realize that the things that these young men have said are the things that will bring joy and happiness into your lives. Set about to do it—we want you to be happy.

I love these young people in our Church. I love young people wherever I find them, and if there is anything I can do to help them be happy, to be successful in life, to accomplish the things that they want to accomplish, that is the thing I would like to help them do. We are cognizant of the fact that you are going to have temptations as you go through life—all kinds of temptations. Your young friends told you about them tonight. They didn't go into detail, but you are going to have them. But make up your mind now what you are going to do and what you are not going to do.

I have talked to hundreds of young

people who have had problems, and with very few exceptions, yes, with very few exceptions, it is because they have not made up their minds what they would do under certain circumstances. I would like to make this appeal to young men. Honor your parents, honor your mother, and honor womanhood. I would like to say to you young men who hold the priesthood of God, any girl with whom you go has a right to expect you to protect her, to look out for her interests, to honor her, to honor the womanhood in her, and to treat her as you would want your mother or your sister to be treated. She has a perfect right to expect that and to feel sure that you will protect her virtue with your lives.

Brethren, it is a great honor to hold the priesthood of God. Magnify your priesthood, and it will magnify you. You will have joy and happiness while you sojourn upon this earth, and as you finish your mission here, you will be worthy to go back into the presence of our Father. That is my testimony to you, and my prayer for you in the name of Jesus Christ. Amen.

**President David O. McKay:**

Our next speaker will be President Hugh B. Brown, First Counselor in the First Presidency.

## PRESIDENT HUGH B. BROWN

*First Counselor in the First Presidency*

Like Elder Tanner, I have thoroughly appreciated what has been said here tonight. We have all been inspired by these young men and by the forthright, inspired talk of Elder Sill and the wonderful testimony of President Tanner. I shall not attempt to add to the subject which has been so well discussed tonight except to give you a few quotations, and then for a few moments discuss another phase of our work.

From Sir Walter Scott: "Teach self-denial, and make its practice pleasurable, and you can create for the world a destiny more sublime than ever issued from the brain of the wildest dreamer."

And Robert Louis Stevenson wrote:

"You cannot run away from a weakness. You must sometime fight it out or perish, and if that be so why not now, and where you stand."

And another has said, "Decision determines destiny. There is absolutely no greatness that is not buffeted with goodness. Brace to the splendid day's work. Keep fit. Be a man."

Many times I have quoted, and no doubt many of you have memorized the clarion call for men to match our message and our times:

"God give us men! A time like this demands

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Strong minds, great hearts, true faith  
and ready hands.

Men whom the lust of office does not  
kill;

Men whom the spoils of office can-  
not buy;

"Men who possess opinions and a will;  
Men who have honor—men who will  
not lie;

Men who can stand before the dema-  
gogue

And damn his treacherous flatteries  
without winking;

Tall men, sun-crowned, who live above  
the fog

In public duty and in private think-  
ing; . . ." (Josiah Gilbert Holland.)

Each one of us must live with himself  
throughout eternity, and each one is  
now working on the kind of man he  
must live with throughout eternity. Let  
us determine for ourselves the kind of  
man our eternal companion is to be.  
I say now is the time to act: It is neither  
too early nor too late.

Some young men say, "When I get  
older, I will do something worthwhile  
but let me enjoy my carefree youth."  
Let me bring to your attention a few  
examples of young men who did things  
while they were young.

Jefferson was 33 years old when he  
drafted the Declaration of Independence.

Benjamin Franklin was 26 when he  
wrote *Poor Richard's Almanac*.

Dickens was 24 when he began his  
*Pickwick Papers* and 25 when he wrote  
*Oliver Twist*.

McCormack was only 23 when he  
invented the reaper, and Newton was  
24 when he formulated the law of  
gravitation.

May I add to this quotation, Joseph  
Smith was less than 15 when he had  
his first vision, 23 when he translated  
the Book of Mormon, 24 when the  
Church was organized, and he died a  
young man at 38—yet he left an imprint  
upon this world second only to that of  
Christ the Lord.

Jesus Christ himself was only 30 when  
he began his transcendent mission  
which lasted only three years but af-  
fected the whole world and will yet  
redeem it.

Well, now, you older men, has your

chance passed? You high priests, seven-  
ties, and elders, is it too late for you  
to do something worthwhile? Let me  
bring you another set of figures:

Immanuel Kant was 74 when he  
wrote his finest philosophical work.

Verdi was 80 when he produced  
*Falstaff* and 84 when he produced  
"Ave Maria."

Goethe was 80 when he completed  
*Faust*.

Tennyson was 80 when he wrote  
"Crossing the Bar."

Michelangelo completed his greatest  
work at 87.

Titian, at 98, painted the historic pic-  
ture, "The Battle of Lepanto."

Justice Holmes was 90 when he was  
still writing brilliant opinions.

George Bernard Shaw was 88 and was  
superbly chauvinistic.

President David O. McKay, past 90,  
is recognized world-wide as a dynamic  
and inspired religious leader. He is  
carrying a load which would buckle the  
knees of many younger men. At his  
advanced age he still leads us, shows  
us the way, and sets the pace.

But perhaps some of you say, "Well,  
I have some handicaps." Sarah Bern-  
hardt had as her motto, "In spite of  
everything." Paul Speicher writing in  
one of the magazines about what hap-  
pens to men who refuse to be stopped,  
reminds us of some statistics, reminds  
us of what can happen to a man if he  
has the will to do, and knows what  
he wants to do.

"Cripple a man and you have a Sir  
Walter Scott; put him in prison and  
you have a Bunyan; bury him in the  
snow at Valley Forge and you have a  
George Washington; have him born in  
abject poverty and you have an Abra-  
ham Lincoln; load him with bitter  
racial prejudice and you have a Disraeli;  
afflict him with asthma until as a boy  
he lies choking in his father's arms and  
you have a Theodore Roosevelt; stab  
him with rheumatic pains until for  
years he cannot sleep without an opiate  
and you have a Steinmetz; put him in  
a grease pit in a locomotive round  
house and you have a Walter P.  
Chrysler; make him a second fiddle in  
an obscure orchestra in South America  
and you have a Toscanini."

History rests on the shoulders of those who accepted the challenge of difficulties and drove through to victory in spite of everything. I want to add this thought on self-control, decisions, determination, faith in God and in yourself.

"You may be what you will to be,  
Let cowards find their false content  
In that poor word, environment,  
But spirit scorns it and is free.  
"It conquers time; it masters space;  
It cows the boastful trickster, chance,  
And bids the tyrant circumstance  
Uncrown and fill a servant's place.

"The human will, that force unseen,  
The offspring of a deathless soul,  
Can hew its way to any goal,  
Though walls of granite intervene."

I wish all the priesthood members of the Church would obtain and read and study the masterful address of President David O. McKay delivered last Friday morning. It will be published in the Church Section of the *News* and in other periodicals, the *Era* later, and in the *Conference Report*. Obtain it, study it, read it. Do you know how long it took President McKay to prepare that talk? I haven't asked him, but I think it took him 90 years, because what he said came right out of his heart, and what is in his heart he has been building into that heart for 90 years. Now if it took him 90 years to prepare it, do you think you can get all there is in it in one reading? Get it, study it, apply it in your lives.

I suggest you read the talks of other General Authorities who have spoken here today in the other meetings. Study them, follow the counsel, and you will be blessed. May I suggest especially that you read the talk of Elder Critchlow on priesthood—one of the best I have heard. And then obtain and read, especially you fathers, what Brother Packer said this afternoon about the responsibility of fatherhood. On that subject may I read what many of you have heard before. It applies to every father and to you young men who will be fathers. Fatherhood is next to God-

hood, and therefore it takes a lifetime to become a good father. This is a confession of a father at the bedside of his sleeping child.

"I am saying this to you as you lie asleep, one little paw crumpled under your cheek and the blond curls stickily wet on your damp forehead. I have stolen into your room alone. Just a few minutes ago, as I sat reading my paper in the library, a hot, stifling wave of remorse swept over me. I could not resist it. Guiltily I came to your bedside.

"These are the things I was thinking, son: I had been cross to you. I scolded you as you were dressing for school because you gave your face merely a dab with a towel. I took you to task for not cleaning your shoes. I called out angrily when I found you had thrown some of your things on the floor.

"At breakfast I found fault, too. You spilled things. You gulped down your food. You put your elbows on the table. You spread butter too thick on your bread. And as you started off to play and I made for my train, you turned and waved a little hand and called, 'Good-bye, Daddy!' and I frowned, and said in reply, 'Hold your shoulders back.'

"Then it began all over again in the late afternoon. As I came up the hill road, I spiced you down on your knees playing marbles. There were holes in your stockings. I humiliated you before your boy friends by making you march ahead of me back to the house. Stockings were expensive—and if you had to buy them you would be more careful! Imagine that, son, from a father! It was such stupid, silly logic.

"Do you remember, later, when I was reading in the library, how you came in, softly, timidly, with a sort of hurt, hunted look in your eyes? When I glanced up over my paper, impatient at the interruption, you hesitated at the door, 'What is it you want?' I snapped.

"You said nothing, but ran across, in one tempestuous plunge, and threw your arms around my neck and kissed me, again and again, and your small arms tightened with an affection that God had set blooming in your heart and which even neglect could not

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wither. And then you were gone, pattering up the stairs.

"Well, son, it was shortly afterwards that my paper slipped from my hands, and a terrible sickening fear came over me. Suddenly I saw myself as I really was, in all my horrible selfishness, and I felt sick at heart.

"What has habit been doing to me? The habit of complaining, of finding fault, of reprimanding—all of these were my rewards to you for being a boy. It was not that I did not love you; it was that I expected so much of youth. I was measuring you by the yardstick of my own years.

"And there was so much that was good, and fine, and true in your character. You did not deserve my treatment of you, son. The little heart of you was as big as the dawn itself over the wide hills. All this was shown by your spontaneous impulse to rush in and kiss me good-night. Nothing else matters tonight, son. I have come to your bedside in the darkness, and I have knelt there, choking with emotion, and so ashamed!

"It is a feeble atonement; I know you would not understand these things if I told them to you during your waking hours, yet I must say what I am saying. I must burn sacrificial fires, alone, here in your bedroom, and make free confession. And I have prayed God to strengthen me in my resolve. Tomorrow I will be a real daddy! I will chum with you, and suffer when you suffer and laugh when you laugh. I will bite my tongue when impatient words come. I will keep saying as if it were a ritual: 'He is nothing but a boy—a little boy.'

"I am afraid I have visualized you as a man. Yet as I see you now, son, crumpled and weary in your cot, I see that you are still a baby. Yesterday you were in your mother's arms, your head on her shoulder. I have asked too much, too much.

"Dear boy! Dear little son! A penitent kneels at your infant shrine, here in the moonlight. I kiss the little fingers, and the damp forehead, and the yellow curl.

"Tears came, and heartache and remorse, and also a greater, deeper love,

when you ran through the library door and wanted to kiss me!

"I do not know of a better shrine before which a father or mother may kneel or stand than that of a sleeping child. I do not know of a holier place, a temple where one is more likely to come into closer touch with all that is infinitely good, where one may come nearer to seeing and feeling God. From that shrine come matins of love and laughter, of trust and cheer to bless the new day; and before that shrine should fall our soft vespers, our grateful benedictions for the night. At the cot of a sleeping babe all man-made ranks and inequalities are ironed out, and all mankind kneels reverently before the living image of the Creator. To understand a child, to go back and grow up sympathetically with it, to hold its love and confidences, to be accepted by it, without fear or restraint, as a companion and playmate, is just about the greatest good fortune that can come to any man or woman in this world—and, perhaps, in any other world, for all we know.

"And I am passing this 'confession' along to the fathers who may be privileged to read it, and for the benefit of all the 'little fellers'—the growing, earth-blessing little 'Jimmies' and 'Billys' and 'Marys' and 'Janes' of this very good world of ours."

—Author Unknown

God bless you, my brethren of the priesthood. From the very center of my heart I bear witness to the divinity of the gospel of Jesus Christ. I do not elaim to have had visions or revelations, but I do claim that he has stamped upon my soul a knowledge of the divinity of this work which did not come through my natural senses but through the Holy Ghost.

I bless you fathers that you may be real fathers to your children. I bless you young men that you may be honorable sons of your fathers. I bless all the priesthood here tonight and all those who are listening in in far places that all may go home from this meeting resolved that they are going to exercise self-control and fight their way through

in spite of everything and be worthy to bear the Holy Priesthood. May it

be so I pray in the name of Jesus Christ. Amen.

### PRESIDENT DAVID O. McKAY

The strict attention that you thousands paid to the remarks of David Cragun and Matthew Simmons tonight bears testimony to your pride in these young men who represented the young men of the Church, and you got their message. The remarks given by Brother Sill confirming the value of self-control sank deep in your hearts. The testimonies of the Presidents of the Church left a lasting impression upon us all.

In conclusion, I have just a word on the topic that the boys of the priesthood have given to us tonight.

A man who cannot control his temper is not very likely to control his passions, and no matter what his pretensions in religion, he moves in daily life very close to the animal plane. Religion is supposed to lift us on a higher level. Religion appeals to the spirit in man, your real person, and yet how often, notwithstanding our possessing a testimony of the truth, we yield to the carnal side of our nature.

The man who quarrels in his home banishes from his heart the spirit of religion. A man or a mother in this Church who would light a cigaret in the home is yielding to the carnal side of his nature—far, far below the ideal of the Church. Any quarreling in the home is antagonistic to the spirituality which Christ would have us develop within us, and it is in our daily lives that these expressions have their effect.

Man is making great progress in science and invention, greater perhaps than ever before, but he is not making comparable progress in character and spirituality.

A while ago I read the remarks of General Omar N. Bradley, formerly Army's Chief of Staff, who on one occasion said, and I quote:

"With the monstrous weapons man already has, humanity is in danger of being trapped in this world by its moral adolescence. Our knowledge of science has clearly outstripped our capacity to control it. We have too many men of science, too few men of God. We have

grasped the mystery of the atom and rejected the Sermon on the Mount. *Man is stumbling blindly through a spiritual darkness while toying with the precarious secrets of life and death.*" (Italics added.)

I am still quoting the general: "The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace; more about killing than we know about living."

Our living comes hourly and daily in the home, in our association in business affairs, and in our meeting of strangers. It is the *attitude* of the person during the daily contacts by which we show whether we are appealing to the carnal or to the spiritual within us and within those with whom we associate. It is a daily matter. I do not know whether we can get the thought over or not. It is within the power of each one, especially members of the Church who make such pretensions. You cannot imagine a real true Christian, and especially a member of the Mormon Church, one who holds the priesthood, swearing at his wife. It is inconceivable that such a thing as that could be in a home, and especially with children around. How can anyone justify parents quarreling in front of children? Such a thing should never be a part of the life of church members.

Christ has asked us to develop the spiritual within us. Man's earthly existence is but a test as to whether he will concentrate his efforts, his mind, his soul, upon things which contribute to the comfort and gratification of his physical nature, or whether he will make as his life's pursuit the acquisition of spiritual qualities.

"Every noble impulse, every unselfish expression of love; every brave suffering for the right; every surrender of self to something higher than self; every loyalty to an ideal; every unselfish devotion to principle; every helpfulness to humanity; every act of self-control; every fine

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courage of the soul, undefeated by pretense or policy, but by being, doing, and living of good for the very good's sake—that is spirituality.”

God help us as members of the priesthood to make that life ours individually, in the home, in the towns, in our nation, I pray in the name of Jesus Christ. Amen.

#### President David O. McKay:

The men of the Tabernacle Choir will now sing, “I Need Thee Every Hour,” conducted by Richard P. Condie, following which Elder John O. Simonsen, formerly president of the Southern Australian Mission, will offer the benediction.

We indeed thank the Men’s Chorus for the inspiring music they have rendered this evening. We deeply appreciate the efforts they have put forth in preparation for this event. Thank you, Brother Condie and brethren, and God bless you!

Many television stations will carry Conference proceedings Sunday morning to a nationwide audience, including Hawaii and Canada. The international short-wave station WRUL will broadcast the Sunday morning session of Conference to all parts of Europe, parts of Asia, Africa, South America, Central America, Mexico and the Caribbean area. It is reported that we shall have a potential listening audience this Conference of many, many millions.

The CBS Radio Tabernacle Choir Broadcast will be from 8:35 to 9:00 o’clock Sunday morning. Those desiring to attend the Tabernacle Choir Broadcast must be in their seats at 8:15 a.m. It is requested that the audience remain quiet during the broadcast.

Elder Gordon B. Hinckley of the Council of the Twelve will be the speaker on the Church of the Air on CBS Radio tomorrow morning at 7:35 o’clock (from 7:35 to 8:00 a.m.).

As thousands leave this 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. Thoughtfulness and alertness are necessary if we are to reduce the number of automobile accidents. Please obey traffic rules.

The Choir will now sing, “I Need Thee Every Hour.” Elder John O. Simonsen will offer the benediction, and we will be adjourned until 10 o’clock tomorrow morning.

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The Men of the Tabernacle Choir sang the hymn, “I Need Thee Every Hour.”

The closing prayer was offered by Elder John O. Simonsen, formerly president of the Southern Australian Mission.

Conference adjourned until Sunday morning at 10:00 a.m.

### THIRD DAY

#### MORNING MEETING

The Conference reconvened in the Tabernacle Sunday morning, October 6, 1963 at 10:00 a.m.

The *Church of the Air* service was presented at 7:35 a.m., with Elder Gordon B. Hinckley as the speaker.

The *Tabernacle Choir and Organ* broadcast was presented in the Tabernacle from 8:35 to 9:00 a.m. (For a full report of these broadcasts see pages 127 to 132.)

The Tabernacle Choir was present and furnished the music for this session of the Conference. Elder Richard P.

Condie, Conductor of the Choir, directed the singing. Frank W. Asper, Tabernacle Organist, was the accompanist on the organ.

President David O. McKay presided and conducted, and made the following introductory remarks:

#### President David O. McKay:

We have telegrams and messages from members of the Church in all parts of the world. Time will not permit reading them. There is one, however, from

missionaries and members of the Church in Samoa. They extend greetings and thanks for inspiring Conference messages. "We are enjoying excellent reception by special KSL rebroadcast." President and Sister J. Philip Hanks.

Another from Albuquerque: "Reception of the Conference television broadcast is great and tremendous in Albuquerque. Members of four stakes and Western States Mission received the broadcast over KGGM-TV." I. F. Munson, Publicity Director.

We welcome all present this morning in the Tabernacle, which is crowded to the doors, those in the Assembly Hall, and particularly the vast television and radio audience in this, the Sixth Session of the 133rd Semi-Annual Conference of the Church.

The Tabernacle Choir, under the direction of Richard P. Condie, with Frank W. Asper at the organ, will open these services by rendering "With A

Voice of Singing," following which the invocation will be offered by Elder Lloyd R. Hunsaker, president of the Logan Stake.

The Tabernacle Choir sang, "With A Voice Of Singing."

Elder Lloyd R. Hunsaker, president of the Logan Stake, offered the opening prayer.

#### President David O. McKay:

The invocation just offered was by President Lloyd R. Hunsaker of the Logan Stake. The Tabernacle Choir will now sing "Blessed He That Comes in the Name of the Lord." Our first speaker, following the singing, will be President Hugh B. Brown, First counselor in the First Presidency.

Singing by the Choir, "Blessed He That Comes In The Name Of The Lord."

### PRESIDENT HUGH B. BROWN

#### *First Counselor in the First Presidency*

As one beholds the thousands who are assembled here and is aware that hundreds of thousands are listening by means of radio and television, the responsibility of directing the thinking of so vast an audience would be overwhelming were it not for the knowledge that divine assistance is available through prayers of faith.

During recent months, both in Salt Lake City and across the nation, considerable interest has been expressed in the position of The Church of Jesus Christ of Latter-day Saints on the matter of civil rights. We would like it to be known that there is in this Church no doctrine, belief, or practice that is intended to deny the enjoyment of full civil rights by any person regardless of race, color, or creed.

We say again, as we have said many times before, that we believe that all men are the children of the same God, and that it is a moral evil for any person or group of persons to deny any human being the right to gainful employment, to full educational opportu-

nity, and to every privilege of citizenship, just as it is a moral evil to deny him the right to worship according to the dictates of his own conscience.

We have consistently and persistently upheld the Constitution of the United States, and as far as we are concerned this means upholding the constitutional rights of every citizen of the United States.

We call upon all men, everywhere, both within and outside the Church, to commit themselves to the establishment of full civil equality for all of God's children. Anything less than this defeats our high ideal of the brotherhood of man.

Attending a Mormon conference is, no doubt, to some a new experience. Perhaps some may wonder, as did Nathanael in the days of Christ regarding Nazareth, and ask, "Can any good thing come out of 'Mormondom'?" For the moment we reply in the words of Philip, who simply said to Nathanael, "Come and see." (See John 1:46.) We welcome all of you and hope the time

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you spend with us will be enlightening and profitable.

In this fantastically changing world, where old methods, old models, and old ideas are being replaced by new and revolutionary substitutes, it is well that church leaders everywhere re-examine and reappraise their creeds and courageously seek for the causes of the waning interest in religion.

We are passing through a period of radical intellectual reconstruction and spiritual unrest. We must think about religion in order to formulate an intellectual understanding of it. And intellectual understanding is just as needful in religion as anywhere else. We must not permit the surface of the waters of religious life to become fixed and crystallized by the freezing of religious thought.

For a moment may we consider the divine and historic basis of the Church of Jesus Christ, its present status, and its prophetic destiny.

On biblical authority we affirm that a divine plan for man's salvation was formulated by God the Father before the foundations of the earth were laid when all the sons of God shouted for joy at the prospect of mortality. (See Job 38:7.)

At a time far antedating Eden, the spirits of all men had a primeval existence and were intelligences with spirit bodies of which God was universal Father. In the Bible we read, "Then shall the dust return to the earth as it was; and the spirit shall return unto the God who gave it." (Eccles. 12:7.)

The Lord told Jeremiah that he knew him before his body was formed and sanctified him and ordained him a prophet unto the nations. (Jer. 1:4.) And the Apostle Paul testified:

"Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" (Heb. 12:9.)

During this antemortal existence in a council in the heavens with God the Father on the throne, there was one who challenged God, desiring to usurp his power and force all men to do his bidding. He coveted Godhood and said to the Father, "Give me thy glory." He

would have had a dictatorship in heaven ruled by tyrants with all spirit children bondmen.

Chief among that vast assembly was Jehovah, the same who would become the Christ Child, the Redeemer. He was the Firstborn among the spirits, and by birthright was both heir and leader. He opposed the plot to rob men of their freedom and espoused the counter proposition with free agency as the watchword.

All who favored the Messiah would be given mortal bodies with the seeds of death implanted in them. They would have the right to choose their course in life and accept responsibility for their conduct. Their bodies would return to the dust from which they came. Through the voluntary atonement of Christ, a member of the Godhead, resurrection from the dead was guaranteed to all. Another blessing of mortality would be the Godlike power of procreation.

Against this plan the proud, defiant Lucifer led a great rebellion, and one-third of all the spirits followed him. John tells us in the book of Revelation: ". . . there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

"And prevailed not; neither was their place found any more in heaven.

"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." (Rev. 12:7-9.)

The Prophet Isaiah knew of this when he wrote:

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

"For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

"I will ascend above the heights of the clouds; I will be like the most High." (Isa. 14:12-14.)

Adam, because of disobedience, was evicted from the Garden of Eden; the

door was closed behind him and his posterity, and the tree of life was guarded by a flaming sword as we read in Genesis. (Gen. 3:24.) Mortal birth erases recollection of that spiritual pre-existence and the memory of premortal life is as a feeble echo, and yet, as we sometimes sing, "a secret something whispers you're a stranger here, and we feel that we have wandered from a more exalted sphere."

The fate of all seemed hopeless when sin and death joined hands to shut them out forever, and Satan leered in triumph at what seemed to be Christ's failure. Men had no power to conquer death, and without divine assistance would sleep forever in their graves.

The atonement was foreshadowed when Adam offered sacrifice, and each prophet who succeeded him was told about Christ's mission. The scene of battle shifted, but the war between good and evil still continues among the sons of men.

Christ had power to conquer death by himself becoming mortal. He would reach across the valley and build a straight and narrow highway by which men could pass from death to life. He built a bridge, one end of which was anchored in mortality and the other fixed in heaven. ". . . no man cometh unto the Father, but by me," he said (John 14:6); and again, "I am the way and the life."

So Christ was born in Bethlehem and entered the world of mortal men which Beelzebub had thought belonged to him alone. The battle lines were drawn again with the Messiah and the loyal sons of God on one side and Lucifer and his cohorts on the other.

At the moment of Christ's birth, Satan plotted his destruction and tried by force to thwart his divine mission. But the rule of force, so far as his Son was concerned, had been vetoed by the Father. The devil has always had willing tools on earth, and at this time Herod was his agent. He was cruel and wily like his master; he sought to kill the Christ Child, and in his slaughter of the infants, he set a new low mark for even Satan.

But this Babe of mortal mother was

also the Son of God the Father and could not be defeated by mortal men or devils. Satan, failing in his vile attempt, cunningly decided to bide his time until the Child had grown to manhood, and then he hoped to win by artifice where force had failed him.

But here again Satan blundered in thinking Christ was only mortal. He thought his own power would more than equal that of his young opponent.

After forty days of fasting, Jesus met this wily tempter who suggested that he satisfy his hunger by making bread of stones and thus manifest his power. He tried to sow seeds of pride and arrogance, two vices of his own. But Christ disclaimed dependence upon bread alone. He lived "by every word proceeding from the mouth of God."

Having failed to make appetite and pride a strong temptation, Lucifer thought promise of power would be appealing—love of power, the very rock on which he himself had foundered. But Christ disdained this offer, too, and refused to flaunt his matchless power. The third and last attempt to lure him was to offer worldly wealth in exchange for his allegiance. And Satan heard the final words:

" . . . Get thee behind me, Satan: . . ." (See Luke 4:4-8.)

Satan found his next ally among those who followed Jesus. Judas thought, like many since, that worldly wealth is gain, no matter how procured. He sold his Master for a price and transferred his allegiance for which he received full pay in Satan's coin of misery and death.

The fight went on, and Christ was crucified, but he was not defeated, for he held power over death. He yielded to physical death of his own volition that, dying, he might conquer death and thereby open the door which Adam had closed in Eden. But in death Christ was victorious, for he achieved the purpose of his earth life, viz., to break the bonds of death, to come forth from the grave and insure man's resurrection.

His little band of loyal followers continued faithful unto death, and death it was for most of them, including the apostles. Apostasy became universal, and Satan reveled throughout

the Dark Ages when it seemed that his sovereignty was established.

But special messengers were sent to earth to effect a reformation and prepare the way for the final scene and the promised restoration.

The message of Mormonism is that the plan of salvation of which we've spoken is the gospel of Jesus Christ. It was taught in every dispensation from Adam to Malachi and reached its climax in the Meridian of Time when Christ was resurrected from the dead. From the beginning he had been the central figure of salvation's plan. The Jews had looked forward through the centuries to the coming of Messiah, to a deliverer of the line of David sent of God, but despite the prophecies and the signs that were given them, they failed to recognize, and therefore they rejected him when he came.

The same prophets who so accurately foretold the earthly advent of Messiah were also given visions and revelations regarding his second coming. Their warning messages are recorded in the Holy Bible, and they are the signs by which the people of the latter days might be forewarned and guided.

For instance, in Psalms we read that fire should devour before him, while Joel saw as signs of his coming that the moon should be darkened and the stars withdraw their shining. To Zachariah it was revealed that his feet should stand upon the Mount of Olives, which should cleave in the midst thereof toward the East and the West, and Malachi predicted that he would suddenly come to his temple and that he should be like a refiner's fire and like fuller's soap. Job referred to our day when he said:

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth." (Job 19:25.)

While these and many other prophecies were made prior to the birth of Christ in Bethlehem, certainly most of the events to which they refer did not occur before his birth, nor were they fulfilled during his lifetime.

Many men have tried to appraise Christ since his transcendent ministry began. Their estimates of him have

ranged from blasphemous denunciation to self-sacrificing worship. Some ask whether such a man ever really lived or was he just a myth; was he an opportunist, sentimentalist, or social revolutionist; or possibly a man of genius, a wise man, a doer of wonderful works, or a great teacher? But if we consult the men who were closest to him, the men who followed him onto the Mount of Transfiguration, we shall learn that he was "... the Christ, the Son of the living God." (Matt. 16:16.) We ask each and all who are listening today to make his own appraisal of Jesus of Nazareth and determine whether or not he is the Christ, the Son of God. For ourselves we humbly bear witness to this transcendent fact. In the gospel of John he is referred to as the Word, who was with God in the beginning, who was God, by whom all things were made. He was the life and the light of men who was made flesh and dwelt among us. (See John 1:1-3, 14.)

The Apostle Paul declared:

"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;" (Heb. 1:1-2.)

And in the eighth verse of the same chapter he said:

"But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom." (*Ibid.*, 1:8.)

It is doubtful if his divinity, his power, and his leadership were ever challenged with such audacity and ferocity as they are being challenged now. Never in history have the common people of the world felt the need of divine leadership as they feel it in this bewildered world. There never was a time which needed him more, as false ideologies and scientific miracles are leading the world to the brink of annihilation.

There are men and nations today who are attempting to displace God, to ban religion, and to make this a godless world. The present war between Christ and anti-Christ is in fulfilment

of prophecy and is itself a harbinger or forerunner of the millennium.

We plead with all Christians everywhere to attest their faith in him by keeping his commandments. His work of redemption is not complete nor will it be until his gospel is written in the lives and hearts of men. The fact that he was resurrected from the dead—the best attested fact in history—assures us that he still lives. He has promised that he will come again. All who read the prophecies of scripture and note the signs of our own times must be convinced that we are living in the last days, that the great events foretold by the prophets have been and are being enacted on the stage of contemporary history. Let us recognize in current events the portents, or prognosis of the great finale.

John, while on the Isle of Patmos, saw in vision things to come; heard ten thousand angels singing praises to the Son of God. And they joined with every creature in earth and heaven—all with one accord were saying:

“. . . Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.” (Rev. 5:13.)

And he saw another angel flying in the midst of heaven, saw him bring to earth the gospel for every nation, kindred, tongue, and people. He saw the lake without a bottom, and the dragon bound with chains, saw one thousand years of concord, peace, and rest. And he saw the holy city, new Jerusalem, coming down from God out of heaven, with his earthly kingdom to be joined.

Then he saw the small and great ones

stand before the throne of God to be judged out of the records, each according to his merits. Death and hell released their captives, and the sea gave up its dead, while the angels sang hosannah to the Prince of Peace, their Lord.

We bear humble testimony that Jesus of Nazareth is the Savior and Redeemer of the world and that he will return and reign personally upon the earth. At that time the people on the earth will join with the hosts of heaven and sing: “The kingdom of this world is become the kingdom of our Lord, and of his Christ: And He shall reign for ever and ever, King of Kings, and Lord of Lords.” (Handel, George Frederick, *The Messiah*.) This testimony we bear to all the world in the name of Jesus Christ. Amen.

President David O. McKay:

He who gave this address is President Hugh B. Brown, First Counselor in the First Presidency of the Church.

The Tabernacle Choir will now favor us with “Father In Heaven, In Thy Love Abounding.” Following the singing, Elder Thorpe B. Isaacson will speak to us.

The Choir sang the selection, “Father In Heaven, In Thy Love Abounding.”

President David O. McKay:

We shall now hear from Elder Thorpe B. Isaacson, Assistant to the Twelve. He will be followed by Elder Howard W. Hunter.

## ELDER THORPE B. ISAACSON

*Assistant to the Council of the Twelve Apostles*

President McKay, our beloved President and God's choice prophet, President Brown, President Tanner, brethren of the General Authorities, my dear brothers and sisters and friends everywhere. One cannot stand at this pulpit without feeling humble and very dependent upon the Spirit of the Lord. I can assure you that much fasting and

much praying precedes a general conference. I sincerely pray that what I might say will be helpful and I trust encouraging.

This beautiful choir this morning and every Sunday morning is a great pride and a blessing to the people of the Church and for the people of the world. What a great missionary group of won-

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derful people—these choir members and their officers and their choristers and organists. I am sure we little sense the great good that they are doing.

We all recognize that there are three important institutions that greatly affect the life of a boy, and when I use the term boy I should like to also have it understood that I include the girl. The home, the church, and the school—all are important, but perhaps not all in that order.

We recognize, however, that the home should be in first place and directly responsible for the welfare, the training, and the future of a boy. But what if the home fails, and what if the parents cannot succeed?

True, the church plays an important part in the life of a boy. Yet, we must recognize that the church has the boy under its jurisdiction but a very small percentage of his time, while the teacher and the school have a very close association with him. Perhaps more of the boy's time is spent with the teacher than that he spends in the home. Therefore, it might be said that the teacher and the school will play a bigger part in the welfare and the training and the character and the future of a boy than perhaps the home or the church.

Parents have such little time to spend with their boy. Parents take too little time with their boy; therefore, we should be more concerned than ever that he is properly taught, supervised, and disciplined while we are with him.

Now, teacher and school, I wonder if you are willing to assume the welfare and the training of the character of the boy, remembering that you have him under your direction more of his awake time than anybody else. So much depends upon you—the teacher and the school. Yes, parents expect the teachers and the school to make sure that their boy is properly taught, not alone that he is taught to read and write and the arts and the sciences, but that he is taught the fundamentals of life and the building of character. Some would say, "Yes, Teacher, his future depends largely on you." I wonder if you are willing to accept this responsibility?

Of late years we have had much said about the teacher and the school. Regardless of what may have been said, the fact still remains that the teacher has the association and the responsibility for a greater portion of his time than anybody else. Parents are justified in being anxious about their boy, and they are anxious that the teacher and the school give him everything that he needs. They are anxious that he is properly taught because his future life and how he conducts himself will in a large measure be the result of some teacher and the school.

Teachers, do you realize that the boys today under your direction may be the doctors of tomorrow, they may be the businessmen of tomorrow, they may be the teachers to take your place tomorrow, the legislators of tomorrow, the public office-holders, church leaders. Yes, they may be the men who may go to the moon; some may be great artists and authors. Some may be great industrial tycoons, and some may be the leaders America will need so badly to survive in this puzzled world. Yes, teacher, you have their future in your hands. Don't let any boy fail because of you, his teacher.

Great teachers are always underpaid. Probably it can never be said that a great teacher is paid enough, but a poor teacher is paid too much, regardless of what he is paid. Teachers, you may be underpaid; yes, you may be unappreciated at times, and you may be overworked, but you will gain that pay in secret satisfaction and blessings of God in heaven, and many boys will rise up and call you blessed.

Recently, I asked a beautiful little granddaughter, Becky, how she liked school, and she answered and said, "O Grandpa, it is the greatest! I love my teacher." I wonder what that is worth to a teacher. Certainly you teachers must be proud of your profession. Jesus was the greatest teacher of all, and what he taught lived long after him and still lives. May teachers teach those things that will live long after you! Yes, you should be proud of your profession. Many great men in America, many great men in this audience, men who are

listening by television and radio, have been teachers. Our great prophet was a teacher; he has been a teacher; he is still a teacher. Certainly, teachers, you should be proud of your profession. Secretly, you must admit that you have the greatest job in all the world because you hold the history of the world in the palm of your hand—you are a teacher!

Many of us can and do constantly pay tribute to the teachers whom we were fortunate enough to have. As parents, taxpayers, and citizens, it might be well if we took a little more interest in our schools and in our boys and girls and extended greater appreciation for our teachers. It would be well if we never speak disparagingly about a teacher.

Teachers, make sure that you teach as you would like to mold. Teachers, be sure that you teach so that there will never be any justifiable reason to criticize your profession. Teachers, remember that there is a divine spark in every boy and girl that never goes out. You may help to kindle that spark. Children are like the flowers of God, and they must have time and room to bloom.

May I dedicate this to teachers, and when I speak of teachers I speak of them in the broadest sense because every one of us is a teacher—teachers by example and precept. I refer to parents, and I refer to teachers in the auxiliary organizations. I would like to include teachers in the elementary schools, high schools, public schools, colleges, and universities.

Teachers, into your hands we daily commit the dearest that we have. As you make our children, so shall future years see them, so be careful.

Teachers, may you have an abiding consciousness that you are co-workers with God, the great teacher of humanity, and that he has charged you with the great duty of bringing forth from the budding life of the young the mysterious stores of character and ability which he has hidden in them.

The miracles and teaching of the Man of Galilee are considered by many to be the brightest illumination of all that has come to bless man. He taught individual responsibility, and his par-

ables concerned each person's fulfilling his own capacity.

In Proverbs 20, verse 27, I quote, "The spirit of man is the candle of the Lord, . . ." Teachers, remember to reverence the young lives, clean and plastic, which have newly come from God and to realize that generations still unborn will rue your sloth or rise to higher levels through your wisdom and faithfulness.

May God, the Father of us all, gird you for your work with his patience and tranquility, with great fatherly and motherly love for the young, and with special tenderness for the backward and the afflicted and the poor. Save them from trouble, from loneliness, and discouragement, from the numbness of routine, and from all bitterness of heart.

Here are some thoughts expressed to teachers, which might be said by all fathers and mothers to all teachers:

"To you the teacher and the school, my son will start school. It's all going to be so very strange and new to him for awhile, and I wish that you would sort of treat him gently.

"You see, up to now, my little boy has been the king of the roost. He's been boss of the back yard. His mother has always been around to repair his wounds, and I have always been handy to soothe his feelings. Now things are going to be different.

"This morning he is going to walk down the front steps, he is going to wave his hand to his mother, and he is going to start out on a great adventure. This is an adventure that will probably include much tragedy and sorrow and disappointment.

"Our boy will have to live his life with you and with the world that he now has to live in. It will require faith and love and courage. So teacher and school and world, I wish you would sort of take him by his young hand and teach him the things that he ought to know, but be careful with him.

"Please teach him, but gently, if you can. He will have to learn, I know, that all men are not just, and all men are not true, but please teach him that for every scoundrel there is a hero, and for every disloyal politician, there is a dedicated public leader. Let him un-

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derstand, teacher, that you are one of those dedicated leaders. Teach him that for every enemy he may have, there will be wonderful friends, and teach him that you are that wonderful friend.

"It will take time, teacher, school, and world, I know, but teach him, if you can, that a nickel earned is far more valuable than a dollar found. Teach him to learn to lose but also teach him to enjoy winning. Steer him away from envy if you can, and teach him the secret of quiet laughter.

"Let him learn early that the bullies are the easiest people to lick. Teach him, if you can, the wonder and greatness of good books. But also give him quiet time to ponder the eternal mystery of birds in the sky, bees in the sun, and flowers on the green hill.

"In school—teacher and world—teach him it is far more honorable to fail than to cheat. Teach him to be honest. Teach him to have faith in his own ideas even if others tell him that his ideas are wrong. Teach him to be gentle with gentle people, but teach him to be tough with tough people.

"Try to give my son the strength not to follow the crowd just because everyone is getting on the band wagon. Teach him to listen to all men, and then teach him also to filter and separate all he hears on the screen of truth and take only the good part that comes through. Teach him to choose that which will be good.

"Teach him if you can how to laugh when he is sad. Teach him there is no shame in tears. There is a sacredness in tears. They are not the mark of weakness but of power. They speak more eloquently than ten thousand tongues. They are the messengers of overwhelming grief, deep contrition, and unspeakable love, and when tears course down his cheek for any of these three causes, remember he is standing close in the presence of God.

"Teach him to work and study. Let him know that the price of success is high, but not nearly so high as the price of failure. Teach him there can be glory in failure, but also teach him there can be despair in success.

"Teach him to scoff at cynics and to

beware of too much sweetness. Teach him to sell his brawn and his brains to the highest bidder but never to put a price tag on his heart and his soul.

"Teach him to close his ears to the howling mob. Teach him to stand and fight if he thinks he is right. Treat him gently, teacher and world, but don't coddle him because only the test of fire makes fine steel. Abraham Lincoln once said, 'to sin in silence when protest is good makes cowards out of men.'

"Let him have the courage to be impatient, but let him have the patience to be brave. Teach him always to have sublime faith in himself and complete faith in God. Do you mean to say this is teaching religion? Why, this is teaching truth, because then he will always have sublime faith in mankind. And teach him to love his fellow men.

"This is a big order, teacher and world, but see what you can do for my little boy. He is such a nice fellow—my son!"

God bless all teachers, that parents and sons and daughters will not be disappointed in you, and that you will be able to lift them to the highest level. Yes, even beyond their own natural abilities. That is real teaching. May God reward teachers with the glad sense of their eternal worth as teachers.

O Lord, in the heat of day, show them the spring by the wayside that flows from the eternal silence of God and gives new light to all who drink of it. May God give you teachers the brave heart to teach what is true, even to your own hurt, following in the footsteps of the great Creator of our life, Jesus Christ, the Savior.

I bear testimony to you that God is our Father, that we can partake of his Spirit, that Jesus Christ is the Son of God, that the gospel is the greatest power in the earth. This testimony I bear to all men everywhere regardless of your station in life. I pray that you can understand the restoration of the gospel because if it is made a part of your life, and if you can realize it and accept it, that God still governs in the affairs of men—I bear testimony to you that if you will accept that, you will have more peace and comfort from this

source than from any other source in the world.

Yes, I love to bear testimony to you that President McKay is a prophet and that this Church is led by divine guidance by this great prophet. I bear testimony to you that Joseph Smith is a Prophet of God, called of God as his mouthpiece to bring forth the restored gospel in this day and age. I plead with you, my friends, to accept the teachings of the gospel of Jesus Christ. I promise you in the name of the Lord that it will bring you more happiness, more satisfaction, and more peace of mind than you have ever known in your life. It will help you solve your problems. It will help you carry your burdens. It will help you make for you and your family a new and better life. I humbly pray in the name of Jesus Christ. Amen.

**President David O. McKay:**

He who has just addressed us is Elder

Thorpe B. Isaacson, Assistant to the Twelve, a former teacher himself.

Probably you noticed my hesitancy before announcing the next speaker, especially my counselors. It was because we have this brief interlude before the Tabernacle Choir and congregation sing, "The Morning Breaks, The Shadows Flee."

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The Choir and the congregation joined in singing the hymn, "The Morning Breaks, The Shadows Flee."

**President David O. McKay:**

We welcome those who have just joined us by radio and television.

We shall now hear from Elder Howard W. Hunter of the Council of the Twelve. He will be followed by Bishop Robert L. Simpson.

## ELDER HOWARD W. HUNTER

### *Of the Council of the Twelve Apostles*

As one turns the pages of the Old Testament, there appear the writings of great men of ages past who are referred to as the prophets. The books of the New Testament contain, among other things, the writings, teachings, and history of men of a later dispensation, who have been designated as prophets. We also have the record of the prophets of the western part of the world, who raised their voices, proclaiming the word of the Lord, protesting unrighteousness, and teaching the principles of the gospel. All of these have left their witness.

A prophet is one who has been called and raised up by the Lord to further God's purposes among his children. He is one who has received the priesthood and speaks with authority. Prophets are teachers and defenders of the gospel. They bear witness of the divinity of the Lord Jesus Christ. Prophets have foretold future happenings, but this is not the most important of their responsibilities, although it may be some evidence of prophetic power.

Righteous leadership has been needed

in each dispensation of time, and God chose prophets for this purpose long before they came to this mortal existence. We remember the Lord spoke to Abraham and showed him the intelligences which existed before the earth was created and said: ". . . Abraham, thou art one of them; thou wast chosen before thou wast born." (Abr. 3:23.)

In speaking to Jeremiah the Lord said: ". . . before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." (Jer. 1:5.)

After the formation of the earth and the creation of man, Adam became the patriarch to the human family and the first prophet. He previously sat in the council that planned the creation of the earth and participated under Christ in the execution of the prearrangement. According to the plan, the fall of Adam from immortality created the condition by which all men may be saved from mortal death and live again by reason of the atoning sacrifice of Christ. In

spite of the teachings of Adam, people turned from righteousness.

In the seventh generation a dispensation was given to Enoch. God called him to prophesy unto the people and call them to repentance. He went forth in the land among the people and cried with a loud voice against their iniquities. Enoch understood the doctrine of the fall and the atonement and taught the gospel as it had been given to Adam. He gathered a great multitude of people into a city known as the City of Holiness, which, because of the righteousness of the people, was lifted from the earth.

Corruption soon filled the earth again and God raised up Noah as a prophet to teach the gospel.

"And it came to pass that Noah called upon the children of men that they should repent; but they hearkened not unto his words." (Moses 8:20.)

The Lord then caused the earth to be covered by water, destroying the wicked population except the family of Noah, and Noah became the prophet to a new generation, holding the keys of the priesthood.

As we continue to trace history, we come to another period when apostasy swept over the peoples of the earth. God spoke to Abraham, a follower of righteousness and revealed many things through him for the benefit of mankind—the order of the priesthood, a knowledge of the planets in the universe, a vision of the council in heaven before the creation of the earth, and the plan of salvation.

Again the people turned to darkness rather than light. Moses was chosen to lead the Israelites from Egyptian bondage. On Mt. Sinai, during the migration to the land of promise, he was given the Ten Commandments for the benefit of his people. In spite of his labors to teach them the gospel, they failed to take heed, so the Lord, through this great prophet, gave them what has been known as the Law of Moses or the Law of Carnal Commandments.

The western world was not without its prophets. From the writings of Ether in the Book of Mormon, we read of the appearance of the Lord to the brother of Jared. As this people ceased

to serve the Lord and deteriorated into unfaithfulness, the prophet Lehi was instructed to bring his family to these shores, and a new gospel dispensation was established. The history of his descendants is a series of leadership under great prophets, but as the people ceased to obey their counsel, the Lord withdrew his Spirit from them, and the race was destroyed.

John the Baptist was the forerunner of Christ and proclaimed the same gospel ordinances which had been instituted for the salvation of man before the world was created and which had been taught by the prophets. Then came the Master in the Meridian of Time, fulfilling that which had been spoken by Adam and each of the prophets since his time. The Son of God, the Savior of the world, was born into mortality. Jesus was "God manifest in the flesh." (1 Tim. 3:16.) He taught by precept and lived the perfect life. He made the atonement for sin and gave his life that all mankind may be saved by obedience to the laws and ordinances of the gospel. The Twelve Apostles were the personal witnesses of Christ, but after the death of the last of them, there was a falling away. The priesthood was lost to the world, and there was total spiritual darkness. This condition had been foretold by the ancient prophets.

At the beginning of the nineteenth century there had been no revelation for seventeen hundred years. There had been no heavenly appearances or scripture during that time and the world was in a chaotic religious state. Many times the gospel had been given to the world through the prophets, and each time was lost because of disobedience. In the year 1820 the silence was broken, and the Lord again appeared to a prophet. This prophet, Joseph Smith, could testify of his own positive knowledge that God lives, that Jesus is the Christ, the Son of God, a Resurrected Being, separate and distinct from the Father. He did not testify as to what he believed or what he or others thought or conjectured, but of what he knew. This knowledge came to him because God the Father and the Son

appeared to him in person and spoke to him. Through him and by subsequent events the priesthood and the gospel in its fulness were once more restored to the earth, never again to be removed. The Church of Christ, the kingdom of God on earth, was re-established and destined, according to scripture, to roll forth and fill the whole earth. Since the death of the Prophet Joseph Smith, each succeeding President of the Church has been sustained as a prophet of the Lord, and there is a living prophet on the earth today.

To peoples of past dispensations and ages, the most important prophet was the one then living, teaching, and revealing the will of the Lord in their time. In each of the past dispensations, prophets have been raised up by the Lord as his spokesmen to the people of that particular age and for the specific problems of that age.

It is the present living prophet who is our leader, our teacher. It is from him we take direction in the modern world. From all corners of the earth, we who sustain him as a prophet of the Lord, express our appreciation for this source of divine guidance. We are grateful for his life, his example, his teachings, his leadership. Ninety years of faith and devotion! His faith has not stood alone but has borne fruit all over the world. If he is tested by the fruits of faith as spelled out in the New Testament, we will find that his life is a manifestation of each of them and can be described by that chain of "linked graces" enumerated in the Second Epistle of the Apostle Peter.

To faith he added virtue. His life demonstrates manly strength, courage, and moral excellence, measured not by his extraordinary efforts, but by his everyday conduct.

To virtue he added knowledge. Since early boyhood he has been a student and a teacher, in both the formal pursuits of education and in the great school of life. His experience, practical skill, understanding, clear perception of truth, knowledge of God and the divine nature of man, distinguish him from other men of the world.

To knowledge he added temperance.

He is the master of himself yet submissive to the will of God. He demonstrates self-control and moderation in all things.

And to temperance, patience! There are often occurrences which are apt to harass the temper, but in his sweet, kindly way, he regards them with calm endurance.

And to patience he added godliness. One who works closely with him has said, "There is a spirituality radiating from him that is oftentimes felt by even the stranger who visits him. He keeps himself spiritually tuned to heavenly things." His thoughts, his writings, his teaching, his very appearance indicate the presence of God in his life.

And to godliness he added brotherly kindness. The story is told of a conference concerning a difficult problem when he said, "Human hearts are very tender, and human lives are very precious. Let's solve this problem without hurting a very tender heart."

And to brotherly kindness he added charity. He has a Christian love for all men because they are the sons of God. He is kind, forgiving, and compassionate.

All these things are in him and abound and make him neither barren nor unfruitful. They distinguish him as a prophet of the Lord—our President, David O. McKay.

As the prophets from the beginning to the present day pass in review before our memory, we become aware of the great blessing which comes to us from the influence of a living prophet. History should teach us that unless we are willing to heed the warnings and follow the teachings of a prophet of the Lord, we will be subject to the judgments of God.

I bear witness that God lives, that Jesus is the Christ, that there is a living prophet of God on the earth today, whom I sustain with all my heart. In the name of Jesus Christ. Amen.

**President David O. McKay:**

He to whom we have just listened is Elder Howard W. Hunter of the Coun-

cil of the Twelve. We shall now hear from Brother Robert L. Simpson, a member of the Presiding Bishopric of the Church.

### BISHOP ROBERT L. SIMPSON

#### *First Counselor in the Presiding Bishopric*

My brothers and sisters, true greatness has a habit of surviving the years. I am certain that every member of the Church has thrilled to the words of a stalwart young man of Aaronic Priesthood age who lived approximately twenty-six hundred years ago. When faced with a difficult situation, he said, "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.)

This young man, destined to become a great prophet, had a most important quality. He had courage, courage to stand on his own two feet rather than follow the so-called easier way—the more popular way—the beckoning of the crowd, in this case his own brothers.

Let us quickly span twenty-six hundred years and review a story of Aaronic Priesthood courage in our day, 1963. My heart was touched just last month as I had the privilege of reading an excerpt from a serviceman's letter to his parents. Apparently, his training instructor had made it a habit of starting each day's discussion with a few off-color stories.

One morning, quite by surprise, the instructor asked if anyone objected to a couple of "good" stories before starting the day's instruction. This young Mormon boy said that almost as though he had been ejected from his seat by an unseen power, he shot up and said, "Yes, sir, I object."

After a long stony silence, the instructor said, "Are there any others?" You can imagine the feelings of this boy's heart as one by one another dozen or so young army recruits stood in defense of what they really believed. Those standing were invited to leave the class, and then halfway out, they were called back with a comment from

the instructor, "I guess we can skip the stories this morning."

Wouldn't you like the privilege of shaking hands with that kind of Aaronic Priesthood courage? Isn't it gratifying to know that you don't have to turn the pages of history back twenty-six hundred years to find the courage of a Nephi or a Daniel in the lions' den or a David meeting Goliath? And isn't it also gratifying to know that for every courageous heart with a fortitude to stand up and be counted, there will be a host of others willing to rally to the cause of truth and right?

Perhaps there might be a high school student within sound of my voice who finds himself at the crossroads of decision today; whose circle of closest friends fail to live by the rules of conduct that he or she knows to be right. Might these so-called friends be urging you to take one more step away from all that you believe in, all that is sacred? Could these be the same first easy steps taken by a teenage boy recently who stated to a juvenile judge, "I just didn't realize it was happening—it was so gradual"; or the girl who pleaded, "I wanted so much to be popular with the others—and I was so wrong."

How grateful we can be that these young people had the courage to recognize their misdirection—and then even more courage to do what needed to be done in realigning their lives to correct standards.

Now, courage is an easy word to say. To be effective, there must be action—just like our serviceman a moment ago—positive action in the right direction which can only happen when that courage is inspired through positive, proper motivation.

Now, join with me, young people, through a thought sequence which should prove helpful to serious-minded

church members as a basis for motivation in the right direction:

First, let us reconfirm in our minds that there is a Heavenly Father, that he is the Creator of heaven and earth and directs all that we survey.

Second, let us be assured that his house is a house of order, even to the extent that you and I have come to mortality now, in this day, by specific assignment for a real purpose.

Have you ever asked yourself the question, "Why wasn't I born two hundred years ago, or a thousand years ago?" There is only one reason, young people, because the Lord wanted you born now, in this important day.

Step No. 3, can we know for assurance that a young boy knelt in a grove of trees in the year 1820 and there received a personal visitation from God the Father and his Son Jesus Christ? Have you read the Joseph Smith story lately, with a real desire to *know* its truthfulness?

The fourth step: Why are you a member of this Church and kingdom? Could this be by chance? By your selection only? The Savior has this to say in the fifteenth chapter of John: "Ye have not chosen me, but I have chosen you, and ordained you, . . ." (Verse 16.)

As surely as we meet in this historic tabernacle, I know that foreordination is a real part of the plan—we have a responsibility—a divine commission, if you please, conferred prior to mortal existence that can neither be disregarded nor taken lightly without far-reaching consequences.

The fifth and final point I suggest is that the Lord has given us a most precious gift that we call free agency. And after all is said and done, the final decision is ours with regard to our talents, our divine commission, our choice between left or right, right or wrong.

Youth of Zion, do you have the courage to do right? I sometimes wonder how we could have the courage to do anything but right if we *really* believe in the foregoing steps of logic. Let us just enumerate them again briefly:

1. God lives.
2. His house is a house of order.

3. The heavens have been opened and remain open today.

4. We are here by appointment, by foreordination.

5. And finally, the choice is ours as to what we do about it.

Now not only do we need courage in choosing our way, but we also need help. The best source of help is from those who love us. I would like to reconfirm a truth that has been spoken from this pulpit many times, that no one loves us like our parents, like our bishop, like our Heavenly Father. May we always seek our counsel and guidance from these three sources.

Youth is energetic; youth is aggressive. The mind of youth is inquisitive, sometimes beyond sound judgment which often leads us into dangerous territory. The Prophet Joseph Smith had this to say to Martin Harris in kindly reprimand: "When a man designedly provokes a serpent to bite him, the principle is the same as when a man drinks deadly poison, knowing it to be such. In that case, no man has any claim on the promises of God to be healed." (DHC 2, 95-96.) By the same token, can we expect the protection we need when we knowingly step beyond the limits of good judgment? Moroni's reiteration of Mormon's teachings gives us the key for keeping a solid footing.

"For behold, the Spirit of Christ is given to every man, that he may know good from evil; wherefore, I show unto you the way to judge; for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God.

"But whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil; for after this manner doth the devil work, for he persuadeth no man to do good, no, not one; neither do his angels; neither do they who subject themselves unto him." (Moroni 7:16-17. Italics added.)

Yes, youth of Zion, history is still being made, and whether you like it

or not, you have a hand in it. You will need courage and lots of it. You will need the help of those who love you and the support of loyal friends, real friends, friends who would encourage you in "every thing which inviteth to do good," as stated by Moroni.

Now in conclusion, may I suggest that this Church is not idly named. We are The Church of Jesus Christ of *Latter-day Saints*. These are the latter days; this is the final dispensation of time, and the programs of the Church are all moving toward a sort of finalization or culmination. There is an urgency as never before about what needs to be done; and be sure of this, what needs to be done will be done on schedule, we hope by those initially foreordained to the task. But just as surely as night follows the day, if we choose not to accept our station, or if we grow weary along the way, placing less important things first, there will be substitutes raised to take our place, that the Lord's time-plan and ultimate purposes will not be thwarted.

### ELDER HAROLD B. LEE

#### *Of the Council of the Twelve Apostles*

I seek earnestly for the Spirit of the Lord by which, hopefully, my humble message might be carried by the power of the Holy Ghost into the hearts of those who may listen this morning.

A few years ago I was touring the North Central States Mission, and in Sioux Falls, South Dakota, a father and a daughter sought me for an interview following the conference sessions. He explained that in his younger years he had joined a church which did not baptize by immersion. Because of his certainty as he studied the scriptures that immersion was the only true mode of baptism, he later joined a church where he was baptized by immersion. And then he had an uncle who belonged to a church who taught that everything in all other churches was evil. He decided to join the church of his uncle.

Later a friend told him about a universal church. It had no organization,

Youth of Zion, stand up and be counted, have the courage of your convictions, and whatever you do, don't allow someone else to be a substitute for you in the kingdom of your Heavenly Father, in the name of Jesus Christ. Amen.

President David O. McKay:

We have just listened to Elder Robert L. Simpson of the Presiding Bishopric, one of three men holding the presidency of the Aaronic Priesthood. The Tabernacle Choir will now sing "Children of The Heavenly Father," after which Elder Harold B. Lee will be our concluding speaker.

The Choir sang "Children Of The Heavenly Father."

President David O. McKay:

Elder Harold B. Lee of the Council of Twelve will be our concluding speaker.

needed no authoritative priesthood, no rituals. They had no buildings, they had nebulous formula: "Believe and be saved." And so he joined with this friend.

Recently his daughter had gone to a Bible class, following her school years, and had been graduated just a few days before as an honor student. And in the concluding session the minister who had conducted the course had asked them for any expressions or questions. This bright young honor student began to ask some of the questions that two Latter-day Saint elders, who had been coming to their home, had been asking. The minister became confused and very angry, and in a rebuke he said if she had learned as she should have learned in the course she wouldn't be asking such foolish questions.

They were now being taught by two of our missionaries in the fundamental doctrines of the Church, and he said

to me after this brief introduction: "This time, if I join The Church of Jesus Christ of Latter-day Saints, I don't want to make another mistake. How can I be sure?"

I explained the only way to a convincing assurance by quoting the words of Moroni: ". . . if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

"And by the power of the Holy Ghost ye may know the truth of all things." (Moroni 10:4-5.) Having quoted that, I then said, "Now I might enumerate some of the outward evidences by which one might recognize the divine Church."

The name of the Church itself is significant in one's search for the true Church. When the Master was asked by his disciples by what name his Church should be called, he answered: "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; . . ." (3 Nephi 27:8.)

In our day, by revelation, the Lord has clearly declared the correct name, I told him: "For thus shall my church be called in the last days, even The Church of Jesus Christ of Latter-day Saints" (D&C 115:4), thus distinguishing this dispensation from former-day Saints, affixed to the name of the Church of Jesus Christ.

But then I reminded him that even though it bears the Master's name, there must be coupled with the name of the Savior, Jesus Christ, another vital essential in the true Church. After the Master had explained the name by which his Church should be named, he added, ". . . 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 27:8.)

And then I asked him in turn, what is his gospel? The Lord has said in revelation: "And this is my gospel—repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which showeth all things, and teacheth the

peaceable things of the kingdom." (D&C 39:6.)

In modern revelation the true Church has been defined as the Church having the authority to confer the Holy Ghost, even the gift of the Holy Ghost which gives to those who make themselves worthy, the right to have all peaceable things of the kingdom revealed to them. This makes clear the meaning of the explanation made by the Prophet Joseph when asked by a President of the United States, "How is your church different from all the other churches?" The Prophet Joseph Smith answered in one significant statement, "We are different from all other churches because we have the Holy Ghost" (see *DIIC* 4, 42); in other words, meaning that the principle of continuous revelation by the power of the Holy Ghost is a prime requisite for the true Church.

Paul the apostle I reminded him, made a clear observation in two statements relative to the essentials of the Church. "Know ye not," the Apostle Paul asked, "that so many of us as were baptized into Jesus Christ were baptized into his death?

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6:3-5.)

And then he wrote to the Galatians: "For ye are all the children of God by faith in Christ Jesus.

"For as many of you as have been baptized into Christ have put on Christ.

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:26-29.)

I told our friend that the true Church was to be patterned after the Master's organization, in the which the Apostle Paul has said we must not be ". . . strangers and foreigners, but fellow-citizens with the Saints, . . ." And the

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Church must be ". . . built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;" (Eph. 2:19-20.)

There were other specific signs which the Master said would follow the believers in his Church. "He that believeth and is baptized shall be saved; . . .

"And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

"They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." (Mark 16:16-18.)

I reminded him that there was a need for authority which cannot be just assumed, merely, but must be conferred in the Lord's own way as the Apostle Paul said, "And no man taketh this honour unto himself, but he that is called of God, as was Aaron." (Heb. 5:4.) This, the Prophet Joseph Smith made plainer when he said, "We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof." (Articles of Faith, No. 5.)

And then there was a never, never failing evidence, which might be shocking to him, which evidences the divinity of the true Church. The Master said, in almost his closing remarks to his disciples:

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

"Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you." (Matt. 5:10-12.)

And the opposite of that the Master warned: "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets." (Luke 6:26.)

Our missionaries are finding thou-

sands each year who are in a state of inquiry and uncertainty as were our friend and his daughter in South Dakota. They bear witness that all these outward evidences of the true Church are readily discernible. They further point out the witness of the Holy Ghost by which all may know the truth of all things.

A short while ago in Philadelphia I was handed a clipping from a Philadelphia newspaper reporting a statement made by the Associate Secretary General of the State of Churches of the Assembly of National Churches representing thirty denominations. The article was entitled "Drift from God in Churches." I shall read but a few sentences:

"American churches in many cases were described today as being too 'public relations conscious'—more eager to please the crowd than to please God."

\* \* \* \* \*

"Many churches, yielding to secular practice have become public relations conscious. There is as much if not more concern for the attractiveness of the package and the effectiveness of the marketing techniques than for the quality of the product."

\* \* \* \* \*

"Modern churches too often have put the accent on secular yardsticks of success—size, statistics and outward attractiveness—rather than spiritual dedication."

\* \* \* \* \*

"Many congregations would rather have a minister who is a 'good administrator and promoter' than one who is 'a loyal and humble disciple of Jesus Christ, a thinker and a fearless prophet of the sovereign and redeeming Lord.'"

\* \* \* \* \*

"Too many people speak vaguely of the need of 'faith and religion' rather than of the real need—of God, of a 'return to the Father.'"

\* \* \* \* \*

Then I picked up a clipping also while I was in Philadelphia about a year ago from Dr. Henry P. Van Dusen, president of the Union Theological Seminary, in which he said this, as quoted in the paper:

"A sharp and strange contrast between the upsurge of religion and a decline in

morality was noted by Dr. Henry P. Van Dusen, . . .

"It is a disturbing, confounding contradiction that the revival of religion has no parallel resurgence in morality. If the complex and illusive data could be plotted on a graph, it would show curves of religious vitality and of moral health moving in opposite directions.

"Thus far, the return to religion in our day has produced no corresponding moral fruitage. It raises the question as to the quality and worth of the religion.

"Either there will be moral revival flowering from religious revival, or the latter will fritter into futility. And our final state will be a religious sterility to match the moral anarchy.

"Interest in religion appears to be at an all-time high, with church membership over 100 million, but delinquency, (I remind you) immorality, and social confusion also are at peaks."

As I made note of those articles I thought to myself, it is time for us to make a critical self-analysis of ourselves to see how much of this applies to us as a Church and to us as individuals.

President Wilford Woodruff said something: "The trouble with the Latter-day Saints, we spend too much time confessing the other fellow's sins."

Nephi the prophet warned something about this as he predicted about our day. "Wo unto them that turn aside the just for a thing of naught and revile against that which is good, and say that is of no worth! . . ." (2 Nephi 28:16.) Obviously this was intended for those in Zion or for the pure in heart of the Church.

"For behold, at that day," Nephi said, "shall he (Lucifer) rage in the hearts of the children of men, and stir them up to anger against that which is good.

"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." (*Ibid.*, 28:20-21.)

And then he warns, "Therefore, wo be unto him that is at ease in Zion!" (*Ibid.*, 28:24.)

"Cursed is he," Nephi again said, "that putteth his trust in man, or maketh flesh his arm, or shall hearken unto the precepts of men, save their precepts shall be given by the power of the Holy Ghost." (*Ibid.*, 28:31.)

Moroni finished the record of his father Mormon and then added some inspired observations of his own concerning ". . . things . . . which must shortly come (to pass), . . . when these things (presumably meaning the coming forth of the Book of Mormon) shall come forth among you." Now that means our day. This is what he said (and note the definition of a prophecy): He said, "Behold, I speak unto you as if ye were present, and yet ye are not. But behold, Jesus Christ hath shown you unto me, and I know your doing." (Mormon 8:34-35.)

You remember what the Master said, the devil shall rage in the hearts of men even so much that if it were possible the very elect according to the covenant would be deceived. This is what Moroni said: "And I know that ye do walk in the pride of your hearts; and there are none save a few only who do not lift themselves up in the pride of their hearts, unto the wearing of very fine apparel, unto envying, and strifes, and malice, and persecutions, and all manner of iniquities; and your churches, yea, even every one, have become polluted because of the pride of your hearts.

"For behold, ye do love money, and your substance, and your fine apparel, and the adorning of your churches, more than ye love the poor and the needy, the sick and the afflicted." (*Ibid.*, 8:36-37.)

As I read that, I thanked the Lord that for a quarter of a century in our lifetime the Church has, through the welfare program, sought to place the proper emphasis where the Lord has placed it, by putting foremost the love of the poor and the needy.

One of the first revelations the Lord said in our day: "And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it, and to be a

messenger before my face to prepare the way before me." (D&C 45:9.)

"But" the Lord said, "there is a possibility that man may fall from grace and depart from the living God."

Mark that, you who come in as converts to the Church! "Therefore let the church take heed and pray always, lest they fall into temptation;

"Yea, and even let those who are sanctified take heed also." (*Ibid.*, 20:32-34.)

The more complicated our lives and world conditions become, the more important it is for us to keep clear the purposes and principles of the gospel of Jesus Christ. It is not the function of religion to answer all the questions about God's moral government of the universe, but to give one courage, through faith, to go on in the face of questions he never finds the answer to in his present status.

It was the wise counsel of a thinker who said: "If the time comes when you can no longer hold to your faith, then hold to it anyway. You cannot go into tomorrow's uncertainty and dangers without faith."

Let parents and leaders and church members generally, and hopefully our nonmember friends and relatives take heed of the counsels repeatedly given from our leaders. Allow time to meditate and ponder the things pertaining to our ministry. Live that we might be responsive to divine direction. Let me again, as I close, repeat what I have quoted before from a revelation of the Lord. "Search diligently, pray always,

and be believing, and all things shall work together for your good, if ye walk uprightly before the Lord and keep the covenant wherewith ye have covenanted one with another." (*Ibid.*, 90:24.) This I pray humbly we may all do in the name of the Lord Jesus. Amen.

**President David O. McKay:**

Elder Harold B. Lee of the Council of the Twelve has been our concluding speaker.

We shall now end the Sixth Session of the 133rd Semi-Annual Conference of the Church with the Tabernacle Choir singing, "Praise Ye The Lord." Following the singing the benediction will be offered by Elder T. Bowring Woodbury, formerly president of the British Mission. This Conference will then be adjourned until two o'clock this afternoon.

We wish to express thanks and appreciation to the owners and managers of the many television and radio stations throughout the United States and Canada who have offered their facilities as a public service to make the proceedings of this Conference available to millions throughout North America, South America, Africa, and in many other areas of the world.

The Tabernacle Choir sang as a closing number, "Praise Ye The Lord," following which the closing prayer was offered by Elder T. Bowring Woodbury, formerly president of the British Mission.

Conference adjourned until 2:00 p.m.

### THIRD DAY

#### AFTERNOON MEETING

The concluding session of the Conference convened at 2:00 p.m., Sunday, October 6, 1963.

The choral music for this session of the Conference was furnished by the Tabernacle Choir, Richard P. Condie, and Jay E. Welch conducting, Alexander Schreiner, organist.

President David O. McKay presided and conducted the services. As an

introduction to the meeting he made the following preliminary remarks.

**President David O. McKay:**

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City in the seventh and concluding session of the 133rd Semi-Annual Conference. For those who are

unable to enter the building we announce that these services are being seen and heard in the Assembly Hall over television. This afternoon many radio stations throughout the western part of the United States will carry the proceedings of this session. Television stations in Utah, Idaho, Montana will also televise this concluding session. The proceedings of both sessions today will be rebroadcast to far distant places by radio station KSL Monday, October 7, from one o'clock to five o'clock a.m.

The General Priesthood Meeting, which was the fifth session of this Conference, was held in this Tabernacle, with an overflow meeting in the Assembly Hall. The proceedings of this Priesthood Meeting were relayed by closed circuit wire originating in the Tabernacle to members of the Priesthood assembled in 370 locations in all parts of the United States, including Alaska and Canada. It is estimated that 70,000 men and boys participated in this meeting by direct wire, in addition to the 12,000 present in the Tabernacle and Assembly Hall.

We extend a cordial welcome to all present this afternoon—special guests, educational leaders, our stake presidencies from far and near, temple presidencies, bishoprics, members of General Auxiliary Boards, and members of the Church and friends everywhere who are listening in by radio and television.

The music for this session will be

rendered by the Tabernacle Choir, with Richard P. Condie and Jay E. Welch conducting. Alexander Schreiner is at the organ.

We shall begin this service by the Tabernacle Choir singing "Lovely Appear," with Brother Jay E. Welch conducting. The invocation will be offered by Elder Ruder G. Smith, president of the Phoenix North Stake.

The Tabernacle Choir sang as an opening number, "Lovely Appear," conducted by Jay E. Welch.

Elder Ruder G. Smith, president of the Phoenix North Stake, offered the invocation.

**President David O. McKay:**

The invocation was offered by President Ruder G. Smith of the Phoenix North Stake. The Tabernacle Choir will now sing "Lord, Hear Our Supplication," conducted by Richard P. Condie. After the singing Elder Delbert L. Stapley of the Council of the Twelve will address us.

Selection by the Choir, "Lord, Hear Our Supplication."

**President David O. McKay:**

Elder Delbert L. Stapley of the Council of the Twelve will be our first speaker. He will be followed by Elder ElRay L. Christiansen.

## ELDER DELBERT L. STAPLEY

### *Of the Council of the Twelve Apostles*

My brothers and sisters and friends:

Because of disturbing trends and alarming conditions in this country of ours which are of great concern to every loyal, patriotic citizen, I desire to draw related analogies between the nation of ancient Israel and our own nation in the light of the revelations of Almighty God concerning both nations.

To each nation, God gave promises of blessings or cursings, depending upon the faithfulness of the people. In all the recorded history of man upon the

earth, the God of heaven has established only two nations with basic divine purposes. One is the nation of Israel which the Lord by his mighty power led out of Egypt under the guidance of his prophet Moses.

The other nation is the United States of America. Prophets in early times foretold the events leading to the establishment of this mighty gentile nation and its promised destiny among the nations of the earth—if its people are

faithful in keeping the commandments of God.

Moses counseled the newborn nation of Israel to serve the Lord and to keep his laws and statutes. He informed them of God's plans and purposes concerning his chosen people and also outlined his promises for faithful obedience to his laws and commandments and the cursings which would befall them if they became disobedient and sinful.

From Deuteronomy, I quote the following teachings and admonitions of Moses to the children of Israel:

"Behold, I set before you this day a blessing and a curse;

"A blessing, if ye obey the commandments of the Lord your God, . . .

"And a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way . . . to go after other gods, which ye have not known." (Deut. 11:26-28.)

"And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth:

"And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; . . ." (*Ibid.*, 28:1, 13.)

Regardless of the many prophets, Israel was periodically blessed with following the death of the great lawgiver, Moses, the continued disobedience and the contentions among its tribes not only divided them as a people but also destroyed them as a nation; and true to his warning, God scattered Israel among all the nations of the earth.

With these few pronouncements of God to Israel in mind, I turn to the second nation of destiny, the United States of America—a nation established by God in these latter days in fulfillment of prophecy, with wonderful promises for obedience to the commandments of the Lord and cursings if it fails to keep his commandments.

There were two groups of people before the time of Christ who were led away from eastern lands by the Lord to the Americas, and they became, in

time, quite numerous. Eventually, however, because of disobedience and wickedness, they were destroyed, except a remnant of the second group who are the progenitors of the American Indian. These two migrations of people to the Americas received knowledge by revelation through their prophets concerning a powerful gentile nation which was to be established in the latter days upon this land by the hand of God.

Now let us briefly examine the revelations and prophecies as recorded in the Book of Mormon, foretelling America's discovery, its peopling from the European gentile nations, the events leading to the break with Great Britain, the Revolutionary War which secured independence for the colonies from the tyranny of oppression of an unjust king and nation. An angel showed to Nephi, an American prophet who lived about six hundred years before Christ, the many waters which separated the gentile nations from the seed of his brethren. He recorded this vision as follows:

"And it came to pass that the angel said unto me: Behold the wrath of God is upon the seed of thy brethren.

"And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and . . . the Spirit of God . . . came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land.

"And . . . I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters.

"And . . . I beheld many multitudes of the Gentiles upon the land of promise; . . .

"And I beheld the Spirit of the Lord, that it was upon the Gentiles, and they did prosper and obtain the land for their inheritance; . . .

"And . . . the Gentiles who had gone forth out of captivity did humble themselves before the Lord; and the power of the Lord was with them.

"And I beheld that their mother Gentiles were gathered together upon the

waters, and upon the land also, to battle against them.

"And I beheld that the power of God was with them, and also that the wrath of God was upon all those that were gathered together against them to battle.

"And I, Nephi, beheld that the Gentiles that had gone out of captivity were delivered by the power of God out of the hands of all other nations.

"And it came to pass that I, Nephi, beheld that they did prosper in the land; . . ." (1 Nephi 13:11-20.)

From your knowledge of early American history, you will recognize Columbus as the man who went forth upon the many waters and discovered the Americas. The other facts of this prophecy and its fulfillment are also known to you from America's recorded history. This same prophet, speaking of the house of Israel being scattered and confounded, predicted:

". . . that the Lord God will raise up a mighty nation among the Gentiles, yea, even upon the face of this land; . . ." (*Ibid.*, 22:7.)

Lehi, the father of Nephi, and himself a prophet, speaking to his descendants and followers, declared that the land of America is a land of promise, choice above all other lands.

"Wherefore, I, Lehi, prophesy according to the workings of the Spirit which is in me, *that there shall none come into this land save they shall be brought by the hand of the Lord.*

"Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity; if so, it shall be because of iniquity; for if iniquity shall abound cursed shall be the land for their sakes, but unto the righteous it shall be blessed forever." (2 Nephi 1:6-7. Italics added.)

Jacob, the brother of Nephi, in an inspirational discourse to his people, reaffirmed the Lord's promises to the gentiles upon this land. He declared:

". . . the promises of the Lord are great unto the Gentiles, . . .

". . . and the Gentiles shall be blessed upon the land.

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

"And I will fortify this land against all other nations." (*Ibid.*, 10:9-12.)

During the Savior's visit to the Nephites in the Americas after his resurrection and ascension to glory, he, speaking of the gentiles upon this land, promised that he would pour out the Holy Ghost upon the gentiles, "*which blessing upon the Gentiles shall make them mighty above all. . .*" (3 Nephi 20:27. Italics added.)

When God confounded the language of the people at the tower of Babel, he separated a group known as the Jaredites, and under the direction of a prophet, led them to the land of the Americas. He revealed to this ancient prophet:

"Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, *if they will but serve the God of the land, who is Jesus Christ, who hath been manifested by the things which we have written.*" (Ether 2:12. Italics added.)

The Lord also emphasized to this early prophet that whatsoever nation shall possess this land of promise shall serve God or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity. "This," said the prophet, "is an everlasting decree of God." (*Ibid.*, 2:8-10.)

Thus, from ancient American prophets, we learn that this United States of America was established by God for a divine purpose, and that great blessings, which all must admit, as we review the history of this nation, have so far been literally fulfilled; yet the fulfillment of future promise of blessings is conditional upon the continued righteousness of its people. A great challenge is presented to the citizens of this land if God is to be on our side and give us power as a nation to overcome our

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enemies and not be brought down into captivity.

This nation did not come into being by chance. God declared that the gentiles who came here were to be brought out of captivity by his hand. The prophecies previously quoted concerning the establishment of this nation have been fulfilled to the letter. The people coming here in the beginning did so to find religious freedom. Nevertheless, they were subjected to tyrannical rule, unjust demands, and no representation. They had lost the opportunities, the privileges, the religious freedom and liberty which impelled them to settle in this new land. The colonists became an aroused group because of oppression; therefore, the time had arrived in the economy of God for the people to break off the yoke of domination which subjected them to these unjust and intolerable conditions. The Lord, knowing beforehand the events which would set the pattern for independence, raised up strong and valiant men to meet this hour of crisis and challenge. The Declaration of Independence came from a determined people. The successful Revolutionary War which followed united the colonies; and the gentile nation of destiny and of divine purpose, as foretold by the prophets, was born. A Constitution was needed to set forth the purposes, obligations, and the guide lines for the new nation. God was prepared and ready and did not neglect this newborn nation which he had ordained to be established thousands of years previously.

I now turn to latter-day scripture to substantiate this statement, which revelations are not only important for Latter-day Saints to know and understand, but also for the entire citizenry of this favored country. The Lord, through the Prophet Joseph Smith in December of 1833, counseled in the midst of their afflictions that "the Saints should continue to importune for redress, and redemption, by the hands of those who are placed as rulers and are in authority over you—

"According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of

all flesh, according to just and holy principles;

"That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment.

"Therefore, it is not right that any man should be in bondage one to another.

"And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and re deemed the land by the shedding of blood." (D&C 101:77-80.)

God gave the men chosen to formulate the Constitution the inspiration of heaven to guide them. It becomes, therefore, an enduring document for this nation. It is not the prerogative of man to change its basic and fundamental principles and concepts.

The dynamic statesman, Daniel Webster, in his last public address before the New York Historical Society in 1852, said:

"Unborn ages and visions of glory crowd upon my soul, the realization of all which, however, is in the hands and good pleasure of Almighty God; but, under His divine blessing, it will be dependent on the character and the virtues of ourselves, and of our posterity.

"And let me say, gentlemen, that if we and our posterity shall be true to the Christian religion—if we and they shall live always in the fear of God, and shall respect His commandments—if we and they shall maintain just, moral sentiments, and such conscientious convictions of duty as shall control the heart and life—we may have the highest hopes of the future fortunes of our country, and if we maintain those institutions of government and that political union, exceeding all praise as much as it exceeds all former examples of political associations, we may be sure of one thing—that, while our country furnishes materials for a thousand masters of historic art, it will afford no topic for a Gibbon. It will have no decline and fall. It will go on prospering and to prosper.

"But if we and our posterity reject

religious instruction and authority, violate the rules of eternal justice, trifle with the injunctions of morality, and recklessly destroy the political constitution which holds us together, no man can tell how sudden the catastrophe may overwhelm us, that shall bury all our glory in profound obscurity."

How applicable today are these splendid sentiments and warnings by this valiant statesman and patriot!

When God established the nation of Israel, he gave them the Ten Commandments, written on tablets of stone by his own finger. Man, through the centuries, has not altered or changed the Ten Commandments. The Constitution of this nation was not written on tablets of stone like unto Israel, but wise men were raised up and inspired for the important task of writing a constitution of government which guaranteed the God-given rights of free men.

In the revelation to Joseph Smith previously quoted, he was told that the Constitution should be maintained for the rights and protection of all flesh, according to just and holy principles, that it is not right for man to be in bondage one to another. It guarantees what God has always bestowed upon his children—the rights, privileges, and honor of a free people. So important is this latter-day gentile nation established by God that he required the land to be redeemed by the shedding of blood. The blood of the Revolutionary patriots was freely spilled upon the field of battle to insure independence and to redeem the land and make it sacred to those who possessed it. When the North and South became divided over state rights which included slavery, it was most important in the plan for this nation that it remain united and strong. Only by so doing could the nation fulfill its destiny and God's purposes and work. The Civil War resulted in the death and misery of many souls, and thus for the second time the land was redeemed by the shedding of blood.

Truly, God rules in the affairs of men and nations. This nation has always been a beacon light to the world, exemplifying the principles of democracy, freedom, opportunity, achievement,

and happiness. It now wields tremendous influence and power in the affairs of men and will continue to do so according to the promise of God as long as the people of the land serve the God of the land who is Jesus Christ.

The Constitution made provision for an expanded nation, but the founding fathers and God had no thought of changing or altering its basic principles, rules, and concepts.

President Woodrow Wilson defined the Constitution of the United States as "Not being a mere lawyer's document. It is," said he, "a vehicle of life, and its spirit is always the spirit of the age. The explicitly granted powers of the Constitution are what they always were; but the powers drawn from it by implication have grown and multiplied beyond all expectation."

To interpret this valued document understandingly, we need to remember the conditions and circumstances which confronted the founding fathers, who, under the inspiration of the Lord, brought this wonderful instrument of government into being. So important was God's will respecting this nation as revealed to Joseph Smith the Prophet, that in his prayer offered at the dedication of the Kirtland Temple, he included this appeal to Almighty God:

"Have mercy, O Lord, upon all the nations of the earth; have mercy upon the rulers of our land; may those principles, which were so honorably and nobly defended, namely, the Constitution of our land, by our fathers, be established forever." (D&C 109:54.)

With the knowledge of God's declaration that the Constitution of this land is inspired of him, it behooves every citizen to analyze the meaning, importance, and significance of this profound document and give loyal support to its spirit and purpose. We cannot afford to become complacent, forsake vigilance, and thus lose the benefits of the Lord's promise of blessings upon the people of this goodly land. Also, we must see to it that the principles, the standards, the ideals, the rights, the privileges, and the protection guaranteed by the Constitution are upheld by those who represent us in the executive,

legislative, and judicial branches of government.

A wise and understanding God had all this in mind when he gave the following revelation to the Prophet Joseph Smith in August 1833:

"And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me.

"Therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land;

"And as pertaining to law of man, whatsoever is more or less than this, cometh of evil.

"I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free.

"Nevertheless, when the wicked rule the people mourn.

"Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil." (*Ibid.*, 98:5-10.)

If wickedness prevails and wicked men rule, then we will be as other nations. We will stand alone without the guiding influence and power of God to sustain us in time of trouble and in meeting the challenge and threat of internal and external Satanic ideologies, also the evil designs and intrigues of men and nations.

I quote from a talk given by National Commander James E. Powers of the American Legion which appeared in the *American Legion* magazine of September 1963:

"America's deepest roots are spiritual. This is the most important historical fact of American life. To ignore it is to miss the essence of the heritage, the character, and the destiny of the American people. Today, with international and domestic tension tightening, I believe it is well that we see clearly the spiritual core of that creed. . . . The American colonies and nation were established in turn by men and women

who acknowledged openly their reliance upon almighty God."

Continued righteousness and dependence upon God therefor are the only guarantees we have for the constant enjoyment of his blessings upon us, for he has warned: ". . . my law shall be kept on this land." (D&C 58:19.)

The Constitution of the United States is to this gentile nation what the Ten Commandments were and still are to the nation of Israel.

What a strength and comfort it would be to the people of this land for God to fight for this nation if the need arises as he fought for Israel during their struggle to build and maintain a nation. However, Israel's persistence in disobedience and wickedness destroyed them as a nation. This fact stands as a warning to us. What happened to the nation of Israel can happen to this nation also if we as a people in this chosen land fail to obey the laws and the counsels of God. It will be profitable to all of us in the light of the promises and warnings to this nation to read again the biblical history of the nation of Israel. It will help us avoid the pitfalls which befell them.

I earnestly pray that we shall always stand firm and steadfast and immovable in upholding and sustaining the Constitution of this favored land. May we also selectively and wisely choose those who are equally valiant and patriotic to represent us in the top echelons of government—men who are upright, honest, and willing to keep the commandments of God in their personal lives.

These truths and considerations I bear humble witness and testimony to in the name of Jesus Christ. Amen.

President David O. McKay:

We have just listened to Elder Delbert L. Stapley, who recently was hospitalized. We are glad he is able to be with us and give us that fine discourse.

Elder ElRay L. Christiansen, Assistant to the Twelve, will now speak to us. Elder Christiansen will be followed by Elder Antoine R. Ivins.

## ELDER ELRAY L. CHRISTIANSEN

*Assistant to the Council of the Twelve Apostles*

My beloved brethren and sisters, I have not forgotten the statement made in one of the recent general conferences by Elder Richard L. Evans, who reminded us that to know is not enough. As we draw near to the close of this great and uplifting conference, it seems to me that the thing that remains is for us to go to our homes and conform our lives to the teachings of the Lord Jesus Christ as they have been expounded here, lacking not in determination and in moral courage to do it, for "to know is not enough."

One of the greatest demonstrations of moral courage ever shown in this day was when in the dead of winter, 1846, the first of the Saints, living in the city of Nauvoo, rolled their loaded wagons onto flatboats to be ferried across the broad, icy Mississippi River. That marked the beginning of the exodus of modern Israel. Later in the month, according to the historians, long caravans crossed the river on a solid floor of ice.

These people had been living in substantial and comfortable homes. They had farmed their fertile lands; they had completed the construction of the sacred Nauvoo Temple and had developed an attractive city, which they proudly referred to as "Nauvoo the Beautiful." All these they left behind to move their families, with what household goods and provisions that they could take with them, to make an almost superhuman trek thirteen hundred miles into an almost unknown western land.

With a background of culture and refinement, they were not accustomed to the hardships of improvised shelters erected against the wintry blasts of February winds; yet, because of their faith and their courage, they resolutely met the challenge, and turning their backs upon their beautiful homes and their faces toward the west, they met whatever was to come. These exiled people, with implicit trust in their leaders, chose to ". . . seek ye first the kingdom of God, and his righteousness; . . ." (Matt. 6:33.) Their physical

courage was equaled only by their moral courage.

In our day there is a crying need for this same quality in each of us, especially the moral courage to resist the ever-increasing pressures and insidious influences that are constantly at work, distorting the truth, tearing down the good and the decent, and attempting to substitute therefor the vain and shallow philosophies and practices of a carnal world. There is need for the moral courage to uphold correct principles in our personal lives and to defend right and truth and decency and honor, and above all, to have faith in and honor God our Father.

It seems to me that moral courage is made of a firm desire, coupled with determination to accept and to do what is right and to shun the wrong. It is the outgrowth of moral conviction. Moral courage may not be dramatically displayed. Seldom does it receive public acclaim, nevertheless, it is an indispensable attribute of noble character. It must be exercised if worthwhile principles and institutions are to be preserved and perpetuated.

He who stands steadfastly for that which is right must take the risk of becoming at times disapproved and unpopular, or even shunned by others—sometimes by his closest friends. Indeed, some have become martyrs. Knowing what is right and true and honorable, they have had the courage to do, not what is *easy* but what is right; not what is *expedient* but what is best.

I think of a young boy with whom I am acquainted, who, rather than join his companions one night in an escape that was not in harmony with the training he had received in his home and in the Church, chose to walk more than six miles to his home while his companions in the car proceeded to carry out their plans. I imagine that boy, for more reasons than one, slept well when he finally arrived at home. And no doubt his parents were proud

of him. Truly, "A wise son maketh a glad father." (Prov. 10:1.)

It requires no moral courage to drift with the multitude or to run with the "pack," so to speak. The real test is in choosing and pursuing the right, even though it appears that in so doing, one is alone.

Jesus, the personification of this quality, disagreed with the powerful and influential Jewish governing body—the Sanhedrin. He referred to certain unrighteous Pharisees as "... hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, ..." (Matt. 23:27.)

And Matthew records him saying plainly, "... for ye devour widows' houses, and for a pretence make long prayer; therefore ye shall receive the greater damnation." (*Ibid.*, 23:14.)

With righteous fervor he drove out the money changers, because he could not bear to see them desecrate the temple. He was fearless in defense of correct principles, and although he was falsely and maliciously accused—even though he was subjected to railings and mockery of the worst kind—he stood majestically and composed before Pilate and again before Herod, while the howling mob cried, "Crucify him, crucify him!" (Luke 23:21.)

He was not concerned with his own security nor with the indignities he suffered at the hands of foul men. His great desire was to do the will of the Father, even though it meant his crucifixion.

While we in our day may or may not be called upon to suffer unduly or to test our moral courage in the great issues of the world, there is, nevertheless, always need for each of us to exercise self-discipline and moral courage in our everyday living.

It was Lincoln that reminded us that, and I quote: "We must return to idealism—the idealism of character and truth; of integrity in private and public (affairs) . . . no people can ever become greater by lowering their standards, no society was ever improved by adopting a looser morality."

Someone has said our physical fitness program is wonderful and is needed, but

we have also a need in our lives for a moral fitness program. It takes moral courage, for instance, to apologize, to put aside pride and say, "I was wrong," or to explain a misunderstanding which, if ignored, would hurt another person; or to defend a person when slighting remarks are made against his character. It takes courage to stand up and be counted when you may not agree with the crowd; for example, to plan, and to live, and to qualify to go to the house of the Lord when the time comes to be married even though some of our associates may do otherwise.

It requires moral courage to tell the truth regardless of the situation or the consequences, but it pays great dividends in peace of mind.

It takes courage to resist envy and hate and anger, the destroyers of happiness. The Bible says: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." (Prov. 16:32.)

Have we the moral courage to forgive or to ask forgiveness? Never is the human soul more noble and so courageous than when it forgives and then forgets. Jesus said in a revelation to Joseph Smith: "Wherefore, I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin.

"I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men." (D&C 64:9-10.)

And Matthew records: "For if ye forgive men their trespasses, your heavenly Father will also forgive you." (Matt. 6:14.)

The religious life of a Latter-day Saint should be based not upon obligation and duty alone, but upon a genuine desire to be honorable, to do good, to do what is right, to love God, and to love one another.

We ought to think right and do right simply because it is right. If there is to be any moral perfection for us in this life, it will come because we consistently and automatically do what is right.

I bear solemn testimony to the fact that Jesus is the Christ, that God our

Father lives, that Joseph Smith was indeed the Prophet of this dispensation through whom the gospel, the divine pattern for living, was restored, and that President David O. McKay is presently the prophet, seer, and revelator of the Lord Jesus Christ.

Let us go from here with the determination and the moral courage to say as Job said, ". . . while my breath is in me, . . .

"My lips shall not speak wickedness, nor my tongue utter deceit.

". . . till I die I will not remove . . . integrity from me." (Job 27:3-5.)

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

President David O. McKay:

He to whom we have just listened is Elder ElRay L. Christiansen, Assistant to the Twelve. Elder Antoine R. Ivins of the First Council of Seventy will be our next speaker.

## ELDER ANTOINE R. IVINS

### *Of the First Council of the Seventy*

Brethren and sisters:

As I stand before you today, I seek an interest in your faith and prayers that, perhaps, I may say something that may be of help to some of us.

My life span covers nearly sixty-two percent of the lapsed time since the Church was re-established on the earth through the instrumentality of the Prophet Joseph Smith, Jun. For nearly forty percent of my life I have had opportunity to observe the forward movement of the Church as a member of the First Council of the Seventy. Quite naturally, I have been able to check, in a way, the responses of the priesthood members of the Church to the programs instituted, from time to time, for their encouragement and aid. In this I have reached a conclusion that what we, the bearers of the priesthood, most need is faith.

We declare in the Articles of Faith, "We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost." Also, "We believe that the first principles and ordinances of the Gospel are; first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; and fourth, Laying on of hands for the gift of the Holy Ghost." (Articles 1 and 4.)

To me this means that we believe that God exists; that he is our Eternal Father and the Father of Jesus Christ; and we believe in the Holy Ghost. We believe also that Jesus Christ, the Son of God, took upon himself mortal life,

accepted death, and rose from death to be the first evidence to man of the resurrection—"the first fruits of the resurrection." In so doing he overcame the effects of Adam's act which introduced mortality into the world. It was then possible, through death and the resurrection, for man to re-enter the presence of God in an exalted estate.

That man might be exalted, a plan of life was given him, and this we call the gospel.

Recurring to the fourth Article of Faith we learn that the first principle of this plan is that man should have faith in God and in our Redeemer Jesus Christ.

Faith is defined in one biblical passage as follows: ". . . faith is the substance of things hoped for, the evidence of things not seen." (Heb. 11:2.) Faith gives our yearnings substance and evidences to us the possibility of actual accomplishment. With this possibility before us, we undertake things new to us, gaining strength and courage, both physical and spiritual. In other words, faith in its broadest sense prompts every act of our lives. We increase faith in ourselves by the exercise of our faculties; we gain faith in our neighbors when our mutual interchanges accord with the gospel plan. We gain faith in the gospel plan—which means faith in God—by doing the various things required by it, and this means service. The only way I have discovered to serve God is to help his work along among his children. As we serve, we gain

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greater power of understanding and appreciation. Man is that he may have joy, and the greatest joy I have experienced has come through serving others.

Service, then, becomes a measuring stick for faith. If men serve faithfully and willingly, it is an indication of faith.

If we apply this measure to the service of the many men who hold the Melchizedek Priesthood, we discover that too many of us fail to measure to a high standard of service. Shall we call it a lack of faith?

I like to believe, and this comes from my experience and observation, that many men fail in their interest in the work of the priesthood from lack of responsible opportunity and application. How can a man enjoy doing a thing in which he is not experienced and familiar?

The program of the Church is sufficiently broad to offer opportunity for most men to serve in some interesting capacity—this must be in a friendly atmosphere, for most people respond to friendship.

The purpose of the program awaiting initiation at the beginning of the new year is to surround these inactive brethren and sisters with an atmosphere of friendship and sincere interest, finding opportunity for attractive and friendly fellowship and service.

There is in the Church a veritable army of men who hold only the Aaronic Priesthood, hold no priesthood at all, or who, holding the Melchizedek Priesthood, fail to honor it by active service. Many of these men are burdened with, and struggle to overcome, habits which make them feel out of harmony with the program of the Church. When this may be the case, we should give them every possible aid in their struggle. There are few things more powerful than habits. When they are good, they become a great safeguard; when they are not, they reduce their capacity according to the seriousness of the affliction. Our problem is to aid with as little embarrassment as possible. Many men of my acquaintance have made this battle with themselves successfully and attained to greater happiness.

Changing from a life of inactivity in

the Church, or even opposition to the teachings and program of the Church, implies the need of repentance. It need not be offensive to suggest to a person that he change his ways to be more happy. That is what repentance means: a Godly sorrow for acts, improper or even just not wisely performed, and a change to a life filled with proper and correctly performed activities. This not only results in one's contentment and happiness but increases his interest in others and his service in their behalf. This change brings about a closer relationship with the Spirit of the Lord under whose influence one corrects his private life and his social relationships. Why should it be offensive to a person to be told that if he will, of his own volition, prove victor over his unfortunate habits, he will be happier and more useful?

This, brethren and sisters, is one of our major problems. Salvation is the objective of the Church. May God help us to realize this purpose.

In the name of Jesus Christ. Amen.

#### President David O. McKay:

Elder Antoine R. Ivins of the First Council of the Seventy has just spoken to us.

The Choir and congregation will now sing "How Firm a Foundation." Brother Jay E. Welch will lead us. Following this singing we shall hear from Sister Annette Richardson Dinwoodey. She will sing "I Know That My Redeemer Liveth."

The Tabernacle Choir and congregation joined in singing the hymn, "How Firm A Foundation," Elder Jay E. Welch, Assistant Tabernacle Choir conductor, directing. Sister Annette Richardson Dinwoodey then sang a solo, "I Know That My Redeemer Liveth."

#### President David O. McKay:

Thank you, Sister Dinwoodey. We shall now hear from Elder Victor L. Brown of the Presiding Bishopric, and he will be followed by Elder Mark E. Petersen.

## BISHOP VICTOR L. BROWN

### *Second Counselor in the Presiding Bishopric*

I believe I have a clearer meaning of what it means to endure to the end than I did earlier. [Laughter.]

Michael is now sixteen years of age. His parents were members of the Piute Indian tribe. Michael was born without his eyesight. On the Indian reservation, this was considered a terrible handicap. His family was very poor, and a blind boy was more than they could cope with. So, when Michael was about seven years old, he was left on the desert to die. Fortunately, some passing tourists found him and took him to a hospital. It took a year for the doctors and nurses to save his life and restore his health.

During this experience of being left on the desert all alone without food and water, unable to see, Michael's basic animal instincts for survival became so strong that he almost became an animal, fearing and hating everybody and everything. Eight years later, when I first met him, he told me he could remember the horror of being all alone—hungry, thirsty, and lost.

When he became well enough, Michael was sent to school. He was incorrigible. Because of his tragic experience, he destroyed everything he could get his hands on—paper, pencils, record player. Everything was his enemy. I suppose the school authorities despaired of ever reaching this boy. One day, they placed a call to a wonderful Latter-day Saint woman and asked her if she would mind taking an Indian boy into her home. She readily agreed.

Michael's nature had not changed. He still considered everyone his enemy. He continued to destroy almost everything that came in his way. One day one of the neighbor boys, a white boy by the name of Richard, became acquainted with Michael. Richard was about fifteen years old. He was a teacher in the Aaronic Priesthood. He took an interest in Michael and fast became his friend.

Richard came to the Presiding Bishopric's Office one day and asked about

the cost of the Book of Mormon in Braille. He had been saving his money for a long time so that he might purchase a Book of Mormon in Braille as a birthday present for his blind Indian buddy. The cost was more than Richard had saved. However, a kind person made it possible for him to obtain the book. As Michael read with his fingers, Richard followed along in his own Book of Mormon reading out loud, thus helping Michael over the more difficult words. As I visited with Michael, he said he had never read such wonderful stories. He said that everything he had read in the past was kid stuff, but the Book of Mormon was different. I asked him what the greatest desire of his heart was. This fifteen-year-old Indian boy replied: "To become sixteen years old so I can be baptized a member of The Church of Jesus Christ of Latter-day Saints." He explained that he must wait until his sixteenth birthday because of the requirement of the agency responsible for him.

Michael had his sixteenth birthday just this August and was baptized by his buddy, Richard, who is now a priest. Just four weeks ago, Michael was ordained a deacon in the Aaronic Priesthood by his foster father.

Michael told his mother that as he was being confirmed a member of the Church, the brightest feeling went through his entire body. He said, "I know now what 'white' looks like." This sixteen-year-old Indian boy who has never seen the light of day now knows what "white" looks like. The Holy Ghost has borne witness to him.

This last school year, Michael, the boy who was incorrigible, was honored for his excellence in school effort—excellence in deportment, scholarship, and progress—the only boy so honored by his school this year. He hopes someday to teach other blind children as he has been taught.

Bill is now fifteen. His parents are Navajo. When Bill was a child, he was stricken with polio, which left him

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without the use of his legs. Bill and Michael are brothers in this foster home. They are both Boy Scouts. A year ago, they needed money to go to Scout camp, so they decided to sell toothbrushes and toothpaste. They didn't have much luck in their own neighborhood, so Michael pushed Bill in his wheelchair seven miles to another community where they had some success. They said that the most interesting and funniest experience of the day was when they sold a toothbrush and some toothpaste to a man who didn't have any teeth.

Three weeks ago at a stake quarterly conference, I invited Bill to come to the front of the chapel and bear his testimony to over twelve hundred people. I wish you could have seen this fifteen-year-old Navajo Indian boy. Immaculate in his appearance and with all the dignity and majesty of a great chief, he sat in his wheelchair and humbly expressed his gratitude to his Heavenly Father for his many blessings, for his parents, his brothers and sisters, his membership in the Church and the blessing of holding the office of teacher in the Aaronic Priesthood. Bill is a fine artist and hopes someday to become a great architect.

Bill and Michael have two lovely, blond, fair-skinned sisters and a baby brother, Ronnie. Let me tell you about Ronnie. As far as we know, he is also a Navajo Indian boy. When the agency called this same good mother and asked if she would take a three-year-old Indian baby into her home, they said that the child was totally incapacitated. He could not walk; he could not talk. They explained the outlook for him as almost hopeless. Notwithstanding this, she accepted him into her home. When I met Ronnie the other day, he had a mischievous twinkle in his eye and a smile on his face as he ran and tried to escape from one of his sisters—as normal a four-year-old as I have ever seen.

A blind boy, a crippled boy, a child who was a complete invalid—each one destined to a life of misery and hopelessness, but for the love, compassion, charity, and understanding of a wonderful

woman—a woman who had the support of a good and faithful husband—a woman who wanted children more than anything else in the world and who was not blessed with any of her own. She wanted them so badly it didn't matter what their handicaps nor that their skin was copper color. The love she gave them was the love she had missed so desperately during her childhood. The compassion she blessed these children with was the compassion she longed for and sought but failed to find as she was growing up. To me she typifies the saint as described by Felix Adler as he makes the distinction between a hero and a saint. Paraphrasing this statement:

"The hero (heroine) is one who kindles a great light in the world, who sets up blazing torches in the dark streets of life for men to see by. The saint is the man (woman) who walks through the dark paths of the world, himself (herself) a 'light.'"

I suppose that most of the teachings of the Master can be gleaned from the lives of this family, also from Richard, the white boy, a priest in the Aaronic Priesthood, impervious to the taunts of the other boys as he held Michael's hand while they walked down the streets, a boy who so loved the Lord that he wanted to share the gospel with his friend. What a wonderful example of living the first two great commandments as found in the twelfth chapter of Mark, verses thirty and thirty-one:

"And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

"And the second is like, namely, this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these."

There is such a desperate need in the world today for this kind of love, for each mother to want her children, to want them so badly that her love transcends all else. A mother's love is one of the basic instincts God has implanted in a woman's heart. It is so basic that it exists in all animals that

bear offspring, and yet there are those who fail to use this love wisely.

From studies made by social workers, they find that when children get into trouble it is altogether too often because:

1. Mother's social status is reflected through her child.

2. Mothers push their children into mature social experiences far beyond their age.

3. There is a feeling on the part of parents of getting the child out of the home so they can have more freedom, so they can be to themselves, and so they can travel and not be hampered by having children in the home.

4. All too often the child is not taught dependability and self-reliance. He is left on his own.

5. Another major contributing factor is that the parents are not home enough.

Mothers, you most of all have the destiny of this generation in your hands. Surely, we fathers have a part as do we leaders of youth, but nothing we can do will compare with a mother's love if it is wisely placed.

Now, may I just mention a group of mothers. I think there are about four thousand of them. These mothers have a special place in my heart. They are the mothers whose husbands are bishops in this great Church. The other day a lovely young mother, the wife of a bishop, wrote me a sweet letter. She expressed, among other things, a need for encouragement so she would always be an inspiration to her

husband, so that she would have the strength to suppress the normal feelings of loneliness and discouragement, of being left alone so much of the time, of having to shoulder a great share of the responsibility of rearing her children than would otherwise be the case, and of being the last one to know what is going on in the ward. I suppose this runs contrary to the basic nature of most women.

We want you to know that you are not forgotten for a moment. We meet your husbands more often than we do you, and perhaps we talk about them more. We want you to know that we are fully aware that behind every good bishop in this Church is a good woman, a woman who, through sharing her strength, is instrumental in making a good man.

May God bless all good women everywhere that their love may bless mankind, in the name of Jesus Christ. Amen.

President David O. McKay:

We have just listened to Bishop Victor L. Brown, a member of the Presiding Bishopric.

We shall now hear from Elder Mark E. Petersen, of the Council of the Twelve, and President of the West European Mission, who has just recently left the sick bed, but we are glad he is able to say a few words to us before he goes back to Great Britain.

## ELDER MARK E. PETERSEN

### *Of the Council of the Twelve Apostles*

President McKay is always so gracious and so wonderful. I love him with all my heart, as you do, and with all my soul I sustain him as our great prophet leader. I am grateful for his courtesy at this time.

I have been greatly stirred by this conference. I have been stirred more than normally, I suppose, because of the experiences my wife and I have had in the last eight or nine months. I now see the Church in a new perspective. I am a different man from what I was a

year ago. I am a different kind of Latter-day Saint. I have come to realize that the great mission of this Church is that which President McKay has taught us so often in our council meetings—that we must bear testimony to the divinity of the Lord Jesus Christ.

It has taken me eight months now to realize how far the world has drifted away from belief in the Savior. It has taken newspaper articles and books and sermons, all from clergymen of various faiths, in which they deny the existence

of God, in which they declare they no longer believe in the divinity of the Savior, in which they say they do not believe the Bible is the word of God any more.

It has taken newspaper articles telling of the iniquities of the world, the sins, the diseases from the sins that have come upon the people of the world, to make me realize how far the world has drifted away. And it has taken all of this to make me realize that there is only one cure for the world. It is not in political parties. It is not in the philosophies of men. There is only one cure for the evils of this world, and for the broken hearts of men and women, and that is faith in the Lord Jesus Christ, and the living of that faith by obedience to the commandments of the Lord our God. There is nothing that can compare with it. There is no other answer. It is obedience to Christ, or it is dissolution.

Now, as I have been stirred by these remarkable addresses that we have listened to, and as I have looked about over this great audience, I have come to realize more and more that there is only one voice in all the world that can bear testimony to these groping nations that Jesus is the Christ. I mean only one voice of authority, and that is the voice of the Latter-day Saints. We are the only authoritative voice declaring to the world that Jesus is the Christ.

We know that God lives because our prophets have seen him and talked with him. We know that Jesus is the Christ because our prophets have communed with him, and we know that he lives because of the testimony of the Holy Ghost that burns within us.

We, therefore, as a united people must declare to all mankind that he lives and that he is a power in the world and that he is our only salvation from the destruction that is sure to come upon this evil world unless they repent. We must raise the voice of testimony. We must raise the voice of repentance.

But how strong a voice can you raise? How strong a testimony can you bear? Your testimony is no stronger than your obedience. I wonder how much your testimony has been watered down by your disobedience even in little things here or there. But God expects that you will bear a mighty testimony to the world that he lives, that he has spoken in our day, that Jesus is the Christ, and that destruction will come upon the world unless we obey him and keep his commandments.

How strong is your testimony? I would have you know that your words alone are not enough. I would have you know that it is only your word supported by your righteous lives that can give testimony to the world in such sincere tones that men and women will pay attention to you.

Oh, how I admire your sons and your daughters who are traveling through the countries of Europe as well as the rest of the world, humbly bearing testimony of this great truth. How sincere they are! How many of our converts say, "The thing that impressed me was the sincerity of the missionaries," and that is the thing that is going to impress all the world from you.

So my brief message here today is, brothers and sisters, let us live the gospel so that our living will give meaning to our words, and that when we bear testimony that we know that he lives, that they will feel it by the sincerity of our words and our lives.

I bear you testimony that I know he lives, and I am raising my voice as loudly and as strongly as I know how to declare it to everyone who is willing to listen. Jesus lives. He is the Christ. He is the Son of God. He is the Divine Redeemer. He is the Creator of the worlds, and if we will but follow him, great will be our joy—salvation in this life and eternal life in the world to come.

This testimony I bear to you in the name of the Lord Jesus Christ. Amen.

### PRESIDENT DAVID O. MCKAY

We are nearing the end of a great conference, as usual, the best ever.

I should just like to say a word now about our responsibility to carry these

great messages to which we have been listening since last Friday morning—carry them to our homes and not let it stop when we say "Amen" this afternoon.

We are told that God so loved the world that he gave his Only Begotten Son, that whosoever believeth in him should not perish but have everlasting life. Let us, therefore, follow our Heavenly Father's example and bring up our own sons and daughters in the faith of the gospel of Jesus Christ.

There is a greater responsibility resting upon us now than perhaps ever before in the history of this country. The testimony to which we have just listened from Brother Petersen is reaching into the homes of millions throughout the world.

Last night we listened to two young men give sermons on the power of self-control. I am sure their parents are very proud of them, and so are we all. The tens of thousands of men holding the priesthood sat silently and almost breathlessly as they listened to the sermons of those two young men. I hope all who are within the sound of my voice will have the same pride as those parents have for those two boys—that your sons will bear the same testimony and accept the same ideals that a hundred thousand whom those two boys represented last night have in their hearts to attain.

There comes to my mind now a poem about a father who paid this tribute to his son, or rather felt pride in his boy and the responsibility of rearing him as these hundred thousand boys last night. It runs something like this—

"We've never seen the Father here, but  
we have known the Son,  
The finest type of manhood since the  
world was first begun,  
And summing up the works of God, I  
write with reverent pen.  
The greatest is the Son He sent to cheer  
the lives of men.

"Through Him we learned the ways of  
God, and found the Father's love;  
The Son it was who won us back to  
Him who reigns above.

The Lord did not come down Himself  
to prove to men His worth,  
He sought our worship through the  
Child He placed upon the earth.

"How can I best express my life? Where-  
in does greatness lie?  
How can I long remembrance win,  
since I am born to die?  
Both fame and gold are selfish things;  
their charms may quickly flee,  
But I'm the father of a boy who came  
to speak for me.

"In him lies all I hope to be; his splen-  
dor shall be mine;  
I shall have done man's greatest work  
if only he is fine.  
If some day he shall help the world  
long after I am dead,  
In all that men shall say of him my  
praises shall be said.

"It matters not what I may win of  
fleeting gold or fame,  
My hope of joy depends alone on what  
my boy shall claim.  
My story must be told thru him; for  
him I work and plan,  
Man's greatest duty is to be the father  
of a man."

—Edgar A. Guest  
"Thoughts of a Father"

One of our greatest duties as we  
leave this great conference is to have  
the spirit of the gospel in our homes.  
Fathers, set a proper example to your  
boys. And mothers, teach them in  
accordance with the Doctrine and  
Covenants, faith in God, repentance,  
and baptism.

One man, not in our Church, sug-  
gests this to his son:  
"I have no wealth to leave you, and no  
fame.  
This must be your inheritance: My  
name.  
It has not been my fate, in life's sharp  
struggles,  
To win the honors other men have won.  
Mine has not been a life of great  
achievements;  
I have not done the deeds some men  
have done.  
But I have kept unsullied and un-  
tarnished

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That thing—a name—entrusted to my care;

I have not let dishonor dim its luster,  
Nor have I let shame leave its black mark there.

I have not let my name be classed with malice

Nor fear, nor moral cowardice, nor greed,

Nor bigoted intolerance towards others  
Nor lack of charity for those in need.  
But I have made, instead, my name synonymous,

In all men's minds, with things the most worthwhile;

With strength to do the right, though none might see me;

With grit to meet disaster with a smile;  
With loyalty to those with claims upon me;

With justice equally toward foe and friend;

With honor, truth, integrity, square-dealing,—

'My word my bond,'

Now, as I reach the end,

Too well I know that I have failed in efforts

Where I have wanted greatly to succeed;

Too oft I've seen my dreams, bright in the forming,

Prove naught but vain imaginings, indeed.

"But this I do believe; *when I have traveled*

*Life's twisting road, and worked out Life's great plan,—*

*When I have gone beyond Life's praise or blaming,*

*It will be said of me, 'He was a man!'*  
*And so, because of this, I feel no shame,*  
*When I bequeath to you, my son, my name."*

That is the duty of every father in Israel—every man who has a son or daughter. Let us make our homes places in which the Spirit of God will be pleased to dwell. And may each boy who bears his father's name, live to honor it, not bring disgrace upon a mother who loves you and a father who has given you a name.

This has been a great conference,

great messages and glorious singing have made it so. The responsibility with us now is to carry the spirit of the gospel of Jesus Christ in our homes. Do not break them up through divorce. Make good your promises in the temple, hold them sacred and be true to every covenant. This is every father's responsibility.

Our homes are the seedbeds of faith in Christ our Lord, who stands at the head, and who is God's Beloved Son. In his name I bless the members of the priesthood, the entire membership of the Church in all countries. God's peace and happiness be with you in your hearts and in your homes everywhere, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

We have been blessed with marvelous singing by the Choir, and I have said so many times, "Thank you," that maybe you are getting tired of it, but we are not tired of your singing, and we are not tired of saying "God bless you, brethren and sisters, for your excellent singing here in the Tabernacle and in all the world." Thank you, and God bless you!

On the evening of September 4, 1963, through the kindness of KSL, whose representatives had placed a wire extension in our apartment at the Hotel, Sister McKay and I listened to the New York Philharmonic Orchestra and the Tabernacle Choir make recordings for a new album of Christmas Carols. We want to thank those who were kind enough to let us join in that great testimonial. We sat up until ten o'clock listening to Mr. Bernstein's masterful conducting of the 375 singers and 115 musicians in rehearsing and recording the 16 Christmas Carols. We were thrilled with what we heard.

I said to Sister McKay at the time that I thought it was remarkable how the Tabernacle Choir cooperated with Mr. Bernstein and the Orchestra in their work. It was a good illustration to me of what this Choir will do to furnish music for the Church, and I went to bed that night with a higher appreciation of what the Tabernacle Choir is doing for the Church and for hundreds

of thousands outside of the Church with their beautiful music. I felt then that Mr. Bernstein could not have found another body of singers equal to our own great Tabernacle Choir.

We express our thanks and appreciation to all who have furnished the singing throughout this Conference—first to the Relief Society Singing Mothers from the Phoenix-Mesa (Arizona) area, Sister Florence Jepperson Madsen conducting the two sessions on Friday; second, the Tabernacle Choir under Brother Condie for the broadcast session Saturday morning; to the Brigham Young University Chorale with Kurt Weinzinger conducting, who furnished the music for Saturday afternoon. The men of the Tabernacle Choir, with Brother Condie conducting who furnished the music for the Saturday evening Priesthood session; and again today the Tabernacle Choir, with Richard P. Condie and Jay E. Welch conducting.

We express appreciation and gratitude to all who have in any way contributed to the success and inspiration of this great Conference. We appreciate the attention given by national press representatives, and by representatives of radio and television in reporting the sessions of this Conference. We appreciate the cooperation of City officials, the City traffic officers handling carefully and ably the increased traffic; the Fire Department, the Red Cross, who have been on hand to render assistance and service whenever and wherever needed.

We are also grateful for what our Tabernacle ushers do in rendering quiet, efficient service in seating the great audiences at this Conference. We are most grateful, as I previously mentioned, to the many owners and managers of radio and television stations throughout the nation and our own City, who have carried the sessions of this Conference from Coast to Coast, to Alaska, Hawaii, and Canada, and by short-wave to listeners in over 100 countries in many parts of the world. This extensive radio and television coverage has given this 133rd Semi-Annual Conference the widest dissemination in the history of the Church. We are thankful and grateful to the Lord that millions have been

given the opportunity to tune in on the proceedings of this General Conference.

Tonight the Deseret Sunday School Union Conference will convene in this building at 7:00 o'clock. All Sunday School workers will wish to be in attendance, and the public is cordially invited.

Ward Sacrament meetings will be held this evening in the various wards.

The Tabernacle Choir will now sing "Blessed Jesu, Fount of Mercy." The benediction will be offered by Elder Ray Engebretsen, formerly president of the Norwegian Mission, after which this Conference will stand adjourned for six months.

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The Tabernacle Choir sang "Blessed Jesu, Fount Of Mercy," following which they sang in conclusion, "God Be With You 'Til We Meet Again."

Elder Ray Engebretsen, formerly president of the Norwegian Mission, pronounced the benediction.

Conference adjourned for six months.

The Relief Society Singing Mothers from the Phoenix-Mesa area furnished the music for the morning and afternoon sessions on Friday. Florence Jepperson Madsen conducted the singing of these sisters.

The musical numbers for the Saturday morning session were furnished by the Salt Lake Mormon Tabernacle Choir, with Richard P. Condie conducting.

At the Saturday afternoon meeting, the Brigham Young University Chorale, Kurt Weinzinger conductor, presented the musical numbers.

The Men of the Salt Lake Mormon Tabernacle Choir furnished the musical selections for the General Priesthood Meeting Saturday evening, with Richard P. Condie conducting.

On Sunday the Salt Lake Mormon Tabernacle Choir furnished the music for the morning and afternoon sessions, with Richard P. Condie and Jay E. Welch, Conductor and Assistant Conductor respectively, directing the singing.

Richard P. Condie directed the singing of the Salt Lake Mormon Tabernacle Choir on the *Church of the Air* program

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and also the *Tabernacle Choir and Organ* broadcast.

Accompaniments on the great organ were played by Alexander Schreiner and Frank W. Asper, Tabernacle organists,

and Roy M. Darley, Assistant Tabernacle organist.

JOSEPH ANDERSON  
Clerk of the Conference

## CHURCH OF THE AIR

Columbia Broadcasting System's *Church of the Air* was presented at 7:35 a.m. Sunday, October 6, 1963. The program was as follows:

The Tabernacle Choir, under the direction of Richard P. Condie, furnished the music for this service. Richard L. Evans was the announcer.

Music: Organ and humming choir: "Sweet Is The Work."

**Announcer:** The Church of the Air is presented by CBS Radio so that representatives of many faiths may address a nation-wide congregation. Today's service, presented by the Church of Jesus Christ of Latter-day Saints, comes to you from the Mormon Tabernacle on Temple Square, through the facilities of Radio Station KSL in Salt Lake City, Utah. Our speaker is Elder Gordon B. Hinckley, member of the Council of the Twelve Apostles of the Church. Music is by the Salt Lake Mormon Tabernacle Choir, directed by Richard P. Condie.

From a southern hymn tune, Virgil Thompson has arranged a setting for words suggested by the 23rd Psalm: "My

Shepherd will supply my need. Jehovah is his name. In pastures fresh he makes me feed beside the living stream."

(The Choir sang: "My Shepherd Will Supply My Need."—Arr. Thompson.)

**Announcer:** And now from the Salt Lake Mormon Tabernacle Choir we hear Charles Gounod's setting for a text paraphrased from Psalm 137—"Here by Babylon's Wave." "Though heathen hands have bound us, though afar from our land, the pains of death surround us; Sion! Thy mem'ry still in our hearts we are keeping, and still we turn to Thee, our eyes all sad with weeping."

(The Choir sang: "By Babylon's Wave."—Gounod.)

**Announcer:** We hear now on this Church of the Air service Elder Gordon B. Hinckley, who has had a distinguished career in Church and Civic Service, and who is a member of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, frequently referred to as the Mormon Church. Today's talk is titled: "Except the Lord Build the House. . . ."

### ELDER GORDON B. HINCKLEY

#### *Of the Council of the Twelve Apostles*

As I speak to you I am aware that I have come into your homes as your guest. I should like to talk with you about our homes. I am confident that you feel some concern, as do I, for the homes of America.

Recently I thumbed through the summary of the FBI Uniform Crime Report for 1962. In a few words and with a few charts it told a disturbing story—a six percent increase in serious crimes in the period of a single year, a nine percent increase in auto thefts, arrests of young people under 18 up nine percent, with female arrests increasing at a faster rate than male arrests. The question that came to mind immediately was how long can we go on with a nine percent increase in youth arrests each year?

One of our national magazines recently carried these words on the cover:

"Morality U.S.A. Do we need a new code to solve our crisis of immorality? Have our churches failed? Has money become God? Is sexual morality gone?" (*Look*, September 24, 1963) I read this provocative article. I have read others of similar tone written by men of government, industry, and education who have expressed themselves with deep concern over the moral crisis that evidently is sweeping across the land.

I am not one to believe that all was good in the long ago, and that all is bad today. I think this is the greatest age the world has known. But I am also confident that there is trouble in the land.

The article referred to above states: "We are witnessing the death of the old morality . . . The established moral guidelines have been yanked from our hands. We are left floundering in a

money-motivated, sex-obsessed, big city dominated society. We must figure out for ourselves how to apply the traditional moral principles to the problems of our times. Many find this burden too heavy." (*Idem*, p. 74.)

I should like to add that many of our youth will not and cannot figure out for themselves how to apply the traditional moral principles. They find this burden much too heavy. They must have help. They must have guidance. They must have example.

Private and public morality are rooted in the homes of the people. No nation is stronger than its homes. It is in the home that examples of virtue are best caught and lessons of virtue are best taught.

It was said of old, "Except the Lord build the house, they labor in vain that build it." (Psalm 127:1.)

And so I welcome this opportunity to talk with you, and particularly you parents of the youth of America, on a theme on which I have expressed myself previously, and one which I feel is timely.

All agree that we need a new emphasis on honesty, character and integrity. All agree that only as we build again into the fiber of our lives the virtues which are the essence of true civilization will the pattern of our times change. The question that confronts us is, *Where shall we begin?*

I am satisfied that it must begin with recognition of God as our Eternal Father, of our relationship to Him as His children, with communication with Him in recognition of His sovereign position, and with daily supplication for His guidance in our affairs.

I submit that a return to the old pattern of prayer, family prayer in the homes of the people, is one of the simple medicines that would check the dread disease that is eroding the fiber of our character. We could not expect a miracle in a day, but in a generation we would have a miracle.

A generation or two ago family prayer in the homes of Christian people throughout the world was as much a part of the day's activity as were the meals. As that practice has diminished, our moral decay has ensued. I fear that

as the quality of our housing has improved, the spirit of our homes has deteriorated.

The discipline that is needed in our lives is the discipline that comes from within. Many are crying for more legislation and stricter law enforcement. I do not disparage these as expedients, but I fear they are only expedients. Virtue, integrity, honesty do not come of imposition from without. They are the fruits of good teaching and good example, and that teaching and that example are best followed when they are found in the home.

Paul of old declared to Timothy: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, . . . blasphemers, disobedient to parents, unthankful, unholy, without natural affection, . . . despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God." (II Timothy 3:1-4.)

His words fit in a remarkable way the conditions described in the magazine article to which I have referred. Simple as it may sound, I think daily prayer in the homes of the nation would in a generation lift our heads above the flood that evidently is engulfing us.

I feel satisfied that there is no adequate substitute for the morning and evening practice of kneeling together before the Lord—father, mother, and children. The very practice of kneeling together with thankful hearts evaporates some of those qualities described by Paul: "Disobedient to parents, without natural affection."

There is something in the very posture of kneeling that contradicts some of the attitudes he noted: "Proud, heady, highminded."

The inclination to be unholy, as Paul described it, to be unthankful, is erased as together the family thank the Lord for life and peace and all they have. And as they thank the Lord for one another there is developed within the family a new appreciation, a new respect, a new affection one for another.

I know of nothing that will ease family tensions, that in a subtle way will bring about that respect for parents which leads to obedience, that will

effect a spirit of repentance which will largely erase the blight of broken homes, than will praying together, verbally confessing our weaknesses before the Lord, and invoking the blessings of the Lord upon the home and those who dwell there.

In remembering together before the Lord the poor, the needy, and the oppressed there is developed, unconsciously but realistically, a love for others above self, a respect for others, a desire to serve the needs of others.

One cannot ask God to help a neighbor in distress, without feeling motivated to do something oneself. What miracles would happen in the lives of the children of America if they would lay aside their selfishness and lose themselves in the service of others. The seed from which this sheltering and fruitful tree may grow is best planted and nurtured in the daily supplications of the family.

I know of no better way to inculcate love for country than for parents to pray before their children for the land in which we live, invoking the blessings of the Almighty upon it that it may be preserved in liberty and in peace. I know of no better way to build within the hearts of our children a much-needed respect for authority than remembering in the daily supplications of the family the President and the Congress and others who carry the burdens of government.

On the route I travel daily is a sign-board which reads: "A world at prayer is a world at peace." You have seen others like it. I believe it speaks a fundamental truth. I am satisfied that we shall not have peace unless and until we request it in the name of the Prince of Peace and then reform our lives to be worthy of it.

The hall from which I speak, the great Mormon Tabernacle on Temple Square in Salt Lake City, was constructed by a people who loved freedom, who worshipped God, and who prayed in their simple pioneer homes, as did most of the pioneers who laid the foundations of all that we in America today enjoy.

In 1872 Colonel Thomas L. Kane of Philadelphia visited Utah with his wife

and two sons. They traveled by wagon some three hundred miles to the southern part of the state, stopping each night in the homes of the people in the little frontier settlements along the way. Mrs. Kane wrote a series of letters to her father in Philadelphia. In one of them she said: "At every one of the places we stayed on this journey we had prayers immediately after the dinner-supper, and prayers again before breakfast. No one was excused . . . The Mormons kneel at once, while the head of the household, or an honored guest prays aloud . . . They spend very little time in ascriptions, but ask for what they need, and thank Him for what He has given . . . (They) take it for granted that God knows our familiar names and titles, and will ask a blessing on (a particular individual by name). I liked this when I became used to it."

It was so in the pioneer homes across the land. With the faith that came of these daily invocations these people grubbed the sagebrush, led the waters to the parched soil, made the desert blossom as the rose, governed their families in love, lived in peace one with another and with the world, and made their names immortal as they lost themselves in the service of God.

We cannot pray in our public schools, but we can pray in our homes, and in so doing we shall reweave into the character of our children the moral strength which will become the fiber of a better society. "Seek ye the Lord while he may be found." (Isaiah 55:6.)

This simple practice, a return to family worship, spreading across the land and over the earth, would in a generation do much to lift the blight that is destroying us. It would restore integrity, mutual respect, and a spirit of thankfulness in the hearts of the people.

We do not need a new moral standard in our modern society. The laws of God have not been abrogated. They were not given to one generation to be laid aside by another. Their disregard can result only in trouble, misery, and insecurity as witness the fruits of the erosion of morality among us. Their application is the way of life and peace and progress.

And so to you, who sit in your homes in this great land, established and pre-

served under the hand of the Almighty, I plead for a return to recognition of Him, and daily supplication to Him. The Master declared, "Ask, and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you." (Matthew 7:7.)

I give you my testimony that you shall not go away unrewarded. The changes may not be readily apparent. They may be extremely subtle. But they will be real, for "God is a rewarder of them that diligently seek Him." (Hebrews 11:6.)

As we change ourselves and our children, developing within them a new respect, a spirit of gratitude, a becoming humility, we shall reform our society.

God bless us with the faith to call upon Him, at the altar of our homes, I pray in the name of Jesus Christ. Amen.

(The Choir sang: "Lovely Appear." Gounod.)

*Announcer:* With the music of Charles Gounod we have heard the Salt Lake Mormon Tabernacle Choir sing these words taken from two Old Testament texts: "Lovely Appear over the mountains, the feet of them that preach, and bring good news of peace. Ye mountains, ye perpetual hills, bow ye down. Over the barren wastes shall flowers now have possession."

From the Salt Lake Mormon Tabernacle Choir we hear a hymn of solid, fervent faith: "How firm a foundation, Ye saints of the Lord, Is laid for your faith in His excellent word! What more can He say than to you He hath said, You who unto Jesus, for refuge have fled?"

(The Choir sang: "How Firm a Foundation."—Anon.)

*Announcer:* In closing the Salt Lake Mormon Tabernacle Choir recalls the words of John Henry Newman and the music of John B. Dykes: "Lead, kindly light, amid the encircling gloom; Lead thou me on! The night is dark, and I am far from home; Keep thou my feet; I do not ask to see The distant scene— one step enough for me."

(The Choir sang: "Lead, Kindly Light."—Dykes.)

*Announcer:* You have been attending CBS Radio's Church of the Air. Today's service came to you from the Mormon Tabernacle on Temple Square, through the facilities of Radio Station KSL in Salt Lake City, Utah. Our speaker was Elder Gordon B. Hinckley, member of the Council of the Twelve Apostles of the Church of Jesus of Latter-day Saints.

Music was by the Salt Lake Mormon Tabernacle Choir, directed by Richard P. Condie.

## 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 8:35 to 9:00 a.m. Sunday, October 6, 1963, 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.

With the music of Charles Gounod, the Tabernacle Choir sings first a sacred song of our Lord and Savior, "O Divine Redeemer."

(The Choir sang: "O Divine Redeemer."—Gounod.)

*Announcer:* With Frank Asper at the Tabernacle Organ on Temple Square we hear a melody of the quiet closing of another day of life: "Evensong" by Robert Schumann.

(Organ selection: "Evensong."—Schumann.)

*Announcer:* The Tabernacle Choir turns now to a Welsh hymn tune by John Hughes, CWM Rhonda, with the words of Robert Robinson: "Guide Us, O Thou Great Jehovah, guide us to the promised land, We are weak but Thou art able, hold us with thy pow'ful hand . . . When the earth begins to tremble, bid our fearful thro'ts be still; When Thy judgments spread destruction, Keep us safe on Zion's hill."

(The Choir sang: "Guide Us, O Thou Great Jehovah."—Hughes.)

*Announcer:* We cite once more these words of Winthrop Aldrich: "It must be the aim of education to teach the citizen that he must first of all rule himself. . . ."<sup>1</sup> This question of self-control is a compelling question, and includes control of thoughts, of appetites, of actions; control of attitudes; control of what we do with time, and the direction in which we point our lives into eternity. There is a significant sentence from John Locke, which says: ". . . every man must sometime or other be trusted to himself."<sup>2</sup> When God gave us our free agency, we were in a sense trusted to ourselves, and we became accountable. But whenever someone does something he shouldn't he is inclined to justify himself, to seek to shift responsibility, to say that pressures or outside influences moved him to do what he did, and that he is not responsible for his own actions. If this were so, no law would in fact have any force or effect, because essentially we would be saying that we cannot be held accountable. Some become enslaved with compulsive habits or yield to appetites or to improper actions, and plead that they are helpless before their habits—that they are compelled, persuaded; that temptation was stronger than their will to resist. But we *can* choose. We *do* choose—in many things—and we can

choose in others also. We *can* break bad habits; we *can* acquire good habits; we *can* choose what we *think* by the sheer determination to do so. God has given us our agency, the right and obligation to choose between right and wrong. This is one of life's prime purposes, and the person who says he hasn't self-control is saying something much more serious than he supposes—because if we can't control our thoughts we can't control our actions—so how could we be trusted in any circumstance or assignment. The Commandments are still in force. So are the laws of life, the laws of health, the laws of the land, and they must be lived. Blessedly we can repent; we can turn from a wrong road. But we are responsible, we are accountable for our thoughts, our words, our actions, and we must have the character and the conviction to keep self-control. "Conviction," said Carlyle, "is worthless unless it is converted into conduct."<sup>3</sup> "Confirm thy soul in self-control, Thy Liberty in law."<sup>4</sup>

(Organ Selection: "The Lord My Pasture Will Prepare."—Bortniansky.)

*Announcer:* With Frank Asper at the organ we have heard a hymn melody by Dimitri Bortniansky: "The Lord My Pasture Will Prepare."

And now the Tabernacle Choir recalls a majestic chorus from Mendelssohn's "Elijah": "And then shall your light break forth as the light of morning breaketh and your health shall speedily spring forth then; And the glory of the Lord ever shall reward you. Lord our Creator, how excellent thy Name is in all the nations. Thou fillest heav'n with glory."

(The Choir sang: "Then Shall Your Light."—Mendelssohn.)

*Announcer:* "Jesus, Savior, pilot me Over life's tempestuous sea; Unknown waves before me roll, Hiding rock and treacherous shoal; Chart and compass came from thee: Jesus, Savior, pilot me.

<sup>1</sup>Winthrop W. Aldrich, *Voluntary Action and Governmental Compulsion in Democracy*, delivered at Columbia University, August 16, 1939.

<sup>2</sup>John Locke, *Some Thoughts Concerning Education*.

<sup>3</sup>Accredited to Carlyle.

<sup>4</sup>Katherine Lee Bates, *America, the Beautiful*.

As a mother stills her child, Thou canst hush the ocean wild; Boisterous waves obey thy will, When thou say'st to them, 'be still!' Wondrous Sovereign of the sea. Jesus, Savior pilot me."

(The Choir sang: "Jesus, Savior, Pilot Me."—Gould.)

*Announcer:* Again we leave you within the shadows of the everlasting hills. May peace be with you this day—and always.

This concludes the seventeen hundred and eighty-first presentation, and con-

tinues the 35th 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.

Richrd P. Condie conducted the Tabernacle Choir. Frank Asper was at the organ. The spoken word by Richard Evans.

In another seven days, at this same hour, music and the spoken word will be heard again from the Crossroads of the West.

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