

ONE HUNDRED THIRTY-NINTH  
ANNUAL

# CONFERENCE

OF THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS

HELD IN THE TABERNACLE  
SALT LAKE CITY, UTAH

APRIL 4, 5, 6, 1969

WITH REPORT OF DISCOURSES

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



**OFFICIAL REPORT**  
of the  
**ONE HUNDRED THIRTY-NINTH  
ANNUAL GENERAL CONFERENCE**  
of  
**THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS**

held in the  
**Tabernacle on Temple Square**  
in  
**Salt Lake City, Utah**  
**April 4, 5, 6, 1969**



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**The Church of Jesus Christ of Latter-day Saints**



# The One Hundred Thirty-Ninth Annual Conference of The Church of Jesus Christ of Latter-day Saints

The One Hundred Thirty-ninth 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, April 4, 1969, at 10 o'clock a.m.

The general sessions of the conference were held at 10:00 a.m. and 2:00 p.m. Friday, April 4, Saturday, April 5, and Sunday, April 6. The General Priesthood meeting was held on Saturday, April 5, at 7:00 p.m.

President David O. McKay was not present at any of the meetings of the conference. Under orders of his doctors he remained at home during the conference sessions, where he received the proceedings of the conference by direct wire television. President McKay presided at all sessions. Under his direction his counselors, Presidents Hugh B. Brown, N. Eldon Tanner, Joseph Fielding Smith, and Alvin R. Dyer conducted the services assigned to each of them.

Elder Robert R. McKay, son of President McKay, read the President's addresses to the conference in the opening session on Friday and in the closing session on Sunday afternoon. His son, Elder David Lawrence McKay, read President McKay's message in the General Priesthood meeting on Saturday evening.

The proceedings of all sessions of the conference were given extensive coverage in the United States and Canada over many television and radio stations, coast to coast, originating with KSL Radio and Television in Salt Lake City. Countries in Europe, South and Central

America, Africa and parts of Asia received broadcasts of the proceedings over the Church-owned international short-wave Radio Station WNYW, with studios in New York. Audio tape and sound on film recordings of this conference were translated into twelve different languages and sent to the countries of Europe, South and Central America, and the Far East.

Re-broadcasts of all sessions of the conference were sent over KSL Radio, KIRO Radio at Seattle, KMBZ Radio at Kansas City, Missouri, and WRFM in New York City, beginning at midnight on Friday, Saturday and Sunday, and were heard in many parts of the United States and the world.

The General Priesthood meeting held on Saturday evening was transmitted over closed circuit from the Salt Lake Tabernacle to approximately 150,000 men of the priesthood assembled in 500 buildings throughout the United States and Canada.

## GENERAL AUTHORITIES OF THE CHURCH PRESENT

*The First Presidency:* Hugh B. Brown, Nathan Eldon Tanner, Joseph Fielding Smith, Thorpe B. Isaacson, and Alvin R. Dyer.

*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, and Thomas S. Monson.

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

*Assistants to the Twelve:* Alma Sonne, ElRay L. Christiansen, John Longden, Sterling W. Sill, Henry D. Taylor, Franklin D. Richards, Theodore M. Burton, Boyd K. Packer, Bernard P. Brockbank, James A. Cullimore, and Marion D. Hanks.

*The First Council of Seventy:* Seymour Dilworth Young, Milton R. Hunter, Bruce R. McConkie, A. Theodore Tuttle, Paul H. Dunn, Hartman Rector, Jr., and Loren C. Dunn.

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

GENERAL OFFICERS AND OTHER  
AUTHORITIES PRESENT

*Church Historian and Recorder:* Joseph Fielding Smith, with A. William Lund and Earl E. Olson, assistants.

*Members of the Church Board of Education,* Church educational authorities and supervisors.

*Presidents of Stakes* and their counselors, *Presidents of Temples, Patriarchs,* bishoprics of wards and presidencies of branches, quorum presidencies and members of the Melchizedek and Aaronic Priesthoods.

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

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### MORNING MEETING

#### FIRST SESSION

The opening session of the conference convened in the Tabernacle on Temple Square in Salt Lake City on Friday morning April 4, 1969, at 10 o'clock a.m., with President David O. McKay presiding. President Hugh B. Brown, first counselor in the First Presidency, conducted the services.

The Ogden Institute of Religion Chorus, under the direction of Ladd R. Cropper, furnished the choral music for this session. Alexander Schreiner was at the organ console.

President Hugh B. Brown extended the following greeting to the conference:

#### President Hugh B. Brown

At this joyful Easter time we join with Christians throughout the world in celebrating this epochal event. Easter signifies the triumph of the human spirit over darkness and death.

Members and friends of The Church of Jesus Christ of Latter-day Saints are meeting in the 139th Annual Conference of the Church in the Tabernacle on Temple Square in Salt Lake City. President David O. McKay will preside at all sessions of the conference, although, acting on the advice of his physician, he has reluctantly consented to view the proceedings from his apartment. He has asked that I conduct this meeting. We are grateful that his health has been such that during the past six months he has been able to carry on with his heavy responsibilities and high office.

During the past two days, the general officers and teachers of the Primary Association have been convened in their 63rd Annual Conference. We have only praise and commendation for what these sisters are doing for

the welfare and development of the children of the Church. May God bless them for their devotion and loyalty.

All of the General Authorities of the Church are in attendance this morning. We extend to them, to the presidents of stakes, mission presidents, temple presidents, bishops, and all of you who are here in attendance, a greeting and a welcome, and also to all who are listening in. No doubt there are millions.

We are pleased to announce that the proceedings of this General Conference will again be given extensive coverage in the United States and Canada over many television and radio stations, coast to coast, originating with KSL Radio and Television in Salt Lake City.

Countries in Europe, South and Central America, Africa, and parts of Asia, totaling nearly two-thirds of the world, can receive broadcasts of these proceedings over international short-wave Radio Station WNYW, with studios in New York.

Audio tape and Sound on film records of this General Conference will be translated into twelve different languages and sent to countries of Europe, South and Central America and the Far East.

Re-broadcasts of all sessions of the conference will be received over KSL Radio, Salt Lake City, KIRO Radio at Seattle, KMBZ Radio at Kansas City, Missouri, WRFM in New York City, and WNYW over international short-wave beginning at midnight tonight, and on Saturday and Sunday, and can be heard in many parts of the United States and the world, including Canada, Alaska, Mexico, Europe, South and Central America, and the islands of the Pacific.

We are grateful to the owners and

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operators of the radio and television stations for their cooperation in making possible such an extensive coverage of the proceedings of this conference.

We should like to express our appreciation for the lovely flowers which decorate the rostrum. For the beautiful white calla lilies we are indebted to the Oakland-Berkeley Stake high priests quorum, and to Brother Irvin T. Nelson and his associates for handling and arranging these flowers, and also the beautiful floral display at the rear entrance of this building.

We are pleased to welcome this morning these young students from the Ogden Institute of Religion, Ogden, Utah. They will furnish the music for this session of conference.

We are grateful for their presence, and for their willingness to come and add their youthful, exhilarating spirit and influence to this meeting. We want you young people to know that President McKay and all of us appreciate you and your conductor, Brother Ladd R. Cropper. He will conduct the chorus, and Alexander Schreiner is at the organ.

We shall begin this session by the chorus rendering, "God of Comfort, God of Courage," following which the

invocation will be offered by President Alma P. Burton of the Sharon Stake.

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The Ogden Institute of Religion Chorus sang the number, "God of Comfort, God of Courage."

Elder Alma P. Burton, president of the Sharon Stake, offered the opening prayer.

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### President Hugh B. Brown

This wonderful chorus from the Ogden Institute of Religion will now sing, "I Need Thee Every Hour."

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The Ogden Institute of Religion Chorus sang the hymn, "I Need Thee Every Hour."

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### President Hugh B. Brown

President David O. McKay has prepared a message and an address for the conference, but being unable to be present has asked his son, Robert, if he will read that message now, please.

## PRESIDENT DAVID O. MCKAY

(Read by his son Robert R. McKay)

My beloved brethren and sisters: My soul is deeply stirred this morning, due, I am sure, to a combination of circumstances and experiences. Never have I been so thankful for the blessings of the Lord, and for the faith and prayers of the membership of the Church. I am thankful for the restoration of the gospel and for the glorious message to all the world that accompanied that restoration: that God lives and that his Beloved Son Jesus Christ is the Redeemer and Savior of the world, that we are his children, and that he has given us a plan by which we may return to his presence as resurrected, immortal beings.

### Progress of the Church

I am grateful for the outstanding progress the Church has made during the past year; for the united and unstinted support given by the General Authorities and general officers of the Church; for the loyalty, faith, and devotion of the general auxiliary boards, of the officers in stakes, quorums, wards, missions, and of the Church membership in general. Most of all, I am grateful for the assurance we have of the Lord's guidance and overruling power.

I extend to all present in this historic Tabernacle—our special visitors, gov-



ernmental and educational leaders, Regional Representatives, our stake, ward, and auxiliary officers and teachers from far and near—and to friends and members tuned in by radio and television my heartfelt greetings and welcome to this one hundred thirty-ninth conference of the Church.

### **Mankind's welfare**

During the past months I have been most apprehensive of mankind's welfare in a world of tribulation and of false ideals. With the increase in crime, the disrespect for law and order, the ever-increasing divorce rate, resulting in broken homes; the immorality, with all its attendant evils; the precious principles associated with man's freedom threatened with repudiation, if not abandonment, it is time that men and women the world over should become more thoughtful, more prayerful, more earnest than ever before in seeking the causes of this world's disaster, and bravely and heroically choose a better course of life.

This is a time when mankind should turn their thoughts to the teachings of Christ, our Lord and Savior, and in larger numbers than the world has heretofore witnessed conform thereto their attitudes and actions. Unless multitudes of men and women so change their hearts and lives, the world will continue to be in turmoil, and our present civilization be threatened with disintegration.

### **Need for more godliness**

It is a deplorable but recognizable fact that men's hearts all too generally are turned from and not toward God. Self-promotion, not God's glorification, is the motivating factor in most people's lives. Irreverence is all too manifest.

The world needs more godliness and less godlessness; more self-discipline, less self-indulgence; more power to say with Christ, "Father . . . not my will, but thine, be done." (Luke 22:42.) Christ came to bring peace. Rejection of his way of life has made strife and contention rampant. Man, not the Lord, has brought deadly conflicts and subsequent misery. Wars spring from

wickedness of unrighteous leaders. Not until freedom triumphs and a just peace comes may we hope for the end of wars and for goodwill among men.

Today, when these facts are so strikingly manifest, let all sincere men recognize the evil conditions that have caused wars, and resolve with God's help to banish them forever. There must come a victory of right and freedom over iniquity and oppression; I repeat, war will never be vanquished until men change their hearts and establish new ideals.

### **Home, the strength of a nation**

An essential, fundamental element in the building and in the perpetuity of a great people is the home. The strength of a nation, especially of a republican nation, is in the intelligent and well-ordered homes of the people. In the well-ordered home we may experience on earth a taste of heaven. It is there that the babe in a mother's caress first experiences a sense of security, finds in the mother's kiss the first realization of affection, discovers in mother's sympathy and tenderness the first assurance that there is love in the world.

I remember that during World War II conditions made it necessary that I share a Pullman car with 40 soldier boys. They were gentlemen, and a credit to any nation. In the course of conversation, one of them remarked to me: "My dad's hair is white too." Then he added in a tone that expressed the depth of his feeling, "How I should like to see that old gray head this morning!" He and his companions were en route for an encampment to complete their training before embarking for duty overseas. They had enlisted to defend not only the free agency of man, but the rights and sanctity of home and loved ones. Such an affection for home and loved ones as felt by that soldier boy will make death preferable to surrender to an enemy who would destroy home and all that American soldiers hold dear.

Seeking the pleasure of conjugality without a willingness to assume the responsibilities of rearing a family is one

of the onslaughts that now batter at the structure of the American home. Intelligence and mutual consideration should be ever-present factors in determining the coming of children to the home.

### Intelligent home building

It is important for young people to realize that intelligent home building begins with a young man and a young girl in their teens. Often the health of children, if a couple be blessed with such, depends upon the actions of parents before marriage. In the press, from the pulpit, and particularly in the home, there should ring more frequently the message that in their youth boys and girls are laying the foundation for their future happiness or misery. Every young man, particularly, should prepare for the responsibility of fatherhood by keeping himself physically clean, that he might enter into that responsibility not as a coward or deceiver, but as one honorable and fit to found a home. The young man who, in unfitness, takes upon himself the responsibility of fatherhood is worse than a deceiver. The future happiness of his wife and children depends upon his life in youth.

Let us also teach girls that motherhood is divine, for when we touch the creative part of life, we enter into the realm of divinity. It is important, therefore, that young womanhood realize the necessity of keeping their bodies clean and pure, that their children might enter the world unhampered by sin and disease. An unshackled birth and an inheritance of noble character are the greatest blessings of childhood. No mother has the right to shackle a child through life for what seems in youth to be a pleasant pastime or her right to indulge in harmful drugs and other sinful practices. Those who are to be the mothers of the race should at least so live as to bear children who are not burdened from birth by sickness, weakness, or deformity, because the parents, in fiery youth, as Shakespeare said, "with unbashful forehead woo the means of weakness and debility."

### Unchastity a dominant evil

A dominant evil of the world today is unchastity. I repeat what appeared over the signature of President Joseph F. Smith while he was living: "No more loathsome cancer disfigures the body and soul of society today than the frightful affliction of sexual sin. It vitiates the very fountains of life, and bequeaths its foul effects to the yet unborn as a legacy of death." (*The Improvement Era*, Vol. 20, p. 739.) He who is unchaste in young manhood is untrue to a trust given him by the parents of the girl; and she who is unchaste in maidenhood is untrue to her future husband and lays the foundation of unhappiness, suspicion, and discord in the home. Do not worry about those teachers who talk about inhibitions. Just keep in mind this eternal truth that chastity is a virtue to be prized as one of life's noblest achievements. It contributes to the virility of manhood. It is the crowning virtue of womanhood, and every red-blooded man knows that is true. It is a chief factor to a happy home. There is no loss of prestige in maintaining in a dignified way the standards of the Church. You can be "in" this world and not "of the world." Keep your chastity above everything else! God has commanded that we be chaste: "Thou shalt not commit adultery!" said the Lord at Sinai. (See Exod. 20:14.)

Degenerating forces in the world are rampant, but they can be resisted if youth will cherish right thoughts and aspire to high ideals. The age-old conflict between truth and error is being waged with accelerating fury, and at the present hour error seems to be gaining the upper hand. Increasing moral turpitude and widespread disregard for the principles of honor and integrity are undermining influences in social, political, and business life.

### Marriage ordained of God

The exalted view of marriage as held by the Church is given expressively in five words found in the forty-ninth section of the Doctrine and Covenants: "marriage is ordained of God." (D&C

49:15.) That revelation was given in 1831 when Joseph Smith was only 25 years of age. Considering the circumstances under which it was given, we find in it another example among hundreds of others corroborative of the fact that he was inspired of the Lord. Before us are assembled thousands of presiding officers in stakes, wards, quorums, and auxiliaries, to whom we say, it is your duty and mine to uphold the lofty conception of marriage as given in this revelation, and to guard against encroaching dangers that threaten to lower the standard of the ideal home.

It is said that the best and noblest lives are those which are set toward high ideals. Truly no higher ideal regarding marriage can be cherished by young people than to look upon it as a divine institution. In the minds of the young, such a standard is a protection to them in courtship, an ever-present influence inducing them to refrain from doing anything that may prevent their going to the temple to have their love made perfect in an enduring and eternal union. It will lead them to seek divine guidance in the selection of their companions, upon the wise choice of whom their life's happiness here and hereafter is largely dependent. It makes their hearts pure and good; it lifts them up to their Father in heaven. Such joys are within the reach of most men and women if high ideals of marriage and home be properly fostered and cherished.

### **Sacredness of marriage covenant threatened**

The signs of the times definitely indicate that the sacredness of the marriage covenant is dangerously threatened. There are places where the marriage ceremony may be performed at any hour of the day or night without any previous arrangement. The license is issued and the ceremony performed while the couple wait. Many couples who have been entrapped by such enticements have had their marriages end in disappointment and sorrow. In some instances these places are nothing more than opportunities for legalized immorality. Oh, how far they fall below the true ideal! As far as lies

within our power, we must warn young couples against secret and hasty marriages.

It is vital also to counteract the insidious influences of printed literature that speaks of the "bankruptcy of marriage," that advocates trial marriages, and that places extramarital relations on a par with extramarital friendships.

### **Responsibility of parenthood**

Parenthood, and particularly motherhood, should be held as a sacred obligation. There is something in the depths of the human soul which revolts against neglectful parenthood. God has implanted deep in the souls of parents the truth that they cannot with impunity shirk the responsibility to protect childhood and youth.

There seems to be a growing tendency to shift this responsibility from the home to outside influences, such as the school and the church. Important as these outward influences are, they never can take the place of the influence of the mother and the father. Constant training, constant vigilance, companionship, being watchmen of our own children are necessary in order to keep our homes intact.

The character of the child is formed largely during the first 12 years of his life. During that period he spends 16 times as many waking hours in the home as in school, and 126 times as many hours in the home as in the church. Children go out with the stamp of these homes upon them, and only as these homes are what they should be will children be what they should be. Luther Burbank, the great plant wizard and scientist, most impressively emphasizes the need for constant attention in the training of a child. He says:

"Teach the child self-respect. Train it in self-respect just as you train a plant in better ways. No self-respecting man was ever a grafter. Above all, bear in mind repetition—the use of an influence over and over again, keeping everlastingly at it. This is what fixes traits in plants, the constant repetition of an influence until at last it is irrevocably fixed and will not change. You cannot afford to get discouraged. You

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are dealing with something far more precious than any plant—the precious soul of a child!"

### Needs of children

There are three fundamental things to which every child is entitled: (1) a respected name, (2) a sense of security, (3) opportunities for development. The family gives to the child his name and standing in the community. A child wants his family to be as good as those families of his friends. He wants to be able to point with pride to his father, and to feel an inspiration always as he thinks of his mother. It is a mother's duty to so live that her children will associate with her everything that is beautiful, sweet, and pure. And the father should so live that the child, emulating his example, will be a good citizen and, in the Church, a true follower of the teachings of the gospel of Jesus Christ.

A child has the right to feel that in his home he has a place of refuge, a place of protection from the dangers and evils of the outside world. Family unity and integrity are necessary to supply this need.

He needs parents who are happy in their adjustment to each other, who are working hopefully toward the fulfillment of an ideal of living, who love their children with a sincere and unselfish love—in short, parents who are well-balanced individuals, gifted with a certain amount of insight, who are able to provide the child with a wholesome emotional background that will contribute more to his development than material advantages.

### Evils of divorce

Divorce almost invariably deprives children of these advantages. Just recently I received a heartbreaking letter from a boy nearly eight years of age whose parents are divorced, from which I quote: "Dear David O. McKay: I am having a problem and it is about Mom and Dad. They are divorced and we [meaning his brother and sister] want to be back together. Can you solve my problem? I love you." What a tragedy for that child, and what un-

happiness this separation has caused the children.

The increasing divorce rate in the United States today is a threatening menace to this nation's greatness. The increase throughout the United States, and in our own state, in the percentage of divorces is alarming.

In the light of scripture, ancient and modern, we are justified in concluding that Christ's ideal pertaining to marriage is the unbroken home, and conditions that cause divorce are violations of his divine teachings. Except in cases of infidelity or other extreme conditions, the Church frowns upon divorce, and authorities look with apprehension upon the increasing number of divorces among members of the Church.

A man who has entered into sacred covenants in the house of the Lord to remain true to the marriage vow is a traitor to that covenant if he separates himself from his wife and family just because he has permitted himself to become infatuated with a pretty face and comely form of some young girl who flattered him with a smile. Even though a loose interpretation of the law of the land would grant such a man a bill of divorcement, I think he is unworthy of a recommend to have his second marriage solemnized in the temple. And any woman who will break up her home because of some selfish desire, or who has been untrue to her husband, is also untrue to the covenants she has made in the house of the Lord. When we refer to the breaking of the marriage tie, we touch upon one of the saddest experiences of life. For a couple who have basked in the sunshine of each other's love to stand by and see the clouds of misunderstanding and discord obscure the love-light of their lives is tragedy indeed. In the darkness that follows, the love sparkle in each other's eyes is obscured, and to try to restore it is fruitless.

### Marriage a sacred obligation

To look upon marriage as a mere contract that may be entered into at pleasure in response to a romantic whim, or for selfish purposes, and severed at the first difficulty or misunderstanding that may arise, is an

evil meriting severe condemnation, especially in cases wherein children are made to suffer because of such separation. Marriage is a sacred relationship entered into for purposes that are well recognized—primarily for the rearing of a family. A flippant attitude toward marriage, the ill-advised suggestion of “companionate marriage,” the base, diabolical theory of “free sex experiment,” and the ready-made divorce courts are dangerous reefs upon which many a family bark is wrecked.

In order to lessen the breaking up of homes, the present tendency toward a low view of marriage should be substituted by the lofty view of marriage that Jesus the Christ gives it. Let us look upon marriage as a sacred obligation and a covenant that is eternal, or that may be made eternal.

Teach the young of both sexes in the responsibilities and ideals of marriage so that they may realize that marriage involves obligation and is not an arrangement to be terminated at pleasure. Teach them that pure love between the sexes is one of the noblest things on earth, and the bearing and rearing of children the highest of all human duties. In this regard it is the duty of parents to set an example in the home that children may see and absorb, as it were, the sacredness of family life and the responsibilities associated therewith.

The number of broken marriages can be reduced if couples realize even before they approach the altar that marriage is a state of mutual service, a state of giving as well as of receiving, and that each must give of himself or herself to the utmost. Harriet Beecher Stowe wisely writes: “No man or woman can create a true home who is not willing in the outset to embrace life heroically, to encounter labor and sacrifice. Only to such can this divinest power be given to create on earth that which is the nearest image of heaven.”

### Temple marriage

Another condition that contributes to the permanence of the marriage covenant is marriage in the temple. Before such a marriage is performed,

it is necessary for the young man and young woman first to obtain a recommendation from the bishop. They should go to him in person, and the bishop who does his duty will instruct the couple regarding the sacredness of the obligation that they as young people are going to assume, emphasizing all the safeguards that have been named before. There, in the presence of the priesthood, before taking upon themselves the obligation of marriage, the young people receive instructions upon the sacredness of the duty that is before them; and, furthermore, they determine whether or not they are prepared to go in holiness and purity to the altar of God and there seal their vows and love.

### Standard of purity

Finally, there is one principle that seems to me to strike right at the base of the happiness of the marriage relation, and that is the standard of purity taught and practiced among true members of the Church. In The Church of Jesus Christ of Latter-day Saints there is but one standard of morality. No young man has any more right to be unchaste than has a young girl. That young man who asks for a recommendation to take a pure girl to the altar is expected to give the same purity that he expects to receive.

For the proper solution of this great problem of the mounting divorce rate, we may turn with safety to Jesus as our guide. He declared that the marriage relation is of divine origin, that “marriage is ordained of God” (D&C 49:15), that only under the most exceptional conditions should it be set aside. In the teaching of the Church of Christ, the family assumes supreme importance in the development of the individual and of the society. “Happy and thrice happy are they who enjoy an uninterrupted union, and whose love, unbroken by any complaint, shall not dissolve.” The marriage ceremony when sealed by the authority of the Holy Priesthood endures, as do family relationships, throughout time and all eternity. “What therefore God hath joined together, let not man put asunder.” (Mark 10:9.)

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God bless us to look more earnestly, prayerfully, and sincerely upon the sacredness of the home and the marriage covenant, I pray in the name of Jesus Christ. Amen.

### President Hugh B. Brown

I am sure we have all been impressed and inspired by this great message from our beloved President, so impressively read by his son Robert.

The Ogden Institute of Religion Chorus will now sing appropriately, "We Ever Pray for Thee," after which Elder Ezra Taft Benson of the Council of the Twelve will speak to us.

The Ogden Institute of Religion Chorus sang the song, "We Ever Pray for Thee, Our Prophet Dear."

## ELDER EZRA TAFT BENSON

Of the Council of the Twelve

Thank God for that timely and inspiring message from our beloved leader, President David O. McKay.

My remarks today are directed to the humble followers of Christ. I pray that what I have to say will be of help to them.

One of the grand promises which the Lord made when he restored his Church in these latter days was that the Church should never again be taken from the earth nor given to another people. This is reassuring, for no matter how much individual apostasy we may see occur among Church members, the Church itself shall endure and remain intact. Our task, then, is to see that we personally endure to the end in faithful fellowship with the Church.

The Lord distinguishes between the Church and its members. He said he was well pleased with the restored Church, speaking collectively, but not individually. (D&C 1:30.) During his ministry on earth, the Lord spoke of the gospel net drawing in fish. The good fish, he said, were gathered into vessels, while the bad were cast away.

It is important to realize that while the Church is made up of mortals, no mortal is the Church. Judas, for a period of time, was a member of the Church—in fact, one of its apostles—but the Church was not Judas.

### Disharmony of some members

Sometimes we hear someone refer to a division in the Church. In reality,

the Church is not divided. It simply means that there are some who, for the time being at least, are members of the Church but not in harmony with it. These people have a temporary membership and influence in the Church; but unless they repent, they will be missing when the final membership records are recorded.

It is well that our people understand this principle, so they will not be misled by those apostates within the Church who have not yet repented or been cut off. But there is a cleansing coming. The Lord says that his vengeance shall be poured out "upon the inhabitants of the earth. . . . And upon my house shall it begin, and from my house shall it go forth, saith the Lord; First among those among you, saith the Lord, who have professed to know my name and have not known me. . . ." (D&C 112:24-26.) I look forward to that cleansing; its need within the Church is becoming increasingly apparent.

The Lord strengthened the faith of the early apostles by pointing out Judas as a traitor, even before this apostle had completed his iniquitous work. So also in our day the Lord has told us of the tares within the wheat that will eventually be hewn down when they are fully ripe. But until they are hewn down, they will be with us, amongst us. The hymn entitled "Though in the Outward Church Below" contains this thought:

"Though in the outward Church below

Both wheat and tares together grow,  
Ere long will Jesus weed the crop  
And pluck the tares in anger up. . .  
We seem alike when here we meet;  
Strangers may think we are all  
wheat;

But to the Lord's all-searching eyes,  
Each heart appears without disguise.  
The tares are spared for various ends,  
Some for the sake of praying friends,  
Others the Lord against their will,  
Employs, his counsels to fulfill.

But though they grow so tall and  
strong,

His plan will not require them long;  
In harvest, when he saves his own,  
The tares shall into hell be thrown."

(*Hymns*, No. 102.)

### Tares among the wheat

Yes, within the Church today there are tares among the wheat and wolves within the flock. As President Clark stated, "The ravaging wolves are amongst us, from our own membership, and they, more than any others, are clothed in sheep's clothing because they wear the habiliments of the priesthood. . . . We should be careful of them. . . ." (*Era*, May 1949, p. 268. See also *Conference Report*, April 1949, p. 163.)

The wolves amongst our flock are more numerous and devious today than when President Clark made this statement.

President McKay has said that "the Church is little, if at all, injured by persecution and calumnies from ignorant, misinformed or malicious enemies. A greater hindrance to its progress comes from faultfinders, shirkers, commandment-breakers, and apostate cliques within its own ecclesiastical and quorum groups." (*Era*, December 1967, p. 35. See also *Conference Report*, October 1967, p. 9.)

Not only are there apostates within our midst, but there are also apostate doctrines that are sometimes taught in our classes and from our pulpits and that appear in our publications. And these apostate precepts of men cause our people to stumble. As the Book of Mormon, speaking of our day, states:

". . . they have all gone astray save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err because they are taught by the precepts of men." (2 Ne. 28:14.)

### The precepts of men

Let us consider some of the precepts of men that may and do cause some of the humble followers of Christ to err.

Christ taught that we should be in the world but not of it. Yet there are some in our midst who are not so much concerned about taking the gospel into the world as they are about bringing worldliness into the gospel. They want us to be in the world and of it. They want us to be popular with the worldly even though a prophet has said that this is impossible, for all hell would then want to join us.

Through their own reasoning and a few misapplied scriptures, they try to sell us the precepts and philosophies of men. They do not feel the Church is progressive enough—they say that it should embrace the social and socialist gospel of apostate Christendom.

They are bothered that President McKay believes that "the social side of the Restored Gospel is only an incident of it; it is not the end thereof." (Letter of the First Presidency to Dr. Lowry Nelson, July 17, 1947.)

They attack the Church for not being in the forefront of the so-called "civil rights movement." They are embarrassed over some Church doctrine, and as Lehi foretold, the scoffing of the world over this and other matters will cause some of them to be ashamed and they shall fall away. (See 1 Ne. 8:28.)

### Publishing differences with Church

Unauthorized to receive revelation for the Church, but I fear still anxious to redirect the Church in the way they think it should go, some of them have taken to publishing their differences with the Church, in order to give their heretical views a broader and, they hope, a more respectable platform.

Along this line it would be well for all of us to remember these words of President George Q. Cannon:

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"A friend . . . wished to know whether we . . . considered an honest difference of opinion between a member of the Church and the Authorities of the Church was apostasy. . . . We replied that we had not stated that an honest difference of opinion between a member of the Church and the Authorities constituted apostasy, for we could conceive of a man honestly differing in opinion from the Authorities of the Church and yet not be an apostate; but we could not conceive of a man publishing those differences of opinion and seeking by arguments, sophistry and special pleading to enforce them upon the people to produce division and strife and to place the acts and counsels of the Authorities of the Church, if possible, in a wrong light and not be an apostate, for such conduct was apostasy as we understood the term." (*Deseret News*, November 3, 1869.)

### Birth control

The world teaches birth control. Tragically, many of our sisters subscribe to its pills and practices when they could easily provide earthly tabernacles for more of our Father's children. We know that every spirit assigned to this earth will come, whether through us or someone else. There are couples in the Church who think they are getting along just fine with their limited families but who will someday suffer the pains of remorse when they meet the spirits that might have been part of their posterity. The first commandment given to man was to multiply and replenish the earth with children. That commandment has never been altered, modified, or cancelled. The Lord did not say to multiply and replenish the earth if it is convenient, or if you are wealthy, or after you have gotten your schooling, or when there is peace on earth, or until you have four children. The Bible says, "Lo, children are an heritage of the Lord: . . . Happy is the man that hath his quiver full of them. . . ." (Ps. 127:3, 5.) We believe God is glorified by having numerous children and a program of perfection for them. So also will God glorify that

husband and wife who have a large posterity and who have tried to raise them up in righteousness.

### False reasoning in population limitation

The precepts of men would have you believe that by limiting the population of the world, we can have peace and plenty. That is the doctrine of the devil. Small numbers do not insure peace; only righteousness does. After all, there were only a handful of men on the earth when Cain interrupted the peace of Adam's household by slaying Abel. On the other hand, the whole city of Enoch was peaceful; and it was taken into heaven because it was made up of righteous people.

And so far as limiting the population in order to provide plenty is concerned, the Lord answered that falsehood in the Doctrine and Covenants when he said:

"For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves." (D&C 104:17.)

A major reason why there is famine in some parts of the world is because evil men have used the vehicle of government to abridge the freedom that men need to produce abundantly.

True to form, many of the people who desire to frustrate God's purposes of giving mortal tabernacles to his spirit children through worldwide birth control are the very same people who support the kinds of government that perpetuate famine. They advocate an evil to cure the results of the wickedness they support.

### Subversion of educational system

The world worships the learning of man. They trust in the arm of flesh. To them, men's reasoning is greater than God's revelations. The precepts of man have gone so far in subverting our educational system that in many cases a higher degree today, in the so-called social sciences, can be tantamount to a major investment in error. Very few men build firmly enough on the rock of revelation to go through



this kind of an indoctrination and come out untainted. Unfortunately, of those who succumb, some use their higher degree to get teaching positions even in our Church educational system, where they spread the falsehoods they have been taught. President Joseph F. Smith was right when he said that false educational ideas would be one of the three threats to the Church within. (*Gospel Doctrine*, pp. 312-13.)

### Sex education in the schools

Another threat, and he said it is the most serious of the three, would be sexual impurity. Today we have both of these threats combined in the growing and increasingly amoral program of sex education in the schools. At the last general Relief Society conference of the Church, Elder Harold B. Lee quoted President J. Reuben Clark, Jr., in regard to this matter. Let us listen and learn from the following wise words of this seer, President Clark:

"Many influences (more than ever before in my lifetime) are seeking to break down chastity with its divinely declared sanctity. . . .

"In schoolrooms the children are taught what is popularly called 'the facts of life.' Instead of bringing about the alleged purpose of the teaching, that is, strengthening of the morals of youth, this teaching seems to have had directly the opposite effect. The teaching seems merely to have whetted curiosity and augmented appetite. . . ." (*Relief Society Magazine*, December 1952, p. 793.)

"... A mind engrossed in sex is not good for much else. . . .

"Already the schools have taught sex facts *ad nauseam*. All their teachings have but torn away the modesty that once clothed sex; their discussions tend to make, and sometimes seem to make, sex animals of our boys and girls. The teachings do little but arouse curiosity for experience. . . .

"A work on chastity can be given in one sentence, two words: Be chaste! That tells everything. You do not need to know all the details of the reproductive processes in order to keep clean. . . ." (*Era*, December 1949, p.

803. See also *Conference Report*, October 1949, p. 194.)

### Responsibility of parents

Our *Church News* editorials have warned us about sex education in the schools. As the April 1, 1967, editorial stated:

"Sex education belongs in the home. . . . Movements to place sex education in nearly all grades of public schools can end only in the same result which came to Sweden."

In answer to inquiries that have been received by the First Presidency about sex education in the schools, they have made the following statement: "We believe that serious hazards are involved in entrusting to the schools the teaching of this vital and important subject to our children. This responsibility cannot wisely be left to society, nor the schools: nor can the responsibility be shifted to the Church. It is the responsibility of parents to see that they fully perform their duty in this respect."

When you make a close study of the Sex Information and Education Council of the United States (known as SIECUS), which is the major organization pushing sex education in the schools, and read their literature and learn of their amoral leadership, you can better appreciate why the Church is opposed to sex education in the schools, whether it is called family living program or by any other name. I commend the parents who have worked to keep it out of their schools and those who have pushed it out or are attempting to do so. They must love their children.

### Sensitivity training

Let us consider another precept of men: One of the tragedies of the Korean War was the fact that the enemy was able to brainwash some of our men. Those methods, highly refined and deviously developed, have been introduced on a broad scale into our own country by some behavioral scientists through a program commonly called sensitivity training. While claiming otherwise, the overall

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effect of this training has been to break down personal standards, encourage immorality, reduce respect for parents, and make well minds sick.

As in Korea, the heart of the training involves trying to get each member of a group to self-criticize and confess as much as possible to the group. Now any informed holder of the priesthood knows that this is directly contrary to the word of the Lord as contained in the Doctrine and Covenants, Section 42, verses 88-92. Only when a person has sinned against many people is he to make a public confession.

"If any shall offend in secret, he or she shall be rebuked in secret, that he or she may have opportunity to confess in secret to him or her whom he or she has offended, and to God, that the church may not speak reproachfully of him or her." (D&C 42:92.)

As President Brigham Young put it, ". . . if you have sinned against your God, or against your selves, confess to God, and keep the matter to yourselves, for I do not want to know anything about it." (*Discourses of Brigham Young*, p. 158.)

But some sensitivity training doesn't stop there. They usually want each person to tell the group about all of their innermost feelings, their personal secrets, their fears, their repressed desires. They have even conducted nudity sessions as a means of supposedly breaking down their inhibitions. They want the group to know each other's vulgar thoughts and lustful ideas, their hates, envies, jealousies. But this flies in the face of the counsel of the Prophet, who has said, "All such evils you must overcome by suppression. That is where your control comes in. Suppress that anger! Suppress that jealousy, that envy! They are all injurious to the spirit. . . ." (President David O. McKay, *Gospel Ideals*, p. 356.)

### Standards attacked

In these sensitivity sessions one's standards, religion, family, and friends may be subjected to brutal and prolonged attack by the group. And when it's all over, if you've confessed all and had your values and ideals smashed,

you may doubt if there is much worth believing or defending, and your loyalties may now have been realigned away from your family and church toward the group—for on them you may now feel very dependent, and you may be more anxious to get their consensus on a position and their approval than to find out what's right and do it.

When General William F. Dean was released from a Korean Communist prison camp, the young Chinese psychologists who had been trying to break him said: "General, don't feel bad about leaving us. You know, we will soon be with you. We are going to capture your country." Asked how, they replied: "We are going to destroy the moral character of a generation of your young Americans, and when we have finished you will have nothing with which to really defend yourselves against us."

### Demoralizing influences

And so the precepts of men are at work on our youth in so many ways. Said President Clark, ". . . a tremendous amount of the modern art, of the modern literature and music, and the drama that we have today is utterly demoralizing—utterly." (*Relief Society Magazine*, December 1952, p. 792.)

Have you been listening to the music that many young folks are hearing today? Some of it is nerve-jamming in nature and much of it has been deliberately designed to promote revolution, dope, immorality, and a gap between parent and child. And some of this music has invaded our church cultural halls.

Have you noticed some of our Church dances lately? Have they been praiseworthy, lovely, and of good report? "I doubt," said President McKay, "whether it is possible to dance most of the prevalent fad dances in a manner to meet LDS standards." And what about modesty in dress? When was the last time you saw a high school girl wearing a dress that covered her knees? The courageous address of Elder Spencer W. Kimball a few years ago entitled "A Style of Our Own" is certainly applicable today.

I want to congratulate the Tabernacle Choir for their attire. It was noted that in their broadcast at Constitution Hall during the inaugural festivities, all the ladies seated on the front row had dresses that covered their knees.

Now what kind of magazines come into your home? With perhaps one or two exceptions, I would not have any of the major national slick magazines in my home. As President Clark so well put it, ". . . take up any national magazine, look at the ads and, if you can stand the filth, read some of the stories—they are, in their expressed and suggestive standards of life, destructive of the very foundations of our society." (*Conference Report*, April 1951, p. 79.)

#### President Cannon's test

Now hear this test proposed by President George Q. Cannon: "If the breach is daily widening between ourselves and the world . . . we may be assured that our progress is certain, however slow. On the opposite hand, if our feelings and affections, our appetites and desires, are in unison with the world around us and freely fraternize with them . . . we should do well to examine ourselves. Individuals in such a condition might possess a nominal position in the Church but would be lacking the life of the work, and, like the foolish virgins who

slumbered while the bridegroom tarried, they would be unprepared for his coming. . . ." (*Millennial Star*, Oct. 5, 1861 [Vol. 23], pp. 645-46.)

To repeat again from the Book of Mormon, ". . . they have all gone astray save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err because they are taught by the precepts of men." (2 Ne. 28:14.)

May we cherish God's revelations more than man's reasoning and choose to follow the prophets of the Lord rather than the precepts of men is my humble prayer, in the name of Jesus Christ. Amen.

#### President Hugh B. Brown

The chorus and congregation will now join in singing, "We Thank Thee, O God, for a Prophet."

After the singing, Bishop John H. Vandenberg, Presiding Bishop of the Church, will speak to us; and he will be followed by Elder Franklin D. Richards, Assistant to the Twelve.

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The congregation and the chorus joined in singing the hymn, "We Thank Thee, O God, for a Prophet."

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## BISHOP JOHN H. VANDENBERG

### Presiding Bishop

Sometime ago a friend sent me a short story put in verse by Sam Walter Foss. Though it was written several decades ago, the message seems particularly relevant today. It is entitled "The Calf-Path," and reads as follows:

"One day through the primeval wood  
A calf walked home as good calves  
should;

But made a trail all bent askew,  
A crooked path as all calves do. . . .

"The trail was taken up next day  
By a lone dog that passed that way;

And then a wise bellwether sheep  
Pursued the trail o'er vale and steep,  
And drew the flock behind him, too,  
As good bellwethers always do.  
And from that day, o'er hill and glade,  
Through those old woods a path was  
made.

"And many men wound in and out,  
And dodged and turned and bent  
about,  
And uttered words of righteous wrath  
Because 'twas such a crooked path; . . .

"The forest path became a lane

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That bent and turned and turned  
again:

This crooked lane became a road,  
Where many a poor horse with his  
load

Toiled on beneath the burning sun,  
And traveled some three miles in  
one. . . .

"The years passed on in swiftness fleet,  
The road became a village street;  
And this, before men were aware,  
A city's crowded thoroughfare. . . .

"Each day a hundred thousand rout  
Followed this zigzag calf about  
And o'er his crooked journey went  
The traffic of a continent.  
A hundred thousand men were led  
By one calf near three centuries dead.  
They followed still his crooked way,  
And lost one hundred years a day;  
For thus such reverence is lent  
To well-established precedent.

". . . For men are prone to go it blind  
Along the calf-path of the mind,  
And work away from sun to sun  
To do what other men have done.  
They follow in the beaten track,  
And out and in, and forth and back,  
And still their devious course pursue,  
To keep the path that others do.  
They keep the path a sacred groove,  
Along which all their lives they move;  
But how the wise old wood-gods laugh,  
Who saw the first primeval calf."

### Many paths to travel

In today's world there are many paths for people to travel. There are some who, like those who followed the calf, are pursuing a course in life for no other reason than that others have preceded them. They follow a path without thinking where it may lead them or even who made the path. They justify their course because it is so well traveled.

With so many ways meandering in so many directions, some may be confused. Careful analysis reveals, however, that the solution is a matter of defining our objectives and then following the path that leads to them. Every person should analyze the ulti-

mate destination of the way he is traveling.

An unkind word spoken by a husband to his wife may start a conflict at home that leads to misery, turmoil, and ultimately divorce.

You can visualize the destination of the journey that begins with the neglect of children in order to pursue worldly goods. Yet many mothers persist in traveling such a course.

What about the path that starts with that first so-called social drink? This could lead to mistrust, immorality, poverty, broken homes, and broken lives.

Has good ever come from walking the path of drug abuse? No. It leads rather to addiction, insanity, immorality, suicide, and a dissipated life.

Exposure to suggestive, obscene literature and entertainment, which provides repeated examples of indiscretion and immorality, leads to a breakdown in one's moral values. A person soon finds that by this subtle means he has been induced to tread the path to the point where immorality becomes a common and accepted practice with him, with personal degradation and misery the end products.

### The strait gate

Yet in spite of their destinations, these paths have many travelers. It is of such evil ways the Lord was speaking when he counseled against them and said, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." (Matt. 7:13.)

The idea that a person would have to try each of these paths before he could judge whether it be wrong is a cunning plan laid by the adversary to entrap the souls of men. A continual exposure to evil ways develops a lowered resistance to them, a higher degree of tolerance for sin, which eventually leads to the embracing of the evil practices. Do not forget that the very ability which man has to learn from the experiences of others sets him above the animal world.

To avoid the broad way, spoken of by the Master, it is necessary for all

persons to periodically evaluate the course of their lives and to envision the ultimate end toward which they are traveling.

### Story by Van Dyke

In the story "The Mansion," by Henry Van Dyke, one of the characters by the name of John Weightman envisioned the ultimate result of the path of life on which he traveled.

One evening as he prepared to retire, he opened the Bible and read from Matthew, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal;

"But lay up for yourselves treasures in heaven. . . ." (Matt. 6:19-20.)

He fell asleep feeling comfortable in that he had been a benefactor, since he had donated generously to charities, foundations, and other worthy causes. As he slept, he dreamed that he visited the life after death and was to receive his mansion. He was dismayed to find that his mansion in the other world was only a hut in a big field of weeds. He complained to the guide, "Surely, sir, there is something wrong."

"There is no mistake," said the guide. "Were not all these endowments carefully recorded on earth where they would add to your credit? Verily you have had your reward for them. Would you be paid twice?"

Humbled, Weightman asked, "What is it that counts here?"

The guide replied, "Only that which is truly given. Only that good which is done for the love of doing it. Only those plans in which the welfare of others is the master thought. Only those labors in which the sacrifice is greater than the reward. Only those gifts in which the giver forgets himself. These are the things that the King never forgets; and because there were few of them in your life, you have a little place here."

### Counsel of Helaman

Helaman, the Nephite leader and prophet, counseled his sons that they might be equipped with the discernment to select the proven and eternal path. He said, "And now, my sons,

remember, remember that it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation; that when the devil shall send forth his mighty winds, yea, his shafts in the whirlwind, yea, when all his hail and his mighty storm shall beat upon you, it shall have no power over you to drag you down to the gulf of misery and endless wo, because of the rock upon which ye are built, which is a sure foundation, a foundation whereon if men build they cannot fall." (He. 5:12.)

In this day when the adversary is endeavoring to lead mankind "carefully down to hell" (2 Ne. 28:21), it is imperative that parents lead and discipline their children in the teachings of the gospel. Our youth need this guidance and direction, and they themselves want it. They plead within, as did the psalmist, "Make me to go in the path of thy commandments; for therein do I delight." (Ps. 119:35.)

### "Narrow is the way"

The gospel is described by the Savior in this way: ". . . strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:14.) It requires discipline to travel this narrow way.

In our modern world we talk of and use a method to efficiently and effectively accomplish a project. It is known as the "critical path" method. This method is a way of correlating the chain of critical activities necessary for the completion of a given project, calling for high discipline in timing and filling each step in productive order.

The critical path is the narrow way, and in business, education, science, or life we must follow a critical path or narrow way to achieve ultimate success. Thus it becomes a matter for you and me to consider. Someone calls it to our attention in this manner:

"Your greatest problem is yourself. You are also your greatest treasure. If you can get yourself determined upon—find out what you are and what you are for—and if you can discover and develop the elements of value in your nature, your life will take on the

beauty of orderliness and your need of the savings bank will be less and less, for you will be your own riches. I say, if you can, for this procedure takes wisdom, and wisdom is the fruit which ripens slowly. Perhaps you are not yet wise; perhaps you are still incapable of self-analysis; perhaps you are confused amid the surfaces and appearances of life; perhaps your code of conduct is based upon the customs of the times and the sayings of the alleged sages; perhaps you are disheartened and discouraged—even in frenzy of retreat before the things in your life which seem to oppose you and beat you back. But even so, this is but a condition or mood which is not final—the condition will right itself, the mood will pass.” (Richard Wightman, *The Speakers Desk Book* [Maxwell Drake, 1937], p. 686.)

### Words of a missionary

To this I might add, you will achieve ultimate success if you will align yourself to the discipline required by the narrow way which leads to eternal life. There is great joy and satisfaction in the realization of so embarking, as evidenced by the words of a missionary in the mission field:

“... I have come to an understanding of the meaning of life—why I am here and where I want to go.

“It amazes me how little I knew about the gospel before. Sure, I had a lot of facts down, but I just hadn’t caught the vision. I had heard people say that the gospel was and is a message of happiness and good news, yet I didn’t understand why. It is here that I have begun to feel the joy that the gospel was established to give to man.

“Here, material and worldly things

have taken on a second importance; and because I attach a greater importance to what is important, I am happier than before. Christ promised that if we seek first his kingdom, all other things will be added unto us. I know this is true.

“At home when I didn’t like something, I went away from it; here I can’t. I have to face it, learn to get along in situations and with people that are hard to get along with. How great it is to find that you have conquered something that you otherwise would run away from!

“Every day is spent trying to be more successful, doing things that are hard, and growing from it.” (Willard Mitt Romney, “Without a Worry in the World,” *Era*, January 1969, p. 75.)

### The proven way

Many parents and youth of the Church are securing their lives against the forces of evil by following the counsel of the Savior.

No one, it would seem, would knowingly follow a “calf-path” through life, yet carelessly they may do just that.

We must not be deceived. That established by the Savior is the only proven way; it is the only way that can stand the test of the eternities. May we follow him into the joy of eternal life. I pray in the name of Jesus Christ. Amen.

### President Hugh B. Brown

Elder Franklin D. Richards, Assistant to the Twelve, will now address us.

He will be followed by Elder Loren C. Dunn of the First Council of Seventy, who in turn will be followed by Elder Marion D. Hanks, Assistant to the Twelve.

### ELDER FRANKLIN D. RICHARDS

Assistant to the Council of the Twelve

My dear brothers and sisters, I rejoice to be with you today. I have been inspired and strengthened by the beautiful music and the messages of Presi-

dent McKay and our other leaders.

We are living in a remarkable age, the dispensation of the fullness of times, and I am grateful for the knowl-

edge that God lives and that Jesus is the Christ, our Savior and Redeemer.

I also bear my witness to you that the gospel of Jesus Christ has been restored in its fullness through the instrumentality of the Prophet Joseph Smith, and that there is a Prophet of God on the earth today, our beloved President David O. McKay. May the Lord bless and sustain him.

Despite the fact that we are living in a wonderful age, as has been stated, we are living in a troubled world with an abundance of problems. In reality, this is one of the great purposes of life, to meet challenges and obstacles and learn to overcome them. Meeting obstacles and learning to overcome them give us experience, and each experience should be for our good.

Today we hear much about the need to "tell things as they are," the need for honesty and consistency in living, and the need for greater freedoms.

### True and false freedoms

Someone has said, "There are two freedoms: the false freedom where one is free to do what he likes, and the true freedom where one is free to do what he ought to do."

I think it is appropriate and timely to discuss some things as they are and can be, as well as to consider the difference between loyalty and disloyalty as pertains to the true and false freedoms.

First, loyalty to true freedom principles or causes embraces love, dedication, faith, allegiance, willingness to sacrifice, and many other qualities that contribute to achievement and happiness.

Disloyalty to true freedom principles or causes embraces betrayal, unfaithfulness, disaffection, sedition, infidelity, and other qualities that contribute to failure, destruction, and unhappiness.

Loyalty to false freedom principles can only bring delusion, a counterfeit happiness, and eventual destruction. False freedom principles include such things as the abuse of one's body by the use of drugs, liquor, and tobacco, as well as sexual immoralities. False freedom principles likewise include the spread of communistic doctrine and

protest by force.

In reality, true freedom can only exist in doing what is right, in being loyal—yes, in doing what we ought to do.

### Principle of loyalty

Let me be more specific and identify some things we ought to do to enjoy true freedom.

We should be loyal to ourselves, our family, friends, employers, our God, church, and country.

Insofar as loyalty to oneself is concerned, the great poet Shakespeare gave some sage advice when he said, "This above all: to thine own self be true, And it must follow, as the night the day, Thou canst not then be false to any man." (*Hamlet*, Act 1, Sc. 3.)

One is true and loyal to himself:

When he develops himself mentally, physically, and spiritually;

When he develops a proper standard by which all decisions are made and unswervingly follows the standard;

When he keeps his self-respect and the respect of others by being noble and consistent in his ideals, acts, words, and thoughts;

When he combines faith with works in serving his God and his fellowmen.

Loyalty to one's family and friends is likewise basic and paramount. It indicates love and affection.

President McKay has said that no other success can compensate for failure in the family.

The Church provides a family home evening program, which gives the family an opportunity to understand the principle of loyalty and how to make it a part of their lives.

President McKay has promised that as family home evenings are held, great blessings will result, in that there will be love at home, and obedience to parents will increase, and faith will develop in the hearts of the youth.

Family loyalty means for each member to support and sustain every other member. Loyalty in the family embraces love and appreciation and is evidenced by a willingness to sacrifice for and serve one another.

Loyalty to friends makes it possible for them to rely on you and you on

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them, and what a wonderful sense of security this brings.

In one's business relations, loyalty to an employer is most vital. Loyalty here means to be faithful and trustworthy and to give the best of your ability, recognizing that your employer's success is reflected in your welfare. Loyalty produces power and effectiveness. An ounce of loyalty is worth a pound of cleverness.

### Loyalty to God

What does loyalty to God and church imply?

Simply stated, it would seem to be doing God's will without reservations.

Our Lord and Savior set the pattern of loyalty in Gethsemane when in his prayer to the Father he said, "Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt." (Mark 14:36.)

Judas set the pattern of disloyalty as he betrayed his Master, the Christ. He became madly remorseful, but under the influence of Satan, he hanged himself, the final chapter of his disloyalty.

The great dedication of the Prophet Joseph Smith and other mighty men of modern Israel illustrates the meaning of loyalty to God and to church.

And the Lord has told us: "Let no man be afraid to lay down his life for my sake; for whoso layeth down his life for my sake shall find it again.

"And whoso is not willing to lay down his life for my sake is not my disciple." (D&C 103:27-28.)

An interesting experience is told of Brother J. Golden Kimball in speaking to a meeting of Saints on the subject of tithing. He said, "All of you who would be willing to die for the gospel please put up your hands." Nearly every hand in the congregation was raised.

Then he said, "All of you who have been paying an honest tithing please raise your hands." It seems that only a few hands were raised.

Brother Kimball turned to the bishop and said, "See, they would rather die than pay their tithing."

Tithing, of course, is only one of God's commandments that tests our

loyalty. Loyalty is truly one of the great eternal principles of the gospel of Jesus Christ.

### Loyalty to country

Now with respect to being loyal to our country:

It is traditional that those elected or appointed to important governmental positions take an oath of allegiance. Public servants must be loyal to the office to which they are elected or appointed. Disloyalty results in distrust and can result in impeachment or dismissal.

We know that the Constitution of our country is a divinely established document, and in the words of modern-day scripture we recognize that it "should be maintained for the rights and protection of all flesh, according to just and holy principles." (D&C 101:77.)

The position of the Church in this matter is clearly stated in the twelfth Article of Faith: "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law."

### Choice for loyalties

Now in considering things as they are, in considering the need of honesty and consistency in living, and in considering the need for greater freedoms, never let us forget that we must choose where we place our loyalties.

As Joshua of old declared, ". . . choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord." (Josh. 24:15.)

There are many today who have chosen to serve the Lord and are giving much, yes, even their lives, for true freedom principles that bring us real happiness, growth, and development. On the other hand, there are others who are loyal to false freedom principles that would, if they prevailed, destroy us as individuals and as a country.

Always remember that what we do, far more than what we say, shows where our loyalties are.

### True freedom

My counsel to you is to live for



true freedom, choose the right, do what you ought to do, and make the choice that Joshua did—to serve the Lord.

Never give your loyalty to a cause that will bring you a false freedom of delusion, counterfeit happiness, failure, and eventual destruction. Your loyalties set the pattern for your life and eventually become a way of life for you.

Be loyal to yourself, your family, your God and church, your country, friends, and employers. This will assure you true freedom and independence and result in peace, great achievement, happiness, and eventually eternal life. It has been said by W. H. Murray that until one is committed, there is hesitancy, the chance to draw back, always ineffectiveness. The moment one definitely commits himself,

then Providence moves too. I know this is true.

Let us all, as in the words of our glorious hymn, commit ourselves to be "True to the faith that our parents have cherished, True to the truth for which martyrs have perished, To God's command, Soul, heart, and hand, Faithful and true we will ever stand." (*Hymns*, No. 157.)

In the name of Jesus Christ. Amen.

### President Hugh B. Brown

Elder Loren C. Dunn of the First Council of Seventy will now address us. He will be followed by Elder Marion D. Hanks, Assistant to the Twelve, who will be our concluding speaker.

Elder Dunn.

## ELDER LOREN C. DUNN

### Of the First Council of the Seventy

By invitation I recently attended a conference on drug abuse that was called by a group of concerned citizens.

Speaking at this gathering were experts in this field from throughout the United States. Their messages were in accordance with that which has been echoed by almost every group investigating this problem, and that is: Drug abuse is on the increase, especially among our youth.

#### Availability of drugs

Despite the valiant efforts of law enforcement, the availability of drugs is increasing. In fact, according to youthful offenders, drugs are readily available through what they term as "the underground" in most of our high schools.

It is evident that this is a fast-growing problem within the United States and Canada, and it is also having its effect on many countries throughout the world.

There is a great need for us as Church members to support efforts in our communities to strengthen law en-

forcement and encourage other programs designed to deal with the drug abuse problem.

In listening to a group of youthful former drug users, they stated that it frightens them to think that possibly as many as 50 per cent of their fellow high school students might at least try marijuana at some time with a smaller number continuing on to other drugs.

These are students who evidently come from all backgrounds and economic levels of life.

Should these young people be correct in their estimates, we would have to face the realization that each of our children sometime is going to be faced with the temptation of drug use.

#### Reason for drug use

The reason most youthful offenders start on drugs gives us some idea as to what we might do to prevent this disastrous situation. When one group was asked why they started, they said without exception, "We were alienated from our parents."

Somehow, in the home the love, confidence, and self-assurance that should have been conveyed from parents to children was not conveyed. Parents failed to understand the children, and the children failed to understand the parents; and in frustration and alienation the children sought escape by turning to drugs.

These youthful offenders had been given material gifts by their parents, but these gifts seemed to be in place of love instead of an expression of love.

If there are love and unity at home, and if children feel comfort there, they will know what to do when this problem presents itself. But if there are bitterness and disharmony and mistrust, then it is possible that they will seek escape through any form of vice available.

### Importance of home example

President McKay has the following to say about the importance of example in our homes:

"I believe that parents generally are teaching their children the gospel, yet I am convinced that there is still much opportunity for improvement in this regard. I am not thinking of the set hours in which you sit down to teach these doctrines to your children, but of the example fathers and mothers give to their children regarding the faith that is dear to your hearts. Your example will teach these principles more effectively than what you say. Out of our homes come the future leaders of the government. If our homes were all they should be, the nation would be safe." (*Gospel Ideals*, p. 482.)

I believe that the example of which President McKay speaks is most important.

### Faith in Heavenly Father

It's a simple step for a young person to go from faith and love and confidence in an earthly father to faith and love and confidence in our Heavenly Father, and what better heritage can we give him than the ability to communicate with God.

From Alma we read:

"Counsel with the Lord in all thy doings, and he will direct thee for good; yea, when thou liest down at night lie down unto the Lord, that he may watch over you in your sleep; and when thou risest in the morning let thy heart be full of thanks unto God; and if ye do these things, ye shall be lifted up at the last day." (*Al.* 37:37.)

### Intelligent obedience

On another occasion President McKay said:

"Children deserve to be taught intelligent obedience. Unhappiness in the child's life, as in the adult life, springs largely from nonconformity to natural and social laws. The home is the best place in which to develop obedience, which nature and society will later demand. . . . I do not mean getting control by cruelty, nor by foolish threats, but merely by letting the child know that he is part of a community in the home; and that the other children have their rights and each child must respect those rights.

"There is the beginning of democracy, and it is in the home." (*Gospel Ideals*, p. 488.)

And again the Prophet has said:

"Homes are made permanent through love. Oh, then, let love abound. If you feel that you have not the love of those little boys and girls, study to get it. Though you neglect some of the cattle, though you fail to produce good crops, ever study to hold your children's love." (*Gospel Ideals*, p. 484.)

### Responsibility of communication

The responsibility of communication is not alone on the shoulders of parents. The youth also have a responsibility to contribute love and strength to the family organization.

I recall a stage play that recently was made into a movie. It dealt with parents whose only child, a son, returned from military service. The father and son had never been close. It was a situation in which both father and son loved each other but were unable to find ways to express themselves, and therefore hostilities arose because each thought the other

did not like him. It was a breakdown of communication.

But now the son was home from the army, and things were different. The father and son began to establish a whole new relationship. The high point of the play came when the boy said to his father something like this:

"Dad, I always resented you when I was younger because you never told me that you loved me, but then I realized that I had never told you that I loved you either. Well, Dad, I'm telling you now: I love you."

For one electrifying moment the father and son embraced each other as the pent-up love and appreciation of years came flooding out. This probably would never have happened had the

son not realized that he was as guilty of lack of expression as his parents.

### Love in the home

So young people can make a difference. They can contribute to the love in their own home by expressing their love for parents and in supporting the family. May the Lord bless us to know that it is not our material heritage that can meet and defeat this problem of drug abuse, but our spiritual heritage as expressed in the sanctity of the home and the strength of the family. May our homes be havens of spiritual strength and may we constantly bear witness to our children in word and deed of those truths that make a difference.

In the name of Jesus Christ. Amen.

## ELDER MARION D. HANKS

Assistant to the Council of the Twelve

I have two commitments today that I should like to fulfill. One I undertook upon reading a letter yesterday from one of our choice chaplains serving a second tour of duty in Vietnam, once again moving among those engaged in the most serious of the fighting. His letter asks, "Will you ask the brethren specifically to mention the wives and the children of the servicemen over here from time to time. They have it harder than we do."

I pledge, and ask you to join me, that I will remember and seek to put actively into effect my interest in the wives and children and parents of those who are far away, giving what has to be given to preserve the high ideals of this land, and thus to express to all mankind their own concern for the well-being of those who are not able to take care of themselves.

The second commitment I carry out for a young Scotsman who a few days ago in Britain at a meeting of students expressed his love for President McKay, and then said, "President McKay, will you nae come back again?"

If the Lord will bless me in these few moments I would like to talk about the meaning of this day that we cele-

brate with all Christians everywhere, a day signal and significant, a day pivotal in the whole history of mankind.

### Convictions of early Christians

Perhaps I can do that best by reading a few words that came to my mind as I stood not long ago in the catacombs outside Rome on the Appian Way, where multitudes of Christians gave their lives rather than relinquish their convictions or their faith. This is one of the things I remembered and was pleased to look up and read again on my return. It is a letter written by Cyprian, a martyr in the third century, to his friend Donatus. He wrote from Carthage:

"This seems a cheerful world, Donatus, when I view it from this fair garden under the shadow of these vines. But if I climbed some great mountain and looked out over the wide lands, you know very well what I would see—brigands on the high roads, pirates on the seas, in the amphitheaters men murdered to please applauding crowds; under all roofs misery and selfishness. It is really a bad world, yet in the midst of it I have found a quiet and

holy people. They have discovered a joy which is a thousand times better than any pleasure of this sinful life. They are despised and persecuted, but they care not. They have overcome the world. These people, Donatus, are the Christians and I am one of them."

And then in a magazine some years ago I read and was deeply moved by another account. It had come freshly to view after centuries of being hidden.

On May 13, 303 A.D., in the Algerian city of Cirta (now Constantine), one Munatus Felix, high priest of the emperor, personally led a raid on a Christian worship service. He took with him a stenographer, whose report, taken in shorthand, sounds disconcertingly familiar to modern ears.

"Bring out whatever scriptures you have got," commanded Felix, after his men had collected all the evidence they could find. A subdeacon brought only one large book, explaining that the lectors kept the rest. Felix said to them: "Identify the lectors." They said: "We are not informers. Here we stand. Command us to be executed." Felix said, "Put them under arrest."

And the editorialist noted, "No one knows how many thousands were rounded up in such raids and executed. They could easily have saved their skins by staying home and saying their prayers in comfortable privacy. But they insisted on the right to come together [in the name of Christ]."

### Reasons for total commitment

Easter is a time when those who believe in and accept his name gratefully worship the risen Redeemer. Men of goodwill everywhere join in the solemn celebration. What was so important about him? Why the total commitment of Cyprian and the saints at Cirta? In these few brief moments, in outline form, let me offer an answer.

*His was a redemptive story.*

"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.)

*He was a God, a member of the godly council, the Son delegated by his*

Father for a holy mission. He was a God who came to earth and walked among men and suffered more than any man could suffer, because this was his mission, and in him was the love which made it possible for him to do what he had to do.

*He was a creator, indeed the creator of this world, under the direction of his Father.*

"And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell." (Abr. 3:24.)

"For by him were all things created, that are in heaven, and that are in earth." (Col. 1:16.)

"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.)

### Firstborn and Only Begotten

*He was the Firstborn in the spirit.*

" . . . I was in the beginning with the Father, and am the Firstborn." (D&C 93:21.)

*His mission was prophesied long before he was born into the world.*

" . . . Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isa. 7:14.)

*He was the Only Begotten in the flesh, on this earth the only one begotten of a divine Father and an earthly mother.*

" . . . I beheld his glory, as the glory of the Only Begotten of the Father. . . ." (D&C 93:11.)

*He was alone without blemish, and yet he learned.*

"Though he were a Son, yet learned he obedience by the things which he suffered." (Heb. 5:8.)

### His temptation

*He was tempted, but would not yield. It isn't so hard for us to identify, is it, with one who was tempted, even as we are tempted?*

"For in that he himself hath suffered being tempted, he is able to succour them that are tempted." (Heb. 2:18.)

After Christ had fasted for 40 days and nights, he was invited to use his marvelous powers to serve himself, to satisfy himself, to save his own life, to turn stones into bread, and he would not.

The tempter said to him, in effect, "Win the plaudits of the crowd; it will be easy for you. Please them, gain their acceptance. Cast yourself down. Then they will listen to your important message." But he would not.

He was offered power and glory in exchange for his soul, and he would not.

We have similar temptations in our own time, and so we can identify.

### The servant of all

*He was the servant of all.* One of his last earthly acts was to wash the feet of his disciples.

*He suffered both body and spirit.*

"For behold, I, God, have suffered these things for all, that they might not suffer if they would repent." (D&C 19:16.)

*He died willingly, alone,* for this was how it must be. There had to be a propitiation, by one of his unique qualifications, for the sins of men—our sins—payment for which, through the love of God and the love of his Son, was made on Calvary's hill.

"Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

"But how then shall the scriptures be fulfilled, that thus it must be?" (Matt. 26:53-54.)

"My God, my God, why hast thou forsaken me?" (Matt. 27:46.)

### Commitment to Christ

I bear testimony and thank God for this Good Friday, tragic as are the events which it commemorates, and for what it means to me and to all men, for what it lays before men of a future, for this day had to happen in order that Easter and its glorious events could come to pass.

The pure in heart shall see God. Those who become the manner of man he was, who walk in the Spirit, will see him, and will be his.

I pray God to bless us, that all the good and wholesome and sweet feelings of the Christian world at this sacred season may motivate us and all who worship his name and seek to do his will to the kind of commitment spoken by Cyprian, to the kind of courage and devotion known by those who died in the catacombs so long ago—they who loved him well and paid whatever price was necessary to demonstrate that.

In the name of Jesus Christ. Amen.

### President Hugh B. Brown

Will you kindly heed the following announcement:

The semi-annual conference of the Deseret Sunday School Union will be held this evening (Friday) at 7:30 in this Tabernacle. This is a change from the traditional Sunday evening session which will not be held. All Sunday School workers will wish to be in attendance. The public is also cordially invited.

Sunday School superintendents and Junior Sunday School coordinators will meet in the Federal Heights Ward at 4:30 today. Sunday School assistant superintendents and secretaries will meet in the 17th Ward at 4:30 today.

We wish again to express our appreciation to this wonderful chorus who have added so much to the spirit of this occasion. We congratulate them and their conductor, and ask God's blessings upon all of them. They will now sing for us, "Almighty God of Our Fathers," conducted by Ladd R. Cropper, with Alexander Schreiner at the organ.

Following the singing, the benediction will be offered by Elder James Saville McCloy, president of the South Cottonwood Stake, after which this conference will be adjourned until two o'clock this afternoon.

The Ogden Institute of Religion Chorus sang "Almighty God of Our Fathers," after which the closing prayer was given by President James Saville McCloy of the South Cottonwood Stake.

The conference adjourned until 2 o'clock p.m.

## FIRST DAY

## AFTERNOON MEETING

## SECOND SESSION

The second session of the conference convened at 2 p.m. Friday, April 4, 1969.

President Joseph Fielding Smith, counselor in the First Presidency, conducted the services.

The University of Utah Institute of Religion Chorus, Salt Lake City, with Douglas W. Stott conducting, furnished the choral music for this session. Roy M. Darley was at the organ console.

President Smith made the following introductory remarks:

**President Joseph Fielding Smith**

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City in the second general session of the 139th Annual Conference of The Church of Jesus Christ of Latter-day Saints.

President McKay is at home but listening in to these services.

Through the generous cooperation of their owners and managers over 250 television and radio stations will carry to practically every state in the Union, including Hawaii and Alaska, and to many foreign countries, the proceedings of some sessions of this conference. The names of the stations carrying the proceedings were announced to the television and radio audiences just prior to the opening of this session. Again we express our appreciation and thanks to those owners and managers for their courtesy in broadcasting the program of the conference.

Sessions of the conference are being televised in color and will be received

by many in color in the United States and Canada over most of these television stations cooperating to provide the extensive coverage of the conference.

We extend a most cordial welcome to our television and radio audience and also to all who are gathered in this historic Tabernacle.

We are favored this afternoon by the presence of students of the University of Utah Institute of Religion, Salt Lake City, with Douglas W. Stott conducting and Roy M. Darley at the organ.

We shall now begin these services by the chorus singing "How Lovely Are The Messengers," after which the invocation will be offered by Elder Glen Obid Hamblin, president of the Young Stake of Zion.

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The University of Utah Institute of Religion chorus sang the number, "How Lovely Are the Messengers."

The opening prayer was offered by President Glen O. Hamblin of the Young Stake.

**President Joseph Fielding Smith**

The University of Utah Institute Chorus will now favor us with "I Know That My Redeemer Lives," and Elder Spencer W. Kimball of the Council of the Twelve will be our first speaker this afternoon.

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The Institute Chorus sang the hymn, "I Know That My Redeemer Lives."

## ELDER SPENCER W. KIMBALL

## Of the Council of the Twelve

My beloved brothers and sisters and friends, I hope that all of you were as uplifted as I was this morning by the inspired messages of our Prophet and the other brethren.

This is Easter time, when the minds of many people are centered upon the Lord Jesus Christ, and may we speak again of his glorious resurrection. I join my testimony with that of these fine singers in the theme "I know that my Redeemer lives."

**The paths that Jesus walked**

One Christmas time some years ago, we walked the paths that Jesus walked. We spent some precious hours in what is said to be the Garden of Gethsemane and tried to imagine the sufferings through which he moved in anticipation of his crucifixion and resurrection. We were near the places where he prayed, where he was taken prisoner, where he was tried and condemned.

Outside the city walls, we climbed the caliche hill, pockmarked with little caves, making the rounded end look like a skull, and we were told that this was Golgotha, the place where he was crucified. We zigzagged down the backside of the hill around to the sheer cliff-side of it and entered the small window-size aperture into a rough-hewn cave in which it is said the body had lain.

Some hours we spent in the little garden outside this tomb and absorbed the gospel story of his burial and of his resurrection, which here had taken place. We read thoughtfully and prayerfully of the coming of the women to the sepulchre, the angel of the Lord rolling away the stone, and the discomfiture of the recreant keepers.

**"He . . . is risen"**

We could almost imagine we saw the two angels in shining garments who spoke to Mary, saying, "Why seek ye the living among the dead?"

"He is not here, but is risen. . . ."

The Lord had predicted: ". . . The

Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." (Luke 24:5-7.)

We remembered the dialogue between Mary, the angels, and the Lord: ". . . Woman, why weepst thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him."

She turned and "saw Jesus standing, and knew not that it was Jesus.

"Jesus saith unto her, Woman, why weepst thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

"Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

"Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." (John 20:13-17.)

**The Mount of Olives**

We then walked laboriously up the rather steep Mount of Olives, possibly the approximate path he walked, a prelude to his ascension after having spent 40 days after resurrection on the earth and having, by many infallible proofs, brought sureness to the hundreds of people who had come now to realize his resurrection was real.

And now he was on the top of the Mount of Olives and was saying to these greatly concerned and loved men, ". . . ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8.)

As we sat at the trunk of an ancient olive tree there and read these scriptures, we could easily imagine the Lord standing near this spot in the group of worried, loving, wondering men; and then the fog rolled in, the cloud settled down over the top of the hill, and he was gone. Then we could almost hear

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the angels in white apparel saying:

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

And now we consulted Paul's writings to the Ephesians:

"Wherefore he saith, When he ascended up on high, he led captivity captive. . . .

"He that descended is the same also that ascended up far above all heavens, that he might fill all things." (Eph. 4:8, 10.)

### Significance of Easter

Sometimes our celebrations of notable occurrences seem to take on earthly color, and we do not fully realize the significance of the reason for the celebration. This is true of Easter, when too often we celebrate the holiday rather than the deep significance of the resurrection of the Lord. They must be unhappy indeed who ignore the godship of Christ, the sonship of the Master. We feel sorry indeed for those who call the supreme miracle of the resurrection "but a subjective experience of the disciples rather than an actual historical event."

We know truly that all this is real. Christ spoke of himself to Nicodemus:

"... We speak that we do know, and testify that we have seen; and ye receive not our witness." (John 3:11.)

And then we remember that Peter testified:

"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts 2:36.)

"But ye denied the Holy One and the Just. . . .

"And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses." (Acts 3:14-15.)

Boldly, Peter and John stood before the council and said again:

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

former lame man] stand here before you whole. . . .

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

When the council chastised the two apostles and commanded them not to speak or teach such things in the name of Jesus, they answered and said: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

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

"And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all." (Acts 4:33.)

### Witness of Peter

We also know the resurrection is real. The living Peter said to the council of persecutors:

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

"And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." (Acts 5:30, 32.)

We stand in awe before the great Peter, who had so completely received his total assurances and who had so graciously donned the robe of leadership and the mantle of authority and the courage of the inspired and assured. What strength he had come to have as he led the saints and faced the world with all its persecutors, unbelievers, and difficulties. And, as he rehearsed over and over his absolute knowledge, we glory in his stamina as he faced mobs and prelates, officials who could take his life, and as he boldly proclaimed the resurrected Lord, the Prince of Peace, the Holy One and the Just, the Prince of Life, the Prince and Savior. Peter certainly now was sure, impregnable, never to falter. We should gain much sureness by his certainty.

It is significant to read the words and the testimony of Stephen, a holy martyr, who gave his life for his faith.

Stephen "looked up steadfastly into



heaven, and saw the glory of God, and Jesus standing on the right hand of God.

"And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." (Acts 7:55-56.)

Stephen was a martyr and will inherit eternal life. His testimony reveals that Christ was not dead, but was still living, and was in an exalted, glorified condition with his Father.

### Paul's testimony

The testimony of Paul seems most conclusive. He heard the voice of the risen Christ:

"Saul, Saul, why persecutest thou me?" And to be sure of identity, Saul said, "Who art thou, Lord?" and received the assurance, "I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks." (Acts 9:4-5.)

And now that same Paul, who had recovered his strength, who had been administered to by the priesthood, who had received his lost eyesight, went about in the synagogues confounding the Jews in Damascus, proving "that this is very Christ." (Acts 9:22.)

And later, Paul came to the apostles in Jerusalem, and Barnabas, speaking for Paul, "declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus." (Acts 9:27.)

Then Paul continues:

"And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

"But God raised him from the dead:

"And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. . . .

"God hath fulfilled the same unto us their children, in that he hath raised up Jesus again. . . .

"And as concerning that he raised him up from the dead, now no more to return to corruption. . . ." (Acts 13:29-31, 33-34.)

### Testimony on Mars Hill

Paul's testimony on Mars hill in Athens was a significant one. The Greeks accepted any and all gods that were proposed. They had inscribed one altar "To the Unknown God," and Paul used this text to tell them that with all their gods of wood and stone they did not know the real "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

". . . seeing he giveth to all life, and breath, and all things;

". . . and hath determined the times before appointed, and the bounds of their habitation. . . .

". . . he hath given assurance unto all men, in that he hath raised him from the dead." (Acts 17:24-26, 31.)

Paul told again of his own conversion and bore his testimony and said he heard the voice of Christ saying, "I am Jesus of Nazareth," and he was promised by Ananias: "For thou shalt be his witness unto all men of what thou hast seen and heard." (Acts 22:8, 15.)

And then came his pertinent question to King Agrippa: "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:8.)

And again Paul bore witness:

"Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?"

". . . for the seal of mine apostleship are ye in the Lord." (1 Cor. 9:1-2.)

The risen Lord "was seen of above five hundred brethren at once. . . .

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

"And last of all he was seen of me also, as of one born out of due time." (1 Cor. 15:6-8.)

Then Paul launches into the beautiful treatise on the resurrection of the dead, as he spoke to the Corinthians.

I have a great admiration and affection for our brother Paul, our fellow apostle. He was so dedicated, so humble, so straightforward. He was so eager, so interested, so consecrated. He must have been personable in spite of

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his problems, for the people hung onto him with great affection when he was about to leave them.

I love Paul, for he spoke the truth. He leveled with people. He was interested in them. I love Paul for his steadfastness, even unto death and martyrdom. I am always fascinated with his recounting of the perils through which he passed to teach the gospel to member and nonmember.

### Testimony of Eyewitnesses

Perhaps one of the last of Peter's testimonies was borne to all the people, both those who had been converted to the gospel and those who would in the future be influenced by his statement, throughout all time a memorial to be remembered.

As this great prophet faced his death and knew that it would not be long until he would discard this body tabernacle and pass into the other world, he determined to write his testimony message so that coming generations might all have his witness. It has been read and heard by countless millions. He said:

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

"For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

"And this voice which came from heaven we heard, when we were with him in the holy mount." (2 Pet. 1:16-18.)

### Witness of Joseph Smith

We are lifted by the witness of the modern prophet, Joseph Smith, when he reassures the people of the resurrection. Elder George A. Smith quotes the last public address of Joseph Smith in June 1844, only days before his cruel assassination:

"... I am ready to be offered a sacrifice for this people; for what can our enemies do? Only kill the body and their power is then at an end. Stand firm my friends. Never flinch.

Do not seek to save your lives, for he that is afraid to die for the truth will lose eternal life. Hold out to the end; and we shall be resurrected and become like Gods, and reign in celestial kingdoms, principalities and eternal dominions. . . ."

### Sureness of resurrection

The sureness of the divine resurrection is believed by numerous people in the Christian world. Victor Hugo wrote:

"I feel in myself the future life. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. When I go down to the grave I can say like many others: 'I have finished my day's work.' But I cannot say, 'I have finished my life.' My day's work will begin in the next morning. The tomb is not a blind alley, it is a thoroughfare. It closes on the twilight. It opens on the dawn."

And some unknown writer has expressed in verse this natural feeling of and unexplainable longing for immortality.

"Else when this pleasing hope, this fond desire,  
This longing for immortality,  
Or whence this secret dread, and inward horror  
Of falling into naught? Why shrinks the soul  
Back on herself, and startles at destruction?  
'Tis the divinity that stirs within us;  
'Tis heaven itself, that points out an hereafter  
And intimates eternity to man."

### Question and answer of Job

The question asked by Job has been asked by millions who have stood at the open bier of a loved one: "If a man die, shall he live again?" (Job 14:14.)

And the question has been answered acceptably to numerous of them as a great, sweet peace settles down upon them like the dews of heaven. And innumerable times hearts that were weary in agonizing suffering have felt

the kiss of that peace which knows not understanding.

And when a deep tranquility of soul has brought a new warm assurance to minds that were troubled and hearts that were torn, those numerous could repeat with beloved Job:

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

"And though after my skin worms destroy this body, yet in my flesh shall I see God:

"Whom I shall see for myself, and mine eyes shall behold. . . ." (Job 19:25-27.)

Job had expressed the wish that his testimony could be printed in books and cut into stone for the generations following him to read. His wish was granted, for peace has come into many souls as they have read his strong testimony.

### Vision of John

And in conclusion, let me read the vision of John the Revelator:

"And I saw the dead, small and great, stand before God; and the books

were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works." (Rev. 20:12-13.)

And as the living, verdant spring follows the dismal, death-like winter, all nature proclaims the divinity of the risen Lord, that he was Creator, that he is the Savior of the world, that he is the very Son of God.

And this I testify, also, in the name of Jesus Christ. Amen.

### President Joseph Fielding Smith

We have just listened to Elder Spencer W. Kimball of the Council of the Twelve.

Elder Alma Sonne, Assistant to the Twelve, will now address us. He will be followed by Elder Victor L. Brown, second counselor in the Presiding Bishopric.

## ELDER ALMA SONNE

Assistant to the Council of the Twelve

Someone has said, "The character of Jesus is a picture that stands by itself." There is no one with whom he can be compared. He said and did the right thing at the right time and in the right way. He made no mistakes in his teachings. He was great in action and in moral excellence. His Sermon on the Mount will live forever, for it is founded on truth. His message to the world is the gospel of salvation.

### Leadership of Jesus Christ

His life had been an open book, his public ministry was to the rich and the poor, his miracles were performed before eyewitnesses, and his testimony had been heard throughout Galilee and Judea. He was the Messiah about

whom the prophets had spoken, but he was rejected by his own. He is still rejected, even by many of those who claim to be his followers.

The true Christian Church accepts without reservation the leadership of Jesus Christ. Many things have been said and written about him. His memory is everywhere, and his words are quoted by believers and unbelievers. He cannot and will not be expelled from the earth. He made this clear during his ministry among the Jews in the meridian of time.

The Latter-day Saints believe in the divine mission of the Savior. The very first principle of the restored gospel is faith in the Lord Jesus Christ. It is the foundation of true worship. Without him there could be no gospel of

salvation. He is its author. His gospel is the same yesterday, today, and forever. It originated in the heavens and was restored to the earth in these modern times through Joseph Smith, the Prophet.

### A plan of life

At this Easter time we remind ourselves of his resurrection; that he submitted a plan of life, and chose 12 apostles and authorized them to preach his gospel of salvation and to establish his Church upon the earth. He delivered the greatest sermon ever preached, broad and comprehensive enough to reach the heart of humanity. It applies to all classes, for "God is no respecter of persons." (Acts 10:34.) No one will escape his loving watchcare. His commandments are guideposts. They are solemn reminders of our relationships to our Heavenly Father. We are his children, his offspring, and are accountable to him. He said to Abraham: "And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them." (Abr. 3:25.)

### Individual salvation

We believe in individual salvation. In other words, man must strive for a place in the hereafter if he wishes to obtain the salvation promised to the faithful. It will not come without effort, without prayerful searching and diligent application of those principles and procedures outlined in the holy scriptures.

The other day I talked with a man who was not of us. He was glib and talkative in his ridicule of the Word of Wisdom. "A curtailment," he said, "of our personal liberties." He justified, for instance, the use of tobacco. "Do you know what the Word of Wisdom says about tobacco?" I asked. He was not sure. I quoted from the eighth verse of Section 89 of the Doctrine and Covenants in which it states that "tobacco . . . is not good for man."

This is but one of the truths taught by the Church. We teach a gospel of truth. Its very foundation is truth. It is not only necessary to know the truth.

It must also be accepted and introduced into the lives of those who aspire to eternal life. To deny the truth, therefore, is to deny God's power in the universe.

We often sing the well-known hymn authored by John Jaques, "O! Say, What Is Truth?"

"Then say, what is truth? 'Tis the last and the first,

For the limits of time it steps o'er.  
Though the heavens depart and the earth's fountains burst,  
Truth, the sum of existence, will weather the worst,  
Eternal, unchanged, evermore."

(Hymns, No. 143.)

### A gospel of truth

The gospel of Jesus Christ, restored to earth through the Prophet Joseph Smith, is a gospel of truth. It has survived much opposition and criticism, but no compromises have been necessary. It stands like a bulwark against error and falsehood. Jesus knew this when he told Peter that the "gates of hell shall not prevail against it." (Matt. 16:18.) Also, he said: "Heaven and earth shall pass away; but my words shall not pass away." (Mark 13:31.)

The millennial reign will be ushered in when God's program has reached a certain point, known to him alone. There is much to do, brothers and sisters. The warnings to the nations must continue to go forth, for eventually every knee shall bow and every tongue confess that Jesus is the Christ. God's work will not fail. Truth will triumph even against tremendous odds.

### Missionary enterprise

Christ's teachings are sound and soul inspiring; they were confined to no worldly ambitions. His program makes for peace and good will, and he advocated a faith that creates courage and strength. His missionary enterprise was the greatest project ever launched. I quote: "All power is given unto me in heaven and in earth.

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

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Matt. 28:18-20.)

Or, as Mark puts it: "Go ye into all the world, and preach the gospel to every creature." (Mark 16:15.)

### Gospel can redeem mankind

Nothing short of the gospel of Jesus Christ can redeem mankind. The Lord Jesus set before us the only pattern of life which will save and exalt his children. His words are always timely and authoritative. The truths he taught and all he did constitute the gospel in its fullness.

The atonement wrought out by the Lord on Calvary is the greatest contribution ever made to the human race. It opened the door to life everlasting. It

gave men and women the chance to possess their bodies forever. John, in his testimony to the world, made it clear when he said: "... all that are in their graves shall hear his voice,

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

May we walk in the light with him I pray humbly in the name of Jesus Christ. Amen.

### President Joseph Fielding Smith

We have just heard from Elder Alma Sonne, Assistant to the Council of the Twelve.

We shall now hear from Elder Victor L. Brown, second counselor in the Presiding Bishopric.

## BISHOP VICTOR L. BROWN

### Of the Presiding Bishopric

A letter came to my desk yesterday addressed to me from some wonderful teenagers. I would like to read just one line from that letter: "We wish you the best of luck with your talk in conference, and hope that you will relate your address to us as young people in some way."

I pray that my message may be related to the young people as well as the older people.

### Widow's tithing

The other day I received a telephone call from one of our bishops. He said his clerk had opened a donation envelope containing a check of many hundreds of dollars. It was from a young mother who had recently been widowed through an automobile accident. This was the second time she had been widowed, even though she was still a young woman. She had been injured in the accident that took her husband's life, and had not yet completely recovered her health. She had a family of young children. The check represented a tithe on the insurance settlement she

had received from her husband's death. The clerk questioned the bishop, suggesting she needed the money more than the Church, and asked if it would be proper to return the check to permit her to use the money for her own needs.

Perhaps many would ask the same question. May I suggest an answer by asking another question: What did this young mother need more than money? She needed a blessing, the kind money cannot buy, a blessing of peace and comfort, of assurance, of faith, of security. She obviously was acquainted with this scripture:

"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.)

Yes, she was more than acquainted with this promise. She was converted. She accepted the Lord at his word. Another scripture, I believe, had great meaning to her:

Friday, April 4

First Day

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D&C 130:20-21.)

### Principle of tithing

Tithing is not a new principle. We are told that tithing was practiced as early as Abraham's time. The prophet Alma, in his discourses to his people, told them:

"And it was this same Melchizedek to whom Abraham paid tithes; yea, even our father Abraham paid tithes of one-tenth part of all he possessed." (Al. 13:15.)

We read in another sacred scripture what the Lord said to a modern-day prophet:

"Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church in Zion,

"For the building of mine house, and for the laying of the foundation of Zion and for the priesthood, and for the debts of the Presidency of my Church.

"And this shall be the beginning of the tithing of my people." (D&C 119:1-3.)

This, then, was the beginning of tithing in our day. It is not expected that we now give all of our surplus. The Lord goes on to tell us what is expected of us now:

"And after that, those who have thus been tithed shall pay one-tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord." (D&C 119:4.)

### President Joseph F. Smith's explanation

Many ask what is one tenth of all our interest. Perhaps President Joseph F. Smith can help us understand. He said, among other things, as he delivered his concluding address in the closing session of general conference April 9, 1899, in speaking of Abraham's willingness to sacrifice his son Isaac on the altar:

"He [meaning the Lord] wanted to put His servant to the test; to know whether he was willing to sacrifice himself or not in obedience to the requirements of heaven. That is what God wants in relation to this principle of tithing. He wants to know whether we will do our duty or not, and whether we will be honest or dishonest with Him. Every man is left to be his own judge as to what he calls his tithing, and there is a great variety of opinion as to what a tithing is. A man who works for wages and devotes his whole time to the service of his employer; and receives \$1,000 or \$2,000 a year for his salary, it is an easy matter for him to tell how much he owes for tithing. If I earned \$2,000 a year, I should know that my tithing was just one-tenth of that. And I would not take out what it had cost me to feed and clothe myself and to pay all the expenses necessary to the maintenance of my family before I reckoned with the Lord as to what belonged to Him. Two hundred dollars would be my honest tithing, would it not? That is the way I look at it."

He then goes on to discuss how a farmer might compute his tithing and how some people subtract their living expenses, tithing only their net income. Then, continuing in the words of President Smith:

"Now, you are at liberty to do as you please in regard to this matter. You can choose whichever course you wish. But let me say to you that as we measure out, so will it be measured back unto us again. When we go to dickering with the Lord, probably He will dicker with us, and if He undertakes to do so, we shall get the worst of it." (*Conference Report*, April 1899, pp. 68-69.)

As President Smith tells us, the burden of responsibility as to whether or not we are full, honest tithepayers rests squarely on our shoulders. If it were not so, how could the Lord really know of our true character and love for him?

### Testimonies on tithepaying

Sometime ago a stake president bore his testimony to me regarding tithing.

He said that during World War II he had been a prisoner of war in China. He held the Aaronic Priesthood at that time. He promised the Lord he would pay his obligations to him for the rest of his life if only his life were spared. Upon release from the prison camp, he collected his accumulated military pay, reported to his bishop, and paid tithing on all prior earnings. He then said, "I have paid ten percent on everything I have earned since, and I pay ten percent of that for fear I might have missed something."

A few years ago I was a counselor in a stake presidency. The stake president, in reviewing the tithing record of ward and branch officers, noticed what appeared to be an excessively high tithe paid by a man of very humble circumstances. He was a wonderful Spanish-American brother who had a large family. He was sustaining a son on a mission. His only source of income was a small ditch-digging business. Thinking that he might not understand the principle of tithing, we called him in to explain. At the conclusion of our discussion, he said: "Yes, brethren, I understand; but, you see, the Lord has been so good to me and my family that I pay ten percent of the income of my business, not the money I take from it. You wouldn't deny me the blessing of trying to repay the Lord, would you?"

### Lesson on tithing

President George Albert Smith teaches a very interesting and basic lesson on tithing in the story of a generous man. He tells us that a boyhood friend whom he had not seen for some time accompanied him to a stake conference. Over the years his friend had achieved success in the financial world. As they were driving home, he turned to President Smith and said:

"You know, I have heard many things in this conference, but there is only one thing that I do not understand the way you do."

"I said: 'What is it?'"

"Well," he said, "it is about paying tithing."

"He thought I would ask him how

he paid his tithing, but I did not. I thought if he wanted to tell me, he would. He said: 'Would you like me to tell you how I pay my tithing?'"

"I said, 'If you want to, you may.'"

"Well," he said, "if I make ten thousand dollars in a year, I put a thousand dollars in the bank for tithing. I know why it's there. Then when the bishop comes and wants me to make a contribution for the chapel or give him a check for a missionary who is going away, if I think he needs the money, I give him a check. If a family in the ward is in distress and needs coal or food or clothing or anything else, I write out a check. If I find a boy or a girl who is having difficulty getting through school in the East, I send a check. Little by little I exhaust the thousand dollars, and every dollar of it has gone where I know it has done some good. Now, what do you think of that?"

"Well," I said, "do you want me to tell you what I think of it?"

"He said, 'Yes.'"

"I said: 'I think you are a very generous man with someone else's property.' And he nearly tipped the car over."

"He said, 'What do you mean?'"

"I said, 'You have an idea that you have paid your tithing?'"

"Yes," he said.

"I said, 'You have not paid any tithing. You have told me what you have done with the Lord's money, but you have not told me that you have given anyone a penny of your own. He is the best partner you have in the world. He gives you everything you have, even the air you breathe. He has said you should take one-tenth of what comes to you and give it to the Church as directed by the Lord. You haven't done that; you have taken your best partner's money, and given it away.'"

"Well, I will tell you there was quiet in the car for some time. We rode on to Salt Lake City and talked about other things."

"About a month after that I met him on the street. He came up, put his arm in mine, and said: 'Brother Smith, I am paying my tithing the same way you do.' I was very happy to hear that."

"Not long before he died, he came

into my office to tell me what he was doing with his own money." (George Albert Smith, *Sharing the Gospel with Others*, pp. 44-47.)

### The earth is the Lord's

The psalmist has said: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." (Ps. 24:1.)

All he asks is that we return to him ten percent of that which is already his, adding that he will open the windows of heaven and pour out blessings, that we shall not have room enough to receive them. It is my witness, brethren and sisters, that this is a divine law and that many blessings from on high

come through obedience to it, in the name of Jesus Christ. Amen.

### President Joseph Fielding Smith

The brother to whom we have just listened is Brother Victor L. Brown of the Presiding Bishopric.

The congregation and chorus will now join in singing "High on the Mountain Top," after which Elder Henry D. Taylor, Assistant to the Twelve, will be our speaker.

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The congregation sang the hymn, "High on the Mountain Top."

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## ELDER HENRY D. TAYLOR

Assistant to the Council of the Twelve

From its beginning, the Church has constantly stressed the importance of the home. Homes can be heaven here on earth. Where love is present in a home, it can and will be a happy home.

### The principle of love

When the Savior was here filling his earthly mission, he gave strong emphasis to the principle of love. At one time a learned man, a lawyer, approached him and asked: "Master, which is the great commandment in the law?"

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

"This is the first and great commandment.

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

Then, to give added strength to his words, he added: "On these two commandments hang all the law and the prophets." (Matt. 22:36-40.)

On another occasion the Lord taught that in addition to loving God our Father in heaven and our neighbor, we should also love even our enemies. With our human frailties and preju-

dices, that becomes a real challenge. Here is the counsel of the Lord: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. 5:44.)

An American statesman once made this remark: "Destroy your enemies by making friends of them."

Then another has said: "You should be kind to your enemies, because you are the one who made them."

The Lord has given strong counsel to husbands concerning their wives. Here is his command: "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else." (D&C 42:22.)

### Charity and love

Consider now another phase of this great virtue—love—and its relationship to charity.

Charity and love, in some respects, seem to be synonymous. The ancient prophet Moroni made this point clear when he quoted his father, Mormon: ". . . if ye have not charity, ye are nothing. . . . But charity is the pure



love of Christ, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with him." (Moro. 7:46-47.)

Charity can and should mean not only the pure love of Christ, but it should also mean pure love for him and his love for us.

The Savior has demonstrated that his words concerning love are not empty, for he has shown his love for us in his willingness to lay down his life, thus making it possible for us to receive salvation through his atoning sacrifice and to achieve exaltation and eternal life through our obedience to his commandments. His atonement gave meaning to his teaching that "greater love hath no man than this, that a man lay down his life for his friends." (John 15:13.) No man could willingly give his life for a friend without sincerely loving him.

The Lord's unselfish act added great weight to his further words: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." (John 13:34.)

### Missionary experience

A lonely young Persian student was in Munich, Germany, struggling to find a meaning to life. He was deeply disturbed by the materialism and selfishness that seemed to fill the world, and especially postwar Europe. He heard a knock at the door, and two humble Mormon elders stood before him. He was not the least interested in religion. In fact, cynicism and doubt had filled his soul until he was very nearly persuaded that there was no God nor any real meaning to life. The only thing that interested him about these two young men was their English accent. He had mastered four languages, but English was not one of them.

He invited them in, but as they started their discussion, he cautioned: "I don't want to hear about your God, nor do I want to hear about how your religion got started. I only want to know one thing: what do you people do for one another?" He waited, and a

look of doubt crossed his dark features, as the elders exchanged glances.

Finally, the spokesman for the two said softly, "We love one another."

Nothing he could have said would have been more electrifying than this simple utterance had upon this young Persian, for the Holy Ghost immediately bore testimony to his soul that these missionaries were true servants of the Lord. Shortly thereafter he was baptized, and he presently is in this country receiving his doctorate degree at a local university—all because a young Mormon missionary declared a simple truth, "We love one another."

### Ways to demonstrate love

Virtually all religions tell us to love one another, but the restored Church tells us *how* to love one another. The home teaching visits, the inspired Welfare Program, the unselfish service performed in the temples, and the worldwide missionary system demonstrate in a very practical way the teaching of the Savior: "Thou shalt love thy neighbour as thyself." (Matt. 22:39.)

At this Easter time we are mindful of the Redeemer's sacrifice and acknowledgment with heartfelt gratitude and appreciation our debt to him.

In granting approval for the Savior's atonement, our Father in heaven has manifested his love for us, his children. A prophet has made this plain in this statement: "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.)

How do we show our love for our Heavenly Father, and our love and appreciation for the Savior? The Lord has given us the key. Listen to his admonition: "If thou lovest me thou shalt serve me and keep all my commandments." (D&C 42:29.)

### Love an eternal principle

Love is an eternal principle, an everlasting virtue. It operated before this earth life and will continue to do so throughout the eternities. President

McKay has made it clear in this magnificent declaration: "Love is the most divine attribute of the human soul, and if you accept the immortality of the soul, that is, if you believe that personality persists after death, then you must believe that love also lives." (*Man May Know for Himself*, p. 221.)

However, love is a virtue that can be lost. It may wither up and die as a result of neglect, carelessness, and indifference. So President McKay has beautifully cautioned with the following words: "Love must be fed . . . love must be nourished; love can be starved to death just as literally as the body can be starved without daily sustenance." (*Ibid.*, p. 221.)

### Solution for major ills

Many of the major ills and disturbances that plague mankind in this unsettled world today and are causing unhappiness and sorrow would disappear if the principle of love were manifested and practiced.

If we would love the Lord our God, and show that love by keeping his commandments, we would be law-abiding citizens, and there would be no need for law officers nor for prisons.

If we would but love one another and our neighbors as ourselves, there would be no need for conventions and gatherings to be held behind barbed wire fences and protected by guards with rifles and bayonets.

If we truly loved those who persecute us, they would no longer be enemies, but friends, and there would be no wars or bloodshed.

If men sincerely loved their wives, wives loved their husbands, parents loved and understood their children, and children loved and respected their parents, there would be no infidelity and unfaithfulness, no quarreling or bickering found among mankind; divorce, juvenile delinquency, broken homes, and frustration of youth would

be eliminated; and other social, moral, and economic ills would cease. Peace would abide in the world.

General Eisenhower was a person who not only expressed his love, but also demonstrated it in behalf of others. Among his last words were these: "I have always loved my wife, I have always loved my children, I have always loved my grandchildren, and I have always loved my country."

### Power to change world

Some years ago President McKay told the brethren assembled in this building that if the 9,000 or so priesthood bearers present would go forth from here and fully live the teachings of the Master, they would have the power to change the world. This I believe. And I also believe that if those of us who are here and those of you of the vast television and radio audience would live fully the principle of love—and there's no greater principle—we would have the power to change our lives, our homes, our neighborhoods, then this nation, and eventually the world, for in the words of that stirring contemporary song, "Let there be peace on earth, and let it begin with me." We do have the power to change our lives and surroundings by first realizing our own worth and loving and valuing ourselves, and then by loving those with whom we live and labor.

May we have the desire and courage to so act, I humbly pray, in the name of the Lord, Jesus Christ. Amen.

### President Joseph Fielding Smith

We have just listened to Elder Henry D. Taylor, one of the Assistants to the Twelve.

We shall now hear from Elder ElRay L. Christiansen, who also is an Assistant to the Twelve, and he will be followed by Elder James A. Cullimore, another Assistant to the Twelve.

## ELDER ELRAY L. CHRISTIANSEN

Assistant to the Council of the Twelve

My brothers and sisters, I should like to say something that might be helpful to those among us who are weighed down with trials and difficulties and disappointments and tribulations, and to them I say, "Doubt not, fear not."

**The gospel plan**

The gospel of Jesus Christ embraces every principle, every law, and every ordinance necessary for us to meet any condition in life and for the ultimate success of each of us.

The teachings of Jesus warm the human heart. His doctrines enlighten the mind. They designate the proper course.

Foremost among his teachings is the recognition of God as our Father. Jesus prayed to our Father and asked that all men do likewise, and that we live "by every word that proceedeth out of the mouth of God." (Matt 4:4.) He taught that by conformance to the plan of our Father, given through Jesus Christ, each of us can achieve a divine destiny.

It is the only plan by which genuine peace of mind can be found. Indeed, it is the *only* plan that leads men to salvation and exaltation. This plan was presented to us in our preexistent state, and each of us gladly accepted it. As part of it, we understood that in mortality we would most likely experience sorrow as well as joy, pain as well as comfort, disappointment along with success, sickness as well as health. Because it is necessary for our development, the Lord permits the bitter to be mixed with the sweet. He knows that our individual faith must be tested in adversity as well as in serenity. Otherwise, that faith may not be sufficiently developed when a condition arises that can be met through faith alone.

**Encouragement in adversity**

The Bible says: "If thou faint in the day of adversity, thy strength is small." (Prov. 24:10.) Even in times of trouble

and tribulation, the gospel of Christ offers encouragement and gives assurance.

I am always lifted in spirit and given greater hope by the words of the great hymn:

"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?"

"When through the deep waters I call thee to go,  
The river of sorrow shall not thee o'erflow,  
For I will be with thee, thy troubles to bless,  
And sanctify to thee thy deepest distress.

"Fear not, I am with thee, O be not dismayed,  
For I am thy God and will still give thee aid;  
I'll strengthen thee, help thee, and cause thee to stand,  
Upheld by my righteous, omnipotent hand."

(Hymns, No. 66.)

Brothers and sisters, you and I are *never* alone. The Lord will not forsake us. Let us not forsake him!

We are God's children, and he, our Father, has a personal concern for each of us. He has promised that they who are faithful in tribulation and adversities shall be more greatly blessed. (See D&C 58:24.)

**Teachings from Liberty Jail**

Let us consider for a moment the plight of Joseph and Hyrum Smith, who, with their companions, were incarcerated in Liberty Jail through the winter of 1838 and 1839. They were confined in one room with two small windows. No provision had been made

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to heat the room; there was no chimney to draw out the smoke. The brethren slept on piles of straw on the floor. Their food was of the coarsest kind. And yet, from that prison came some of the most beautiful and sublime thoughts and writings ever given to the world. They will endure among sacred literature of the Church for all time. Here are some of the words of the Lord to Joseph Smith at that time as they are recorded in Doctrine and Covenants, Section 122:

"If thou art called to pass through tribulation; if thou art in perils among false brethren; . . .

"If thou art accused with all manner of false accusations; if thine enemies fall upon thee; . . .

". . . know thou, my son, that all these things shall give thee experience, and shall be for thy good.

"The Son of Man hath descended below them all. Art thou greater than he?

"Therefore, hold on thy way, and the priesthood shall remain with thee; for their bounds are set, they cannot pass. Thy days are known, and thy years shall not be numbered less; therefore, fear not what man can do, for God shall be with you forever and ever." (D&C 122:5-9.)

My, what a lesson! What assurance!

Strength comes by courageously adjusting our lives to our trials, and by so doing we are brought closer to God.

Elder James E. Talmage gave this promise: "No pang that is suffered by man or woman upon the earth, will be without its compensating effect . . . if it be met with patience."

### **Trials can bring blessings**

We cannot afford to meet adversities with impatience or bitterness. President Brigham Young taught that "if the Saints could realize things as they are when they are called to pass through trials, and to suffer what they call sacrifices, they would acknowledge them to be the greatest blessings that could be bestowed upon them. . . .

". . . without the opposite and they could not know enjoyment; they could not realize happiness. . . . If they should not taste the bitter, how could

they realize the sweet? They could not!" (*Journal of Discourses*, Vol. 2, pp. 301-2.)

If our existence terminated with death, adversities might tend to overwhelm us. But with the gospel as a foundation and with faith in a just God who watches over all, each one may receive the comfort and acquire the fortitude to meet the vicissitudes of life.

### **Doubt not fear not**

To you who are discouraged, to you who are sorrowing, to you who doubt, to you who need help, may I say: Doubt not—fear not!

The Lord gives to you and to me assurance in these words:

"Draw near unto me and I will draw near unto you; seek me diligently and ye shall find me; ask, and ye shall receive; knock, and it shall be opened unto you.

"Whatever ye ask the Father in my name it shall be given unto you, that is expedient for you." (D&C 88:63-64. Italics added.)

But the gospel teaches also that each of us has obligations. Hear also the words of the apostle Paul to the saints in Rome:

"Let love be without dissimulation [pretense]. Abhor that which is evil; cleave to that which is good.

"Be kindly affectioned one to another with brotherly love; in honour preferring one another; . . .

"Rejoicing in hope; patient in tribulation, continuing instant in prayer; . . .

"Bless them which persecute you: . . .

"Rejoice with them that do rejoice, and weep with them that weep." (Rom. 12:9-15.)

### **Build upon the rock**

Yes, indeed, the teachings of the gospel enlighten the mind and warm the heart. They give encouragement to the sorrowing and replace fear with courage. With Helaman, I say:

"And now, my sons, remember, remember that it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation; that when the devil shall send forth his mighty winds, yea, his shafts

in the whirlwind, yea, and when all his hail and his mighty storm shall beat upon you, it shall have no power over you to drag you down to the gulf of misery and endless wo, because of

the rock upon which ye are built, which is a sure foundation, a foundation whereon if men build they cannot fall." (He. 5:12.)

In the name of Jesus Christ. Amen.

## ELDER JAMES A. CULLIMORE

Assistant to the Council of the Twelve

One of our hymns we sing most frequently and with great fervor is:

"We thank thee, O God, for a prophet  
To guide us in these latter days.  
We thank thee for sending the gospel  
To lighten our minds with its rays.

"We thank thee for every blessing  
Bestowed by thy bounteous hand.  
We feel it a pleasure to serve thee,  
And love to obey thy command."

(Hymns, No. 196.)

One of the most important features of the last line is, "We love to obey thy command." The members of the Church have listened to the counsel of their leaders and followed it quite implicitly from the very organization of the Church. Those who did not heed the counsel of the brethren and were disobedient to the laws of the gospel usually apostatized and left the Church.

Although there have been periods of great trial among the people in the history of the Church, the revelations of the Lord, through the counsel of his leaders, have guided the people constantly in both their material and spiritual lives.

### Guidance for the Church

The guidance for the Church continues to come through the President, the prophet, seer, and revelator, to the present day. The basic principle of the restored gospel is that God reveals his mind and will to his established Prophet on earth for the guidance of the Church. The Church is founded on revelation. On the day of the organization of the Church, the Lord gave a revelation to the Church:

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

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

"For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory.

"For thus saith the Lord God: Him have I inspired to move the cause of Zion in mighty power for good, and his diligence I know, and his prayers I have heard." (D&C 21:4-7.)

Today, more than ever before, we have need for implicit faith in God and his appointed leaders and their inspired counsel. In this day, when many doubt the very existence of God and the divinity of Christ, as we learn of the "new morality," see a general breakdown in moral standards, witness common use of drugs and disregard for parents and home, see increase in juvenile delinquency and the tendency to break marriage vows, riots, violence, and great disturbances everywhere, there is justification for great concern.

### Man's free agency

Yet, no matter how sure the dangers and how great the need for counsel and guidance, there can be no coercion in the Church. Man's free agency is held by the Church to be his first right. Every man must be free to act for himself. The Lord has declared: "For the power is in them,

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wherein they are agents unto themselves." (D&C 58:28.)

Brigham Young said: "All rational beings have an agency of their own. . . . The volition of the creature is free; this is a law of their existence. . . ." (*Discourses of Brigham Young*, 1943 ed., p. 62.)

Commenting on this, John A. Widtsoe has said: "Coercion, which is in direct opposition to free agency, must not be applied in any form" in the Church. This is the plan of the adversary.

". . . There must be no attempt to force even a needed gift upon another. It is better that one live in darkness than to be forced into light. There is ample place among men for teaching but none for compelling others to accept what is taught. Every person is under obligation to respect the free agency of every other individual. . . ."

He states further: "The application of these principles to daily affairs sometimes leads to misunderstandings. Certain Church members may feel that a Church official is invading their personal liberties when he gives counsel. . . . Advice on . . . matters of conduct by the constituted leadership of the Church may be questioned by those who are affected by the advice.

"The first answer to such a person is that all advice is given for the good of the individual concerned, and that it is wise to follow those who have had experience and are unselfishly giving help to others. . . . The Church which exists for the welfare of man, would be derelict to its divinely imposed obligations did it not exercise its responsibility as a guardian against all evil and for all good.

"The second answer is that under the law of free agency no one is obliged to obey . . . the counsel given. Man is always free to act for himself. But, to members of the Church, this answer may be misleading. They are under the necessity of acknowledging that consistency requires them to conform to counsel given and regulations set up.

". . . Every member of the Church upon terms of faith and repentance, has entered the waters of baptism. By this

ordination he has pledged acceptance of the doctrine and practice of the gospel of Jesus Christ. The divinity of the work of the Church has become his settled conviction. Upon this foundation he henceforth regulates his life. Among the basic principles [we accept as members] are the inspiration and authority residing in the living priesthood. When, therefore, the President of the Church speaks, authoritatively, and we disobey, we are repudiating one of the foundation principles of the gospel. . . ." (John A. Widtsoe, *Gospel Interpretation*, pp. 70-72.)

### Need for guidance

With our freedom of agency in the Church, we need the constant guidance of our leaders to help us in our decisions. It seems to me that no member of the Church can risk becoming involved in any questionable activity or association with extreme, radical groups, whose teachings and actions run counter to the gospel, without seeking advice from his spiritual leader. Your bishop or branch president, stake president or mission president has been duly appointed as your spiritual adviser and has the right of inspiration to give you counsel and guidance you might need.

In a letter to all stake leaders in September of 1966 the First Presidency said: "The Lord has so organized His Church that there is accessible to every member—man, woman, and child—a spiritual advisor, and a temporal counselor as well, who knows them intimately and who knows the circumstances and conditions out of which their problems come, and who, by reason of his ordination, is entitled to an endowment from our Heavenly Father of the necessary discernment and inspiration of the Lord to enable him to give the advice which the one in trouble so much needs. We refer to the bishop or branch president in the first instance and to the stake or mission president if the bishop or branch president, for any reason, feels the need of assistance in giving his counsel." (Letter from the First Presidency, September 22, 1966, to

stake presidents, bishops, mission presidents, and branch presidents.)

### Responsibility in following counsel

How should we regard and interpret counsel in the Church? Is there a distinction between the law of the gospel and counsel? Does the counsel of the priesthood differ from that which emanated from secular fields? Do we have a responsibility in following the counsel of the brethren?

President Stephen L. Richards answers these questions in this manner: "... a moment's reflection will convince you of the rather serious regard in which we hold counsel. While it is true that we characterize infractions of the law as sin and we do not apply quite that drastic a terminology to failure to follow counsel, yet in the Church, under the priesthood, counsel always is given for the primary purpose of having the law observed, so that it does occupy a place of standing and importance, almost comparable to that law of the gospel." (Address at Brigham Young University, February 26, 1957, p. 1.)

As we believe, there is at the head of the Church today a living prophet, to whom the Lord reveals his mind and will for the guidance of the Church, and we sustain the Council of Twelve as prophets, seers, and revelators who are also divinely chosen and inspired to watch over the Church and keep it in order and to be special witnesses of Christ; when you sustain your stake president and bishop, your mission president and branch president as God's divinely appointed representatives to preside over you in your respective area and then fail to obey their counsel, you deny yourself the blessings of the gospel and personal blessings and direction. The counsel of the leaders of the Church usually is but a repetition of the laws of the gospel, encouragement to follow the teachings of the Church, to keep

the covenants we made as we entered the waters of baptism, and in the house of the Lord.

### Obedience brings happiness

The following of this counsel can only bring eventual happiness. Disobedience to counsel can only accrue to our detriment. It often leads to fault-finding, lack of activity in the Church, breaking the commandments, and even loss of faith.

Some most sincere counsel was given the members of the Church by Oliver Cowdery when he came before the Church at Pottawatamie and requested that he be restored to the Church. He said: "Follow the Twelve: they are the men with whom the Priesthood rests. If you follow the main channel of the stream, you will go right; but if you run into a bayou, you will find yourselves among snags." (From a talk by Elder George A. Smith, *Journal of Discourses*, Vol. 7, p. 117.)

I can think of no better counsel for us today than to follow the main channel of the stream, to keep from extremes to the right or the left, through obedience to the continual direction of the Lord for the guidance of the Church.

This testimony I leave with you in the name of Jesus Christ. Amen.

### President Joseph Fielding Smith

Elder Delbert L. Stapley of the Council of the Twelve will be our concluding speaker.

The sessions tomorrow morning, Saturday, will be broadcast direct by numerous radio and television stations, and recorded for transmission on Sunday morning to many television stations in the eastern and central part of the United States.

A video tape of Saturday morning's session of the conference will be flown from the Mainland and televised Sunday morning in all the islands of the Pacific. . . .

## ELDER DELBERT L. STAPLEY

## Of the Council of the Twelve

My beloved brothers and sisters and friends: In my heart I am fully convinced that more attention must be given to matching gospel principles, standards, and ideals with Christlike examples in our personal lives if truth and righteousness are to prevail in the present decaying moral and spiritual world. We cannot afford to depart from solid spiritual moorings and stumble down an evil course that can only lead to depravity of life.

The world needs more men and women of good moral and spiritual character who will stand firm, steadfast, and immovable in keeping the commandments of God and be living examples of truth and righteousness.

**The power of example**

The power of example exhibits its strength when men and women live the gospel. For such persons, the light of the glorious gospel of Jesus Christ shines forth from their countenance as a beacon light to draw others into virtue's path.

Recently, returning home by plane from a stake conference, a young stewardess, off duty, sat down beside me. After introduction, she informed me that one of her roommates is a girl from Salt Lake City. I asked if the roommate belonged to the Mormon Church. She answered, "Yes." I inquired if she lived her religion. Again the answer was a positive yes. She expressed admiration and respect for the faith, behavior, and good example of her newfound Mormon friend.

A wise man, when asked to list three cardinal points that exemplified the lives of the great teachers of all time and that would be a guide to new teachers, said: "First, teach by example. Second, teach by example. Third, teach by example."

Our Savior, Jesus Christ, is the greatest example the world has ever known, and his teachings endure throughout the ages because the precepts he taught were emphasized by the example of his own life.

To be an example from a religious point of view, someone or some group must serve as a model and set a pattern of conduct and moral behavior in life that can safely be imitated and followed by others with benefit and blessing to them. "No period of history has ever been great or ever can be that does not act on some sort of high, idealistic motives, and idealism in our time has been shoved aside, and we are paying the penalty for it." (Alfred North Whitehead.)

High-sounding thoughts and words without an appropriate example are as sounding brass and tinkling cymbal, therefore meaningless.

"What you are," said Emerson, "thunders so loudly in my ears, I cannot hear what you say."

**"I am the light"**

". . . Behold," said Jesus, "I am the light; I have set an example for you." (3 Ne. 18:16.)

This challenging statement by our Redeemer can be taken at face value with safety and assurance.

The apostle Peter emphasized this truth when he declared: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

"Who did no sin, neither was guile found in his mouth:

"Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." (1 Pet. 2:21-23.)

It has been said, "The Christian ideal has not been tried and found wanting; it has been found difficult and left untried." (Gilbert K. Chesterton.)

**Value of good example**

To the members of the Church today are applicable the words of our Savior: "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.)

This scripture stresses the importance and value of good example.

President David O. McKay, in a general conference message, gave this counsel: "If we would face the future, no matter what it may be, with calmness of spirit, with an assurance that God governs in the affairs of men, let us as individuals and as a group live exemplary lives." (*The Improvement Era*, May 1948, p. 338.)

This plea from our beloved President is as timely today as it was 21 years ago, and perhaps more so, because of today's increased wickedness and pervasive corruptness.

### Gospel standards and ideals

The Prophet Joseph Smith proclaimed that people should be taught correct principles and then govern themselves. The gospel teaches correct principles, standards, and ideals, but there are so many who disregard these teachings, and thus fail to rightly govern themselves. In keeping with this concept of teaching correct principles, the Lord warned the inhabitants of his kingdom:

"And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself." (D&C 105:5.)

Nephi, a Book of Mormon prophet, being grieved by the hardness of the hearts of his older brothers Laman and Lemuel, spake unto them, saying:

"Behold, ye are mine elder brethren, and how is it that ye are so hard in your hearts, and so blind in your minds, that ye have need that I, your younger brother, should speak unto you, yea, and set an example for you?"

"How is it that ye have not hearkened unto the word of the Lord?"

"... Wherefore, let us be faithful to him." (1 Ne. 7:8-9, 12.)

### "Follow thou me"

We learn in the writings of Nephi that Christ "humbleth himself before the Father, and witnesseth unto the Father that he would be obedient unto him in keeping his commandments.

"And . . . it showeth unto the children of men the straightness of the path, and the narrowness of the gate, by which they should enter, he having set the example before them.

"And he said unto the children of men: Follow thou me. Wherefore, my beloved brethren," said Nephi, "can we follow Jesus save we shall be willing to keep the commandments of the Father?"

And, challenged the Christ to all mankind, ". . . follow me, and do the things which ye have seen me do." (2 Ne. 31:7, 9-10, 12.)

This admonition was confirmed to Nephi by the voice of God, saying:

"Yea, the words of my Beloved are true and faithful. He that endureth to the end, the same shall be saved.

"And now, my beloved brethren," said Nephi, "I know by this that unless a man shall endure to the end, in following the example of the Son of the living God, he cannot be saved." (2 Ne. 31:15-16.)

These teachings constitute a summons to all men to live righteously. It is the only path that leads one back to the presence of God.

### Men believe what they see

Corianton, son of a Nephite prophet, while engaged in missionary service, foolishly, and to the great sorrow of his father, followed after the harlot Isabel. Alma, disappointed by his son's actions, reproved him and said:

"... for when they saw your conduct they would not believe in my words." (Al. 39:11.)

Truly, example is greater than precept.

Billy Martin, the new manager of the Minnesota Twins baseball team, is quoted as saying: "We represent the state of Minnesota, and I want us to look like gentlemen. . . . The youth of America is watching, and I am concerned about that. I want our guys to be a good example." I thought that statement was a very interesting observation.

The writer Thoreau philosophized: "If you would convince a man that he does wrong, do right. Men will believe what they see—*let them see.*"

Dr. Albert Schweitzer expressed this thought: "Example is not the main thing in influencing others—it is the only thing!"

"There is a transcendent power in example. We reform others unconsciously when we walk uprightly." (Madame Swetchine.)

### Parental example

Jacob, the brother of Nephi, speaking to parents, counseled: "... ye shall remember your children, how that ye have grieved their hearts because of the example that ye have set before them; and also, remember that ye may, because of your filthiness, bring your children unto destruction, and their sins be heaped upon your heads at the last day." (Jac. 3:10.)

This reminds us of the teachings of our Lord to parents in this latter day: the responsibility we have of teaching our children the principles of the gospel—to see that they are baptized, taught to pray, to walk uprightly before the Lord, and to observe the Sabbath day and keep it holy. (See D&C 68: 27-29.)

President McKay declared: "It is as futile to attempt to teach honesty, and to act dishonestly before a child, as to attempt to heat water in a sieve." (*Pathways to Happiness*, p. 307.)

How important it is for parents to live clean lives and obey God's laws and commandments. To do so will permit them to use the example of their own lives in the teaching of their children. To fail to do so creates personal inhibitions that prevent parents from discussing intimate and delicate questions and problems about life with which their children are deeply concerned.

Children gain balance, judgment, and wisdom on the foundation and platforms of their exemplary parents.

The prophet Jacob again admonished the Nephites:

"... 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. . . ." (Jac. 2:35.)

In President David O. McKay's

message this morning, he gave timely advice to parents regarding their children.

### Brigham Young's Counsel

May I share with you President Brigham Young's counsel for parents to teach their children by example. Said President Young: "... if parents will continually set before their children examples worthy of their imitation and the approval of our Father in heaven, they will turn the current, and the tide of feelings of their children, and they, eventually, will desire righteousness more than evil." (*Journal of Discourses*, Vol. 14, p. 195.)

"... we should never permit ourselves to do anything that we are not willing to see our children do. We should set them an example that we wish them to imitate. . . . How often we see parents demand obedience, good behavior, kind words, pleasant looks, a sweet voice and a bright eye from a child or children, when they themselves are full of bitterness and scolding! How inconsistent and unreasonable this is!" (*Ibid.*, p. 192.)

"... parents should govern their children by faith rather than by the rod, leading them kindly by good example into all truth and holiness." (*JD*, Vol. 12, p. 174.)

"Our children will have the love of the truth, if we but live our religion. Parents should take that course that their children can say, 'I never knew my father to deceive or take advantage of a neighbor; I never knew my father to take to himself that which did not belong to him . . . but he said, . . . "be honest, true, virtuous, kind, industrious, prudent and full of good works."' Such teachings from parents to their children will abide with them for ever." (*JD*, Vol. 14, p. 195.)

### Examples from scripture

Speaking of examples from the scriptures, the apostle Paul, writing to the Corinthian saints, admonished:

"Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

"Neither let us commit fornication, as some of them committed. . . .

"Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

"Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

"Now all these things happened unto them for ensamples; and they are written for our admonition. . . .

"Wherefore, let him that thinketh he standeth take heed lest he fall." (1 Cor. 10:6, 8-12.)

Those who teach or lead in God's kingdom must remember that Christ is the great exemplar to them, and rightly so. Therefore, all leaders and teachers called to labor in his vineyard accept a great responsibility when they expect others to live up to gospel principles, standards, and ideals in order to enjoy the privileges and blessings of the gospel, yet fail themselves to maintain these requirements in their own personal lives.

### Responsibility of leaders

We leaders must be what we ask or require others to be; otherwise, such hypocrisy turns to our condemnation.

The candidate before baptism is required to repent of all his sins. Does it not seem reasonable that the priesthood brethren officiating in this ordinance be equally free from all personal transgressions? This also holds true in the performance of all gospel ordinances.

It is deceitful and dishonorable for one to try to hide his own improper personal conduct and not serve openly and exemplarily according to the spirit of his holy calling. We must remember that a heavenly record is kept of our conduct here on earth, and there will come a day of reckoning and judgment. This church is true; it has value and is meaningful to those seeking exaltation and eternal life. If this church is worth anything, it is worth everything! There is no exaltation and eternal glory without it.

### Lord's power over his saints

Before the second coming of our Lord, he has revealed that the devil is to have power over his own dominion. We are witnessing evidences of it today

in many forms. Men are setting aside the accepted eternal teachings and verities of scripture. Many intellectuals in this present enlightened age think they have outgrown the basic and fundamental principles that the Savior and his holy prophets have stressed throughout the ages of time. Even though in this latter day, "the devil shall have power over his own dominion," the Lord has promised he "shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon . . . the world." (D&C 1:35-36.)

This knowledge is comforting, but for the Savior to fulfill this promise, his people must live as saints. They are the only ones among whom the Lord promises to reign.

Perhaps it would be well to remember the account of Enoch and his people. They were in an abominable state of wickedness. They had all gone astray from the teachings of their fathers. Enoch accepted the challenge of turning the people from their evil ways unto the Lord. He did it so effectively that God translated and received them unto himself. (See Moses 7 and 8.)

### From wickedness to righteousness

Following Christ's ministry and resurrection in Judea, he visited the inhabitants of the Americas. After his appearance among them, they completely changed their ways from wickedness to righteousness.

Fourth Nephi records this sublime condition:

"And it came to pass in the thirty and sixth year, the people were all converted unto the Lord, upon all the face of the land . . . and there were no contentions and disputations among them, and every man did deal justly one with another.

"And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people.

"And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among

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all the people who had been created by the hand of God." (4 Ne. 2, 15-16.)

These two examples are before us in the Church today. Our work and purpose is just the same now as it was in earlier times. I wonder if we will so live and do as to measure up to this responsibility. The task seems insurmountable, but if we, as a people, live righteously, seeking earnestly the riches of eternity, the ideal state of righteousness can be achieved.

### Return to evil ways

After this period of Nephite and Lamanite happiness and peace, they gradually fell again into evil ways, and Mormon, in his second epistle to his son Moroni, stressed the wickedness and lack of principle in his people and lamented:

"O the depravity of my people! They are without order and without mercy. . . .

"And they have become strong in their perversion; and they are alike brutal, sparing none, . . . and they delight in everything save that which is good. . . .

"... Behold, thou knowest the wickedness of this people; thou knowest that they are without principle, and past feeling. . . ." (Moro. 9:18-20.)

Is history beginning to repeat itself in this generation of time? I firmly believe it is. Our position and responsibility are the same now as Mormon expressed to his son Moroni centuries ago:

"And now, my beloved son," said Mormon, "notwithstanding their hardness, let us labor diligently; for if we should cease to labor, we should be brought under condemnation; for we have a labor to perform whilst in this tabernacle of clay, that we may conquer the enemy of all righteousness, and rest our souls in the kingdom of God." (Moro. 9:6.)

Striving to exert the power of good example by living gospel principles, maintaining proper standards, and holding firm to righteous ideals, while not always easy, will reward us in this life and in the eternal worlds to come.

### Our obligation and challenge

Someone said: "It is no trick to keep

one's principles on a high level, but it is hard sometimes to stay up there with them."

"For us, with the rule of right and wrong given us by Christ, there is nothing for which we have no standard. . . ." (Leo Tolstoi, *War and Peace*.)

Honesty, integrity, uprightness, morality, observance of the Word of Wisdom, and all the revelations concerning ideal behavior should be exemplified in our own lives, and we will then become proper examples for others to follow.

Does our pattern of life incorporate these basic qualities that permit us to say with assurance to our loved ones and friends, and those whom we serve, "Come follow me, and do the things you have seen me do"?

Here is our obligation, duty, and challenge.

May God bless us, brothers and sisters, that we may have the strength and the courage under all conditions to live exemplary lives and to walk uprightly before the Lord and set a good example for all mankind to follow, and particularly to our own children and families, I humbly pray, in the name of Jesus Christ. Amen.

### President Joseph Fielding Smith

The semi-annual conference of the Deseret Sunday School Union will be held this evening, Friday, at 7:30 in the Tabernacle. This is a change from the traditional Sunday evening session which will not be held. All Sunday School workers will wish to be in attendance.

Under the direction of the First Presidency there will be a Welfare-Agricultural meeting held in the Assembly Hall tomorrow, Saturday, at 7:30 a.m. Invited to attend this special session are Regional Representatives, stake presidencies, bishoprics, high councilors, Project Operating Committees, stake and ward Relief Society presidents and Welfare coordinators.

The singing for this session has been furnished by the University of Utah Institute of Religion Chorus under the

direction of Douglas W. Stott, with Roy M. Darley at the organ.

In behalf of all those who listened to the singing during this session of the General Conference, we express appreciation and our sincere thanks to these young students for the beautiful music they have rendered. God bless them for their desire to serve and to bring happiness to others.

The chorus will now render "With a Voice of Singing," and the benediction will then be offered by Elder LeRoy Rollins, president of the Edmonton

Stake. The General session of this conference will then be adjourned until 10:00 tomorrow morning.

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The University of Utah Institute of Religion Chorus sang, "With a Voice of Singing."

President LeRoy Rollins of the Edmonton Stake offered the closing prayer.

The conference adjourned until Saturday morning at 10 o'clock.

## SECOND DAY

### MORNING MEETING

#### THIRD SESSION

The third session of the conference convened on Saturday, April 5, at 10 o'clock a.m.

President N. Eldon Tanner, second counselor in the First Presidency, conducted the meeting.

The music for this session was furnished by the Salt Lake Tabernacle Choir. Elder Richard P. Condie directed the singing; Elder Alexander Schreiner was at the organ.

President Tanner made the following introductory remarks:

#### President N. Eldon Tanner

I have an important announcement. The World Conference on Records and Genealogical Convention and Seminar will be held here in Salt Lake City starting August 5th through the 8th of this year.

Many of the world's leading archivists, librarians, historians and others in related fields have been invited to attend and present comprehensive reports in their respective fields.

Fifty countries in the world will be represented and this could well be the largest gathering of its kind ever held.

We in Salt Lake City are delighted to act as host city for this important gathering.

The Genealogical Society, which is sponsoring this convention, extends an invitation to all people to attend this important record conference.

On the advice of his doctors President McKay is remaining at home where he is viewing these services. He is presiding at this conference and has asked me to conduct this meeting. He joins us in extending a most cordial welcome to all who are present here this morning in this historic Tabernacle, in the Assembly Hall on Temple Square in Salt Lake City, and also to the vast television and radio audience throughout the world, in this, the third session of the 139th Annual Conference here in this Tabernacle.

The Tabernacle Choir under the direction of Richard P. Condie and Alexander Schreiner at the organ will open these services by singing "Rejoice and Merry Be," following which the invocation will be offered by Elder Melvin R. Brooks, formerly president of the Spanish American Mission.

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The Tabernacle Choir sang the number, "Rejoice and Merry Be."

The opening prayer was given by Elder Melvin R. Brooks, formerly president of the Spanish American Mission.

**President N. Eldon Tanner**

The Tabernacle Choir will now favor us with "Christ, The Lord, Is Risen," following which President Hugh B. Brown of the First Presidency will speak to us.

The Tabernacle Choir sang the anthem, "Christ, the Lord, Is Risen."

President Hugh B. Brown, first counselor in the First Presidency of the Church will now speak to us.  
President Brown.

**PRESIDENT HUGH B. BROWN**

First Counselor in the First Presidency

The apostle Peter, writing to the saints of his time, said, as recorded in First Peter 2:9, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people."

**A peculiar people**

Whether or not all will agree that these characterizations are applicable to the Saints of this day, I am sure most will at least agree that we are a peculiar people—not in any unkind way, but perhaps most would say we are a *different* people. My purpose for the next few moments is to examine and discuss some of those differences.

Some of the antagonisms that exist between people and between nations result from the fact that they do not understand one another.

"Not understood," the poet has said.

"We gather false impressions

And hug them closer as the years go by,  
Till virtues often seem to us transgressions;

And thus men rise and fall, and live  
and die—

Not understood.

"O God! that men would see a little  
clearer,

Or judge less harshly where they cannot see;

O God, that men would draw a little  
nearer

To one another; they'd be nearer  
Thee—

And understood."

—Thomas Bracken

(Poems of Inspiration, Halycon House, 1928, p. 188)

We may discuss our subject under

two general headings for a few minutes, namely, the Fatherhood of God and the brotherhood of man. The scriptures tell us that it is life eternal to know God and Jesus Christ, whom he has sent.

**What is man?**

As to man, we join with David of old and ask, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" (Ps. 8:4.) And just here we ask the pertinent question, "What is the relationship that exists between God and man?"

Dr. James E. Talmage summed up this part of our subject as follows:

"What is man in this boundless setting of sublime splendor? I answer you potentially now, actually to be, he is greater and grander, more precious in the arithmetic of God than all the planets and the suns of space. For him they were created. They are the handiwork of God. Man is his son. In this world man is given dominion over a few things. It is his privilege to achieve supremacy over many things. The heavens declare the glory of God and the firmament showeth his handiwork. Incomprehensibly grand as are the physical creations of the earth and of space, they have been brought into existence as a means to an end, and are necessary to the realization of the supreme purpose which in the words of the Creator is thus declared: For behold, this is my work and my glory, to bring to pass the immortality and eternal life of man."

**What is God?**

May we then discuss our subject

briefly with respect to God, and examine some of the things that have been believed and taught in connection with that subject.

At the beginning of the nineteenth century, it was generally believed that God was incorporeal and immaterial, without body, without parts or passions, disregarding the facts that God loves righteousness and he hates iniquity, and that love and hate, of course, are passions.

It has been claimed that God was without form, even though the holy scriptures teach that God created man in his own image. In fact, we are told by Paul the apostle that Jesus Christ was in the express image of his Father. Are we then created in the image of a formless entity?

For us, God is not an abstraction. He is not an idea, a metaphysical principle, an impersonal force or power. He is a concrete, living person. And though in our human frailty we cannot know the total mystery of his being, we know that he is akin to us, for he is revealed to us in the divine personality of his Son, Jesus Christ, and he is, in fact, our Father.

The Church teaches that when God created man in his own image, he did not divest himself of that image. He is still in human form and is possessed of sanctified and perfected human qualities, which we all admire. All through the holy scriptures, the Father and the Son are seen to be separate and distinct personages. We reaffirm the doctrine of the ancient scripture and of all the prophets that asserts that man was created in the image of God and that God possessed such human qualities as consciousness, will, love, mercy, justice. In other words, he is an exalted, perfected, and glorified Being.

### Man's eternal nature

The late President Brigham H. Roberts, in one of his later writings, discussed some of the principles of the gospel that I desire to give wider circulation. I shall quote and paraphrase him.

Under the uninspired teachings of

men and creeds as they apply to man—pre-mortal, mortal, and postmortal man—it was taught that while man's body was created by God, his origin was purely an earthly one. We believe that before the creation of the body, all men existed as intelligences. These intelligences were not created or made, neither indeed can they be; the intelligent entity in man which we call spirit or soul is a self-existing entity, uncreated and eternal. Thus man is crowned with the dignity which belongs to his divine and eternal nature.

*The Church of Jesus Christ of Latter-day Saints* (or the Mormon Church, if you prefer) *claims to be a bold, prophetic, and inspired Church built upon the rock of revelation.* It calls upon man to cooperate with God in his avowed purpose to bring to pass the immortality and eternal life of man. This is a divine partnership and is available to all. It gives added meaning to the term "the brotherhood of man." It is not simply a philosophy of life; it is a divine plan or blueprint of life—pre-existent life, mortal life, and postmortal life.

### System of continuing education

*The gospel is a system of continuing education, resulting in eternal progression.* Education is, in fact, a part of our religion. We believe the glory of God is intelligence.

The Lord said: "And I give unto you a commandment that you shall teach one another the doctrine of the kingdom." (D&C 88:77.)

Just here, we might ask the question: Is there any communication between God and man, or has there ever been? If there ever was such, why not now?

### Continuous revelation

And this brings us to the question of *revelation.*

At the beginning of the last century, the idea prevailed among almost all Christian churches that while there was a time when revelations from God were given, when angels visited the earth and imparted divine knowledge to men, when there were living among

men certain ones called prophets who were able to declare the mind and will of our Heavenly Father, yet all this was allegedly discontinued.

Though belief in continuous revelation seems to have been quite universally accepted in the past, orthodox Christianity maintains that there can be no current revelation; that no revelation has been given since the crucifixion of Christ and the death of the apostles, and furthermore that none would be given in the future; that the volume of scripture is completed and forever closed—no angels, no opening of the heavens, no man authorized to speak for God. All this was ended.

The scriptures declare that some of the prophets talked with God face to face. (Exod. 33:11.) For instance, we are told in Exodus that Moses spoke face to face with God as one man speaketh to his friends. In Exodus 3:6, the Lord declared: "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." We claim the Church is built upon the foundation of divinely inspired apostles and prophets, with Jesus Christ himself as the chief cornerstone.

### Office of a prophet

Generally, when we speak of a prophet, we have in mind one who predicts future events, one who foretells things that will come to pass. Indeed, that is, in part, the office of a prophet—in part it is what is expected of him. But a prophet should be primarily a teacher of men, an expounder of the things of God. The inspiration of the Almighty must give him understanding, and when given he must declare it fearlessly to the people of his time and to future generations. He must be a seer who can help others to see, a teacher sent of God to instruct a people, to enlighten an age. This is the primary office of a prophet.

Based upon the teachings of the Holy Bible, we assert that revelation from heaven was common in all dispensations of the gospel from Adam to the time when Christ was upon the earth. We agree that it apparently ceased for a time because of apostasy after the beginning of the first century of

the Christian era. The founder of The Church of Jesus Christ of Latter-day Saints asserts that he had a great and overpowering revelation from God—in fact, a visitation in which he beheld the Father and the Son. Later, other heavenly beings appeared.

There is in all men an animated, ruling, characteristic essence, or spirit, which is himself. This spirit, dull or bright, petty or grand, pure or foul, looks out of the eyes, sounds in the voice, and appears in the manners of each individual. This is what we call personality.

### Man's salvation

As to man's *salvation*, some have taught that God, of his own volition, had predestined some men and angels to everlasting destruction, while others were ordained to eternal life and glory, not for any good or ill that they had done or could do, but because their fate is fixed by divine decree. Those whom he would save he would move by irresistible grace to their salvation; those whom he had predestined should be damned might not escape, struggle they ever so persistently. No prayers could save them; no act of obedience might mitigate their punishment; no hungering and thirsting after righteousness would bring them any blessedness. They must perish, and that eternally! Those who perish in ignorance of Christ—the heathen nations, for instance—were damned. So said those who expounded this creed.

Others taught that infants dying in infancy without receiving Christian baptisms were damned, and that everlastingly. By some, unbaptized infants were denied burial in sanctified ground. "Hell's Half Acre" was a reality in some graveyards. We humbly but unequivocally proclaim the eternal and revealed truth that through the atonement of Christ, *all* mankind may be saved, by obedience to the laws and ordinances of the gospel.

### Salvation and damnation

Let us refer for a moment to the significance of the terms *salvation* and *damnation*. It was taught in earlier days and to some extent today that



these two terms meant either the attainment of heaven or the assignment to hell—referring to the former, the attainment of heaven, as a mysterious, indefinite state enjoyed somewhere beyond the bounds of time and space, and to the latter, to which many were to be consigned, as a place of everlasting anguish and eternal misery.

It was believed that if one gained heaven by ever so small a margin, he entered upon a complete possession of all the supernal ecstasy enjoyed by the angels and the holiest of saints. If he missed even by ever so narrow a margin, he was doomed to everlasting torment, to be endured with the wickedest of men and the vilest of devils, from which there was to be no deliverance.

### Graded state of future life

Against these dogmas of the attainment of heaven or the assignment to hell with equality of glory in the one and equal severity of punishment in the other, we assert that a just God has provided a graded state of existence for all men in the future life.

Upon this subject the restored Church teaches with the apostle Paul that there are many kingdoms of glory in which men may live, each in a sphere suited to his nature, disposition, and the degree of his intelligence. Paul taught that there is one glory of the sun, another of the moon, and another of the stars, and that men will exist in varying degrees of glory in the hereafter; that as the stars of the heavens differ in infinite degrees of brightness, so also will men, in their future, exist in places and states of infinite variety, corresponding to the variations of their intelligence, knowledge, tastes, requirements, inclinations, and aspirations.

### Love of God and man

In Luke 10 we read: "Thou shalt love the Lord thy God . . . with all thy mind." (Luke 10:27.) This is but a part of Christ's injunction, but seemingly a part not often stressed either in press or pulpit. We hear often of the necessity of loving God with all

our hearts and with all our souls, but there was a purpose in his including *mind* in his instructions. Any person's conception of Deity must come within his mental horizon, which is determined by the degree of his intelligence. Man, by his reasoning, naturally endows God with his own noblest and highest ideals, which, if he be studious and devout, are ever growing. Intellectual activity produces an ever-changing, because ever-growing, concept of God. Once the mind has grasped the idea of God, it will burn and glow and seek to assimilate and radiate, to adore, and emulate. This love of God by the mind of man, when accompanied by loving him with heart and soul, will light the pathway to salvation. The Master placed love of God and of fellowmen as paramount to all divine commandments.

### Acceptance of gospel principles

All Church members, then, are enjoined to understand and accept the principles of the gospel, of which faith in the Lord Jesus Christ is paramount.

We must receive its saving ordinances and then go on unto perfection. Salvation is an eternal quest for knowledge. Man cannot be saved in ignorance. It is more than a philosophy of life: it is a divine plan or blueprint of life—preexistent, mortal, and post-mortal life.

The gospel of Jesus Christ is a revealed and challenging religion. It calls upon all men to cooperate with God in an effort to bring to pass the immortality and eternal life of man.

We firmly declare that the gospel of Jesus Christ does not belong simply to an antiquated world that has passed away; it is a real and powerful force in our world here and now, a force that invests our individual lives with meaning and purpose.

Yes, we doubtless are in many ways a peculiar people, a different people. We do not claim to be better than any other people. We have our differences; we have our difficulties; we are mortal. But we do claim that we have a mission, and therefore we have

a wide-ranging missionary system that enables people throughout the world to hear the message of the restoration of the gospel of Jesus Christ. To the truth of that message I humbly bear my own witness in the name of Jesus Christ. Amen.

### President N. Eldon Tanner

President Hugh B. Brown of the First Presidency has just spoken to us.

The Tabernacle Choir will sing "Glorious Is The King." Following the singing President Alvin R. Dyer, a

counselor in the First Presidency, will speak to us.

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The Tabernacle Choir sang the number, "Glorious Is the King."

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### President N. Eldon Tanner

To those who have just tuned in on this conference we extend a most hearty welcome.

President Alvin R. Dyer of the First Presidency will now address us.

## PRESIDENT ALVIN R. DYER

### Counselor in the First Presidency

Once again, my brothers and sisters, we are feeling the surge and influence of this great conference of the Church. I am grateful with you that President McKay is listening and watching this broadcast.

### The precepts of men

The prophet Nephi once spoke of the woeful condition of mankind when deceived by the precepts of men. Said he:

"... wo be unto him that hearkeneth unto the precepts of men, and denieth the power of God, and the gift of the Holy Ghost!" (2 Ne. 28:26.)

The Lord has warned his people of the penetration of evil in the last days, "seeking to destroy the souls of men." (D&C 10:27.)

We can see the need of these warnings in the evil trends that are deteriorating man's sense of decency and moral standards.

The divine declaration, which gives unto man the right of moral agency as once declared—"Behold, the man is become as one of us, to know good and evil" (Gen. 3:22)—has come under question, and man is seeking by the concepts of men to destroy moral agency by creating what they have chosen to call the "new morality." If we accept the evil doctrines of slanted educational programs, we will witness

a breakdown of morals that could bring about a depraved new social order.

### The "new morality"

The "new morality" denies distinctions between right or wrong, good or evil, substituting a code that decides the right or wrong of behavior according to human need, regardless of what that need is distorted to be.

If we accept the teachings of this concept, it could lead to a society burdened with mass control based upon principles of unrighteous dominion over the individual. It is well known that a communistic philosophy would like to see this succeed in America and throughout the world.

### Sex education programs

These deceptive and shadowed objectives of well-propagandized programs are moving at a very rapid clip. The first to which I refer is sex education or family life education, which is placing emphasis on raw sex in the school classroom, creating widespread contention, causing deep concern among parents and leaders.

The programmers of this type of sex education, aware of resistance, are fortified with worked-out methods to deal with parental and community opposition. This matter needs the serious concern of an aroused public

to deny the use of such materials and more firmly establish sound moral teachings in the fields of physiology and hygiene, as now provided by public school law.

The National Education Association and American Medical Association's endorsement of a maturation educational program seems to have stepped up the activity of such organizations as the Sex Information and Education Council of the United States (known as SIECUS) and the School Health Education Studies (known as SHES), with others, particularly those that are integrated in family life education courses.

With ominous precision, reputable publishing houses are competing in this untapped market with expertly prepared materials, films, and teaching aids of all sorts. Herein, because of its sensational marketable value, is a formidable danger.

False images in the life of the very young will result from their idea to teach facts of reproduction before youth are emotionally involved. The misguided fostering of sex education in the classroom on the basis that it will lessen sex ignorance and reduce illegitimate pregnancy, venereal disease, and related problems has no basis for sound conclusions. Actual experience has proven the results to be just the opposite.

### Classroom programs

Based on the slanted experience of foreign countries, whence the idea has come, infiltrations into the classroom have already been made in certain areas. Others have it under study and have launched pilot programs. Legislators throughout the country are being besieged for legislation to make it legal; some, most fortunately, to prevent it.

An article in *Look* magazine tells of sex education in a foreign country, inferring that America is far behind in the new order. This article contains perverted concepts of morals from those who would fill the school classroom with a complete exposé of sex. To accomplish this, the article suggests the need of a welfare state, to take over

certain responsibilities of parents. I quote:

"The welfare state has taken over many economic responsibilities of the parents. We are all becoming that kind of society. . . . You can spot trends that may have a chance to become dominant in other countries. In sex education, there are some local programs that are very good, but most of the United States has nothing.

"The Contraceptive Society is now here and can be pushed back as little as the industrialized society and the automobile."<sup>1</sup>

The "new morality" requires that young people solve their own sex problems without the help of teachers or parents. What is moral and what is not moral, or whether morality is involved at all, is to be decided by the student. The most surprising and devastating of all is the effort that is being made to isolate sex education as being completely devoid of moral responsibility, fear, inhibitions, and emotional restraints.

Whether used by those who are skilled or unskilled, any teachings that describe and illustrate human reproductive organs and their functions, and any teachings that are directly counter to standards of sexual morality, do not harmonize with the gospel, and the Church is therefore opposed to such. They are void of respect and reverence for the opposite sex, life, birth, and parenthood.

### Results in other countries

We can measure what will happen in America by the experience and results in other countries that have been saturated with sex education in the school classroom. These statistics apply to one of the countries:

85% of the people believe in sex relations without marriage.

98% have had premarital relations.<sup>2</sup>

50% of the brides who kneel at the altar are pregnant at the time.<sup>3</sup>

The majority of women want free and unrestricted abortions.<sup>4</sup>

Concerning venereal disease, caused no doubt by the impact of sex education in this particular country, one report reveals the fact that "gonorrhea

and syphilis are more widespread than in any other civilized country in the world."<sup>5</sup> Another report simply describes it as "catastrophic."<sup>6</sup> Yet the programmers of sex education are trying to tell us that it will curb venereal disease.

Illegitimate births, which, according to SIECUS propaganda, will be reduced by sex education, actually increased by nearly 50% in the country referred to.<sup>7</sup>

To claim any real benefits from such a system would not only need a so-called "brain washing" from the earliest ages up, but would also require individuals to make choices without recognizing moral consequences.

### Sensitivity training

Moving forward under the umbrella of the "new morality" is sensitivity training, which, as a tool to shape human behavior, can be, and is, used to ends that are inconsistent with gospel principles. Certain methods of sensitivity training develop a form of induced hysteria, meant to break down morals, manners, and the traditions of civility. Such approaches can do infinite harm, especially to young people.

As we view sensitivity training and other group psychology designed for interclass communication affecting the character and personal life of the individual (such as is done in T-group training, group dynamics, auto-criticism, basic encounter group, self-honesty session, and human potential workshop), emphasizing mass or consensus decision, well might we ask the question, What has happened to the unfortunate individual?

### Personal agency jeopardized

The greatest gift from God unto his children is that of personal agency. It is the foundation of spiritual culture, the principle upon which our Constitution was founded, and is the underlying obligation of our school system to maintain, yet we see it being jeopardized in the teaching methods of sensitivity training.

There are three main points of the group criticism techniques that show

how the rights of the individual may be submerged:

1. An atmosphere is created by the participants to open up their behavior to the examination of others. This plays down self-reliance.

2. Steps are taken to unfreeze or destroy old values, which have been adhered to individually, and substitute mass decisions, which yield to the strongest personality of the group.

3. Gradually members may unlearn moral reactions and then experiment with new responses, adopting what they call the "new morality," which has no morals in it.

We hear the phrase, "If therapy is good for people in trouble, then it is bound to be as good or better for people who function well." As to this, I would say, woe be unto the medical doctor who would prescribe drugs and surgery for the hale and hearty.

Group criticism sessions are suggestive of methods developed by Mao's Red Guards, where participants are exhorted to public confession and are encouraged to denounce one another, all for the purpose of breaking the will. One thinks also of Nazi methods of "strength through joy" fun and games. Sensitivity training is a device used throughout Communist countries.

### Church methods preserve rights

Sex education and sensitivity training teaching methods, when abusively used, not only break down barriers of privacy, but also provide the techniques for mass, rather than personal, decision. This tends to destroy the agency of man and is therefore evil in concept.

Church behavioral methods such as testimony meetings, priesthood and missionary report meetings, oral evaluations, and self-evaluations and confession emphasize the importance of, and preserve the rights of, the individual.

It will be of interest to know that sensitivity training has been ruled out as a teaching method in our Church institutes and seminaries.

### Flexibility in marriage laws

A third deadly movement that is

surging forward anew, to become united with other evil forces, is that of greater flexibility in marriage laws, which attempt to liberalize that which is already immorally liberal. A Ministry of Education's medical officer describes unchastity as not in his view unchaste, as associated with out-of-wedlock immoral activity.

A noted judge who has heard some 25,000 divorce cases tells of the immaturity of many early marriages. "If people," said he, "spent as much time contemplating marriage as they do buying a car or a house, they would be better off." In concluding his remarks, however, he suggests a period of "trial marriage," which nullifies his proper advice. Concerning this he said: "And there's much to be said for trial marriage, especially since the pill is in such widespread use."<sup>8</sup>

Can you contemplate with me the effects of a trial marriage system upon morals? The very idea of it fits the "new morality" concept and becomes a part of evil principles we must be alert to.

#### "Youth for alcohol" movement

The "youth for alcohol" movement is gaining momentum. The magazine *Today's Health*, published by the American Medical Association, reports a discussion on the subject, "Should Children Be Taught to Drink?" All members of the panel, in one way or another, favored the introduction of alcohol in the life of youth, even at the age of four years, as a prevention of *alcoholism*.

One panelist made this comment: "The parent has the responsibility to provide a healthy total atmosphere for the child. This involves a lot of areas, including alcohol."<sup>9</sup>

It must be obvious, even to these noted specialists, that such a program would only intensify the misery that it would erroneously try to correct.

#### Opposition to evil influences

We must not be insensible to evil influences that are being thrust upon us by the perverted principles of sex education, sensitivity training, youth

for alcohol, and any flexibilities in the sacredness of marriage, which are challenging moral decency and righteousness. We must unite our efforts, by organized parental councils with fathers taking part, through school boards, textbook committees, and proper legislation, to vigorously oppose such programming.

May we be reminded of the prime role that parents have in teaching children principles of truth and right.

From divine inspiration have come these words to safeguard us individually: ". . . let virtue garnish thy thoughts unceasingly; *then* shall thy confidence wax strong in the presence of God." (D&C 121:45. Italics added.)

#### Pattern of gospel laws

The Lord has told us to live by the pattern of gospel laws. Said he: "And again, I will give unto you a pattern in all things, that ye may not be deceived; for Satan is abroad in the land, and he goeth forth deceiving the nations." (D&C 52:14.)

Let us be mindful of these prophetic words, speaking of the evil one: ". . . he shall speak great words against the most high, and shall wear out the saints . . . and think to change times and laws." (Dan. 7:25.)

I bear testimony to the fact that if we will keep our place secure in the kingdom of God, if we are to safeguard our children against the evils of the day, we must walk in paths of righteousness and keep close to that way of life found in the pattern of the gospel of Jesus Christ. Of this I testify, in the name of Jesus Christ. Amen.

#### FOOTNOTES

<sup>1</sup>J. Robert Moskin, "The Contraceptive Society," *Look*, February 4, 1969, p. 53.

<sup>2</sup>*Ibid.*, p. 50.

<sup>3</sup>*U.S. News and World Report*, March 17, 1969, pp. 46ff.

<sup>4</sup>*Look*, *op. cit.*, p. 50.

<sup>5</sup>*American Opinion*, March 1969.

<sup>6</sup>*U.S. News and World Report*, *op. cit.*

<sup>7</sup>*Ibid.*, p. 51.

<sup>8</sup>Judge Tom Williams, quoted in "Intelligence Report," *Parade*, February 16, 1969, p. 8.

<sup>9</sup>*Today's Health*, February 1969, pp. 46ff.

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The Tabernacle Choir sang the number, "God So Loved the World."

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Saturday, April 5

Second Day

**President N. Eldon Tanner**

President Alvin R. Dyer of the First Presidency has just spoken to us, and he was followed by the singing of "God So Loved The World" by the Tabernacle Choir.

Following a brief organ interlude the Choir and congregation will join in singing "God of Our Fathers Whose Almighty Hand."

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After an organ interlude of music, the congregation sang the hymn, "God

of Our Fathers Whose Almighty Hand."

**President N. Eldon Tanner**

For the benefit of those of the television and radio audiences who have just tuned in, we again announce that we are gathered in the historic Tabernacle on Temple Square in Salt Lake City in the third session of the 139th Annual Conference of the Church.

Elder Gordon B. Hinckley of the Council of the Twelve will now address us.

**ELDER GORDON B. HINCKLEY****Of the Council of the Twelve**

My dear brethren and sisters, I am acutely aware of the vast congregation to whom I speak this glorious Easter time. Humbly I seek the inspiration of the Holy Spirit.

**Memorial service for  
Dwight D. Eisenhower**

With millions of others around the world, I watched last Monday the funeral service of President Dwight D. Eisenhower.

I observed the pageantry of it—the solemn pallbearers, young men in military uniform representing their legions of comrades in arms.

I listened to the roar of the guns—a final salute to a dedicated soldier, commander of the mightiest military machine ever assembled.

I noted the heads of state, men who had gathered from the far reaches of the earth to honor a former president of the United States.

All of this was proper, and befitting so great a man. But as I looked into the faces of those who mourned, I saw in my mind's eye, through and above and beyond all of this, the matchless wonder of the Son of God.

Here was a memorial service for one of the leaders of the earth, an honored chief of state and a respected military commander. For those who mourned there was satisfaction in the assurance of a great life, well lived.

But comfort—that comfort all seek on such occasions—came only from the quiet words, the example of the simple life, and the testimony of the resurrection of the Man of Peace, he who never lifted the sword of war, who never ruled as head of state, who walked among the poor, who died on the cross and was buried in a borrowed tomb.

We were told that General Eisenhower some years earlier, in approving the plans for his funeral, had requested that the music and sermons be on a triumphant note.

That wish was fulfilled.

The choir in the great cathedral sang the stirring words of Luther's moving hymn, "A Mighty Fortress Is Our God." They repeated the peaceful assurance of the twenty-third Psalm, "The Lord Is My Shepherd." They gave voice to the battle hymn of the faithful, "Onward, Christian Soldiers." They reverently sang the prayer of John Henry Newman, "Lead, kindly Light, amid th'encircling gloom; Lead thou me on!"

The sermon included the majestic declaration of Jesus: ". . . I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die." (John 11:25-26.)

The prayer, spoken in concert by the congregation, was the prayer of the

Lord: "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:9-10.)

### Preeminence of Jesus of Nazareth

While watching that service, I reached for a book and read this statement from Bruce Barton:

"I talked one day," said Mr. Barton, "with H. G. Wells after his *Outline of History* had appeared. I said:

"You have stood upon a mountain and viewed the whole panorama of human progress. You have seen the captains and the kings, the princes and the prophets, the millionaires and the dreamers—all the billions of human atoms that have lived and loved and struggled for their little hour upon the earth. In this vast army what heads arise above the common level? Among all those who have fought for fame, who have actually achieved it? What half dozen men among them all deserve to be called great?"

"He turned the question over in his mind for a day or two, and then gave me a list of six names. . . ."

Jesus of Nazareth led that list.

Mr. Barton then goes on to say:

"Think of the thousands of emperors who have battled for fame, who have decreed themselves immortal, and fashioned their immortality into monuments of brick and stone. . . . Think of the hosts who have struggled for wealth, fretting over figures, denying their generous instincts, cheating and grasping and worrying." (*The Man Nobody Knows*, pp. 174-75.)

And then, I should like to add, think of Jesus, who walked the dusty roads of a conquered, vassal state; whose only army was a following of the sick and the poor and the outcast; who was dishonored and abused by the rulers and the princes; who himself carried the cross to which he was nailed; for whose burial there was no procession, but only a hurrying in the night to a borrowed tomb.

### The hope of immortality

Men are born, they live for an hour of glory, and die. Most throughout their lives are teased by various hopes;

and among all the hopes of men in all ages of time, none is so great as the hope of immortality.

The empty tomb that first Easter morning brought the most comforting assurance that can come into man's heart. This was the affirmative answer to the ageless question raised by Job, "If a man die, shall he live again?" (Job 14:14.)

### Relevance of Jesus' teachings

While seated in front of my television screen watching the funeral of General Eisenhower, I reflected on the wonder of the quiet man of Galilee, whose life and teachings have ever-increasing relevance in our time—as great a relevance, I would like to say, as in the day that he walked the earth.

In response to such a statement as this on another occasion, a straggly haired young intellectual asked, "What relevance? Just what relevance has Jesus for us? Why, he's as out-of-date as the Roman legions who occupied Jerusalem when he was there."

"Relevance?" I replied. "Ask my friends who tearfully watched the body of a beloved child lowered into the grave. Ask my neighbor who lost her husband in an accident. Ask the fathers and mothers of the thousands of good young men who have died in the steaming jungles of Vietnam. He—the risen Lord Jesus Christ—is their only comfort. There is nothing more relevant to the cold, stark fact of death than the assurance of eternal life."

### Testimony of infantryman

I am reminded of the young infantryman we met in Vietnam. He was to return the next day to the battle line along the DMZ. He knew what he would face on that dreaded tomorrow. He said quietly, "I guess it really doesn't matter whether I live or die. Sure, I love life, but I believe the life ahead will be as real and a lot better than the life here." He continued, "I hope and pray that I will live to return home; but if it should be otherwise, I know my father and mother will understand. You see, they know that God lives. They know that Jesus is the

Saturday, April 5

Second Day

Christ. They know that life is eternal, as do I."

Such the testimony of a sensitive young man of faith who walked with death. Such the hope of his comrades in their brooding hours of quiet thought.

### Faith of mother

I walked one day through the great military cemetery on the outskirts of Manila in the Philippines. There, standing row on row in perfect symmetry, are marble crosses marking the graves of more than 17,000 who gave their lives to the cause of liberty. Surrounding that hallowed ground are two great marble colonnades on which are inscribed the names of more than 35,000 others who were lost in combat and whose remains were never found. I read the words chiseled in stone, "Comrades in arms whose resting place is known only to God."

I walked the quiet corridor and saw among the multitude of names that of a boy who grew up not far from me. He had played ball and laughed and danced and studied. He had gone off to war. His plane was last seen falling in flames somewhere in the vast area of the South Pacific. His mother wept in sorrow. Her hair turned to gray and then to white. But radiant through all her tragedy has been a sublime and quiet faith that she shall meet and know and love her son again.

As I stood before that name engraved in marble, there came into my mind these great words of the Lord:

"Thou shalt live together in love, inasmuch that thou shalt weep for the loss of them that die. . . .

". . . [but] those that die in me shall not taste of death, for it shall be sweet unto them." (D&C 42:45-46.)

### The master of life

This, my brethren and sisters, is the assurance of Easter. This is the promise of the risen Lord. This is the relevance of Jesus to a world in which all must die. But there is further and more immediate relevance. As he is the conqueror of death, so also is he the master

of life. His way is the answer to the troubles of the world in which we live.

I return to my reflections while witnessing President Eisenhower's funeral. On that occasion I reached for another book, a book written by the general himself. I read a statement he made in 1953 concerning the future of our troubled world. Said he: "The worst to be feared and the best to be expected can be simply stated:

"The worst is atomic war.

"The best would be this: A life of perpetual fear and tension; a burden of arms draining the wealth and the labor of all people; a wasting of strength that defies . . . any system to achieve true abundance and happiness for the peoples of this earth. . . .

"It calls upon them to answer the question that stirs the hearts of all sane men: Is there no other way the world may live? . . ." (From the jacket of *Mandate for Change*.)

There is a way, if men will subdue their hearts to seek it.

### Example of miraculous contrast

The simple answer—the only answer—is found in the words and life of the immortal Son of God. I thought of the power of that teaching on a December day in 1956 when tanks were rolling down the streets of Budapest and students were being slaughtered with machine-gun fire. I was in Switzerland at the time. I stood that December day in the railroad station in Bern. At eleven o'clock in the morning every church bell in Switzerland began to ring, and at the conclusion of that ringing every vehicle stopped—every car on the highway, every bus, every railroad train. That great, cavernous station became deathly still. I looked out the door across the plaza. Men working on the hotel on the other side of the street stood on the scaffolding with bared heads. Every bicycle stopped, and every man and woman and child dismounted and stood, hatless and bowed. Then, after three minutes of reverent pause, trucks, great convoys of them, began to roll from Geneva, across Austria to the Hungarian border, laden with supplies—



food, clothing, and medicine. The gates of Switzerland were thrown open to refugees. As I stood there that December morning, I could not help marveling at the miraculous contrast—the devilish oppressive power of those who were snuffing out the sparks of freedom on the streets of Budapest, in contrast with the spirit of the Christian people of Switzerland who bowed their heads in reverence and then rolled up their sleeves to provide succor and refuge.

Thanks be to God for the relevance of Jesus to the problems of our time.

### Way to improve world

It has been said that history is only the story of private lives. If we would improve the world in which we live, we must first improve the lives of the people. Conversion is never a mass process. It is an individual thing. The behavior of the masses is the behavior of individuals.

It was said of old that as a man "thinketh in his heart, so is he." (Prov. 23:7.) The wonderful miracle of our day, as of all time, is the fact that men, when properly motivated, can and do change their lives.

It is reported that when Clinton T. Duffey became the warden at the San Quentin Prison and initiated reform procedures, he was chided by a radio commentator who said, "Mr. Duffey, you should know that leopards don't change their spots." Duffey replied, "You should know I don't work with leopards. I work with men, and men change every day."

President David O. McKay has said that the purpose of the gospel is to make evil-minded men good and good men better.

One of the complaints of the young pot smokers and drug takers who are seeking escape from reality is that the world has become intolerably impersonal. If this be the problem, the answer is not the kind of escape in which they waste their lives. The solution lies in implementing the transcendent teachings of the Son of God, who more than any other that ever walked the earth gave dignity and worth to the individual. He declared us each to be

a child of the living God, endowed with a divine birthright, capable of eternal achievement. Who, I ask, possessed of such conviction, would seek relief in the euphoria of debilitating drugs? There is a better way to improve the world, to ease suffering, to enhance the quality of man's life.

### Power of example

A wise man once declared that every great institution is but the lengthened shadow of a great man or woman.

As an instance, who can discount the tremendous good accomplished by the Red Cross? Behind this vast international organization stands the frail figure of the Christ-inspired English girl, Florence Nightingale, who walked among the death-haunted hospital wards of the Crimea bringing cleanliness, comfort, and hope and cheer to thousands of suffering men?

Is there relevancy in Jesus for our time? The world never needed more urgently the power of his example; the world never needed more desperately the vitality of his teachings.

Our young friends of the psychedelic crowd clamor for love as the solution to the world's problems. Their expression may sound genuine, but their coin is counterfeit. Too often the love of which they speak is at best only hollow mummery; at worst it deteriorates into a lascivious eroticism. On the other hand, the love of Jesus was a thing of courage so much needed in our time. It was the love that embraced all men as the children of God; it was the love that turned the other cheek; it was the love spoken from the cross in undying words, "Father, forgive them; for they know not what they do." (Luke 23:34.)

### The hope of mankind

This is Easter. This is the season when we commemorate the most important event in human history. Millions upon millions through the ages have testified through the goodness of their lives and the strength of their courage of the reality of that event.

To these testimonies we add our witness that we know that he was the Son

of God, born in Bethlehem of Judea, who walked the earth as the promised Messiah, who was lifted up upon the cross, who gave his life as an atoning sacrifice for the sins of mankind, our Savior, our Redeemer, the one sure hope of mankind, the Resurrection and the Life.

God bless us with increased faith in these great truths, I humbly pray in his holy name, even the name of Jesus Christ. Amen.

#### President N. Eldon Tanner

He to whom we have just listened is Elder Gordon B. Hinckley of the Council of the Twelve.

The Tabernacle Choir will sing "Sleepers, Wake, for Night Is Flying," following which there will be a brief organ interlude.

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The Tabernacle Choir sang the number, "Sleepers, Wake, for Night Is Flying," following which there was an organ interlude.

The Choir then sang "We Bow Our Head in Reverence," and "More Holiness Give Me."

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#### President N. Eldon Tanner

We welcome those of the television and radio audiences who have just joined us in the proceedings of this conference.

Our concluding speaker will be Elder Mark E. Petersen of the Council of the Twelve.

### ELDER MARK E. PETERSEN

Of the Council of the Twelve

We Latter-day Saints believe in the Lord Jesus Christ, who died for us all and was raised the third day afterward, in a physical, bodily resurrection. We believe that he has given us a way of life that will bring joy and happiness to all who truly follow him.

But without obedience to his laws, we cannot hope to receive his blessings.

#### The law of chastity

I wish at this time to refer to one of his divine statutes, which is binding upon all mankind, but which is widely disregarded. It is that pertaining to our moral conduct.

Humanity will rise or fall through its attitude toward the law of chastity. If the world will honor virtue, it can expect to receive God's blessings; but if it persists in the practice of sodomy, adultery, and other perversions, it can expect only destruction, for the wage of sin is death.

It is this awesome fact that should frighten at least the Christian world into a realization that we are being hurled into an abyss of moral degradation.

The so-called sex revolution is destroying us.

In a recent edition of the *Sacramento Union*, an editorial warned that the stench of moral decay has become intolerable. It called for a reestablishment of the divine code of chastity before everything is lost.

The *Chicago Tribune* recently reported that venereal infection is now the nation's leading communicable disease, which is another index to the extent of our moral breakdown. Three thousand new cases of this dreadful plague are contracted in America every day, more than half of them among teenagers.

#### Standards of right and wrong

As people change their standards of right and wrong, they begin to suppose that what was sin a generation ago is no longer so, that standards are relative things that may be altered at will through usage and desire, and that old-fashioned goodness now has turned into priggishness.

Many actually seem to think that the popular trend is what determines

right or wrong, and that moral values change with public sentiment.

A mother recently wrote to a medical doctor who conducts a newspaper column and asked whether she should provide her daughter with a supply of "the pill" as she left to attend a boarding school. In writing to the doctor, the mother said:

"Personally I don't approve of sexual relations outside of marriage, but I wonder if I should be realistic and supply my daughter with birth control pills, just in case."

Can any mother in her right mind take such a position? Has the writer of this letter never taught her daughter the Lord's law of chastity? Why does she dread pregnancy but apparently have no great aversion to her daughter's loss of virtue?

Was this girl never taught about her bodily functions in the sanctity of a good home?

### Teaching the facts of life

All children need to be taught the facts of life, but where that teaching is to be given has become a source of great controversy. Should it be provided publicly or in the privacy of the home?

Is it wise to give it openly in such a way as to create a desire for corruption?

Is it to be merged with the so-called sex revolution that already has brought about the greatest moral decline in our age, with a plague of social disease in its wake? Or can it more properly be used to teach a nation chastity and sobriety?

Have you ever asked yourselves why this sudden urge to teach sex in a public way? Is someone afraid that the rising generation will not know how to reproduce itself, and that the race thereby may die out?

How is it that we ourselves were brought into existence? Our parents received none of this kind of teaching when they went to school.

Think of the hundreds of generations that have preceded us on the earth. Is it by some great miracle that they ever saw the light of day, since

many of their parents never went to any kind of school, public or otherwise, and certainly had none of the instruction now being proposed?

And what of those people who are concerned about overpopulation? They think we will run out of food if we do not control the birth rate. We may yet need a top-level conference of the advocates of sex education and the proponents of birth control to see whether we shall become extinct because they think too few people know how to reproduce themselves, or whether we shall starve to death because too many people know how to reproduce themselves.

### Safeguards in sex instruction

Who is competent to give wholesome sex instruction to our children without creating lust in their minds?

I would like to say, with all the emphasis at my command, that the proper teaching of sex requires also the teaching of complete chastity, whether that instruction is given in the home, the school, or the church. To do otherwise is nothing less than suicidal. To ignore chastity in such instruction can transform it into a course in youthful sex experimentation.

The experience of some European countries clearly confirms the fact that public sex education increases promiscuity, and as promiscuity is multiplied, venereal disease spreads like wildfire.

In all fairness to the children, we must not teach them the mechanics of reproduction without also emphasizing to them the safeguard that the Almighty has placed about it, that is, that the use of sex is to be confined completely and exclusively within the bonds of sacred marriage. No free sex is permitted by him. In his law, promiscuity is adulterous.

The whole point of sex education will be missed unless we teach chastity as a major part of it.

### Co-creators with God

God made sex, but not for entertainment. It was provided for a divinely appointed act of creation in which we, to this extent, become co-creators with him.

If we fail to teach this, we defeat the whole purpose of sex education.

When schools are prevented from teaching anything of a spiritual nature, they are thereby disqualified from teaching sex at all, for in its very nature, sex is spiritual and inseparably connected with the creative work of God.

We are not animals, to dwell only in a physical world. We are the offspring of God, learning in this life to become like him.

He decreed that human beings never shall indulge in sex outside of holy matrimony, which he himself instituted. This is his definition of chastity. This is what he requires of every man and every woman.

That is why, on the fiery slopes of Mt. Sinai, he declared: "Thou shalt not commit adultery." (Exod. 20:14.)

That is why, in his Sermon on the Mount, the Savior taught that anyone who even looks upon another with lust has committed adultery in his heart.

### Place for sex education

Sex education belongs in the home, where parents can teach chastity in a spiritual environment as they reveal the facts of life to their children. There, in all plainness, the youngsters can be taught that procreation is part of the creative work of God and that, therefore, the act of replenishing the earth must be kept on the high plane of personal purity that God provides, free from all forms of perversion.

Unskilled parents can learn to teach their children properly. In fact, God commands it, and who are we to disobey? Why do some attempt to supersede the parents instead of teaching them how to fulfill their responsibility?

### Casualties from immorality

Another evidence of the effect of our declining morals comes from Vietnam. Each week we count our war casualties. They are listed as killed, wounded, and missing. These reports are most sobering, and wring the hearts of loved ones who had hoped

so fervently that such a loss would never come to them.

But there are other casualties that are seldom mentioned, casualties which should stagger this nation and compel every man who enters the service to pause and consider their causes and consequences.

These casualties are not the flower of America, shot down in defense of our flag. They are innocent babies born as the offspring of adulterous relationships between some of our soldiers and the women of the Orient.

Medical men warn of the skyrocketing rise of venereal disease in our armed forces, and it is certainly something to fear. But what of the innocent children born from illicit relationships?

No one knows exactly how many of these children are now living in Vietnam. The figure may run well beyond the 50,000 mark. In Japan there are more than 20,000 mixed-bloods fathered by U.S. servicemen. Other thousands of such illegitimates are in Thailand, Korea, and Taiwan.

Nearly all have been abandoned by their fathers, who sought momentary thrills, as they supposed, by cohabiting with Oriental women, not thinking that their own flesh and blood—born of these illicit unions—would become abandoned orphans, shunned by nearly all who see them. In Vietnam these unfortunates roam the streets, unwanted, uncared for, begging for a living.

It is said that one in every ten American soldiers fathers a child by an Asian woman.

Who has the right to beget illegitimate children?

Who has the right to take the virtue of an Asian or any other girl, or to lose his own?

Which American—at home or abroad—has the right to abandon his own flesh and blood and forget that his illegitimate child ever existed?

### Can God bless America?

Can the God of heaven, who holds us all accountable for our sins, overlook this wickedness?

Of what good are national days of prayer if we do not support our prayers

by our good works? Will God strengthen the arms of fighting men who desecrate his most holy laws? Will he prosper a nation that apparently condones these illicit practices and does little more than provide prophylactics to men who indulge?

Are these fathers so lacking in natural affection that they are willing to completely forget and ignore their own offspring in a foreign land?

We sing, almost tearfully at times, "God Bless America." But we are almost constrained to ask: How can he?

The venereal disease rate in our war areas is frightening in the extreme. We welcome our boys home as conquering heroes, but some of them bring back a plague of venereal disease, which can destroy them.

Venereal disease is a killer. It also maims, causes heart trouble, insanity, and blindness. It destroys homes, spreads corruption to innocent wives, and blights the lives of helpless children.

### God a significant presence

Some people justify their immorality by saying that restrictions against it are merely religious rules that have no meaning any longer because there really isn't any God.

Thoughtful people now recognize the existence of Deity more than ever before. Persons of genuine intellect, the true researchers, the great philosophers, and the outstanding educators not only acknowledge him, but they also worship him.

It is the selfish element in the world that no longer accepts Deity. And why? Because they do not want to be interrupted in their ingrown pursuits and are so involved in their personal desires, passions, appetites, and lusts that they have no room left for sacred things. Therefore, in their selfishness they reject or ignore God.

To the true realist, God is a significant presence who guides the ultimate destiny of the world. But let us never forget that one of his most basic laws concerns morality.

### Moral law irrevocable

That law is irrevocable and inescap-

able and applies to all, whether we believe in God or not. Everyone is subject to its penalties, no matter how they may try to ignore them. The wage of sin is death—even to the unbeliever!

Immorality is next to murder in God's category of crime, and always brings in its wake both destruction and remorse, even to college students who carry the pill with a mother's consent.

This nation was built upon a foundation of morality and spirituality. It is just possible that a rejection of these basic factors may bring about its fall. It was so with Greece and Rome. It can happen to us unless we repent.

Every one of us would do well to remember that the "mills of the Gods grind slowly, but they grind exceedingly small." No one can flout the divine law with impunity.

Every right-thinking person should be willing even to die if necessary in defense of virtue, whether that death be physical or social.

"Thou shalt not commit adultery" will forever stand as an immutable law to all human beings. This generation may rationalize itself into complete intoxication with sin and proclaim to high heaven that it is old-fashioned to be clean, but it will yet wake up to the stern reality that God does not change and that the moral laws are his and not man's to shift with every whim.

### Adultery next to murder

Adultery is still next to murder in the Lord's category of crime.

Homosexuality was made a capital crime in the Bible.

It was the Almighty who decreed that men and women must cover their nakedness by wearing proper and modest clothing.

No amount of rationalizing can change God's laws. No amount of fashion designing can turn immodesty into virtue, and no amount of popularity can change sin into righteousness.

Once again we Latter-day Saints affirm the reality of the existence of Jesus Christ. Once again, as his humble servants, we define his law of personal purity, and solemnly declare

that sex sin is an abomination in the sight of God.

No one on earth can ever cancel the divine command that says, "Thou shalt not commit adultery."

To this I humbly testify in the name of the Lord Jesus Christ. Amen.

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Following Elder Petersen's address, the Tabernacle Choir sang "Rejoice the Lord Is King."

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### President N. Eldon Tanner

We are indeed grateful for the warm response of the managers and operators of over 250 television and radio stations in offering their facilities as a public service to make the proceedings of this conference available to millions throughout many areas of the world.

Through special arrangements of the Armed Forces radio and television network, this session is being televised to

bases of the Armed Forces throughout the Pacific and heard by radio in Vietnam.

We appreciate the attendance here of our educators, national and local government officials, Church officials, and all visitors and members who have attended this service this morning.

We shall conclude this session of the conference with the Tabernacle Choir singing "Crossing the Bar."

Following the singing the benediction will be pronounced by Elder Robert Christian Seamons, president of the Glendale Stake, and the conference will stand adjourned until 2:00 this afternoon.

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The Tabernacle Choir sang "Crossing the Bar."

The benediction was given by President Robert C. Seamons of the Glendale Stake.

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The conference was adjourned until 2 o'clock p.m.

## SECOND DAY

### AFTERNOON MEETING

#### FOURTH SESSION

Conference reconvened at 2 p.m. Saturday, April 5, with President Alvin R. Dyer, counselor in the First Presidency, conducting the services.

The singing for this session was furnished by the Primary Children's Chorus, consisting of 402 children from 402 wards in 47 stakes of the Church. Judith Wirthlin Parker conducted the chorus. Elder Roy M. Darley was at the organ.

President Dyer made the following introductory remarks:

#### President Alvin R. Dyer

President McKay is viewing these services by television from his apart-

ment. He has asked me to conduct these services, and to extend his warmest greetings to all present here, and to all those who are listening in.

For the information of our television and radio audience, we are pleased to announce that we are assembled in the historic Tabernacle on Temple Square in Salt Lake City, Utah, in the fourth session of the 139th Annual Conference of The Church of Jesus Christ of Latter-day Saints.

This morning's session, in addition to being broadcast direct, was videotaped for release to many television stations tomorrow morning in the eastern and central parts of the United States.

The sessions of this conference are being televised, and will be received by

many people in color in the United States and Canada over most stations cooperating to provide the extensive coverage of this conference.

Both of the sessions today will be re-broadcast over KSL Radio, KIRO Radio at Seattle, KMBZ at Kansas City, Missouri, and WRFM Radio at New York City, Sunday morning starting at midnight.

The singing for this afternoon's session will be furnished by the Primary Children's Chorus, consisting of 402 children from 402 wards of 47 Stakes of the Church. Judith Wirthlin Parker will conduct the chorus, and Roy M. Darley is at the organ.

We are very pleased to have this Children's Chorus from so many stakes present and participating in these services. We realize the energy and efforts that have been put forth by the parents and teachers alike in order to train and prepare these fine children to come here and inspire us with their presence and sweet singing. We welcome you children and teachers with heartfelt appreciation.

We shall begin this service by the Primary Children's Chorus singing, "Come, Ye Children, Sweetly Singing," following which the invocation will be offered by Elder Duane A. Frandsen, president of the Carbon Stake.

The Primary Children's Chorus sang the number, "Come, Ye Children, Sweetly Singing."

President Duane A. Frandsen of the Carbon Stake offered the opening prayer.

#### President Alvin R. Dyer

The invocation was just offered by Elder Duane A. Frandsen, president of the Carbon Stake.

The Primary Children's Chorus will now favor us with a medley of children's songs: "To Think About Jesus," "The Sacred Grove," "The Priesthood Is Restored," and "I Know My Father Lives."

The Primary Children's Chorus sang a medley of children's songs.

#### President Dyer

Elder Joseph Anderson, Clerk of the Conference, will read for your information some important statistical data concerning the Church. Following this, Elder Wilford G. Edling will read a statement by the Church Finance Committee. And then President Hugh B. Brown of the First Presidency will present the General Authorities, General Officers, and General Auxiliary Officers of the Church for the sustaining vote of this General Conference.

### ELDER JOSEPH ANDERSON

For the information of the members of the Church, the First Presidency has issued the following statistical report concerning the membership of the Church at the end of the year 1968:

#### STATISTICAL REPORT 1968

Number of Stakes of Zion at close of 1968 .....	473
Number of Wards .....	3,721
Number of Independent Branches in Stakes .....	664
Total Wards and Independent Branches in Stakes at close of year .....	4,385
Number of Mission Branches at close of year .....	2,112
Number of Full-time Missions at end of year .....	83

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**Church Membership, December 31, 1968:**

In the Stakes .....	2,207,976	
In the Missions .....	476,097	
<b>Total Membership .....</b>		<b>2,684,073</b>

**Church Growth During 1968:**

Children Blessed in Stakes and Missions .....	57,992
Children of Record Baptized in Stakes and Missions .....	53,482
Converts Baptized in Stakes and Missions .....	64,021

**Social Statistics:**

(Based on 1968 Data from the Stakes)

Birth Rate per thousand .....	27.49
Number of Persons Married per thousand .....	16.98
Death Rate per thousand .....	5.17

**Priesthood:****Members holding the Aaronic Priesthood, December 31, 1968**

Deacons .....	122,955	
Teachers .....	87,690	
Priests .....	128,851	
<b>Total number holding Aaronic Priesthood .....</b>		<b>339,496</b>

**Members holding the Melchizedek Priesthood, December 31, 1968**

Elders .....	223,571	
Seventies .....	23,208	
High Priests .....	74,615	
<b>Total number holding Melchizedek Priesthood .....</b>		<b>321,394</b>
<b>Grand Total, members holding Aaronic or Melchizedek Priesthood .....</b>		<b>660,890</b>
An increase of 26,850 during the year		

**Auxiliary Organizations:**

Relief Society (Membership) .....	311,871
Deseret Sunday School Union (average attendance) .....	878,901
Young Men's Mutual Improvement Association (enrollment) .....	323,745
Young Women's Mutual Improvement Association (enrollment) .....	337,819
Primary (children enrolled) .....	460,975

**Welfare Plan:**

Number of persons assisted during the year .....	113,138
Number placed in remunerative employment .....	7,158
Man-days of work donated to the Welfare Plan .....	220,837
Unit-days of equipment use donated .....	5,631

**Genealogical Society:**

Names cleared in 1968 for temple ordinances .....	1,426,862
Genealogical Records microfilmed in 14 countries during the year brought the total to 745,272 one hundred foot rolls of microfilm for use of the Church which are the equivalent of over 3,200,000 printed volumes of 300 pages each.	



**Temples:**

Number of ordinances performed during 1968 in the 13 operating temples:

For the living .....	54,895	
For the dead .....	6,218,750	
Total number of ordinances .....		6,273,645

**Church School Systems:**

Total 1968 cumulative enrollments in Church Schools, including Institutes and Seminaries .....	215,602
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**Those Who Have Passed Away**

- Elder William J. Critchlow, Jr. ....Assistant to the Council of the Twelve
- Elder Stanford Groesbeck Smith .....Regional Representative of the Twelve
- Elder Orval W. Adams .....member of the Church Finance Committee,  
and prominent Utah banker and business man
- Martha Gee Smith .....widow of the late Hyrum G. Smith,  
presiding patriarch to the Church
- Valeria Brinton Young .....widow of the late Levi Edgar Young  
of the First Council of Seventy

**Church Finance Committee Report**

Elder Wilford G. Edling read the following statement by the Church Finance Committee:

March 15, 1969

The First Presidency  
47 East South Temple Street  
Salt Lake City, Utah

Dear Brethren:

We have reviewed the report of the financial operations of the Corporation of the President of The Church of Jesus Christ of Latter-day Saints, together with auxiliaries and other organizations for which accounts are maintained in the Financial Department of the Church for the fiscal year ended August 31, 1968. Attention was given particularly to the accounting and auditing procedures followed as to funds received and to the manner in which expenditures are controlled. We have determined that the expenditures of such funds are authorized by the First Presidency and by budgetary procedures. The budget is authorized by the Council on Disposition of the

Tithes comprised of the First Presidency, the Council of the Twelve, and the Presiding Bishopric, and the appropriations are made by the Committee on Expenditures comprised of the First Presidency, members of the Council of the Twelve, and the Presiding Bishopric.

A regular audit of the financial records of the Church is conducted by the Church Auditing Department, which is completely independent of all other departments. Businesses owned or controlled by the Church, for which accounts are not maintained in the Financial Department, are audited by professional auditing firms.

Based upon our review of the financial reports of the Corporation of the President of The Church of Jesus Christ of Latter-day Saints and explanations made by the personnel of the Financial and Auditing Departments of the Church, we are of the opinion that the expenditures of funds during the fiscal year ended August 31, 1968 were made in accordance with the established procedures outlined herein. Though there was an alleged misappropriation of substantial funds by a

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single employee, the integrity of the other employees of the Church Financial Department is not in question.

Respectfully submitted,

**CHURCH FINANCE  
COMMITTEE**

Wilford G. Edling  
Harold H. Bennett  
Glenn E. Nielson  
Weston E. Hamilton  
O. Leslie Stone

**GENERAL AUTHORITIES AND  
GENERAL OFFICERS SUSTAINED**

President Hugh B. Brown presented the General Authorities and General Officers of the Church, and they were sustained as follows:

**President Hugh B. Brown**

It is proposed that we sustain the following:

**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

**COUNSELORS IN THE FIRST PRESIDENCY**

Joseph Fielding Smith  
Thorpe B. Isaacson  
Alvin R. Dyer

**PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES**

Joseph Fielding Smith

**QUORUM OF THE TWELVE APOSTLES**

Joseph Fielding Smith	Marion G. Romney
Harold B. Lee	LeGrand Richards
Spencer W. Kimball	Richard L. Evans
Ezra Taft Benson	Howard W. Hunter
Mark E. Petersen	Gordon B. Hinckley
Delbert L. Stapley	Thomas S. Monson

**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	Theodore M. Burton
ElRay L. Christiansen	Boyd K. Packer
John Longden	Bernard P. Brockbank
Sterling W. Sill	James A. Cullimore
Henry D. Taylor	Marion D. Hanks
Franklin D. Richards	

## 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

Seymour Dilworth Young  
 Milton R. Hunter  
 Bruce R. McConkie  
 Albert Theodore Tuttle

Paul H. Dunn  
 Hartman Rector, Jr.  
 Loren C. Dunn

## THE 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 Earl E. Olson as Assistants

## PRIESTHOOD WELFARE COMMITTEE

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

## PRIESTHOOD HOME TEACHING COMMITTEE

Marion G. Romney, Chairman  
 John H. Vandenberg, Vice Chairman  
 Boyd K. Packer, Managing Director

## PRIESTHOOD MISSIONARY COMMITTEE

Spencer W. Kimball, Chairman of Executive Committee  
 Gordon B. Hinckley and Thomas S. Monson, Vice Chairman  
 Bruce R. McConkie, Managing Director

## PRIESTHOOD GENEALOGICAL COMMITTEE

Howard W. Hunter, Chairman  
 Theodore M. Burton, Managing Director

## CHURCH BOARD OF EDUCATION

David O. McKay  
 Hugh B. Brown  
 Nathan Eldon Tanner  
 Joseph Fielding Smith  
 Thorpe B. Isaacson  
 Alvin R. Dyer  
 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  
 Boyd K. Packer

Marion D. Hanks  
 Albert Theodore Tuttle  
 Paul H. Dunn

John H. Vandenberg  
 Belle S. Spafford

#### CHURCH FINANCE COMMITTEE

Wilford G. Edling  
 Harold H. Bennett  
 Glenn E. Nielson  
 Weston E. Hamilton  
 O. Leslie Stone

#### SENIOR CHURCH AUDITORS

Harold L. Davis  
 Charles Schmidt

#### 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

David Lawrence McKay, General Superintendent  
 Lynn S. Richards, First Assistant Superintendent  
 Royden G. Derrick, 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  
 George Richard Hill, 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.

## TABERNACLE CHOIR

Isaac M. Stewart, President  
 Richard P. Condie, Conductor  
 Jay E. Welch, Assistant Conductor

## TABERNACLE ORGANISTS

Alexander Schreiner, Chief Organist  
 Robert N. Cundick  
 Roy M. Darley  
 Frank W. Asper, Organist Emeritus

**President Hugh B. Brown**

The voting is unanimous in the affirmative.

**President Alvin R. Dyer**

We acknowledge, my brethren and

sisters, the sustaining vote of the conference.

Elder Richard L. Evans of the Council of the Twelve will be our first speaker this afternoon, and he will be followed by Elder S. Dilworth Young of the First Council of Seventy.

**ELDER RICHARD L. EVANS**

Of the Council of the Twelve

The hallowed singing of these children's voices suggests the words of another song:

"I think, when I read that sweet story  
 of old,  
 When Jesus was here among men,  
 How he called little children like  
 lambs to His fold,  
 I should like to have been with Him  
 then.

"I wish that His hands had been  
 placed on my head,  
 That his arms had been thrown around  
 me,

That I might have seen, His kind look  
 when He said,

'Let the little ones come unto Me.' "

—Jemima Luke

With our minds turned to our Savior, one of his most sobering sayings comes to mind:

"And Jesus called a little child unto him, and set him in the midst of them,  
 "And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

"Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

"But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

"Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!" (Matt. 18:2-4, 6-7.)

**Responsibility for teaching children**

The innocence with which children come into the world is one of the awesome responsibilities of all who, in any way, influence their lives. And to see such unstained innocence neglected or abused, or exposed to evil or unwholesome influence, or warped by bad example, or by false teaching—or by failure to teach—is a sobering concern.

There are many who have responsibility for teaching children: parents, teachers, friends, anyone who in any way enters their lives, including the makers and promoters of products, of

policies; creators of entertainment, and the whole community, publicly and privately. And children in their innocence have a right to be protected from exploitation and from evil influence.

As to teachers, the following is cited from a significant source: "The personal influence of the teacher, in molding the character of the pupils, is the most important element in their education. . . . In morals, a teacher cannot teach what he is not. If he talks what he is not, it were better not said, for his life talks more forcibly and is sooner believed, both by children and adults." (W. M. Welch, *How to Organize, Classify and Teach a Country School.*)

Always we must remember that the teacher teaches himself. As Henry Adams said it: "A teacher affects eternity; he can never tell where his influence stops." (*The Education of Henry Adams*, ch. 20.)

People who speak of their private lives as a thing apart from their professions would well remember this sentence from Stanford University's Dr. David Starr Jordan: "There is no real excellence in all this world," he said, "which can be separated from right living." (*The University and the Common Man.*)

### Patronizing the cheap or trashy side

Now a comment on another question that concerns the whole community: It would be well if young people, parents, and all others who are concerned with decency would not patronize anything that tends to lower people's lives or lead their minds down to the cheap or trashy or harmful or suggestive side.

Quite apart from the personal effect on the one who partakes of a harmful product, or who witnesses an immoral or suggestive or obscene picture or play (through whatever medium it may be presented), we well would remember that whenever we patronize an immoral or unclean performance, or use a harmful or unwholesome product, we are helping to make evil profitable. Whatever other motives there may be, immoral entertainment or unwholesome products are produced to make money. And as a people, as parents, as citizens of a great, beloved land, we ought to be

committed to the principle of not making evil profitable. The more profitable it is, the more evil will be offered.

One might well wonder about the term "adult entertainment." Could it be that something unclean or immoral which is not fit for children is wholesome for adults? Is "adult evil" acceptable? How consistent is it to have a double standard?

Or how would anyone be so short-sighted as to partake of that which would impair his physical or mental or spiritual capacity, and say to himself, "It's not good for children, but it's all right for me"?

If the content of a magazine encourages loose morals and low-mindedness and permissive, degrading attitudes and practices, should we buy it? Should we read it? Should we have it around the home?

If a book is filthy, should we buy it? Should we read it? ". . . books," said Thomas Carlyle, "are like men's souls." (*Inaugural Address*, Edinburgh, 1866.)

Should we keep a television or radio presentation exposed to viewing or listening if it is one of crudeness or brutish violence or indecent suggestion—or even if it is simply trashy or trivial?

"Unless virtue guide us," said William Penn, ". . . our choice must be wrong." (*Some Fruits of Solitude: Temporal Happiness.*)

The commandments of God have not been repealed. The laws of cause and consequence are still in force.

### Honest and wise men needed

The creators of community influence and environment and example—which is all of us—would well remember the words of our Savior concerning whosoever "shall offend one of these little ones"—or older ones—or whosoever devotes his life to the production or promotion or support of mind-corroding, soul-destroying evil in any of its forms.

"Liberty," said Horace Greeley, "cannot be established without morality, nor morality without faith."

". . . honest men and wise men should be sought for diligently, and good men and wise men ye should ob-

serve to uphold . . ." (D&C 98:10)—and this would seem to suggest that qualified and able and courageous people should prepare themselves and make themselves available for public and civic service, and not be indifferent or complacent or resigned to sitting on the sidelines. Even at personal sacrifice there ought to be a sufficient number who will make themselves available for public service.

### Obligations of parents

Now what of our obligations as parents? We cannot safely leave the teaching and molding of our children to chance. We cannot altogether count on others to teach our children. The first responsibility is ours. We must build our own internal strength.

There is more and more evidence that the basic attitudes and capacity and character of children are molded at a very early age. "No curious scientist," said an eminent authority, "ever had as great curiosity as a youngster from eighteen months to three years of age," all of which confirms the importance of implanting the truths of life early—and always.

"My life is my message," said Mahatma Gandhi. It is so with each of us. The impressions of what we are and do and feel and believe and live and teach are carried over to our children.

If we depart from principles, may we reasonably expect our children not to depart?

Many a parent who has criticized sacred things or principles he should support wonders why his children later depart further from principles.

Those who follow bad examples don't always know where to stop, and parents who indulge themselves "in moderation" may have children who indulge themselves to excess.

There should be no double standard. Constantly others are learning from us, feeling from us, reasoning their course of conduct from our course of conduct. And if we get a little over the line, our children, our young people, may get a long way over the line.

Within the week I have read this comment from a neighboring country: "It is not the policeman's responsibility . . . to substitute for the family. Respect for law, . . . begins with respect for parents . . . respect for the rights and privacy of brothers and sisters and of playmates." (*The Royal Bank of Canada Monthly Letter*, January and March, 1969.)

### World no better than its homes

"Law itself," said Samuel Smiles, "is but the reflex of homes."

This world will be no better than its homes. This country, this community, this Church, will be no better than the strength and effectiveness of our homes and families.

Example and love and sheer goodness of life do more for children than can be calculated.

The integrity and effectiveness and affection of the home and family are first.

In a well-known work, Dostoevsky had this to say: "The soul is healed by being with children."

Healed, yes—and also searched. Perhaps we are never more open to penetrating scrutiny than when the eyes of a child are upon us. And so often we underestimate their understanding. Children have a way of seeing inside. And our teaching must be more than talking. "[Boys] know truth from counterfeit as quick as the chemist does," said Emerson. "They detect weakness in your eye and behavior . . . before you open your mouth. . . ." (Emerson, *Compensation*.)

### Innocence of children

Don't try to hide your heart from a child. They come here clean and sweet and teachable, from the Father of us all. Innocent they come, and innocent they are, until environment or example is otherwise.

One can scarcely conceive of corruption or cruelty to children.

"The child's grief throbs against its little heart as heavily as the man's sorrow," said Edwin Chapin.

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"I love these little people," said Charles Dickens, "and it is not a slight thing, when they, who are so fresh from God, love us."

"Be ever gentle with the children God has given you," pleaded Elihu Burritt. "Watch over them constantly; reprove them earnestly, but not in anger."

"The first duty to children is to make them happy.—If you have not made them so, you have wronged them.—No other good they may get can make up for that." (Charles Buxton, English author.)

To quote a sentence from Arnold Glasgow: "The best thing to spend on children—is your time."

We need more mothers at home—and fathers. We need more faithful observance of home evenings—more unity and faithfulness in marriage, and devotion to duty, and happiness at home.

We need to feed the minds of our children when they are most receptive. We need to give them happy, wholesome memories.

Sometimes when you have said something to a child you didn't intend to say, or were more severe than the situation called for, have you ever gone back and looked at that same youngster when he was asleep, and felt terribly humble and terribly small? And, with a little extra moisture in your eyes, have you ever uttered a fervent prayer that you would be the kind of parent you ought to be?

O how sweetly, how often we have heard them sing:

"I am a child of God,  
And He has sent me here,  
Has given me an earthly home  
With parents kind and dear.

"Lead me, guide me, walk beside me,  
Help me find the way.  
Teach me all that I must do  
To live with Him some-day."

—Naomi W. Randall

### Learn and live gospel

Parents, learn the gospel; live it. Be a living sermon in the home. Take time for your children. What better can you take time for?

"... I have commanded you to bring up your children in light and truth." (D&C 93:40.)

Let every parent, every teacher—and all of us—teach truly so that no one whom we should have taught can ever, here or hereafter, accusingly say, "Why didn't you teach me? Why didn't you tell me?"

"They are idols of hearts and of households;

They are angels of God in disguise;  
The sunlight still sleeps in their tresses,  
His glory still gleams in their eyes;  
These truants from home and from Heaven,

They have made me more manly and mild;

And I know now how Jesus could liken  
The kingdom of God to a child."  
—Charles M. Dickinson, *The Children*

May heaven help us to help all children, our own and others, worldwide, to be loved, to be fed, to be taught, to be close to our hearts, and to be uncorrupted, unoffended, to have happiness and faith and hope.

In the wonderful words of Alma: "... may the peace of God rest upon you, and upon your houses and lands, and upon your flocks and herds, and all that you possess, your women and your children, according to your faith and good works, from this time forth and forever." (Al. 7:27.)

I pray in Jesus' name. Amen.

### President Alvin R. Dyer

Elder Richard L. Evans of the Council of 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 Eldred G. Smith Patriarch of the Church.



## ELDER S. DILWORTH YOUNG

## Of the First Council of the Seventy

Many years ago in our town we were given by a generous man a four-inch reflector telescope for the boys of our community. The first night we tried it out we managed to focus on the moon. In a sense it was a new revelation to see the moon in three dimensions. But the emotional thrill we experienced as we gazed on the physical features of the satellite was as nothing compared to the effect on us when we were able to focus on Jupiter. There, hanging in the heavens, was the planet about the size of a baseball, and there, too, were four smaller Jupiters about the size of marbles. They resembled the celestial exhibit in our school laboratory, except that they looked real—and they were real. There they were rushing through empty space at immense speed, but always falling in a circle around the sun.

**The meaning of space**

Space? We do not grasp its meaning! Endless? We do not conceive what it means, either.

By the Spirit of Christ, which is available to all men, imaginative men have had inspiration given them to theorize, to measure, to reach out, to prove, to move on, until they have reached so far out into space that it is difficult to describe what has been discovered by words that convey meaning to us. They have found that light from a distant cluster of stars traveling at the rate of 186,000 miles per second takes thousands of light years to reach us. We cannot conceive of that, even though we can understand the mathematical formula it represents on paper. Then, just as we read that the limits may have been reached, it is learned that there are uncountable island universes—not just stars, but whole universes—still farther away, their diameters thousands of millions of miles across, yet so distant that they are but points of light in the telescope.

**A controlling intelligence**

Anyone who contemplates this mighty

spectacle of the skies and realizes its perfect order cannot fail to know that it must be controlled by an intelligence greater than he can imagine.

And this brings one to the worship of the Father of us all and his Son, the Lord Jesus Christ. We do not know the means by which the worlds are brought into being, live out their destiny, and are destroyed, although there are theories about it. But that they are created and controlled by the power of faith and priesthood is amply stated by the revealed word of God. Hear the witness of their Creator, for it is God who speaks:

"And by the word of my power, have I created them, which is mine Only Begotten Son, who is full of grace and truth.

"And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten." (Moses 1:32-33.)

**Jesus Christ, the Creator**

The Lord Jesus Christ was not only the Redeemer but also the Creator. Paul understood this, for he said:

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

"And he is before all things, and by him all things consist." (Col. 1:16-17.)

The Lord himself declared it to the ancient Nephites:

"Behold, I am Jesus Christ the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me; and in me hath the Father glorified his name." (3 Ne. 9:15.)

With awe we contemplate the perfection of this Firstborn of God, his power, his glory. Ours is more than the simple act of worship as an end. We

testify that his purpose and mission are to make it possible for us to come into his presence, be like him, and share his honor and his glory forever. He said, ". . . this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

### Offer of eternal lives

An earthly father shows his love for his children by giving them all the earthly advantage within his power. How much greater is the love of the Christ, who becomes our Father by our acceptance of his offer to us not only of earthly development but also of salvation, exaltation, and eternal lives. In the gospel of Christ he offers us the opportunity to become not just gazers into the wonders of the heavens, but creators of them. We sing unto heaven paeans of joy for our opportunity. The plan is very simple and very grand:

1. Accept the Lord Jesus Christ as our Savior and believe on his holy name and repent of our sins.
2. Accept the ordinance of baptism, at the hands of the priesthood of God, as a covenant with him. Baptism is symbolic of his death and resurrection.
3. Receive the gift of the Holy Ghost by those he has authorized to give it.
4. Receive and honor the holy priesthood.
5. Keep his simple commandments.

### Relationship with fellowmen

Most of these commandments are guides to our relationship with our fellowmen. One does not need to look at the stars with mathematical mind to become a son of God and to participate in these great creations; he needs to be kind to his neighbor. He does not need to visit the moon; he needs to tell the truth, be honest, and be honorable. He does not need to fly to Venus in a spacecraft; he needs to visit the widow and orphan in their affliction (as James pointed out). He does not need to count the rings of Saturn; he needs to honor his father and his mother, render them obedience in his youth, and respect and succor in their old age. He does not need

to plumb the milky way; he needs to support the organized Church and its priesthood. He does not need to analyze an island universe; he needs to love the Lord his God with all his might, mind, and strength, and seek to learn his ways.

In a word, he needs to repent of his sins, his evil acts, and live as a son of God would live, putting first in his life the first and second commandments, which have to do with loving one's fellows, and especially the Lord.

### Love of Christ

I listened to President George F. Richards [of the Council of the Twelve] one time as he told of a dream. In the dream he saw the Savior. There came to him at the moment of that seeing such a feeling of love, he could not describe it. It overpowered him, and he said that he made up his mind that if that was love of Christ, he was going to do all he could to keep it all his life and through all eternity. We need to love the Lord too.

### Eternal family relationships

A vital requirement, often overlooked, is that a man be sealed in eternal marriage to a woman who has the same desire as does he to be exalted. They then live together in love, practicing in the home with the children, and with each other, the love, charity, long-suffering, kindness, virtues, and actions of eternal beings who expect to become sons of God. Theirs is not just an earthly paradise, but it is truly the beginning of exalted eternal life.

You and I will not win the mansions of our Father by waiting until after we leave this life, but rather each degree of glory is anchored to our actions on the earth. Eternal life begins when a couple is sealed in marriage by the Lord's authority. In their lives together they are given a taste of eternal life—or, if they ignore righteous principles, a taste of the hell which can await them if they do not strive to practice the principles of eternal life here.

Remarkably, when these acts are

accepted as a course of action by anyone, new life comes into him. He has peace in his heart and gladness in his soul, while the sweet whispering of the Spirit gives him a taste of what is in store for him.

When will he reach the goal? Not in this life, although he may have a foretaste of its magnitude in this life. But he lays the foundation of character and love in this life upon which his eternal being is constructed. He is watched by the angels. His record of accomplishment toward the goal is recorded, and his reward is sure.

### Obedience to first principles

It is wondrous to know that the most magnificent of God's creations may be duplicated—not by technical knowledge gained here, although this may be of help, but by such simple acts as being kind to and honest with all people. By obeying the first principles and ordinances, one places himself in harmony with eternal teachings that will lead him to the presence of the Creator, and from him he will learn to take part in the acts of creation.

We understand that these wondrous accomplishments will not come without work. We know we must learn all we can of the truth of things in this life, and that we shall have to

conquer eternal physics, eternal chemistry, eternal biology, and all eternal arts to give eternal science beauty. But our Lord and Master will guide the teaching, and the truth will be the text.

No wonder that we bow in worshipful praise and adoration! No wonder that the name of Jesus Christ is used only in adoration and love!

All glory to the Lord God. He revealed himself to Joseph Smith and pointed the way, giving to Joseph the keys of the kingdom in this the dispensation of the fulness of times. With those keys operative today, through President David O. McKay, we may enter at the strait gate which leadeth to life eternal, and may become among the few who find it. I bear witness with words of soberness to the truth of our eternal destiny in the kingdom of heaven. I pray we may be alert to and worthy of these blessings, in the name of Jesus Christ. Amen.

### President Alvin R. Dyer

Elder S. Dilworth Young of the First Council of Seventy has just addressed us.

We shall now hear from Elder Eldred G. Smith, Patriarch to the Church.

## ELDER ELDRED G. SMITH

### Patriarch to the Church

As we celebrate this Easter season, we remember the promise of the Lord and Savior Jesus Christ:

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

With the assurance of this great promise, obedience to eternal law should be a joy, not a burden, and give each the incentive to not just be passive members of the Church but to be diligent in trying to further advance his kingdom on the earth.

### Parable of the sower

The Savior, speaking in parable, told the story of the sower: how some seeds fell by the wayside, some upon stony places, some among thorns. Then he told of the seed that fell into “good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.” (Matt. 13:8.)

“... his disciples asked him, saying, What might this parable be?” (Luke 8:9.)

He answered, saying: “Hear ye therefore the parable of the sower.” (Matt.

13:18.) He then told of the seed that fell by the wayside and in stony places and among the thorns. In each case, all became unproductive.

"But he that received seed into the good ground," said he, "is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty." (Matt. 13:23.)

We frequently refer to this parable in reference to missionary work. The gospel is preached to many, and to each the same is taught. The seed is the same—the same quality, the same strength, same value—yet some persons accept quickly, some more slowly, some not at all. Some fall away and leave the Church, as the parable declares. Some remain steadfast to the truth.

Then the Lord describes those who are as the seed sown in good ground. Speaking of these he said some bear fruit or produce an hundredfold, some sixty, some thirty.

### Membership alone not enough

This means, then, that mere membership alone is not enough—no, not even if you have a testimony of the divinity of the gospel—if you are not producing or bearing fruit. Speaking of those who receive the word, which means those who are members of the Church, some produced one hundredfold, some sixty, some thirty. In which category are you? Where do you find yourself? Are you producing? To what degree are you producing? What does it mean to produce?

Are you doing anything to teach someone else the gospel, if this is where your abilities and opportunities lie, or are your abilities and opportunities elsewhere? Are you doing your share in family research, temple work, teaching a class, or some other activity? Are you doing something to be of service to someone else? Are you one who is tottering on the fence, staying away from church activities, not growing in spirituality?

Have you become stagnant in priesthood advancement? Are you an adult but have not yet received the Melchizedek Priesthood or temple bless-

ings? Are you working toward that end? What is producing?

### Becoming productive

Producing means, first, preparing yourself, then helping someone else. You cannot wait until you are perfect before you teach or assist someone else, but should pass on to others all you receive, as you receive it. This is how we fulfill the advice of President David O. McKay when he said, "Every member a missionary." Live so your life reflects the blessings of the gospel. Obedience to eternal law is to produce, to serve, to work.

In another parable, the Savior gives us the answer to how we bear fruit and become productive.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

"And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

"And he shall set the sheep on his right hand, but the goats on the left.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

"For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

"Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

"When saw we thee a stranger, and took thee in? or naked, and clothed thee?

"Or when saw we thee sick, or in prison, and came unto thee?

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:31-40.)

Here the Lord has mentioned the

necessities of life—food, shelter, and clothing. Then he said to visit the sick or the imprisoned. This means to give comfort and encouragement to those who are less fortunate. He does not necessarily mean to use the dole, but to help others to obtain the benefits of life, help others to enjoy life.

### Serving each other

Jesus gave his life for us. He took upon himself the burden of all the sins of all mankind who will accept him and do his will, who will produce, to build up his kingdom upon the earth.

He has asked us to serve each other, to help each other, to do good to each other. As one of our hymns suggests:

"Have I done any good in the world today?  
Have I helped any one in need?  
Have I cheered up the sad, and made someone feel glad?  
If not, I have failed indeed.  
Has any one's burden been lighter today,  
Because I was willing to share?  
Have the sick and the weary been helped on their way?  
When they needed my help was I there?"

(*Hymns*, No. 58.)

There are many unexpected ways to serve, in addition to that of church service.

### Example of service

A young man driving down the street one early morning saw several streetcars lined up one behind the other. The motormen were all gathered together by the front car. He stopped and went over to see what was happening. He saw that one streetcar was off the track, and the motormen were trying to put it on again.

Finally they gave up, and each went to his own car and went back the other direction around the loop, back to town, leaving the one motorman in his car, all alone, just to wait for help.

The young man sized up the situation, then asked the motorman if he might try to put the car back on the track.

"Do you think you can?" asked the motorman.

"I'd like to try," the young man said.

He took the steel bar off the hooks on the side of the car, blocked it against the wheel, gave directions, and in just a minute the wheels dropped into the track with a thud. The young man hung the bar back on the car, and the happy motorman was again on his way.

The poet and song writer Harry Robert Wilson has expressed the thought so beautifully.

"Lord, make me an instrument of thy peace.

Where there is hatred, let me sow love;

Where there is doubt, let me sow faith;

Where there is despair, let me sow hope;

Where there is darkness, let me sow light;

Where there is sadness, let me sow joy!

O divine Master, grant that I may not so much seek

To be consoled as to console,

To be understood as to understand,

To be loved as to love.

For it is in giving that we receive;

It is in pardoning that we are pardoned;

And it is in dying that we are born to eternal life."

May we all receive the word of the gospel of Jesus Christ, and bear fruit one hundredfold, and sow seeds of joy, happiness, and eternal life, I pray in the name of Jesus Christ. Amen.

### President Alvin R. Dyer

The congregation and chorus will now join in singing the first and last stanzas of "Come, Come, Ye Saints." After the singing, Elder Milton R. Hunter of the First Council of Seventy will speak to us.

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The congregation and chorus sang the hymn, "Come, Come, Ye Saints."

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### President Alvin R. Dyer

Elder Milton R. Hunter of the First Council of Seventy will now speak to

us. He will be followed by Elder Robert L. Simpson, first counselor in the Presiding Bishopric.

### ELDER MILTON R. HUNTER

Of the First Council of the Seventy

The Lord spoke from heaven to Joseph Smith and Oliver Cowdery 140 years ago and said:

"A great and marvelous work is about to come forth unto the children of men. . . .

"Behold, I am Jesus Christ, the Son of God." (D&C 6:1, 21.)

#### A great and marvelous work

And then he commissioned Oliver Cowdery to assist Joseph Smith in translating the Book of Mormon. This book was designed to play a prominent role in this "great and marvelous work."

Jesus Christ had already chosen Joseph Smith to be his prophet, seer, and revelator, and had announced that his gospel would be restored from heaven through that prophet, and also that he had been selected to establish the true Church of Jesus Christ upon earth once again. Accompanied by God the Father, the Savior had appeared to that prophet in what is known as "The First Vision."

This "great and marvelous work" that Jesus Christ declared to Joseph Smith and Oliver Cowdery was about to come forth among the children of men was the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21), with all the gifts, powers, and priesthoods, and gospel ordinances requisite for the exaltation of the human family possessed by any and all former gospel dispensations. This was to be the last dispensation, the dispensation of the fullness of times.

Accordingly, numerous ancient prophets brought to Joseph Smith the priesthoods, keys, and powers of their dispensations. Through direct revela-

tion from the Savior, Joseph Smith established the Church and officially named it the Church of Jesus Christ. This church was endowed with power from God to carry forth the work of the Master and build a kingdom to which the Savior will eventually come to reign.

#### The Book of Mormon

Jehovah, or Jesus Christ, began making preparations 2,500 years ago for this "great and marvelous work" in the latter days by initiating a project to produce a holy scripture to testify to his divinity. Also, the scripture was destined to play a prominent role in helping to give the gospel of Jesus Christ to the honest in heart and bring them into his Church in the latter days. This holy scripture is known as the Book of Mormon. Therefore, the Book of Mormon is the voice of God to our generation.

No holy scripture in the world is unique in as many ways as is the Book of Mormon.

First, Jesus Christ initiated its writing and through numerous revelations supervised its production, which is unique.

Second, as early as 600 B.C. the Master proclaimed that this record would play a unique role in the latter days in testifying that he was the Christ, the Savior of the world, thereby sustaining the testimony of the Jews, the Holy Bible.

Third, through 1,000 years' time the prophets who wrote the book did so under the divine guidance of our Savior.

Fourth, acting in accordance with revelation from Jesus Christ, the last two Nephite prophets—Mormon and Moroni—abridged the ancient records,

making them suitable for use in our day. We know of no other similar occurrence in history; hence, unique.

Fifth, the Book of Mormon is unique in its being translated from records of which an angel was the custodian for 1,400 years before they were brought forth in a book.

Sixth, the Book of Mormon stands alone in being the only book known to have been translated from ancient records delivered to an unlearned young man by an angel.

Seventh, the feat of translating the ancient record was also an unheard of achievement. Joseph Smith, assisted by Oliver Cowdery, translated the entire Book of Mormon of 522 printed pages in approximately sixty days. The writing on the plates was in an ancient script called "reformed Egyptian" (see Morm. 9:32), a language that no mortal man through his own power could decipher. Then how did Joseph Smith accomplish such a mammoth job in such a short time? He has told us that he translated the Book of Mormon "through the gift and power of God and through the Urim and Thummim."

Eighth, no other book in the world has been testified to as to its truthfulness and divinity by the voice of an angel and by the voice of Jesus Christ other than the Book of Mormon.

### Testimonies of divinity

Let us now pay particular attention to some remarkable testimonies regarding the truthfulness and divinity of the Book of Mormon. One of the strongest testimonies came directly from the mouth of Jesus Christ himself. In June 1829, the Savior spoke from heaven and declared:

"... as your Lord and your God liveth it [the Book of Mormon] is true." (D&C 17:6.)

I am positive that my Lord and God liveth—and so I am also positive that the Book of Mormon is true.

No other book in the world has ever had a witness borne to it as dynamic and powerful as the one the Master provided to sustain the Book of Mormon in what is known as "The Testi-

mony of Three Witnesses." The ancient American prophets had predicted that through the power of the Lord the plates would be shown to three others besides the prophet to whom the records would be given for the purpose of their bearing witness. Oliver Cowdery, David Whitmer, and Martin Harris asked for that privilege.

### The Three Witnesses

In June 1829, Jesus Christ spoke from heaven to the three men through the Prophet Joseph Smith, declaring:

"... you shall have a view of the plates, and also of the breastplate, the sword of Laban, [and] the Urim and Thummim. . . ." (D&C 17:1.)

Thereupon the four men went into the woods and kneeled down and prayed. In response, the Angel Moroni came down from heaven and showed these sacred objects to them. He turned the sheets of the gold plates leaf by leaf and let them examine the inscriptions thereon. He described Joseph Smith's work in translating the Book of Mormon records. As he was doing so, the voice of Jesus Christ spoke from heaven and said:

"These plates have been revealed by the power of God, and they have been translated by the power of God. The translation of them which you have seen is correct, and I command you to bear record of what you now see and hear." (Cited in Preston Nibley, *The Witnesses of the Book of Mormon*, p. 8.)

After the Angel Moroni left with the gold plates, the three men wrote their testimony, which is known as "The Testimony of Three Witnesses." Their testimony states:

"... we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon. . . . the voice of the Lord commanded us that we should bear record of it. . . ."

In no other time in history has such an astounding event occurred. Never before nor since have three men received their testimonies directly from

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an angel and from Jesus Christ, as did these three men.

### Believers and nonbelievers

Since the coming forth of the Book of Mormon is so astounding, it has divided all people who have come into contact with it into two definitely separate groups—believers and nonbelievers. Those who believe love it, enthusiastically testify to its divinity, and proclaim its great worth to humanity. Those who disbelieve it hate it. Many brilliant men have written viciously against it. No book has had as many attacks made upon it as has the Book of Mormon.

One may wonder why so many intelligent people have rejected the Book of Mormon. Perhaps it is because there is so much that they would call miraculous connected with its origin, preservation, coming forth, and translation.

Apostle Paul explained that it is only through the operation of the Holy Spirit of God that spiritual things can be understood and received by man. Paul declared that "the things of God knoweth no man, but the Spirit of God.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. 2:11, 14.)

Thus the ordinary man whose heart is not moved upon by the Holy Ghost regards the Book of Mormon and all of the great and marvelous things that Jesus Christ did in its preparation and bringing forth as being fantastic, fabricated, and untrue. On the other hand, when the Holy Ghost bears testimony to the heart and soul of a man of the divine nature of the Book of Mormon, the spiritual-minded man knows the reality of the divine authenticity of

that book, and this reality becomes very important in his whole being. He feels impelled continuously to testify.

### Formula of Moroni

Any person in the world can know for sure that the Book of Mormon is true, that it is the word of God, if he will in all sincerity, humility, and faith follow the formula laid down in the last chapter of Moroni:

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

"And by the power of the Holy Ghost ye may know the truth of all things." (Moro. 10:4-5.)

I bear my testimony that I know positively that the Book of Mormon is true. It is the word of God. I am as sure of it as I am sure that I am alive, or as I am sure that I am speaking unto you today. The Holy Ghost has borne powerful witness to my heart and mind of the truthfulness of this divine book, and has filled my heart with a powerful love for it and an exceedingly great love for my Savior. In the name of Jesus Christ. Amen.

### President Alvin R. Dyer

Elder Milton R. Hunter of the First Council of Seventy has just spoken to us.

Elder Robert L. Simpson, first counselor in the Presiding Bishopric, will now address us. He will be followed by Elder LeGrand Richards of the Council of the Twelve, who will be our concluding speaker.



## BISHOP ROBERT L. SIMPSON

## Of the Presiding Bishopric

My dear brothers and sisters: I feel strength in the presence of this assembly. I feel great humility in the presence of these lovely children who have borne witness to us in song, and I bask in the reflected memory of an inspiring Primary conference that concluded just the day before yesterday. I am sure we all compliment Sister Parmley and the great Primary organization for their tremendous effort. On this sacred square we gain a feeling of peace, we gain a feeling of security, and sometimes we might be inclined to say, "All is well in Zion." I would like to take for my thought today, "All is well in Zion, but. . ." And I would like to begin by telling you of a disturbing incident that came to my attention a day or two ago as I read a recent letter from the head of one of the state's largest employers, seeking help in curbing dishonest practices among his employees, who incidentally are people who should know better. He stated in the letter that sick-leave privileges were being grossly violated, more so than in other sections of the country. The Lord expects more from this community.

**Lack of integrity**

Another company head who recently moved to this community from another section of the United States complains that among his business associates there is a serious lack of integrity, that seemingly good men who are obviously trained to know better are discovered to be unethical in their business dealings.

Recently some variety store managers met with law enforcement officers for the purpose of implementing some sort of control in the midst of a rash of shoplifting, an evil practice that was apparent in all age levels, regardless of sex, and in all sectors of the community.

"And there shall also be many which shall say: Eat, drink and be merry; nevertheless, fear God—he will justify

in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this; and do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God.

"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." (2 Ne. 28:3, 21.)

**Led away from the good**

I know a man who used to be an authority on the Book of Mormon. He had the ability of thrilling the people with his speaking and profound knowledge of the truth. The adversary found a weakness ever so small, but a weakness. Finally the grip was secure, and he was gradually led away—ever so gently, but ever so surely, away from all that was good and sacred. This same man who was a leader among the people has now lost his ability to lead, at least for the time being. That great gift of knowledge that was once his has become dim and remote. He seems helplessly engulfed in transgression and has been unable to even recognize the hand of fellowship that would lift him back to firm ground. I suppose this is the same condition described in the seventy-eighth section of the Doctrine and Covenants, verse 10:

"Otherwise Satan seeketh to turn their hearts away from the truth, that they become blinded and understand not the things which are prepared for them."

**Others turned from truth**

May I tell you about a man who has a keen mind, but his sweet spirit of testimony has been replaced with criticism of his priesthood leaders. He

seems impatient because certain basic doctrines cannot be altered to suit his convenience of social concept based on the meager knowledge and philosophy of men.

Let me tell you about a sister who became literally hypnotized by a deck of playing cards. Eventually, there were not enough hours in the week to fit everything in. Her keen spiritual sensitivity became dulled, and it was easy for the cunning one to help her decide to give up an important Relief Society calling and abandon her wonderful circle of former associates in favor of the nonessential, time-wasting pastime that had captured her fancy. Sisters in the ward continuing their lives of charity and compassionate service are now termed by her as narrow-minded, as hypocritical and dogooders, but in reality, the only thing that changed was this woman.

I know a man who started taking supplies home from his place of employment. First it was just a few pencils; then it was something more. In the end, it cost him his job, the respect of his family, and the spirit of his calling in the Church. His practices became incompatible with the priesthood that gave him the promise of life eternal.

I know a host of others that time will not permit us to discuss, wonderful people of the kingdom who ventured too close to the edge, all the time saying to themselves, "I know what I am doing. I can turn back the second I choose." Then all of a sudden it happens. The riptide loosens the last foothold, the quicksand starts to sink, the thin ice suddenly cracks, the precipice abruptly gives way. There are physical laws that govern the riptide, the cracking ice, the unstable ground; and there are moral and spiritual laws that are just as real, whose safe boundary is just as clearly defined, but as we take one fatal step, just one step too far, the laws of the universe take over—the consequence is inevitable.

### Eternal judgment undeviating

There have been some excellent thoughts on repentance during these

conference sessions, but this plea is for each and every member of the Church to stand on holy ground, to avoid the inevitable, to make repentance unnecessary. In terms of eternity, there is no such thing as not getting caught. Eternal judgment is undeviating, for it is founded on truth. Maybe that is why the Lord said what he did on page one of the Doctrine and Covenants, revelation for our day, as he declared:

"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.

"Unto the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man." (D&C 1:2-3, 10.)

To him who says: "I am lucky, I didn't get caught," I say, how unfortunate; for his other foot is already in motion for the next treacherous step.

### Things the Lord hates

"These six things doth the Lord hate: yea, seven are an abomination unto him:

"A proud look, a lying tongue, and hands that shed innocent blood,

"An heart that deviseth wicked imaginations, feet that be swift in running to mischief,

"A false witness that speaketh lies, and he that soweth discord among brethren." (Prov. 6:16-19.)

Now it seems rather odd that the Lord would speak of a proud look and running to mischief in the same breath with the shedding of innocent blood, but can anything counter to the glory and power of God or the exaltation of man be counted as trivial? "For I the Lord cannot look upon sin with the least degree of allowance." (D&C 1:31.) And then he also says in another place:

"He that diggeth a pit shall fall into it. . . ." (Eccles. 10:8.)

### Bad habits tip the scale

My dear fellow members of our Heavenly Father's true and everlasting Church, with our families and eternal life on one side of the scales, is it conceivable that we are willing to allow a few bad habits to tip that scale away from all that is good and precious and true? None is exempt from the possibility. Just open the door—just a crack, that's all—and the adversary will lead us quietly away, and we will rationalize as we go that what we are doing is done by so many, and surely this once won't hurt.

The adversary sometimes changes the labels on the bottles, but the contents are still full of poison. Just like the young lad I visited in prison. Upon asking him if the offense was stealing, I received an indignant, "Not on your life. I would never steal. My mother has taught me better than that. I am here for forgery." Shoplifting never, but what is wrong with forging someone else's name on a \$500.00 check!

### The way clearly marked

May our judgment be sound and our course straight. The way is clearly marked before us and is to be found in every word of this conference. Just as the insignificant termite takes his annual toll, causing buildings to tumble, and just as rust and erosive forces eat away at the foundations of that which seems so strong and so firm, so it is with those little habits that must be corrected if we are to dwell in His presence.

May we know the truth, may we live the truth, may we sustain the truth. May we do these things, that all may truly be well in Zion, for you know and I know that the truth shall make us free, in the name of the Lord Jesus Christ. Amen.

### President Alvin R. Dyer

He to whom we have just listened is Elder Robert L. Simpson of the Presiding Bishopric.

We shall now hear from Elder LeGrand Richards of the Council of the Twelve.

## ELDER LEGRAND RICHARDS

### Of the Council of the Twelve

I rejoice with you, my brethren and sisters, in this wonderful conference, and in the inspiring remarks of our worthy president, President David O. McKay.

We have just listened to Bishop Simpson as he quoted the statement of Jesus, when he said: "And ye shall know the truth, and the truth shall make you free." (John 8:32.) I ask, free from what? The false teachings and philosophies and man-made doctrines.

Jesus said: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." (Matt. 11:25.)

With man's wisdom alone, one cannot know the truth. This is evidenced

by a survey taken in New Zealand last year, in which there were 411 different churches listed. Hence the need of divine revelation to interpret the teachings of the prophets, and this church is built upon divine revelation.

### A marvelous work and a wonder

I take my text today from the twentieth chapter of Isaiah, where he states: "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

"Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and

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a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. 29:13-14.)

Where do we find these precepts of men to which Isaiah refers? In these 411 different religious professions.

Shouldn't the average son of God want to know if he is worshiping God through the precepts of men? Or, if he is privileged to live until the Lord performs that marvelous work and a wonder, wouldn't he like to have a part in it?

Compare this situation to Paul's statement to the Ephesians when he said there is "one Lord, one faith, one baptism." (Eph. 4:5.)

### Difference between man-made and divine doctrines

How things have changed! Why? Because men, without divine guidance, could not agree in their interpretation of the scriptures. Jesus understood that without divine guidance men could not properly interpret the scriptures, for he said: "Ye do err, not knowing the scriptures." (Matt. 22:29.) Hence the need of the voice of authority to differentiate between the doctrines that are the precepts of men, as Isaiah states, and the truths revealed from heaven in the restoration of the gospel, for we did not get our teachings through man's interpretation of the scriptures, but by the revelations of the Lord to his latter-day prophet.

A whole book could be written on the difference between the man-made doctrines to which Isaiah refers and the truths revealed from heaven which constitute the marvelous work and a wonder that the Lord promised through Isaiah would cause the wisdom of their wise men to perish and the understanding of their prudent men to be hid.

Let me mention a few important corrections the Lord has made in the teachings of men through the restoration of the gospel.

### Teachings on Godhead

When the Lord gave to Moses the Ten Commandments, the first was:

"Thou shalt have no other gods before me." (Exod. 20:3.)

When Joseph Smith had his glorious vision and the Father and the Son appeared to him in the Sacred Grove in the state of New York in 1820, the Father, pointing to the Son, said: "This is my Beloved Son. Hear Him!" (Joseph Smith 2:17.)

Thus Joseph saw that Jesus and his Father were glorified persons, as was Jesus following his resurrection, when he appeared unto his disciples and had them feel the prints in his hands and the wound in his side, saying: "... handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24:39.)

Now compare this with the teaching of the entire Christian world at the time that Joseph Smith had this glorious experience. Here is a statement from their creeds:

"There is but one living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts or passions . . . and in unity of this godhead, there are three persons, of one substance, power and eternity, the Father, the Son and the Holy Ghost."

How could there be three persons in one? How could Joseph Smith or any other prophet have seen God if he has neither body, parts, nor passions, and is invisible? That means he has no eyes, so he cannot see; he has no ears, so he cannot hear; he has no mouth, so he cannot speak; he has no body, so he cannot be seen. This is a fairly good description of nothing. How is it possible that the entire world was worshipping this kind of a god at the time that the Father and Son, two glorified personages, appeared to Joseph Smith?

### Condition foretold by Moses

And yet Moses knew that this condition would exist in the world, for when he led the children of Israel to the promised land, he told them that, in coming generations, they should be scattered among the heathen nations. "And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell." (Deut. 4:28.)

Then Moses promised them that in the latter days (and we are living in the latter days) when they were in tribulation, if they would seek after the Lord their God, they would find him if they would seek him with all their hearts and with all their souls. (See Deut. 4:29-30.)

Joseph Smith as a boy truly sought after him and was rewarded with the glorious vision to which I have referred. And for his testimony that God, the Father, and Jesus Christ, his Son, were two glorified personages, he gave his life. We bear witness to all the world of this great eternal truth. What knowledge could be more wonderful than to know what we might look forward to, as Jesus said in the Sermon on the Mount: "Blessed are the pure in heart: for they shall see God." (Matt. 5:8. Italics added.)

How could we see God if he does not exist, has no body, parts, or passions, and is invisible?

To correct this false doctrine should justify the Lord in raising up a prophet in these latter days, and this gives real meaning to Easter, which the Christian world is celebrating at this time.

Through the restoration of the gospel through the Prophet Joseph Smith, the Lord corrects another false teaching, one of the doctrines of men to which Isaiah refers. The Christian world teaches that children are born into this world with the sin of Adam and Eve resting upon them, thus denying the atonement of Jesus Christ, as stated by the apostle Paul: "For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:22.)

### **Little children redeemed through Christ**

Now here is the word of the Lord with respect to this matter in a revelation to the Prophet Joseph Smith: "But, behold, I say unto you, that little children are redeemed from the foundation of the world through mine Only Begotten;

"Wherefore, they cannot sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me." (D&C 29:46-47.)

The Prophet Mormon discussed this subject in a letter to his son, Moroni, as recorded in the Book of Mormon in these words:

"And now, my son, I speak unto you concerning that which grieveth me exceedingly; for it grieveth me that there should disputations rise among you.

"For, if I have learned the truth, there have been disputations among you concerning the baptism of your little children.

"And now, my son, I desire that ye should labor diligently, that this gross error should be removed from among you; for, for this intent I have written this epistle.

"For immediately after I had learned these things of you I inquired of the Lord concerning the matter. And the word of the Lord came to me by the power of the Holy Ghost, saying:

"Listen to the words of Christ, your Redeemer, your Lord and your God. Behold, I came into the world not to call the righteous but sinners to repentance; the whole need no physician, but they that are sick; wherefore, little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me, that it hath no power over them; . . .

"And after this manner did the Holy Ghost manifest the word of God unto me; wherefore, my beloved son, I know that it is solemn mockery before God, that ye should baptize little children.

"Little children cannot repent; wherefore, it is awful wickedness to deny the pure mercies of God unto them, for they are all alive in him because of his mercy.

"And he that saith that little children need baptism denieth the mercies of Christ, and setteth at naught the atonement of him and the power of the redemption." (Moro. 8:4-9, 19-20.)

Shouldn't the whole Christian world welcome this great revealed truth to save them from following this man-made doctrine that they have been taught?

### **Marriage for time and eternity**

Let me briefly mention another man-made and very important doc-

trine taught by all the so-called Christian churches at the time the Lord restored his true Church to the earth in this last dispensation through the Prophet Joseph Smith.

They have universally taught that marriage is for this life only, hence their marriages are all performed "until death do you part" or "for the period of your mortal lives."

In light of God's restored truth to us, this is a very flimsy and unsatisfactory doctrine. Love is eternal, and where couples live true Christian lives together, their love for each other and their children increases with the years.

I like the words of Anderson M. Baten to his wife, Beulah, entitled "Philosophy of Life":

"I wed thee forever, not for now,  
Not for the sham of earth's brief  
years;  
I wed thee for the life beyond the  
tears  
Beyond the heart pain and clouded  
brow.  
Love knows no grave and it shall  
guide us dear  
When life's spent candles flutter and  
burn low."

The apostle Paul indicated that we without our loved ones cannot be made perfect. (See Heb. 11:40.) The Lord has revealed the fact that marriage ties are intended to be eternal, hence all marriages in his Church are for time and for all eternity.

### Scriptural affirmation

The first record we have of marriage was when the Lord told Adam, "It is not good that the man should be alone; I will make him an help meet for him. . . ."

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Gen. 2:18, 24.)

If it was not good for man to be alone before death came into the world, it will obviously not be good for man to be alone when he is resurrected from the dead.

Jesus also taught this principle, for he said:

"For this cause shall a man leave his father and mother, and cleave to his wife;

"And they twain shall be one flesh: so then they are no more twain, but one flesh.

"What therefore God hath joined together, let not man put asunder." (Mark 10:7-9.)

Both God and Jesus Christ indicated that the man and his wife should become one flesh, and Jesus warns: "What therefore God hath joined together, let not man put asunder."

Where is there any scriptural justification to assume and teach that death should annul the marriage covenant?

The apostle Peter understood that the man and his wife would inherit together the results and the rewards of this life. He said:

"Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered." (1 Pet. 3:7.)

The Prophet Isaiah saw the day when we would have a new heaven and a new earth, when we would build houses and inhabit them, and plant vineyards and eat the fruit thereof. Then he adds: "For they are the seed of the blessed of the Lord, and their offspring with them." (See Isa. 65:17, 19-25.)

### Reality of resurrection

What a comfort to those of us who have buried our little children to know that we will be privileged in the resurrection to raise our little ones unto manhood and womanhood.

The man-made doctrines of the so-called Christian churches give their members no such promises of comfort.

I attended a funeral service for an only young daughter of one of my business associates, and the minister did not hold out one hope to this sorrowing couple that they would ever see or know their precious little daughter again.

After the funeral, I told my friend that the Lord had something better than that for him if he would live

for it. He has since joined the Lord's true Church and now looks forward to the privilege of raising that little daughter in the morning of the first resurrection.

In a revelation to the Prophet Joseph Smith, the Lord said, referring to the conditions during the millennium:

"And the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation.

"For the Lord shall be in their midst, and his glory shall be upon them, and he will be their king and their law-giver." (D&C 45:58-59.)

There are many other man-made interpretations of the scriptures that have brought into existence these 411 different churches referred to in New Zealand. Isaiah prophesied that when men should serve God through the precepts and doctrines of men, the Lord would proceed to do a marvelous work and a wonder that would cause the wisdom of their wise men to perish and the understanding of their prudent men to be hid.

### The Church that Isaiah promised

I testify that this Church is the marvelous work and a wonder that Isaiah promised when men would be worshiping through the precepts of men.

Recently, a converted minister joined the Church. He sat in my office and made this statement: "When I think of how little I had to offer my people as a minister of the gospel compared with what I now have in the fullness of the gospel as it has been restored, I want to go back and tell all my friends what I have found. Now," he said, "they will not listen to me. I am an apostate from their church." But he gave up his ministry and performed menial work here in the city in order that he might be a member of God's true Church.

We invite all men everywhere to share with us these glorious truths that God has revealed through his prophet of this dispensation. I repeat the Savior's promise: "Blessed are they which do hunger and thirst after

righteousness: for they shall be filled." (Matt. 5:6.)

I bear witness to all within the sound of my voice that The Church of Jesus Christ of Latter-day Saints is in very deed the marvelous work and a wonder the Lord promised through Isaiah the prophet.

May God bless you all, I pray, in the name of Jesus Christ. Amen.

### President Alvin R. Dyer

Elder LeGrand Richards of the Council of the Twelve has been our concluding speaker.

The following are some announcements that pertain to the General Priesthood meeting to be held tonight and to the special broadcast to be held tomorrow morning.

The General Priesthood meeting of the Church will be held in the Salt Lake Tabernacle this evening at seven o'clock. Priesthood members only are invited to be present. This priesthood session will not be broadcast publicly.

In addition to the overflow meeting in the Assembly Hall, the proceedings of the priesthood meeting this evening will be relayed by closed-circuit, originating in the Tabernacle, to members of the Aaronic and Melchizedek Priesthood assembled in approximately 500 separate locations in all parts of the United States and Canada, and via closed-circuit television in five buildings in Salt Lake City, and to 10,000 assembled at the Brigham Young University in Provo, Utah. It is estimated that approximately 12,000 holders of the priesthood will be on Temple Square this evening, and approximately 150,000 others will gather in the other locations from coast to coast and in Canada.

The Sunday morning session will be broadcast by many radio and television stations in western United States; and short-waved in English over Station WNYW in New York City to Europe, South and Central America, and Africa.

Again, 27 radio stations will broadcast the translated conference session of Sunday morning in major cities of Mexico and Central America, together

with Spanish programming stations in this country, and by satellite transmission over radio stations in Rio de Janeiro and Sao Paulo, Brazil, and all 26 radio stations in Chile.

The morning sessions of Saturday and Sunday will be carried from the Tabernacle over direct oceanic cables to a large number of saints assembled in seventy chapels throughout Great Britain, Germany, France, and Holland on Sunday. Direct circuits will also carry these sessions to saints assembled in chapels throughout eastern Canada.

The CBS Radio network Tabernacle Choir broadcast tomorrow morning will be from 9:35 to 10 a.m. Those desiring to attend this broadcast must be in their seats not later than 9:15 a.m.

The singing for this session has been furnished by the Primary Children's Chorus, with Judith Wirthlin Parker conducting, and Roy M. Darley at the organ.

In behalf of this great gathering in the Tabernacle and our radio and

television audience we express our heartfelt appreciation for the thrilling and inspirational singing of this group, composed of 402 Primary children from 402 wards of the Church. We thank you children, your conductor, Sister Parker, and Brother Darley who has been at the organ.

The Primary Children's Chorus will now favor us with, "The Children's Hymn of Praise," followed by "I Am a Child of God."

The benediction will be offered by Elder K. Anthony Snow, president of the Shreveport Stake, after which the conference will be adjourned until seven o'clock this evening.

The Primary Children's Chorus sang "The Children's Hymn of Praise" and "I Am a Child of God."

The closing prayer was offered by President K. Anthony Snow of the Shreveport Stake.

The conference adjourned until 7 o'clock p.m.

## GENERAL PRIESTHOOD MEETING

### FIFTH SESSION

The General Priesthood meeting of the Church convened at 7 o'clock p.m. Saturday, April 5, 1969, with President N. Eldon Tanner, second counselor in the First Presidency, conducting.

The Brigham Young University Faculty Priesthood Chorus, with Harold H. Goodman conducting, furnished the singing for this session. Elder Robert Cundick was at the organ.

President Tanner made the following remarks at the beginning of the meeting:

#### President N. Eldon Tanner

This is the General Priesthood session of the 139th Annual Conference of The Church of Jesus Christ of Latter-day Saints.

President McKay, who regrets he cannot be with us this evening, is watching these proceedings by closed-circuit television, and has directed me to extend his greetings and blessings to all the priesthood members assembled here in the Tabernacle and Assembly Hall and in the various buildings throughout the United States and Canada. He has prepared a message for this priesthood audience which will be read a little later by his son, David Lawrence McKay.

It may be of interest to you to know that these services are being relayed by closed-circuit wire to members of the priesthood gathered in the Assembly Hall and in approximately 500 other separate locations from coast to coast and in Canada. It is estimated that approximately 150,000 will participate in this meeting by direct wire.

The singing during this session will



be furnished by the Brigham Young University Faculty Priesthood Chorus, with Harold H. Goodman conducting, and Robert Cundick at the organ.

We shall begin this service by the chorus and congregation singing, "Come, O Thou King of Kings," after which Elder Kay Schwendiman, regional representative, will offer the invocation.

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The congregation and chorus sang the hymn, "Come, O Thou King of Kings."

Elder Kay Schwendiman, regional representative of the Twelve, offered the opening prayer.

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### President N. Eldon Tanner

I should like to emphasize that this priesthood chorus is made up of the Brigham Young University faculty and staff, and they will now sing, "I'll Go Where You Want Me to Go."

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The Brigham Young University Faculty Priesthood Chorus sang the hymn, "I'll Go Where You Want Me to Go."

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### President N. Eldon Tanner

President David O. McKay's message to the priesthood will now be read by his son, David Lawrence McKay, General Superintendent of the Deseret Sunday School Union.

## PRESIDENT DAVID O. McKAY

(Read by his son David Lawrence McKay)

My dear brethren of the priesthood, I welcome you, and appreciate this privilege of once again expressing my feelings to you of our great callings.

As I contemplate the vast audience of priesthood assembled tonight in the various places named at the opening of the meeting, and realize the power of this great body of men, I am overwhelmed.

I felt my feelings swell within my breast as to the possibility of the good that will be done, and can be done, by these many thousands of men of the priesthood who are worshipping tonight.

"There's surely somewhere a lowly place  
In earth's harvest fields so wide,  
Where I may labor through life's short day  
For Jesus, the Crucified;  
So trusting my all to thy tender care,  
And knowing thou lovest me,  
I'll do thy will with a heart sincere,  
I'll be what you want me to be."

(Hymns, No. 318.)

I hope everybody who listened to

that verse tonight applied it to himself, and in a way made a sacred vow to do better in the future than in the past. There came to my mind some fundamental virtues that should be associated with that will. I will just name them.

### Fundamental virtues

*First is faith:* faith in God the Father, faith in his Son, faith in our fellowmen.

*The second is honesty,* a childish sincerity, honesty in dealing with our fellowmen. It is the foundation of all character. If you offer prayer at night and you have dealt dishonestly with your fellows during the day, I rather think that, as the king in *Hamlet*, your words fly up but your thoughts remain below; but if you have dealt honestly, the Lord will hear and answer your true feelings.

*The third is loyalty.* It is a wonderful principle. A true friend is loyal. Many acquaintances are not, and may not be. Be loyal to the priesthood. Be loyal to your wives and your families, loyal to your friends.

### Strength in resistance

To the men of the priesthood I give this caution. Your weakest point will be the point at which Satan tries to tempt you, and will try to win you, and if you have made it weak yourself before you have undertaken to serve the Lord, he will add to that weakness. Resist him and you will gain in strength. He will tempt you in another point. Resist him and he becomes weaker and you become stronger, until you can say, no matter what your surroundings may be, "Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Luke 4:8.)

Now, I mention this because there are too many broken hearts in our Church because men, some of whom hold the priesthood and prominent positions, are tempted right where they are weak. They forget that they have made covenants with the Lord, and step aside from the path of virtue and discretion, and will break their wives' hearts because of foolish indulgence and because of their yielding.

### Sacred covenants

We have one of the most sacred covenants in all the world pertaining to the happiness of the home. There are men within the sound of my voice who have forgotten how sacred that covenant is. The brethren of the Twelve, the General Authorities of the Church, the stake authorities are urging youth everywhere to go to the temple to be married. Do not go to that temple unless you are ready to accept the covenants that you make.

Marriage in the temple is one of the most beautiful things in all the world. A couple is led there by love, the most divine attribute of the human soul. A young man looks, rightfully, upon that bride who will be the mother of his children as being as pure as a snowflake, as spotless as a sunbeam, as worthy of motherhood as any virgin. It is a glorious thing for a woman thus to wear the robes and be the pride of a young elder's heart, one who trusts her to be the head of his household.

She trusts him as being as worthy

of fatherhood as she is of motherhood, and rightfully, too, because on his shoulders are the robes of the Holy Priesthood, testifying to his young bride, and to all, of his worthiness.

Together they stand in the house of the Lord to testify and covenant before him that they will be true to the covenants they make that day, each keeping himself or herself to the other and no one else. That is the highest ideal of marriage ever given to man. If those covenants are kept as sacred as sacred covenants should be kept, there would be fewer broken hearts among wives and fewer among the husbands. A covenant is a sacred thing. A man who is married in the temple has no right to be looking at young women, whether they are in the choir or in the Relief Society, or a member of a general board, or doing any of the duties of the Church. You have a covenant to be true to that wife. Brethren, keep it true, be true to it.

"It is easy enough to be prudent,  
When nothing tempts you to stray,  
When without or within no voice of sin  
Is luring your soul away;  
But it's only a negative virtue  
Until it is tried by fire,  
And the life that is worth the honor of earth,  
Is the life that resists desire.

"By the cynic, the sad, the fallen  
Who had no strength for the strife,  
The world's highway is cumbered to-day;  
They make up the sum of life.  
But the virtue that conquers passion  
And the sorrow that hides in a smile,  
It is these that are worth the homage of earth  
For we find them but once in a while."

—Ella Wheeler Wilcox, "Worth While"

### Keep true to covenants

I plead with the army of the priesthood assembled tonight in this meeting to keep true to the covenants made in the house of God. You have no right to neglect your wives and go and seek

the company of others who seem to be more attractive to you because you are thrown with them in daily life, in your business affairs, or in church affairs. This may seem general, but while I speak to you, a wife with her tears and her pleadings comes to me now, asking, "Won't you please just say a prayer, won't you offer a prayer to try to bring my husband back?" Well, she may have been to blame for the trouble—she said that she was partly to blame—but I know that her husband was to blame, for he is a man who holds the priesthood and has no right to break his covenants.

The Spirit of God will not strive with a man who in any way helps to break up another man's family. "The greatest battle of life is fought out within the silent chambers of the soul."

### Duties of priesthood bearers

I ask you fellow priesthood bearers to do again what undoubtedly you have done frequently, to sit down and commune with yourself. There is a battle going on within you, and within me, every day. Fight it out with yourself, and decide upon your course of action regarding, first, what your duty is to your family. Avoid conditions and people getting into your life who will cause unhappiness in your home. Second, decide what your duty is to your quorum. Decide whether you owe your quorum anything, and see if you have strength enough to do it after you decide. Third, decide in that silent moment what your duty is to your Church. And fourth, decide what you owe to your fellowmen. Decide where your duty is, even remembering that "the greatest battle of life is fought out within the silent chambers of your own soul."

### "... Act well thy part"

Remember this as a guideline in whatever position you are called to serve: "What e'er thou art, act well thy part." That, of course, applies to moral and lawful endeavors, and not to harmful or villainous actions. That influenced me many years ago when, as I have told some of you before,

Peter G. Johnston and I were walking around Stirling Castle in Scotland. I was discouraged; I was just starting my mission. I had been snubbed that day in tracting. I was homesick. We walked around the Stirling Castle, really not doing our duty; and as we reentered the town, I saw a building, half-finished. To my surprise, from the sidewalk I saw an inscription over the lintel of the front door, carved in stone. I said to Brother Johnston, "I want to go over and see what that is."

I was not more than halfway up the pathway leading to it when that message struck me. Carved there was: "What e'er thou art, act well thy part."

As I rejoined my companion and told him, do you know what man came into my mind first? The custodian at the University of Utah, from which I had just been graduated. I realized that I had as great a respect for that man as I had for any professor in whose class I had sat. He acted well his part. I recalled how he helped us with the football suits, how he helped us with some of our lessons, for he was a university graduate himself. Humble, but to this day I hold respect for him.

What are you? You are men who hold the priesthood of God, who hold divine authority to represent Deity in whatever position to which you have been assigned.

### Appreciation of fellowship

It has always been my nature to enjoy the company of my associates. I love to be with my friends. The older I grow, the more intense becomes my appreciation of fellowship in the brotherhood of Christ. I sense that tonight more deeply, more sincerely than ever before.

May God add his blessings to the instructions and reports that will be given this night; may we depart with greater determination in our hearts to serve the Lord and keep his commandments; may we go forth with greater resolution to defend one another in righteous living, to defend the Church, not to speak against our neighbors, nor against authorities of the Church, local,

stake, or general. Let us avoid evil speaking; let us avoid slander and gossip. These are poisons to the soul to those who indulge. Evil speaking injures the reviler more than the reviled.

### Statement on Communism

In the United States of America, the Constitution vouchsafes individual freedom, and let us pray also that the Lord will frustrate the plans of the Communists who would deprive us of freedom.

I desire to refer to some remarks concerning Communism that I made in the general priesthood meeting three years ago. At that priesthood conference, in addition to encouragement to study the Constitution and be alert to communistic inroads that would undermine it, I said the following:

"The Church, out of respect for the rights of all its members to have their political views and loyalties, *must maintain the strictest possible neutrality*. We have no intention of trying to interfere with the fullest and freest exercise of the political franchise of our members under and within our Constitution, which the Lord declared he established 'by the hands of wise men whom [he] raised up unto this very purpose' (D&C 101:80) and which, as to the principles thereof, the Prophet Joseph Smith, dedicating the Kirtland Temple, prayed should be 'established forever.' (D&C 109:54.) The Church does not yield any of its devotion to or convictions about safeguarding the American principles and the establishments of government under federal and state constitutions and the civil rights of men safeguarded by these.

"The position of this Church, however, on the subject of Communism has never changed. We consider it the greatest satanical threat to peace, prosperity, and the spread of God's work among men that exists on the face of the earth." (*The Improvement Era*, June 1966, p. 477.)

### Neutrality of Church

It is suggested that, in educating themselves on the perils of Commu-

nism, members should not expect bishops and stake presidents to join with them or through their positions lend support to their efforts, since they are expected to maintain a strict neutrality as referred to. Nor should organized movements to become informed on Communism impose their ideas upon the membership of the Church in any area in a manner that may lead to division among the members. Nor should bishops, stake presidents, and other Church leaders take the lead in support of such efforts of groups in such a way as to impose such movements upon other Church members.

It is the right and obligation of every citizen, and therefore every member of the Church, to be alert and to be informed about social, educational, communistic, and other political influences that would tend to undermine our free society. But it would defeat its own purposes if it were done in a manner that would tend toward division in our own membership.

### Responsibility to teach truth

It must never be forgotten that conversions to the Church come from all nations, representing diverse views on controversial issues. Ours must be the responsibility to teach our members from all nations the true doctrines of Christ with such power that they be fortified against all false ideas, regardless of the label under which they may be presented.

The Melchizedek Priesthood course of study for the coming year will include in the lesson material such subjects as liberty and freedom, religion and the state, the dangers of Communism, and other subjects considered of vital importance in the study of the profound truths of the gospel.

The study of these lessons will enable the brethren of the priesthood to become better acquainted with forces that are opposed to righteousness, as well as with the Lord's plan of salvation for all his children.

In these days of great turmoil and social upheaval, it would be well if all our leaders and members of the priesthood would be constantly reminded

of the apostle Paul's wise counsel wherein he said: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

"For I determined not to know any thing among you, save Jesus Christ, and him crucified." (1 Cor. 2:1-2.)

### Defense of the truth

God help us to defend the truth—better than that, to live it, to exemplify it in our homes. What we owe to our parents we cannot express. Are you parents—fathers and mothers—going to have that same influence on your children? God give you power so to have that influence, that your children may be true to the last, to death if necessary, to the truth of the gospel of Jesus Christ, which magnifies God, our Father, who, with his Beloved Son Jesus Christ, the Redeemer of the world, appeared to the Prophet Joseph Smith. They revealed themselves in this dispensation and his work was established, never more to be thrown down or given to another people.

Satan is still determined to have his way, and his emissaries have power given them today as they have not had throughout the centuries. Be prepared to meet conditions that may be severe, ideological conditions that may seem reasonable but are evil. In order to meet these forces, we must depend upon the whisperings of the Holy Spirit, to which you are entitled. They are real.

### Admonition to be true

God is guiding this church. Be true to it; be loyal to it. Be true to your families, loyal to them. Protect your children. Guide them, not arbitrarily, but through the kind example of a father, and so contribute to the strength of the Church by exercising your priesthood in your home and in your lives.

As I bring my remarks to a close, I want you to know that I am mindful of the sacrifices being made by those serving in the armed forces. May they have the strength to resist temptation and by their examples be a living testimony to others.

God bless our missionaries who day by day seek out those who will accept their message. May they resist evil influences and thus become true servants in building the kingdom of God.

May his blessings attend you all as you go forward in the work of the Master. May this work continue to expand to fulfill its divine purposes. Be true to your callings, brethren, and the Lord will bless and lift you up.

I bear testimony to the truth of this great work, in the name of Jesus Christ. Amen.

### President N. Eldon Tanner

Elder Lysle R. Cahoon, president of the Chicago South Stake, will now address us. His subject is "The Father and the Melchizedek Priesthood."

## PRESIDENT LYSLE R. CAHOON

### Chicago South Stake

My brethren: I express my gratitude and appreciation to my Heavenly Father for this opportunity, and to the General Authorities for my position here this evening.

I know, my brethren, as I know I stand before you and have the privilege of breathing and gazing upon this great audience, that God lives, that he hears and answers prayers. And I want all my brethren of every nation,

kindred, tongue and people to know that God lives.

As I considered the subject that has been given me, I spent many hours, and I have recorded many words, and I am not sure now that this is the appropriate subject and material.

Since I know that God lives and that he is my Father, the Father of my spirit, and likewise you, my brethren, are his children, it comes to me that

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he is extremely disappointed when those of his sons who could be faithful are unfaithful. As a consequence, his great plan is thwarted, because he would have all of us return unto him, yet through our very actions we deprive ourselves of this great opportunity of returning to him. And unfortunately, if we are unfaithful we cannot take with us our families, our loved ones; so the importance of the Melchizedek Priesthood in the father.

I was interested the other day before enplaning to ask several of the brethren that I am acquainted with why they are Aaronic Priesthood adult or why they were, and the pattern was almost the same among all the brethren of whom I made inquiry. A counselor in the bishopric of one of our wards was once an Aaronic Priesthood adult, and I asked him why. He said, "Because when I was about seventeen years of age, I became active with an inactive group."

And I said "Are you sure that this is the entire reason?" I said, "What were the teachings in your home, and how active was your father. What was his position at the time you became inactive?" And he said that he had lost some interest, that is, his father had lost interest, and it was about the same time he himself lost interest. The father was not magnifying his calling, and it became apparent that it was affecting the life of this brother.

What brought him back? The work of the Melchizedek brethren who had an interest in him, and also his daughter. A young babe, recently born, brought to him the realization that if he was to have a successful family he must honor his priesthood and become active as a Melchizedek Priesthood bearer. And so he did become active, and he did magnify his calling in the priesthood, and as a bearer of the Melchizedek Priesthood he now has an ideal family, all active in the Church, and serving well, and he is blessed, and so is his family.

I could tell you the names of three other brethren, not names, but three other instances or examples of the same kind, all related to inactivity, or

lack of the Melchizedek Priesthood in the home.

The Lord said in the 4th section of the Doctrine and Covenants, "O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day."

Now those of us who are blessed with the Melchizedek Priesthood, have the responsibility of serving with all our heart, might, mind and strength, first of all, our families. They are our greatest responsibility, and then the next great responsibility is our brethren who are inactive, who should be brought back into the fold, that they might have the privilege of an exalted family.

About forty years ago, or a little longer, I had the privilege as did these young people this afternoon in the Primary, of singing here in this great tabernacle with a group of young men. I don't recall the occasion, but I do recall the event, and I recall the song, "A Mormon Boy." It was directed by Evan Stephens, who, as most of you know, wrote both the words and the music.

My father is a Mormon true  
And when I am a man I want to be  
like him  
And do just all the good I can.  
My faults I'll try to overcome,  
And while I life enjoy  
With pride I'll lift my head and say,  
I am a Mormon boy.

A Mormon boy, a Mormon boy,  
I am a Mormon boy.  
I might be envied by a king  
For I am a Mormon boy.

I know that the Melchizedek Priesthood is essential to a successful home, and failure on the part of the brethren who bear it to carry out the admonitions of our latter-day prophets as related to family home evening, and taking time to teach and expound and admonish our children, a failure on the part of the father can destroy the family.

I am as sure as I stand before you this night that without the eternal

marriage covenant, and without the faithful performance of duty, we as members of this Church, as priesthood bearers, can be disappointed, frustrated, and disillusioned when we arrive at the judgment seat of God. May we brethren who bear this priesthood appreciate the meaning of it in our lives. May we magnify our callings and do all within our power to teach our children by example, by precept. May we be worthy examples; may we be the kind of men that our sons will be proud to emulate, a Mormon true. God help us so to do, I humbly pray, in the name of Jesus Christ. Amen.

#### President N. Eldon Tanner

Brother Goodman will now lead the Brigham Young University Faculty Priesthood Chorus in singing "Rise Up, O Men of God."

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The Brigham Young University Faculty Priesthood Chorus sang the number, "Rise Up, O Men of God," music by Frank W. Asper.

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#### President N. Eldon Tanner

We have arranged for three Aaronic Priesthood holders to speak to us this evening:

Ross Nash Farnsworth, a deacon in the Mesa 6th Ward, East Mesa Stake.

James Stanton Mason, a teacher from Yale 2nd Ward in the Bonneville Stake.

Lee Bracken, a priest from the Enterprise 2nd Ward, Uvada Stake.

They will announce their own subjects, and speak in that order, please.

### ROSS NASH FARNSWORTH

#### A Deacon in the Mesa 6th Ward, East Mesa Stake

Dear Brethren: I pray the Lord will help me during the few minutes I speak to you. I hope I will be able to say something that will be beneficial and uplifting to us all, and not like the preacher who while giving his sermon heard someone in the back of the room holler, "Louder." The preacher paused, straightened up, and took a deep breath, and in a minute asked, "Is that better?"

This time a voice came from another part of the room and said, "It may be louder but it's no better."

How can I prepare for further advancement in the priesthood? This is the subject I was asked to speak on this evening. According to President John Taylor priesthood is the rule and government of God, whether on earth or in the heavens, and it is the only power and authority acknowledged by him to rule the affairs of his kingdom.

When asked what was the main difference between our Church and the other churches, Joseph Smith replied, "We have the priesthood."

These quotes certainly convince me that it is very important and a great opportunity to hold the priesthood and to prepare for advancement in it. It has been said unless you can be a good follower, you can never be a truly great leader. Therefore, I believe the greatest thing I can do to prepare for advancement is to learn my duty and do it.

The Lord made this plain in the 107th Section of the Doctrine and Covenants, verses 99 and 100:

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. Even so. Amen."

The duties of the deacon include the passing of the sacrament. This is a sacred ordinance and should be carried out with reverence and respect.

As a deacon I also have a chance to

collect fast offerings, which help those who are in need.

These duties help to prepare me to be of service to my fellowmen.

There are other things the Lord has assigned to deacons. A deacon is to assist the teacher in all duties where required, this includes seeing there is no ". . . lying, backbiting, nor evil speaking" in the Church.

The best way he can do this is by example. I can be ready and willing to help others in any way possible, and never find fault with my parents, the bishopric, or any other officer or teacher in the Church, school or community.

A few months ago I went on a deer hunting trip with my father, brother and some other friends. Around the campfire at night, some of the men were telling of their missionary experiences. This made me more anxious than ever to go on a mission some day. I can prepare myself to go on a mission and future priesthood activity by taking part in what the Church has to offer. This includes giving a talk when I have the opportunity, even if it does scare me. Another important thing I can do is to learn more about the gospel in my Sunday School, priesthood and future seminary classes. It will be a great help to me if I will pay attention to the lessons the teachers prepare. This is something my mom

and dad think I need a little improvement in.

Taking advantage of the opportunities in the Church and being obedient to my duties will help me to be more humble and have a desire to be of service to my fellowmen. This must be an important part in advancing in the priesthood since the Savior said, "And whosoever is greatest among you, let him be your servant."

I would like to finish my talk by giving a poem by Harlen Metcalf entitled, "God Make Me a Man."

Give me the strength to stand for right  
When other folks have left the fight.  
Give me the courage of the man  
Who knows that if he will, he can.  
Teach me to see in every face  
The good, the kind and not the base.  
Make me sincere in word and deed  
Blot out from me all shame and greed  
Help me to guard my troubled soul  
By constant, active self-control.  
Clean up my thoughts, my work, my  
play  
And keep me pure from day to day.  
O make of me a man.

I am thankful that I hold the priesthood, and I am also thankful that I have a father who sets an example that I can follow, and I say this in the name of Jesus Christ. Amen.

### JAMES STANTON MASON

A Teacher in the Yale 2nd Ward of the Bonneville Stake

Over three thousand years ago on Mt. Sinai the Lord gave his prophet Moses ten commandments which would serve as guidelines for all people. There are those today who would say that these commandments are now old fashioned, that they no longer apply to our modern life.

My remarks tonight will be concerned with the fifth commandment, "Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee."

The Lord, in addition to giving this commandment to youth, definitely commanded parents to teach their children to obey his laws so that they might return to him. The Lord tells them of this responsibility in the Doctrine and Covenants. "And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the



hands, when eight years old, the sin be upon the heads of the parents. For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized. . . . And they shall also teach their children to pray, and to walk uprightly before the Lord." (D&C 68:25, 26, 28.)

One way we can honor our parents is to help them fulfill this responsibility. Just what does this word "honor" mean? The dictionary defines it in this way: "To regard highly; to respect greatly; to esteem; to show deference; to show courtesy."

We can certainly honor our parents by our actions. An experience of President George Albert Smith who had been given his grandfather's name illustrates this point well. It happened when he was very ill. He dreamed that he had passed on. He was in a lonely forest, searching for someone to tell him what to do and where to go. While searching, he saw a man coming toward him. He recognized this man as his grandfather. The first thing his grandfather asked was, "I would like to know what you have done with my name." At this point, President Smith related that his whole life flashed before him, as if on a motion picture screen. After reviewing his whole life, he smiled and replied, "I have never done anything with your name of which you need be ashamed."

President George Albert Smith had honored his grandfather's name, and he made a special effort after that time to better honor his parents.

This shows that what we do reflects upon our parents and family. If we will always be righteous, and if we can learn to accept responsibility, it will be an honorable reflection on them.

Monday night in family home evening, my eight-year-old brother told us of an experience he had that day. We had been walking down our front lawn instead of using the walkway because it was faster and easier. After a while it started wearing the grass away, so our father told us that we would have to stop this and use the walkway. To remind us he placed a rope around the boundaries of the

lawn. My eight-year-old brother forgot and ran down the lawn, tripped over the rope and landed on his face. We were all glad that he wasn't seriously hurt, and that we could laugh about it in our family home evening. Even a small experience like this shows us that we honor our parents for our own good. Although we may not feel the physical pain immediately after disobeying them, if we persist in disobeying, we will feel spiritual discomfort at some other time in our lives.

My brothers and sisters and I are trying to honor our parents in the following ways: Those of us who are old enough are progressing in the Scouting program. All of my brothers are preparing to receive the priesthood, and I am trying to be worthy of it.

We are preparing to serve on missions by studying the scriptures and saving our money. One of our goals in life is temple marriage. We are all working hard to obtain an education, to become independent and to support our own families. We are preparing to serve others and to assume responsibility.

My Indian brother is honoring his parents by living with us during the school year to obtain an education. I am sure that if we can all honor our parents in these ways, not only will we be honoring our parents well, but we will become leaders in obeying the commandments of God.

Regardless of our age, if we will love and respect our parents we will be more inclined to obey the laws of God. Never before have there been opportunities as great as now, including spiritual advantages and unsurpassed scientific and technological developments. But at the same time never before have there been more degrading influences, —drug abuse, use of tobacco and liquor, immorality, the temptation to drop out of school, and lack of respect for law and order.

The Lord's commandment, "Honor thy father and thy mother," is not outdated. It is not old fashioned. In fact there has never been a time when it was more needed. Young people need,

and I believe they want, righteous guidance from good parents. I pray that we can all honor our parents. I

know that this is a divine commandment of God, in the name of Jesus Christ. Amen.

## LEE BRACKEN

A Priest from the Enterprise 2nd Ward, Uvada Stake

Honoring the priesthood requires a high standard of personal morality. To hold the priesthood of God by divine authority is one of the greatest gifts that can come to man. If we are righteous and magnify it and exercise it, there is no limit to what we can accomplish. It provides an opportunity for personal growth and development. To honor this eternal calling and accept the responsibility that comes with it requires a high standard of morality.

Today in this fast-moving world moral conflict and moral skepticism is constantly growing. To many people morality seems to dwindle at a very low point. Some maintain that right and wrong are merely matters of convention, that what is good or bad in one age, may be the opposite in another, or simply that morality varies. As Brother Alvin R. Dyer pointed out this morning, "there is a new morality with no morals in it."

High moral standards are a part of God's plan, and they are as imperative today as when they were first given by God. Let us refer to an ancient document written by the very finger of God some 3,400 years ago,—the ten commandments. During the past thirty-four centuries the world has undergone great changes, but the fundamental principles of the ten commandments still stand as the basic law of the world. Let's see if they are applicable to our times:

"Thou shalt have no other gods before me." (Exodus 20.) This would free the countless millions who now place the god of money or the god of pleasure above the God of heaven. The many who freely use profanity as part of their vocabulary could heed to the statement, "Thou shalt not take the name of the Lord thy God in vain."

In an age when discipline in the

home and authority of parents are being undermined, God commanded "Honor thy father and thy mother." Never before has the world needed to pause and hearken to the Lord declaring, "Thou shalt not kill." When one of the dominant evils of the age is undermining our civilization and social structure, we should listen to the command, "Thou shalt not commit adultery."

To those who trample upon the rights of others and justify themselves by saying, "They are no respecter of persons," God commanded, "Thou shalt not steal. Thou shalt not bear false witness, and thou shalt not covet." Obedience to these laws represents one of the world's greatest needs.

There are many enticements and temptations in life. Christ foretold of the results of these problems in 2 Timothy, chapter 3: "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof."

In view of these times God gave us high standards to live by. As well as the ten commandments there are the beatitudes, and also Section 4 of the Doctrine and Covenants. Here it sets the qualifications for those who labor in the gospel. Some listed are: "Faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence."

God pours out his blessings in rich abundance to those who keep his commandments and uphold high standards. A perfect example of this is

the story of the stripling warriors found in the Book of Mormon. A group of 2,000 young men entered into a covenant to wage battle against the Lamanites for the liberty of the Nephites. This small band went into battle against the Lamanite army and defeated them without a single casualty of their own. To find out why God's protecting hand went with them into battle, we read in Alma:

"And they were all young men, and they were exceedingly valiant for courage, and also for strength and activity; but behold, this was not all—they were men who were true at all times in whatsoever thing they were entrusted.

"Yea, they were men of truth and soberness, for they had been taught to keep the commandments of God and to walk uprightly before him." (Alma 53:20-21.)

"Now this was the faith of these of whom I have spoken; they are young, and their minds are firm, and they do put their trust in God continually." (Alma 57:27.)

These young men lived high standards of morality and were greatly blessed for it.

Christ spoke of morality in the Bible when he said, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are." (I Cor. 3:16-17.)

Our beloved prophet, David O. McKay, said this concerning standards and the priesthood: "Let us realize that we are members of the greatest fraternity, the greatest brotherhood in all the world, and do our part each day, all day, to maintain the standards of the priesthood. Let us live honest, sincere lives. Let us be honest with ourselves; let us be honest with our brethren, honest with our family, honest with the men with whom we deal; always honest, for eyes are upon us, and the foundation of all character rests upon the principles of honesty and sincerity."

Honoring the priesthood is a personal matter. It is up to each individual

whether he wants to accept or reject the opportunity of the priesthood. This opportunity can bring spiritual growth and happiness, or it can bring condemnation, depending upon how it is used.

2 Nephi, Chapter 10, verse 23: "Therefore, cheer up your hearts, and remember that ye are free to act for yourselves—to choose the way of everlasting death or the way of eternal life." God has given us the freedom to choose for ourselves.

I would like to use an example given by Bishop Robert L. Simpson. Suppose you were standing on a beautiful hill; it is springtime; the grass is green; the trees are beautiful; the day is perfect; the temperature is just right. There is a gentle breeze blowing. You feel like the whole world is at your command. You are all alone on this hill. You see this beautiful, peaceful river as it winds around a hill. My, what a beautiful sight it is! But as you turn around and look on the back side of the hill, you notice this beautiful peaceful river drop over an abrupt waterfall and crash onto some rocks at the bottom. Then all of a sudden you hear some music. You hear voices; they sound familiar. You look back and right down there on the river is a boat with about eight or ten of your friends on it. One is playing a guitar; all are singing together. They are truly enjoying life as they allow the current to take them downstream. You say, "My, isn't that delightful. How I would like to be with them. There they are, just drifting, not knowing where the river is going to take them." Then all of a sudden it dawns on you,—the water fall, the jagged rocks at the bottom.

What are we going to say, young people? Will we just fold our arms and say, "Now this should be interesting. Let's see what happens here." We are not going to do that, are we? We are going to jump up and down. We are going to shout. We jump up and down and shout, and get excited because we know where the jagged rocks and pitfalls are. This is the way it is with life for us youth of today.

As the youth of today, we are fortunate to have high standards and guidelines set by the Church for us to

follow. They help us to avoid the jagged rocks of life. The world judges the whole church by the actions of its youth. We have a responsibility to live up to the church standards. We as young people can have fun while being considerate and loyal to the Church, and making its standards a happy part of our lives. We never need be ashamed when living up to the high standards of our religion. Nothing is to be lost but much is to be gained by doing so.

As members of the Church of Jesus Christ, we are favored in having inspired leadership. Through the priesthood the Church points the way ahead and provides the kind of leadership which down through the ages has saved the people when they were willing to listen and to follow. As holders of the divine priesthood we must strive to live

high standards of morality and to magnify our callings so we can do as Christ commanded in the Bible, "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.) I say this in the name of Jesus Christ. Amen.

#### President N. Eldon Tanner

On behalf of all who have listened to these young men, I wish to congratulate them, and pray that they will have the courage and strength to live according to their words, and that all who have heard them will benefit thereby.

Elder Boyd K. Packer, Assistant to the Twelve, will speak to us on the subject, "The LDS Servicemen's Program."

### ELDER BOYD K. PACKER

Assistant to the Council of the Twelve

Brethren, I feel humble in responding to this appointment from the First Presidency, an assignment that comes because of responsibility as managing director of military relations and of priesthood home teaching. The teaming up of these assignments is a demonstration of priesthood activities drawing together in a very close relationship under the priesthood correlation program.

Brethren, we are men of the priesthood! There is an obligation that accompanies manhood, for in his very nature, his body, his mind, his attitude, the man is the protector.

Since ancient time, it has been the duty of the man to protect "his home, his family, his rights, his religion." (See Al. 43:46-47.)

#### Service in military forces

Across the world the holders of the priesthood answer the call of the government to which they owe allegiance and serve in military forces. In Germany and Australia, in the Nether-

lands, here in the United States, in Canada and Latin America—across the world—we find our brethren serving out their obligations, for "we believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law." (Article of Faith 12.)

Few desire to bear arms. Fortunate, indeed, is the generation which escapes the necessity of so doing; ours is not so blessed.

Our young brethren, more than ever before, and perhaps more than ever again, as they are called into military service need to buckle on the whole armor of God, with their "loins girt about with truth," having the breastplate of righteousness, and their feet shod with the preparation of the gospel of peace, bearing the shield of faith, and the helmet of salvation. (See D&C 27:15-18.)

But some of our brethren have slipped quietly away and have left the family circle ill-prepared to do battle with the forces of evil. These brethren deserve quite as much and need ever

so much more the attention and the same preparation that the missionary receives as he leaves for the mission field.

### Assistance for servicemen

Many things are now being done to strengthen them. It is my privilege to report a few of them to you.

Recently the servicemen's committee was redesignated as the Military Relations Committee of the Church and given extended responsibility. Elder Harold B. Lee is chairman of the committee, with Elders Mark E. Petersen and Gordon B. Hinckley as members.

Then last October there was organized, in Germany, Servicemen's Stake-Europe. Membership includes men serving in the military and their dependents. This unit joins the family of stakes as a strong, well-ordered organization. This suggests that the day is before us when a young man may leave home and the shelter of a well-organized Church program to find another at the place of his military service.

Some have wondered why this was not done a generation ago, but we were not prepared. The Lord has said: "Behold, I will hasten my work in its time." (D&C 88:73.)

We have learned, through the university stakes, what to do when a member frequently moves about.

### New echelon of leadership

More important than this, there has been called a new echelon of leadership in the Church, the Regional Representatives of the Twelve, on whom it seems we must now depend.

Brother Kay A. Schwendiman, who gave the opening prayer, was recently called as a Regional Representative of the Twelve, with responsibility for Servicemen's Stake-Europe and other duties relating to servicemen.

These things have come by way of preparation, and we see the guiding hand of the Lord in them. The Lord does hasten his work in its time.

Presently we have 27 chaplains on active duty in the armed forces of the

United States. We are drawing closer to these men. Many of them are here this evening. We held a special meeting with them yesterday.

Some of them and some reserve chaplains now serve on special task committees, fitting out, as it were, this "armor" of which we spoke earlier.

Steps have been taken to assure that servicemen will receive Church publications, including new ways of handling *The Improvement Era*. They are now mailed in individual envelopes. Pre-franked change of address cards are included. Similar attention is being given to the *Church News*.

### Importance of home teacher

The key to our servicemen's program is the home teacher. He visits the home and is accountable for those away in the military. He can assure that Church publications have been provided by the family or by the priesthood quorums.

In order that the home teacher can better do his work, the executive secretary of the ward priesthood executive committee was recently designated as the adviser to the bishopric on military relations. Through the home teachers he will determine who is serving and who may be called up for military service. This he will continually bring to the attention of the bishopric. Perhaps he will nudge the bishopric a bit to see that through the priesthood executive committee and the ward council everything that can be done will be done to secure our men in the military.

### Stake executive secretary

A recent letter from the First Presidency instructed stake presidents to call an executive secretary to the stake priesthood executive committee. His major responsibility is home teaching. He is likewise the adviser to the stake presidency on military relations. Through home teaching reports he remains constantly alert to the needs of men in the military service and those preparing to go.

He keeps the stake presidency alerted. As their "intelligence officer," he keeps

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them up against their job. They, through the stake priesthood executive committee and the stake council, may then take action to benefit their servicemen.

### Pilot seminars

Three pilot seminars have been held for men who face call-up or have volunteered for military service. The first was in Oakland, one was in Idaho Falls, and one in Chicago, where some men already in basic training were invited.

With the assistance of the Regional Representatives of the Twelve, our chaplains, and others, these brethren were given intense training. It was as though they were being fitted up with the whole armor of God.

Some assessment of this training may be drawn from two letters. The first comes from a 19-year-old deacon who had attended the Oakland seminar.

"Hello, I finally got time to write after almost three weeks of training. It's just like the chaplains said it would be . . . the seminar actually brought me much closer to the Church and explained my mission in the service. I'm going to try to not miss a single Sunday of church.

"I've been wondering if you could send me some information on what all has to be done in order to go through the temple or be married in the temple, because if it takes time, I'd like to start preparing now, so whenever I decide to get married, in about four years, I'll be a few steps ahead. I don't think there would be anything I'd want more than to be married in the temple.

"I'd be honored to be a missionary in a foreign country someday when I become qualified." (Signed by Brother Bertoglio.)

### Chaplain's report

His desire for missionary service may come sooner than he knows. Listen to one of our chaplain's reports:

"I would like to report firsthand results of the pilot seminar for prospective servicemen. . . .

"Four of the . . . servicemen were eventually assigned here for basic

training. . . . They were encouraged, inspired, and given a more full outlook as to what to expect in military service. . . .

"Each has been most willing to assist with the sacrament services held for their areas. Pvt. Michael Paige, for example, was so inspired that he brought 15 friends with him to Church on Sunday, January 12. Since that date 12 have been baptized. All of these contacts have come from the four servicemen who were at the Oakland seminar." (Letter from Chaplain Madson.)

It has now been determined that similar training will be given every member as he leaves his home to enter the military service. This training is not unlike the training given to a missionary. And we repeat, the serviceman deserves it quite as much and needs it infinitely more.

### Churchwide training seminars

Instructions have already been given to the Regional Representatives of the Twelve. We therefore wish to alert the stake presidents, quorum leaders, bishops, the stake and ward executive secretaries, home teachers, and parents to look forward to the inauguration of the Churchwide program of these training seminars.

We can announce that the next one will be held in Salt Lake City on June 6, 7, and 8 for all men entering the military from Utah during the summer, and we suggest that the bishops in Utah look for their home teachers to supply them with information concerning the men who will be entering the military.

We do care about our men in the military. We return again in conclusion to the words of the Lord. They have much meaning to the young man who faces military service.

### The armor of God

"Wherefore, lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armor, that ye may be able to withstand the evil day, having done all, that ye may be able to stand.

"Stand, therefore, having your loins girt about with truth, having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace, which I have sent mine angels to commit unto you;

"Taking the shield of faith where-with ye shall be able to quench all the fiery darts of the wicked;

"And take the helmet of salvation, and the sword of my Spirit, which I will pour out upon you, and my word which I reveal unto you, and be agreed as touching all things whatsoever ye ask of me, and be faithful until I come, and ye shall be caught up, that where I am ye shall be also. Amen." (D&C 27:15-18.)

God bless our men in the military service and those who anticipate that call. The Church does love you. The

Lord is guiding us in preparing help for you. Of this I bear witness, in the name of Jesus Christ. Amen.

#### President N. Eldon Tanner

The chorus will now sing "Redeemer of Israel." The congregation will please stand and join with them.

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The congregation and chorus sang the hymn, "Redeemer of Israel."

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#### President N. Eldon Tanner

Elder Marion G. Romney of the Council of the Twelve will now speak to us on the subject, "Home Teaching and the Family Home Evening."

### ELDER MARION G. ROMNEY

#### Of the Council of the Twelve

This subject and this assignment have come to me because of the fact that the home teaching program with which I am connected has been assigned some responsibility with respect to the home evening program.

My objective is twofold: one, to call your attention to what the Lord has said about the responsibility of Church members to teach the gospel in the home, and two, to point out some things that can be done in the home through home teaching to inspire and encourage the members of the Church to hold and conduct home evenings in the home.

To endeavor to so instruct this great audience is indeed an awesome responsibility. Think of it for a moment. As mentioned by President Dyer today, there are perhaps 150,000 listening to this meeting, men and boys, every one of them holding an office in the priesthood of God. Each, by reason of accepting ordination, bears a divine charge to visit the homes of Church members and exhort them to attend to all family duties and to individual duties.

We have all heard of home teaching, and we have all heard of home evenings, but we do not all do home teaching, nor do we all hold home evenings, notwithstanding the fact that both of these activities are divinely instituted to help us teach the gospel in the home.

#### Pattern for gospel teaching

Because no one can be saved without a knowledge of the gospel, the Lord himself set the pattern as to how it should be taught in order that everyone can be taught. He himself came to his son Adam and taught him the gospel, and directed him to teach his children. The record says that "Adam and Eve . . . made all things known unto their sons and their daughters. . ." (Moses 5:12.)

They instructed their sons and daughters to follow their example. We know that the faithful ones of them did so, because we read that Jared, the sixth generation from Adam, taught his son "in all the ways of God." (Moses 6:21.) We know that the unfaithful did not teach their children,

because the Lord said that the blood of those who were drowned in the flood would be required at the hands of their fathers. The basis on which the Lord holds the parents responsible for untaught children he explained to Ezekiel when he told him that when he gave notice and the watchmen did not warn the wicked that they would be destroyed, the blood would be required at the hands of the watchmen. (See Ezek. 3:18.)

I have here the scriptures as to how Moses taught the children of Israel to teach their children, of how King Benjamin taught the people of the Book of Mormon days to teach their children, and so on down through the various dispensations. I shall not take time, because of the lateness of the hour, to go through these scriptures. Furthermore, the scriptures that are binding upon us are the ones the Lord has given us in these latter days. He has never required his people of one dispensation to rely solely upon the teachings he gave to former dispensations. But he has revealed his law, given his commandments anew in every dispensation. And in this dispensation the commandments that we are bound by are those in the Doctrine and Covenants.

### Modern instruction

In 1831, while the Prophet Joseph was "reviewing the commandments" to be sent to Zion, the Lord gave this instruction:

"... inasmuch as parents have children in Zion, or in any of her stakes . . . that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

"For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized." (D&C 68:25-26.)

### Failure to teach children

The Lord's follow-up on this commandment 18 months later must have

shaken the presidency and bishop. Explaining that "every spirit of man was innocent in the beginning," but that because of their "disobedience, . . . [and] the tradition of their fathers, . . . that wicked one cometh and taketh away light and truth . . .," the Lord continued:

"But I have commanded you to bring up your children in light and truth.

"But verily I say unto you, my servant Frederick G. Williams. . . .

"You have not taught your children light and truth, according to the commandments; and that wicked one hath power, as yet, over you, and this is the cause of your affliction."

I wonder how many of us today are suffering afflictions because we fail to teach our children.

"And now a commandment I give unto you—if you will be delivered you shall set in order your own house, for there are many things that are not right in your house.

"Verily, I say unto my servant Sidney Rigdon, that in some things he hath not kept the commandments concerning his children; therefore, first set in order thy house.

"Verily, I say unto my servant Joseph Smith, Jun., . . .

"You have not kept the commandments, and must needs stand rebuked before the Lord;

"Your family must needs repent and forsake some things, and give more earnest heed unto your sayings, or be removed out of their place. . . .

"My servant Newel K. Whitney also, a bishop of my church, hath need to be chastened, and set in order his family, and see that they are more diligent and concerned at home, and pray always, or they shall be removed out of their place." (D&C 93:38-50.)

The failure of parents to teach their children affects not only them and their children but whole civilizations.

Such failure contributed to the wickedness that brought on the flood; it contributed to the fall of ancient Israel, and to the destruction of the Book of Mormon peoples. I read recently that the renowned author "Edward Gibbon, back in 1788, set forth



in his famous book, 'Decline and Fall of the Roman Empire,' five basic reasons why that great civilization withered and died," and that the first of these reasons was "the undermining of the dignity and sanctity of the home, which is the basis for human society."

### Home Evening inaugurated

All our leaders in this dispensation have counseled parents to teach their children. The First Presidency of the Church, in 1915, advised and urged "the inauguration of a 'Home Evening' throughout the Church, at which time fathers and mothers may gather their boys and girls about them in the home, and teach them the words of the Lord. . . .

"If the Saints obey this counsel, we promise that great blessings will result. Love at home and obedience to parents will increase, faith will be developed in the hearts of the youth of Israel, and they will gain power to combat the evil influences and temptations which beset them." (*The Improvement Era*, June 1915, pp. 733-34.)

I suppose this statement and the following I will read from President McKay give as good a definition of a home evening as we have in the scriptures. In April 1964, President McKay said: "No other success can compensate for failure in the home." (*The Improvement Era*, June 1964, p. 445.)

In 1965, as an aid to parents in teaching their children, the weekly Family Home Evening Program was inaugurated. Introducing the manual, President McKay said:

"These lessons for 'Teaching and Living the Gospel in the Home' are offered as helps for the weekly home evening. . . .

"Earnestly we urge parents to gather their families around them, and to instruct them in truth and righteousness, and in family love and loyalty. The home is the basis of a righteous life, and no other instrumentality can take its place nor fulfill its essential functions. The problems of these difficult times cannot better be solved in any other place, by any other agency, by any other means, than by love and

righteousness, and precept and example, and devotion to duty in the home." (*Family Home Evening Manual*, 1965, p. iii.)

Pursuant to this counsel, many families have adopted and faithfully pursued the Family Home Evening Program. Others have yet to move into it and qualify for the promised blessings.

### Purpose of home teaching

Some of the things that can be done through home teaching—and this is really the purpose of this talk tonight—to inspire obedience to the commandment to teach the gospel in the home, and particularly to hold the home evening as directed, are as follows:

To the stake presidents:

1. That under the leadership of the stake president, there be in every stake an evening—other than Sunday—designated and exclusively reserved as home evening. I recently heard a former stake president who said the bishops in the stake he had presided over did not even answer the telephone on this evening. When it rang, one of the children would gently say, "We are holding home evening. Are you?"

2. Let each stake president see to it that he himself regularly conducts a weekly home evening with his own family, and that he inspires each of his counselors, clerks, high councilors, and all members of his stake council to do likewise.

I had written in these remarks: It will be in order for Representatives of the Twelve to emphasize this matter in their regions. I was very happy day before yesterday to hear President Tanner tell these Regional Representatives directly to hold their own home evenings and then take it up with the stake presidents.

3. That in their monthly oral evaluations, stake presidents motivate bishops and branch presidents to implement the family home evening program in their own homes and in their wards and branches.

Now to the bishops:

4. Let every bishop and branch president not only conduct a weekly

home evening with his own family, but also so teach, exhort, and inspire his counselors, clerks, and ward council members that they follow his example.

5. That in their monthly oral evaluations with their priesthood leaders, bishops and branch presidents accomplish three things: One, inspire these leaders to conduct home evenings with their own families. Two, motivate them to inspire home teachers to hold home evenings with their own families, and to encourage the families they visit to hold home evenings. Three, bishops should, at these interviews, receive a report from each priesthood leader on the status of home teaching in the families for whom he is responsible.

6. Let every home teacher (a) regularly conduct with his own family the kind of a home evening he would be proud to have the families he visits use as an example, and (b) carry into the homes of the families he is assigned to visit such teaching, encouragement, and spirit as will inspire them to observe home evening. The home teacher should also render a complete report on each of his families to his priesthood leader each month in their interviews.

### Youth targets of evil one

Such is the care we must exercise, brethren, as we watch over the Church, if we are to prevail "against the wiles of the devil.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:11-12.)

The world is ripening in iniquity.

"... all flesh is corrupted before [the Lord]; ... the powers of darkness prevail upon the earth. . . ." (D&C 38:11.)

Satan, our enemy, is making an all-out assault upon righteousness. His well-marshaled forces are legion. Our children and youth are the targets of his main thrust. They are everywhere subjected to wicked and vicious propa-

ganda. Every place they turn, they are buffeted with evil, cunningly devised to deceive and to destroy every sacred thing and every righteous principle.

### True principles ridiculed

Faith in the Lord Jesus Christ is scoffed at. God, they are told, is dead. The principle of repentance, baptism by immersion for the remission of sins, and laying on of hands for the gift of the Holy Ghost are ridiculed.

Morality in general and chastity particularly are outmoded. Man—so our children are told—is an animal, the product of biological evolution; his generative powers are not sacred and God-given for the purpose of bringing God's spirit children into mortality, and therefore to be exercised within the limits divinely prescribed, as the gospel teaches, but they are playthings to be exploited and prostituted for the gratification of sensual and lustful desires. Courage, honesty, loyalty, patriotism, law and order—these and other elements of the divine nature are no longer revered as virtues.

### Children to be strengthened

If our children are to be sufficiently strengthened to stand against this satanic onslaught, they must be taught and trained in the home, as the Lord has directed.

Let every priesthood bearer, in the majesty and power of his calling, set in order his own house; let him regularly observe home evening and otherwise bring up his "children in light and truth" (D&C 93:40); let him accept a home teaching assignment and so faithfully visit, exhort, encourage, and inspire his families that they follow his example. Then will the children of Zion be able to stand against the wiles of the devil, and then will the Church begin to "arise and shine forth, that [her] light may be a standard for the nations." (D&C 115:5.)

That every priesthood bearer will rise to the challenge given us by the Lord when he said, in the words already quoted by Brother Packer:

“. . . gird up your loins, and take upon you my whole armor, that ye may be able to withstand the evil day, having done all, that ye may be able to stand. . . . that where I am ye shall be also.” (D&C 27:15, 18), I

humbly pray, in the name of Jesus Christ. Amen.

#### President N. Eldon Tanner

President Hugh B. Brown will be our concluding speaker.

### PRESIDENT HUGH B. BROWN

#### First Counselor in the First Presidency

We have had two days of almost constant meetings. I know you are all rather weary at this hour, so I shall not take much time. I have enjoyed very much the meeting tonight; and realizing the numbers of men who are listening in, I am wondering if I can add a word. I hope we have taken to heart the very worthwhile and important messages that have been given by the brethren throughout the conference. Tonight especially, when President McKay had such an inspiring message for us, and then to hear these young boys respond to the call so well, so efficiently, so humbly, was an inspiration to all of us. To hear Elders [Lysle R.] Cahoon, Packer, and Romney discuss their special assignments is a challenge to every man who holds the priesthood.

I was especially impressed when Elder Packer mentioned military men. I have had a little experience in that field, and I think I would like to tell you a story with relation to it, a story that may be not so well known here in the United States because it happened in Canada.

#### A sense of humor

First, I think I would like to say to the young men who are listening and who are present that I wish you would cultivate a sense of humor.

In the army while in the first world war, one of our boys who was a pretty good fighter was challenged in England to a fight. This young man, our Mormon boy, had the habit of smiling all the way through a fight. One of the men whom he was pitted against was champion, and during the fight he said to his attendants between rounds, “I

can't lick that guy unless I can knock that grin off of his face.” He was not able to do it. That smile represented a courage of cold steel, and the Mormon boy won the battle.

#### Story of Canadian recruitment

Now as to the story: In 1906 the government of Canada passed a law that was known as the Militia Act, comparable to the home guard here. They sent out into all the provinces a call for men to take training preparatory to what Lord Roberts said was sure to come, a world war. A young man was sent to Cardston to recruit some of our men. This young fellow was the son of a prominent military man. He had been raised with a silver spoon in his mouth, evidently. He was one of those fellows who had a jaunty moustache and a little swagger stick, and he wore a monocle, a one-eye glass. He was a most objectionable fellow in the eyes of our young men. In fact, his monocle reminds me of another story.

I was standing one day between Picadilly Circus and Leicester Square talking to an American officer during the first world war. We saw a man coming down the sidewalk with his hat on one side, swinging a swagger stick, a Charlie Chaplin moustache, and a monocle. I said to the officer, “I wonder why those fellows wear a one-eye glass instead of two.”

“Well,” he said, “I'll tell you. A guy like that can see more with one eye than he can comprehend.”

Well, such was the man who came out to recruit the Mormon boys. He spent two weeks in Cardston. He was sent out to organize a squadron of

Saturday, April 5

Second Day

mounted men. He did not get one recruit during that two weeks. A lot of them came in and responded to his call, but did not sign up. He went back to Ottawa and reported the Mormons were disloyal and ought to be expelled from Canada.

The member of parliament from our district at that time was W. A. Buchanan, who knew our people very well. The matter was taken to the floor of the parliament, and considerable agitation was whipped up. Mr. Buchanan arose and said, "If you will allow some of their own men to become officers, you will get all the Mormon boys you want."

### Training as militia officers

The government finally accepted his recommendation, and they sent word out to President Edward J. Wood to appoint some men to go and take training, which he did. I happened to be one who was called in by President Wood and called on a three-year mission, to go to Calgary and take training as a militia officer.

While I was in training, a young Mormon boy came into the camp. He was awkward. He was not educated very well, but he was a young Mormon boy who had been taught to live the gospel. After one parade, when he had gone through everything backwards, he was called by the captain to come into his office. The captain said, "I have noticed you, young fellow. You are from Cardston, aren't you?"

He said, "Yes, sir."

"You are a Mormon, I suppose."

"Yes, sir."

"Well, I just wanted to make friends with you. Will you have a glass of beer?"

"Sir, I do not drink liquor."

The captain said, "The ..... you don't. Maybe you will have a cigar then."

He said, "Thank you, sir, but I do not smoke."

The captain seemed much annoyed by this, and he dismissed the boy from the room.

When the young man went back to his quarters, some of the lesser officers

accosted him angrily and said, "You fool, don't you realize the captain was trying to make a friend of you, and you insulted him to his face?"

The young Mormon boy answered, "Gentlemen, if I must be untrue to my ideals and my people and do things that I have been instructed all my life I should not do, I'll quit the army."

### A man of character

When the time came for the final examinations in that camp, the captain sent this young man down to Calgary from Sarcee Camp to do some work for him, and they were having examinations while he was gone. When he returned the captain said, "Now you go in the other room there, and I will give you the list of questions, and you can write your examination."

He went in and returned and said, "Sir, all the books we have studied are there on that desk. Surely you don't want me to write my examination there where I can turn to those books."

The captain said, "That is just what I do want. I know from my knowledge of you that you will not open a one of those books. You will be honorable, you will be honest, and I trust you."

Well, that young man, while overseas later on in the war, was sent for by his captain, who had then become a lieutenant colonel, in response to a call from general headquarters for the best man he had in his battalion. They had a special mission for him to perform. They said, "We don't care anything about his education or his training. We want a man who can't be broken when put under test. We want a man of character." The lieutenant colonel, his former captain, selected and assigned this young man who had the courage to stand before him and say, "I do not smoke. I do not drink."

I cite that as a type of thing that happens sometimes in military life, and because Brother Packer spoke of the military, it reminded me of it.

Well, at the end of the training period we organized a squadron and took them to Calgary in the years 1912-14, when, as you know, the first world war broke out, Canada and

England having been in the war for some years before the United States came in. Our Mormon boys made a great name for themselves, both in Canada and overseas.

### When is success a failure?

Brethren, there are many things that could be said on an occasion of this kind, but most of them have been said, so I will not detain you. I would like to bring to your attention, though, one or two paragraphs that might be helpful. I hope they will. This is entitled "When Is Success a Failure?"

"When you are doing the lower while the higher is possible,  
When you are not a cleaner, finer,  
larger man on account of your work,

When you live only to eat and drink, have a good time, and accumulate money, then success is a failure.

When you do not carry a higher wealth in your character than in your pocketbook,

When the attainment of your ambition has blighted the aspirations and crushed the hopes of others,

When hunger for more money, more land, more houses and bonds has grown to be your dominant passion,

When your profession has made you a physical wreck—a victim of 'nerves' and moods,

When your absorption in your work has made you practically a stranger to your family,

When your greed for money has darkened and cramped your wife's life, and deprived her of self-expression, of needed rest and recreation, of amusement of any kind,

When all sympathy and fellowship have been crushed out of your life by selfish devotion to your vocation,

When you do not overtop your vocation, when you are not greater as a man than as a lawyer, a merchant, a physician or a scientist,

When you plead that you have never

had time to cultivate your friendships, your politeness, or your good manners,

When you have lost on your way your self-respect, your courage, your self-control, or any other quality of manhood, then success has been a failure."

### Each is being tested

Let us take that to heart, brethren, and remember that each of us is being tested, just as the finest cars and planes are tested before they are put into service. They are tested for weaknesses; they are tested for flaws. Can you stand the test? At the bar the Judge will not look us over for medals, degrees, or diplomas, but for scars. Let us resolve that there will be no stains. Let every young man who holds the priesthood stand himself up against the wall and look himself over and ask himself to reply honestly, "What kind of a man are you really? You make a pretty good showing at times, but what is in your heart?" Talk to yourself along that line, brethren, and then put your lives in order.

You young men who are going into the service are going to come up against some terrible temptations and some real tests of courage. God bless you that your priesthood may enable you to measure up to any responsibility that is placed upon you.

We are living in very difficult times. They are ominous times. They are times when men are getting discouraged. Many references have been made to these things during this conference. I would like to leave with you a poem on what the future portends:

"You that have faith to look with  
fearless eyes  
Upon the tragedy of a world at strife,  
And know that out of death and  
night  
Shall rise the dawn of amplier life,  
Rejoice, whatever anguish rend the  
heart,  
That God has given you the priceless  
dower  
To live in these great times and have  
your part

In freedom's crowning hour;  
That you may tell your sons who  
see the light,  
High in the heavens, their heritage  
to take,  
I saw the powers of darkness take  
their flight;  
I saw the morning break."

Then look forward with courage and faith, remembering that unless we have been true, unless we have kept the faith, unless we have kept clean, unless we have done the things that we know we ought to do, then we will fail in this great test.

### The rights of the priesthood

I must close by drawing your attention to a very familiar section of the Doctrine and Covenants:

". . . the rights of the priesthood are inseparably connected with the powers of heaven, and . . . the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.

"Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God.

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

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy

soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever." (D&C 121:36-39, 45-46.)

### Divinity of the work

God bless you, my brethren. I leave with you my own testimony as to the divinity of this work. God has been so good to me as to make known to me, in ways that I cannot explain, that Jesus of Nazareth is the Son of God. I know that he is the Redeemer of this world. I have been close enough to him to get from him a convincing testimony of that fact, which has been sealed upon my soul. I leave you this testimony, and I say, as Peter of old said in answer to the question, "Whom say ye that I am?" "Thou art the Christ, the Son of the living God." (See Matt. 16:15-16.) I know it. I know it better than I know anything else, and for that knowledge I am grateful to him. I would like to continue faithful to the end if I can.

God bless you now as you go to your homes. Set your houses in order. Set your lives in order, for you are going to be tested as men heretofore have not been tested, and you will make good in proportion as you build character, as you do the things you know you ought to do, deprive yourself of the things you know you should not have, and yield obedience to the commandments of God.

"If a man is primarily after wealth, the world can whip him. If he is primarily after pleasure, the world can beat him. But if a man is primarily growing character, then he can capitalize on anything that life does to him. How much a man owns depends on the height and breadth and depth of his mind and soul and not on his bank account."

May his peace and blessing be with you all, I pray in the name of Jesus Christ. Amen.

**President N. Eldon Tanner**

I should like to remind you that the CBS Radio Tabernacle Choir Broadcast will begin at 9:35 tomorrow morning. It will be from 9:35 to 10 o'clock a.m. Those desiring to attend must be in their seats before 9:15.

As thousands leave this priesthood meeting tonight, we urge you to drive carefully. Obey the traffic rules and always be courteous and patient in driving in the city and on the highways.

The music for this priesthood session has been furnished by the Brigham Young University Faculty Priesthood Chorus, with Harold H. Goodman conducting and Robert Cun-

dick at the organ. We deeply appreciate their inspiring music and the service they have rendered tonight.

We shall now close this meeting with the chorus singing, "I Need Thee Every Hour," and Elder Robert N. Sears, regional representative of the Twelve, will offer the benediction. The conference will then be adjourned until ten o'clock tomorrow morning.

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The Brigham Young University Faculty Priesthood Chorus then sang, "I Need Thee Every Hour."

Elder Robert N. Sears, regional representative of the Twelve, offered the closing prayer.

The conference adjourned until Sunday, April 6, at 10 a.m.

## THIRD DAY

## MORNING MEETING

## SIXTH SESSION

Sunday morning, April 6.

Conference reconvened at 10 o'clock a.m. following the conclusion of the Salt Lake Tabernacle Choir and Organ Broadcast, which was presented at 9:35 a.m. and concluded at 10 o'clock. A complete report of this broadcast may be found on pages 156 and 157 of this report.

The Salt Lake Tabernacle Choir furnished the choral music for this session with Richard P. Condie conducting. Elder Alexander Schreiner was at the console of the organ.

President Hugh B. Brown, first counselor in the First Presidency, conducted this session.

Just before the beginning of this session of conference, the Tabernacle Choir sang the hymn, "Praise to the Lord."

President Brown then made the following preliminary statement:

**President Hugh B. Brown**

This is the sixth session of the 139th

Annual Conference of The Church of Jesus Christ of Latter-day Saints.

President David O. McKay is watching on the television at his home under the advice of his physicians. He is presiding at this session of the conference and has asked that I conduct. He wishes me to extend his greetings and love and blessings to each and all.

It gives us great pleasure also to welcome all present this morning, especially our special guests—governmental, educational and civic leaders, together with the vast television and radio audience.

The Tabernacle Choir, under the direction of Richard P. Condie, with Alexander Schreiner at the organ, will open these services by singing "Achieved Is the Glorious Work," following which Elder Dean A. Peterson, president of the Brigham Young University Seventh Stake, will offer the invocation.

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The Tabernacle Choir sang "Achieved Is the Glorious Work," following which President Dean A. Peterson of

the Brigham Young University Seventh Stake offered the opening prayer.

which President Nathan Eldon Tanner, a counselor in the First Presidency of the Church, will speak to us.

### President Hugh B. Brown

The Tabernacle Choir will now sing "Souls of the Righteous," after

The Tabernacle Choir sang the number, "Souls of the Righteous."

## PRESIDENT N. ELDON TANNER

### Second Counselor in the First Presidency

On behalf of the First Presidency, the Quorum of the Twelve Apostles, and the other General Authorities, I wish to extend a warm welcome to our radio and television audiences to join with us here in this historic Tabernacle on Temple Square this lovely Easter morning.

#### Commemoration of resurrection

We are commemorating today the greatest event that has ever taken place in the history of mortal man: the resurrection of our Lord and Savior, Jesus Christ, the Son of God, the Creator of the world, who came and gave his life for us and was resurrected. The fact that Christ rose from the dead has made secure the resurrection of all mankind from the grave and offers an opportunity for them to return to their Father in heaven. Yes, all sons and daughters of Adam and Eve are to be resurrected, raised from the dead, and each shall enjoy the glory for which he has prepared himself.

The birth, life, death and resurrection, and the message of our Lord and Savior is the central theme of all scriptures—the Old Testament, the New Testament, and our latter-day scriptures, the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price. What would the scriptures be without this message? All other things lose their meaning and purpose and fade into insignificance.

Joseph Smith, the Prophet, said: "The fundamental principles of our religion are the testimonies of the Apostles and Prophets, concerning Jesus Christ, that He died, was buried, and rose again the third day, and

ascended into heaven; and all other things which pertain to our religion are only appendages to it." (*Documentary History of the Church*, Vol. 3, p. 30.)

In fact, without this great message of the Redeemer, we are left without a purpose, without an anchor, and without hope.

#### Predictions of resurrection

As the Christian world commemorates the crucifixion and resurrection of our Savior, who is the source of Christianity, I should like to review some of the predictions and events surrounding this most important occasion. Centuries before the crucifixion of the Savior, the psalmist wrote:

"... the assembly of the wicked have inclosed me: they pierced my hands and my feet.

"They part my garments among them, and cast lots upon my vesture." (Ps. 22:16, 18.)

Also centuries before, Isaiah said: "... he hath poured out his soul unto death: ... and he bare the sin of many, and made intercession for the transgressors." (Isa. 53:12.)

Long before the birth of Christ, Alma was asked: "What does this mean which Amulek hath spoken concerning the resurrection of the dead, that all shall rise from the dead, both the just and the unjust, and are brought to stand before God to be judged according to their works?" (Al. 12:8.)

In his discourse following this question, Alma explained: "... it meaneth the reuniting of the soul with the body. . . ." (Al. 40:18.)



Jesus also predicted his death and resurrection time and again as he went about his mission. Matthew, Mark, Luke, and John record such statements as: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." (John 6:51.)

Again: "... he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

"But they understood not that saying, and were afraid to ask him." (Mark 9:31-32.)

### Purpose of Christ's mission

Christ himself, however, clearly understood the purpose of his mission and what would happen; and as the time approached, he was very much concerned. As he felt the time pressing upon him he prayed:

"... Father, save me from this hour: but for this cause came I unto this hour.

"Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again." (John 12:27-28.)

Let us try to visualize what took place as Christ was with his apostles at the Passover.

"And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

"And they began to be sorrowful, and to say unto him one by one, Is it I? ...

"And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish." (Mark 14:18-20.)

Following this they went out into the Mount of Olives and came to a place called Gethsemane. Leaving his disciples there, he took with him Peter, James, and John, "And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

"And he went forward a little, and fell on the ground, and prayed that,

if it were possible, the hour might pass from him.

"And he said, . . . Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt." (Mark 14:34-36.)

As he returned to Peter, James, and John, who were not fully aware of what was taking place, he found them asleep. He left them a second and third time and prayed the same words, but each time as he returned he found them asleep again. Finding them asleep the third time, he said: "Sleep on now, and take your rest: . . . the hour is come. . ." (Mark 14:41.) How alone he must have felt!

### Betrayal and trial

Immediately following this we see Judas Iscariot betraying his Master with a kiss. We remember how he was led away to the high priests and how there he was falsely accused, but the witnesses disagreed. When he answered that he was Christ, the Son of God, they ridiculed him, spat upon him, and struck him and told him to prophesy. "... And they all condemned him to be guilty of death." (Mark 14:64.)

As the Jews could not impose the death penalty in the Sanhedrin, he was taken to Pilate. Pilate said, after questioning him, "I find no fault in this man." (Luke 23:4.) The multitude then renewed their demand for his crucifixion. Pilate, learning he was a Galilean, sent him to Herod, but Herod sent him back, not knowing what judgment to pass. Pilate again began to examine Jesus. At least three times he pleaded with the multitude to release Jesus instead of Barabbas, who was guilty of murder, but each time they said, "... release unto us Barabbas," and when he asked concerning Jesus, they cried, "Crucify him." (Luke 23:18, 21.)

It is interesting to note that Pilate finally took water, "and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

"Then answered all the people, and

said, His blood be on us, and on our children." (Matt. 27:24-25.)

### The crucifixion

As he was turned over to be crucified, he was scourged, and a wreath of thorns was placed upon his head. In his agony, as he was hanging on the cross, the Savior cried out in his God-like manner, "Father, forgive them; for they know not what they do." (Luke 23:34.)

Also, while hanging on the cross, he made this very significant statement to one of the thieves who pleaded for mercy: ". . . To day shalt thou be with me in paradise." (Luke 23:43.)

While he lay in the tomb, the chief priests and Pharisees went to Pilate, "Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

"Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

"Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can." (Matt. 27:63-65.)

Try to imagine how heavyhearted, discouraged, and gloomy the apostles and others who had followed Jesus were as they realized their leader had been crucified. They were left alone, in doubt, confused, not knowing what to do. Though they had been with him and had listened to his words, they had not understood him when he said he would rise again. They thought their cause was lost. Peter said, "I go a fishing." Others said, "We also go with thee." (John 21:3.) They were prepared to go back to their old vocations.

### Evidences of resurrection

Let us review briefly some of the visual demonstrations that were given in the early days following the resurrection, or the irrefutable evidence of the fact that he was literally resurrected.

In the early morning of the third day Mary Magdalene and others came to the tomb with the idea of preparing the body for a proper burial. How surprised, fearful, and perplexed they were to find the tomb was empty. An angel who was in the tomb said: "Fear not ye: for I know that ye seek Jesus, which was crucified.

"He is not here: for he is risen, as he said. . . ." (Matt. 28:5-6.)

They were told to go and tell the disciples, and also told that the risen Lord had gone to Galilee, where they would see him. Imagine their fear and great joy! On the way, Jesus appeared to them. They then hurried and reported their experience to the apostles, who doubted what they said. But Peter and John hastened to the sepulchre and found it to be true. Later two of the disciples, traveling to Emmaus, saw and talked to him. That same evening the apostles were sitting together and recounting the happenings of the day when suddenly the Savior stood among them, and said:

"Peace be unto you.

"But they were terrified and affrighted, and supposed that they had seen a spirit.

"And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

"And when he had thus spoken, he shewed them his hands and his feet." (Luke 24:36-40.)

Thomas, who was not present on the first occasion, when told of the appearance refused to believe. A week later Christ appeared again to the eleven, including Thomas. When the Lord spoke, ". . . Thomas answered and said unto him, My Lord and my God.

"Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." (John 20:28-29.)

Later he appeared to over five hundred persons, most of whom were still living when Paul bore his testimony

that he had been visited by Christ and called to his ministry.

### Appearance on American continent

Two other very important occasions on which the risen Lord appeared were on this the American continent. We read in the Book of Mormon that, as the Lamanite prophet, Samuel, had predicted concerning the crucifixion and resurrection of Christ, there was darkness for the space of three days over the face of the land, and there was great and terrible destruction. Cities were destroyed, many persons were killed, and great was their terror and mourning, as they were heard to say: "O that we had repented before this great and terrible day, and had not killed and stoned the prophets, and cast them out; then would our mothers and our fair daughters, and our children have been spared. . . ." (3 Ne. 8:25.)

Following this great destruction, multitudes of the people who were saved gathered together around the temple in the land Bountiful. They heard a voice, as if it came out of heaven, but did not understand until it spoke a third time, saying: "Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him." (3 Ne. 11:7.)

And then they saw a man descending out of heaven. He showed them his hands and his feet, and said:

"Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

" . . . I have suffered the will of the Father in all things from the beginning."

At his invitation, ". . . the multitude went forth . . . and did feel the prints of the nails in his hands and in his feet . . . and did know of a surety and did bear record, that it was he, of whom it was written by the prophets, that should come." (3 Ne. 11:10-11, 15.)

### Modern-day testimony

Then we have the testimony of our modern-day prophet, Joseph Smith, 1,800 years following the crucifixion

and resurrection. He says that as he was kneeling in the grove in prayer, ". . . I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

" . . . When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*" (Joseph Smith 2:16-17.)

Here we have the testimony of a young man in this dispensation who actually saw and talked with the risen Lord, and who, as some of the prophets of old, sealed his testimony with his blood. These are the testimonies of only a few of those who knew and followed him.

### Doubting Thomases

There are many, many in the world today, however, who find it hard to believe that there was a literal resurrection, and though the testimonies and evidences before them are irrefutable, it is difficult for them to believe because they do not understand just how it could take place. It leaves them as Thomas—doubting, because they have not seen.

We all know that there are many, many things in science which we do not understand, but which we must and do accept. Where would we be if the laws of nature and the laws of God were limited to man's understanding? We have been admonished: "Trust in the Lord with all thine heart; and lean not unto thine own understanding." (Prov. 3:5.)

### Acceptance on Faith

How much wiser we would be to accept the word of the Lord, the Creator of the world, and his teachings, and prepare ourselves for immortality and eternal life through accepting by faith those things we cannot understand. Our faith should be strengthened by the testimonies of all those who saw and talked with Christ, both in Jerusalem and here on the American continent.

How can anyone believe that these stories were concocted or are figments of the imagination, when there were so many predictions and testimonies of the prophets and others, living in different lands and at different times, all testifying and telling the same story about the same individual? The stories have to be true. What comfort and joy and security it gives to those who believe what Christ and his prophets have told us about death and the resurrection.

### Immortality and eternal life

Christ said of his mission here upon the earth: ". . . this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.) He further stated:

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die. . . ." (John 11:25-26.)

He also said:

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

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

The time is fast approaching when death and the resurrection will come to every one of us. What must we do to come forth unto the resurrection of life and not to the resurrection of damnation? How do we take upon us his name? What do we do to come unto the Father by him? His answer was clear and simple: Repent and be baptized and believe the gospel, and "If ye love me, keep my commandments." (John 14:15.)

### Good news of gospel

What is the gospel? It is the good news which the Savior brought and which he taught during his ministry. His gospel has been restored and is being taught today in his Church by those who have been called, just as he called his disciples, to go throughout the world and proclaim his message of peace and goodwill toward all men.

Every living soul should be earnestly striving to learn the teachings of the gospel and how to live them, thus making it possible to gain immortality and eternal life. May we accept these truths, follow his teachings, and enjoy the blessings of the faithful.

It is my testimony that he lives, and that his Church is upon the earth today, and is being directed through his chosen Prophet; that the prophecies of the scriptures will all be fulfilled, and that, as we are told, ". . . this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.)

May we prepare ourselves to meet him when he comes again, and prove ourselves worthy to dwell with him forever when we have finished our work upon the earth, I humbly pray in the name of Jesus Christ. Amen.

### President Hugh B. Brown

The inspiring address and testimony to which we have just listened was given by President N. Eldon Tanner of the First Presidency.

The Tabernacle Choir will now sing "Surely He Hath Borne Our Grievs." After the singing President Joseph Fielding Smith of the First Presidency of the Church will address us.

The Tabernacle Choir sang, "Surely He Hath Borne Our Grievs."

## PRESIDENT JOSEPH FIELDING SMITH

Of the First Presidency and President  
of the Council of the Twelve

My dear brethren and sisters: Here we are at another general conference. I am sure we are all very happy that we can attend, and we welcome all those who are listening in. I hope and pray that the Lord will bless me in what I may say.

**The thief of eternal life**

Procrastination, as it may be applied to gospel principles, is the thief of eternal life, which is life in the presence of the Father and the Son. There are many among us, even members of the Church, who feel that there is no need for haste in the observance of gospel principles and the keeping of the commandments.

Nephi wrote of the people of the last days: "Yea, and there shall be many which shall say: Eat, drink, and be merry, for tomorrow we die; and it shall be well with us.

"And there shall also be many which shall say: Eat, drink, and be merry; nevertheless, fear God—he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this; and do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God." (2 Ne. 28:7-8.)

Do not think that this was said of the world, or even the "stranger . . . within our gates." (See Exod. 20:10.) It is said of members of the Church. Moreover, Nephi warns us that in the last days there will be many who will follow Satan. I could go on and read more from Second Nephi, but I am going to give you the chapter and verse so when you go home, get out your Book of Mormon and read Second Nephi, Chapter 28, verses 20-29.

We are living in the last days. Have we not heard individuals talk as Nephi said they would? Are there not many who excuse themselves and lull themselves to sleep in "carnal security,"

thinking that the Lord will overlook their little sins? Are there not those among us who are denying the power of the devil, and who deny that there is a devil? Do they not "spiritualize" the torments of hell and say there is no hell? Have you not heard these things taught? In this manner, Satan is raging in the hearts of the people, and members of the Church do not entirely escape his cunning sophistries!

**Restitution must be made**

Bad habits are easily formed, but not so easily broken. Are we yielding to our evil habits, thinking they are only trifles after all, and we will get rid of them in the grave? Do we expect that our bodies will be cleansed in the grave, and we shall come forth with perfect and sanctified bodies in the resurrection? There are some among us who teach such things and excuse themselves for their practices, saying that they will be cleansed in the grave.

Alma taught a very different doctrine. He said to Corianton: "Do not suppose, because it has been spoken concerning restoration, that ye shall be restored from sin to happiness. Behold, I say unto you, wickedness never was happiness. . . .

"For that which ye do send out shall return unto you again, and be restored; therefore, the word restoration more fully condemneth the sinner, and justifieth him not at all." (Al. 41:10, 15.)

The Savior also said, ". . . with what measure ye mete, it shall be measured to you again." (Matt. 7:2.) Some think that a little punishment will not be so bad, and they are willing to take a chance and suffer for their offenses rather than keep the commandments of the Lord, as we are instructed. If they are able to escape with a "few stripes," they may consider themselves fortunate. But let us remember that sin must be atoned for. Restitution must be made; we will have to pay the price if we refuse to repent and to

receive the blessings of the gospel.

Punishment is not easy to bear, especially when the conscience is troubled. Who could be happy in suffering, and all the while be thinking that the suffering had come because of a willful, or persistent, breaking of the commandments of God, when knowledge and counsel had been given to walk in righteousness? What will the sinner think in that day when he has learned repentance for willful rebellion, and realizes that the great suffering of our Lord in love made it unnecessary for him so to suffer if he had accepted Christ and his work?

### Three kingdoms prepared

Our Eternal Father has prepared three great kingdoms into which the souls of men will go. It is not the purpose here to discuss these kingdoms. In passing, it is only necessary to say that in the telestial will go all those who have not been true: those who have professed and who have not performed (D&C 41:1); the liars, sorcerers, adulterers, and all who refuse to walk in ways of truth. Into the terrestrial will go all those who are honorable, who have been morally clean, but who would not receive the gospel; also those who die without law.

To enter the celestial and obtain exaltation, it is necessary that the whole law be kept. The word of the Lord is as follows:

"Therefore, it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory. . . .

"And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom." (D&C 88:18, 21.)

To become sanctified, there are certain definite covenants we must keep in faithfulness, living by "every word that proceedeth forth from the mouth of God." (D&C 84:44.) "They are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial, . . .

"That by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power;

"And who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true." (D&C 76:51-53; see also verses 54-60.) And they who are not sealed by the Holy Spirit of promise and who are not just and true need not expect these great blessings.

### Seek the Lord early

No person can begin too early to serve the Lord. Parents are instructed to teach their children from infancy, with the warning that they will be held accountable if they fail to do so. If a child is taught in righteousness from birth, it will most likely be a follower of righteousness always. They who refuse to seek the Lord early are forsaken in the hour of their trouble. Read the history of Israel, of the Nephites. How often when they rebelled were they punished! How slow was the Lord to hear their cries when trouble came upon them because of their sins!

"They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble." (D&C 101:7.) So spake the Lord to modern Israel.

### Obligation to keep commandments

Do you desire to enter into the celestial kingdom and receive eternal life? Then be willing to keep all of the commandments the Lord may give you. Baptism and confirmation are the ordinances by which we come into the kingdom of God. But these ordinances of themselves will not grant us a place of exaltation.

Each person baptized into the Church is under obligation to keep the commandments of the Lord. He is under covenant, for baptism is a "new and an everlasting covenant." (D&C

22:1.) When he has proved himself by a worthy life, having been faithful in all things required of him, then it is his privilege to receive other covenants and to take upon himself other obligations that will make of him an heir, and he will become a member of the "Church of the Firstborn." "They are they into whose hands the Father has given all things." He will receive of the Father's fullness and of his glory. Is this worth having? It cannot be obtained without some effort.

We frequently hear quoted these words of the Lord to Joseph Smith: "It is impossible for a man to be saved in ignorance." (D&C 131:6.) In ignorance of what? The philosophies of the world? No! In ignorance of the gospel truths—the saving principles and ordinances by which salvation comes! These must not only be understood, but they must be lived. Knowledge of them will not in itself save us. Obedience thereto will. And then will come the fullness of knowledge, bringing with it wisdom, power, and dominion. And the fullness of these blessings can only be obtained in the temple of the Lord.

### The time to prepare

We are told that the fear (love) of the Lord is the beginning of knowledge, but fools despise wisdom and instruction.

"Also, I give unto you a commandment that ye shall continue in prayer and fasting from this time forth.

"And I give unto you a commandment that you shall teach one another the doctrine of the kingdom." (D&C 88:76-77.)

Do not let us forget the words of Alma: "For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors.

"And now, as I said unto you before, as ye have had so many witnesses, therefore, I beseech of you that ye do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life,

then cometh the night of darkness wherein there can be no labor performed.

"Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world." (Al. 34:32-34.)

### Diligence in seeking

The Lord is always merciful and kind. If we draw near unto him, he will draw near unto us. ". . . seek me diligently and ye shall find me; ask, and ye shall receive; knock, and it shall be opened unto you." (D&C 88:63.)

Our chief trouble is that we do not seek diligently. Our seeking is superficial; we seem to think the Lord is bound to hear us without our putting forth much effort. Let diligence and love be our guides, and we shall find the path of eternal life.

May we all heed these warnings, I humbly pray, in the name of Jesus Christ, our Redeemer. Amen.

### President Hugh B. Brown

President Joseph Fielding Smith of the First Presidency has just addressed us.

The Choir and congregation will now join in singing "God Moves in a Mysterious Way," following which we shall have a brief interlude with music by the Choir.

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The choir and congregation joined in singing the hymn, "God Moves in a Mysterious Way."

Following an organ interlude, the Tabernacle Choir sang the song, "Lord Jesus, Thy Dear Angels Send."

### President Hugh B. Brown

For the benefit of the television and radio audience we announce that we are again met on Temple Square in

Salt Lake City in an annual conference of The Church of Jesus Christ of Latter-day Saints.

We shall now hear from Elder A. Theodore Tuttle of the First Council of Seventy.

## ELDER A. THEODORE TUTTLE

Of the First Council of the Seventy

My dear brethren and sisters:

You may have experienced traveling through a canyon on a narrow mountain road during a storm. Cloudy, foggy conditions, with rain blowing hard against the windshield, make driving perilous at best. Suddenly the windshield wipers lose their synchronization and begin to fight one another. Only momentarily can they clear the windshield. The person with you is no help. He can likewise see only sideways.

Now, while this is not like losing the motor or a wheel, you are obviously in serious trouble. You have either to stop and wait for the fury of the storm to cease or to proceed on a perilous mountain road in extreme danger—because you cannot see clearly.

### Conditions in the world

The whole world is in such a storm. Dark clouds hover all around. International turmoil, domestic social conditions, and the usual family problems, all seemed solvable before. Now, in the fury of our times, they close in upon us and threaten our safe journey. Present conditions make it impossible to see the way clearly.

However, unlike driving, we have not the alternative to stop living and wait for the storm clouds to lift. We must face life's tempest. Robert Frost spoke a truth when he said, "The only way out is through."

Crime is soaring. Disobedience and lawlessness increase. Modesty is disappearing. Drunkenness and immorality run rampant. The forces of evil with sinister intent strike directly at the very vitals of society—the home and our children. Values are distorted. Debauchery and evil mock virtue. Hardly anything is now sacred. The world lieth in sin.

### Courage to face problems

You may be surprised to learn that even admitting all of this, I have a calm assurance in my soul. All is not, nor will it be, lost. This peace that speaks to my heart has not removed life's problems, but it gives courage to face them.

May I share with you some of the things that I know that give me positive assurance:

I know that Jesus was born of Mary; that he grew to manhood as "the carpenter's son"; that he did his Father's will while he walked the earth.

I know that he taught men the right way to live; and more, that he lived a perfect life, that he was the example of all that he taught.

I know that he took upon himself the sins of all men and wrought an atonement for them that we can claim by obedience to his laws.

He was taken and crucified on Calvary's hill.

He died that we might live.

I know that he broke the bonds of death, rose from the grave the third day, and appeared unto many.

### God lives today

I know that he lives today.

There is other knowledge equally important. I testify that God the Father and his Son Jesus Christ, in the year 1820, appeared to a young man, Joseph Smith. Regarding this marvelous manifestation Joseph Smith wrote:

"... I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

"It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose



brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—[Joseph.] *This is My Beloved Son. Hear Him!*" (Joseph Smith 2:16-17.)

On another occasion, in 1832, Sidney Rigdon was with the Prophet Joseph. Together they received a heavenly manifestation recorded thus:

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father." (D&C 76:22-23.)

On yet another occasion in 1836, Joseph Smith and Oliver Cowdery, after arising from solemn and silent prayer, explained: ". . . the following vision was opened to both of us." (Introduction to Section 110.)

"The veil was taken from our minds, and the eyes of our understanding were opened.

"We saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure gold, in color like amber.

"His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

"I am the first and the last; I am he who *liveth*, I am he who was slain; I am your advocate with the Father." (D&C 110:1-4. Italics added.)

I know these things are true. The significant thing, however, is that *you* also can know for yourself! You can know by following the prescribed process—adherence to the gospel principles that the Savior taught.

### Testimony brings confidence

Let me tell you what this testimony and knowledge means. It brings peace and confidence and calm assurance. It stimulates right conduct. It fosters repentance from sin. This assurance

does not mean inactivity; rather, it generates positive action. It motivates Christian acts of kindness. It opens channels to heavenly power.

Do you realize that the power of God is available in this Church today as it was with the apostles of old?

In the midst of the turmoil we presently face, how would you like to have someone take you by the hand as it were and lift you up and guide you? How would you like to hear a prophet's voice give continued heaven-inspired guidance? How would you like to belong to a divinely organized church that provides a family-oriented program to help you teach your family correctly? Where is a family that could not use this kind of assistance today?

It ought to mean something to you that while many other churches are closing their doors for lack of attendance, one of the most pressing problems of The Church of Jesus Christ of Latter-day Saints is to provide sufficient meeting halls for growth and expansion. This church invites your investigation.

### Appeal to truthseekers

The unique position of being the restored Church appeals to people of wisdom and reason—people who are seeking for the truth. This church has particular appeal to men. If you could see this congregation here this morning, you would know it attracts men—men of capacity and stature in the work of the world. Here are husbands and fathers who receive guidance from this great church to unify and bless their homes.

Here are men who come to listen to a prophet's counsel. They seek direction in these troubled times from a seer. A seer is one who sees. We have not been disappointed. The prophet has said:

1. Strengthen the home.
2. Youth, keep yourselves pure and virtuous. Intelligent home building begins in your teens. It is the chief factor to a happy home.
3. Marriage is ordained of God. Guard the sacredness of your marriage vow.
4. Marriage is a sacred obligation

and a covenant that is eternal or that may be made eternal. The bearing and rearing of children is the highest of all human duties.

"Where there is no vision, the people perish." (Prov. 29:18.) We have been given the vision. We have been instructed.

### Preparation dispels fear

Speaking of the great tribulations to come in the latter days, the Lord gave this assurance: ". . . *my people* will I preserve." (Moses 7:61. Italics added.)

Later he counseled: ". . . if ye are prepared ye shall not fear." (D&C 38:30.)

And again he has promised: "But learn that he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come." (D&C 59:23.) I believe in that promise.

I am grateful to be a member of the Church of which the Lord by his own voice has declared: ". . . the only true

and living church upon the face of the whole earth, with which I, the Lord, am well pleased. . . ." (D&C 1:30.)

As a member of this church I have full confidence in "the prophecies and promises which . . . [the Lord has said] shall all be fulfilled." (D&C 1:37.)

I know that if we will follow the counsel from these brethren, we can be prepared, and we need not fear. We can make our way along the road of life safely.

And I know that by doing the works of righteousness, we can all have peace in this world and eternal life in the world to come. In the name of Jesus Christ. Amen.

### President Hugh B. Brown

Elder A. Theodore Tuttle has just addressed us.

We shall now hear from Elder Thomas S. Monson of the Council of the Twelve.

## ELDER THOMAS S. MONSON

### Of the Council of the Twelve

The vast throng assembled in the Tabernacle this Easter morning is a beautiful sight. I recognize among you those who have traveled great distances to be at the conference—even from far-off Australia.

The flight from Brisbane, Australia, to San Francisco is a long one. There is time to read, time to sleep, and time to ponder and think. As a passenger on this flight, I was awakened by the calm, resonant sound of the pilot's voice as he announced: "Ladies and gentlemen, we're now passing over the Coral Sea, scene of the great sea battle of World War II."

Through the cabin window I could see billowy white clouds, and far below, the azure blue of the vast Pacific. My thoughts turned to the events of that fateful eighth day of May in 1942 when the mammoth aircraft carrier *Lexington* slipped to its final resting place on the ocean floor. Twenty-seven

hundred and thirty-five sailors scrambled to safety. Others were not so fortunate. One who went down with his ship was my boyhood friend, Arthur Patton.

### Story of Arthur Patton

May I tell you about Arthur? He had blond, curly hair and a smile as big as all outdoors. Arthur stood taller than any boy in the class. I suppose this is how he was able to fool the recruiting officers and enlist in the Navy at the tender age of 15. To Arthur and most of the boys, the war was a great adventure. I remember how striking he appeared in his navy uniform. How we wished we were older, or at least taller, so we too could enlist.

Youth is a very special time of life. As Longfellow wrote:

"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!"

Henry Wadsworth Longfellow—  
"Moritus Salutamus")

Arthur's mother was so proud of the blue star that graced her living room window. It represented to every passerby that her son wore the uniform of his country. When I would pass the house, she often opened the door and invited me in to read the latest letter from Arthur. Her eyes would fill with tears, and I would then be asked to read aloud. Arthur meant everything to his widowed mother. I can still picture Mrs. Patton's coarse hands as she would carefully replace the letter in its envelope. These were honest hands that bore the worker's seal. Mrs. Patton was a cleaning woman—a janitress for a downtown office building. Each day of her life except Sundays, she could be seen walking up the sidewalk, pail and brush in hand, her gray hair combed in a tight bob, her shoulders weary from work and stooped with age.

Then came the Battle of the Coral Sea, the sinking of the *Lexington*, and the death of Arthur Patton. The blue star was taken from its hallowed spot in the front window. It was replaced by one of gold. A light went out in the life of Mrs. Patton. She grieved in utter darkness and deep despair.

### Will Arthur live again?

With a prayer in my heart, I approached the familiar walkway to the Patton home, wondering what words of comfort could come from the lips of a mere boy.

The door opened, and Mrs. Patton embraced me as she would her own son. Home became a chapel, as a grief-stricken mother and a less-than-adequate boy knelt in prayer.

Arising from our knees, Mrs. Patton gazed into my eyes and spoke: "Tom, I belong to no church, but you do. Tell me, will Arthur live again?"

Time dims the memory of that conversation. The present whereabouts of Mrs. Patton is not known to me; but,

Mrs. Patton, wherever you are, from the backdrop of my personal experience, I should like to once more answer your question, "Will Arthur live again?"

I suppose we could say that this is a universal question, for who has not at a time of bereavement pondered the same thought?

Death leaves in its cruel wake shattered dreams, unfulfilled ambitions, crushed hopes. In our helplessness, we turn to others for assurance. Men of letters and leaders of renown can express their beliefs, but they cannot provide definitive answers.

The dim light of belief must yield to the noonday sun of revelation. We turn backward in time, that we might go forward with hope. Back, back beyond the silent generation, the best generation, the lost generation. Back, back beyond the Space Age, the Computer Age, the Industrial Age. Back, back to him who walked the dusty paths of villages we now reverently call the Holy Land, to him who caused the blind to see, the deaf to hear, the lame to walk, and the dead to live, to him who tenderly and lovingly assured us, "I am the way, the truth, and the life." (John 14:6.)

### The plan of life

The plan of life and an explanation of its eternal course come to us from the Master of heaven and earth, even Jesus Christ the Lord. To understand the meaning of death, we must appreciate the purpose of life.

In this dispensation, the Lord declared: "And now, verily I say unto you, I was in the beginning with the Father and am the Firstborn." (D&C 93:21.) "Man was also in the beginning with God." (D&C 93:29.) Jeremiah the prophet recorded, ". . . the word of the Lord came unto me, saying, Before I formed thee . . . I knew thee; and before thou camest forth . . . I sanctified thee, and I ordained thee a prophet unto the nations." (Jer. 1:4-5.)

From that majestic world of spirits we enter the grand stage of life even to prove ourselves obedient to all things commanded of God. During mortality we grow from helpless infancy to inquiring childhood and then to reflec-

tive maturity. We experience joy and sorrow, fulfillment and disappointment, success and failure; taste the sweet, yet sample the bitter. This is mortality.

### The experience known as death

Then to each life comes the experience known as death. None is exempt. All must pass its portals. Death claims the aged, the weary and worn. It visits the youth in the bloom of hope and glory of expectation. Nor are the little children kept beyond its grasp. In the words of the apostle Paul: ". . . it is appointed unto men once to die. . . ." (Heb. 9:27.)

To most, there is something sinister and mysterious about this unwelcome visitor called death. Perhaps it is a fear of the unknown that causes many to dread his coming.

Arthur Patton died quickly. Others linger. Not long ago I held the thin hand of a youth as he approached the brink of eternity. "I know I am dying," he said touchingly. "What follows death?"

I turned to the scriptures and read to him:

"Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." (Eccles. 12:7.)

". . . there is a time appointed unto men that they shall rise from the dead; and there is a space between the time of death and the resurrection. . . .

". . . concerning the state of the soul between death and the resurrection—Behold . . . the spirits of all men, as soon as they are departed from this mortal body . . . are taken home to that God who gave them life." (Al. 40:9, 11.)

To me, the lad said, "Thank you." To my Heavenly Father I said silently, "Thank thee, oh God, for truth."

### God's purposes to be fulfilled

Mrs. Patton, do not grieve as you think of your boy in the depths of the Pacific or question how God's purposes can be fulfilled. Remember the words of the psalmist: "If I take the wings of the morning, and dwell in

the uttermost parts of the sea;

"Even there shall thy hand lead me, and thy right hand shall hold me." (Ps. 139:9-10.)

God has not forsaken you, Mrs. Patton. He sent his Only Begotten Son into the world to teach us by example the life we should live. His Son died upon the cross to redeem all mankind. His words to the grieving Martha and to his disciples today bring comfort to you: ". . . I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live: "And whosoever liveth and believeth in me shall never die. . . ." (John 11:25-26.)

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

". . . I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:2-3.)

Mrs. Patton, the testimonies of John the revelator and Paul the apostle are also significant to you. John recorded: ". . . I saw the dead, small and great, stand before God; . . .

"And the sea gave up the dead which were in it." (Rev. 20:12-13.)

Paul declared: ". . . as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:22.)

### We walk by faith

Until the glorious resurrection morning, we walk by faith. "For now we see through a glass, darkly; but then face to face. . . ." (1 Cor. 13:12.)

Jesus invites you, Mrs. Patton, "Come unto me, all ye that labour and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." (Matt. 11:28-29.)

Such knowledge will sustain you in your heartache. You will never be in the tragic situation of the disbeliever who, having lost a son, was heard to say, as she watched the casket lowered into mother earth, "Good-bye, my boy. Good-bye forever." Rather, with head erect, courage undaunted, and faith unwavering, you can lift your eyes as

you look beyond the gently breaking waves of the blue Pacific and whisper, "Good-bye, Arthur, my precious son. Good-bye—until we meet again."

And the words of Tennyson may come to you as though spoken by your boy:

"Sunset and evening star,  
And one clear call for me!  
And may there be no moaning of the bar,  
When I put out to sea. . . .

"Twilight and evening bell,  
And after that the dark!  
And may there be no sadness of farewell,  
When I embark;

"For tho' from out our bourne of Time  
and Place  
The flood may bear me far,  
I hope to see my Pilot face to face  
When I have crossed the bar."  
—"Crossing the Bar"

Mrs. Patton, Arthur lives!

To the words of the poet I add the

testimony of a witness. Mrs. Patton, God our Father is mindful of you. Through sincere prayer you can communicate with him. He, too, had a son who died, even Jesus Christ the Lord. He is our advocate with the Father, the Prince of Peace, our Savior and Divine Redeemer. One day we shall see him face to face.

In his blessed name I declare to you the solemn and sacred truth: Oh, Mrs. Patton, Arthur lives! In the name of Jesus Christ. Amen.

### President Hugh B. Brown

He to whom you have just listened is Elder Thomas S. Monson of the Council of the Twelve.

The Tabernacle Choir will now sing "The Lord's Prayer." After the singing Elder Harold B. Lee of the Council of the Twelve will be our concluding speaker.

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The Tabernacle Choir sang the number, "The Lord's Prayer."

## ELDER HAROLD B. LEE

Of the Council of the Twelve

In the spirit of that beautiful hymn which has been something of a dedication to this glorious session, I seek for the spirit which has actuated this conference thus far.

Today, I would take as something of a text the words of our Savior and Redeemer just prior to his betrayal, as recorded in the Gospel of John.

"These words spake Jesus, and lifted up his eyes to heaven, and said . . . glorify thy Son, that thy Son also may glorify thee:

"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:1-3.)

### Questions recall scriptures

Some questions being asked today have recalled these and other scriptures.

One man asked: How can one find God?

To him I gave a hurried answer. One finds God in the same way he finds anything—by searching. The Master had answered to a similar question: "If any man will do his will, he shall know. . . ." (John 7:17.)

Another man wrote: "If a member cannot believe the concept that God himself was once as we are now, and sits enthroned in yonder heavens," is this justification for excommunication from the Church? This, he has quoted, was from a statement made by the Prophet Joseph Smith in a funeral

sermon delivered in Nauvoo, Illinois, shortly before his martyrdom, in about 1843.

In answering this man's question, I must hasten to assure him that the question of his Church membership and his worthiness to continue as a member must be left to the determination of local Church authorities charged with the responsibility of making that decision.

### True concept of God

I would rather be concerned in an attempt to enlarge his views and his understanding as to the true concept of that glorified being whom all so-called Christians worship as God, our Heavenly Father.

The reasoning of Joseph Smith, in the partial statement from which he has quoted, "that God was once as we are now," is given additional strength if our brother will recall the words of the Master: "The Son can do nothing of himself, but what he seeth the Father do; for what things soever he [the Father] doeth, these also doeth the Son likewise." (John 5:19.)

When we consider the fact that our Lord and Master, Jesus of Nazareth, one of the Godhead, came to tabernacle in mortality, then this quoted statement, taken literally, is of great significance.

The scriptures make it plain to the student of these sacred writings that there are three personages in the Godhead: (1) God, the Eternal Father, also known as the Father of our spirits, (2) his Son, Jesus Christ, the Redeemer, even Jehovah, and (3) the Holy Ghost.

We are told in an inspired explanation that "the Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. . . ." (D&C 130:22.)

### Man created in God's image

Surely one must stop and ponder deeply the biblical account of the creation, where God declared: "Let us make man in our image, after our likeness. . . ." (Gen. 1:26.)

And later, after Adam's act of transgression, the Lord God said to one other who was with him: "Behold, the man is become as one of us. . . ." (Moses 4:28.)

If man, then, was created after the image and likeness of his glorified Creator, and afterward man became as one with those who had created him, then the doubts in my friend's mind must begin to be resolved, and he can then come to see the grandeur of this greater concept of the living God whom we worship.

Commenting on this same teaching, President Brigham Young had this to say: ". . . it must be that God knows something about temporal things, and has had a body and been on an earth; were it not so He would not know how to judge men righteously, according to the temptations and sins they have had to contend with." (*Journal of Discourses*, Vol. 4, p. 271.)

### Eternal life

The sacred writings of the prophets speak of an exalted state to which man may attain, which is called eternal life, or life in the presence of God and our Lord and Savior, Jesus Christ. Those who can attain to this highest degree of glory are spoken of in a revelation we know as Doctrine and Covenants 131:1-4:

"In the celestial glory there are three heavens or degrees;

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

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

"He may enter into the other, but that is the end of his kingdom; he cannot have an increase."

President Young again expands upon the meaning of this quotation:

". . . The kingdoms he possesses and rules over are his own progeny. Every man who is faithful and gets a salvation and glory, and becomes a king of kings and Lord of Lords, or a father of fathers, it will be by the increase of his own progeny. Our Father and God rules over his own children. Wherever

there is a God in all the eternities possessing a kingdom and glory and power it is by means of his progeny. . . ." (*Journal of Discourses*, Vol. 11, p. 262.)

There are those who would think to go beyond that which God has revealed. It was to such as these, who would seek to penetrate that curtain of revealed truth, that inspired writers of our early leaders posed a profound question that was later given a musical setting in one of our most beloved hymns:

"If you could hie to Kolob  
In the twinkling of an eye,  
And then continue onward  
With that same speed to fly,  
D'ye think that you could ever,  
Through all eternity,  
Find out the generation  
Where Gods began to be?

"Or see the grand beginning,  
Where space did not extend?  
Or view the last creation,  
Where Gods and matter end?  
Me-thinks the Spirit whispers,  
No man has found "pure space,"  
Nor seen the outside curtains,  
Where nothing has a place.

"The works of God continue,  
And worlds and lives abound;  
Improvement and progression  
Have one eternal round.  
There is no end to matter;  
There is no end to space;  
There is no end to spirit;  
There is no end to race."  
(*Hymns*, No. 257.)

### Advice to truth seekers

A prophet-leader of our dispensation then extends this great wisdom to all truth seekers:

"Many have tried to penetrate to the First Cause of all things; but it would be as easy for an ant to number the grains of sand on the earth. It is not for man, with his limited intelligence, to grasp eternity in his comprehension. . . . What, then, should be the calling and duty of the children of men? Instead of inquiring after the origin of the Gods—instead of trying

to explore the depths of eternities that have been, that are, and that will be,—instead of endeavoring to discover the boundaries of boundless space, let them seek to know the object of their present existence, and how to apply, in the most profitable manner for their mutual good and salvation, the intelligence they possess. . . ." (Brigham Young, in *Journal of Discourses*, Vol. 7, p. 284.)

Then, finally, this most timely admonition:

"Let them seek to know and thoroughly understand things within their reach, and to make themselves well acquainted with the object of their being here, by diligently seeking unto a superior Power for information, and by the careful study of the best books." (*Ibid.*, pp. 284-85.)

### Fullness of knowledge

The ancient prophet was not speaking idly when he declared in exaltation, "O how great the holiness of our God! For he knoweth all things, and there is not anything save he knows it." (2 Ne. 9:20.)

Neither was the profound injunction to his disciples meaningless. "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.)

The Master was speaking of a state of ultimate perfection to which all might attain through their faithfulness.

About this fullness of knowledge, and power, and glory, the Prophet Joseph Smith said this:

"When you climb up a ladder, you must begin at the bottom, and ascend step by step, until you arrive at the top; and so it is with the principles of the gospel—you must begin with the first, and go on until you learn all the principles of exaltation. But it will be a great while after you have passed through the veil before you will have learned them. It is not all to be comprehended in this world; it will be a great work to learn our salvation and exaltation even beyond the grave. . . ." (King Follett Discourse, *Documentary History of the Church*, Vol. 6, pp. 306-7.)

### Begin with first principles

A few weeks ago we met in Chicago with 165 young men who are going into military service, or who are in their basic training in nearby military training stations.

In a discussion period of the seminar being conducted to give them a perspective of their opportunities in the Church while they were in military service, they began asking questions about deep theological problems with which they said they were confronted by their inquiring friends: about conditions in the premortal world, about the creation, about eternal marriage and temple work, about the hereafter.

The wise and able teacher drew a diagram on the blackboard to resemble ascending steps and then asked a simple, logical question: To reach the top-most step on a ladder, where must you begin? The answer was obvious: with the bottom step first.

Then, to teach one to understand the highest principles and ordinances, where should one begin?

"With the first principles of the gospel," came the answer. The discussion brought out that these first principles of the gospel are: faith, repentance, baptism by immersion for the remission of sins, and the receiving of the gift of the Holy Ghost, by which one could come to know the truth of all things, the greatest of which revealed knowledge would be the true knowledge of God.

This lesson, of course, was merely another way to impress what the Master meant when he answered a question I have previously quoted: "If any man would know of his doctrine," they must do his will and keep his commandments.

The apostle Paul had said that one of the prime purposes of the organization of the Church was "for the edifying of the body of Christ [or the Church], till we all come in . . . the knowledge of the Son of God, unto a perfect man . . ." (see Eph. 4:12-13), which knowledge, the apostle Paul explained, no man could have except by the revelations of the Holy Ghost. (See 1 Cor. 12:3.)

### Knowledge of character of God

The wisdom of the teacher's reply to the young men in Chicago is impressed by another statement from a modern prophet:

"These are incomprehensible ideas to some, but they are simple. It is the first principle of the gospel to know for a certainty the character of God, and to know that we may converse with Him as one man converses with another. . . ." (DHC, Vol. 6, p. 305.)

Time does not permit a further exposition of these most vital truths relative to our personal relationship to our Heavenly Father and to our Lord and Master, Jesus Christ.

This relationship is nowhere more aptly expounded than in the apostle Paul's sermon on Mars hill, in Athens, where he found an inscription: "To the Unknown God," whom these devout Grecians were "ignorantly" worshipping.

This is his clear and forceful testimony of the true God, who to them, at that time, was unknown:

"[God] hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

"That they should seek the Lord . . . and find him, though he be not far from every one of us:

"For in him we live, and move, and have our being; . . . For we are also his offspring.

"Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

"And the times of this ignorance God winked at; but now commandeth all men every where to repent." (Acts 17:26-30.)

### True knowledge through revelation

In this dispensation, as has been the case in all previous dispensations of the gospel upon the earth, there was given through the modern prophet, Joseph Smith, the true knowledge of God and his Son, our Savior, when, as glorified personal beings who could talk with and be seen of men, they



conversed with him, as though to demonstrate their tangible reality, as the dispensation of the fulness of times was ushered in, in preparation for the second coming of the Lord to reign as Lord of lords and King of kings at the commencement of the millennium.

His Church, bearing his name, is upon the earth. To his Church, through a living prophet, "he has revealed, . . . does now reveal, and . . . will yet reveal many great and important things pertaining to the Kingdom of God." (Article of Faith 9.)

With all this knowledge that, through revelation, is available to us and, through diligent efforts on our part, can be made available to all the world, if we yet stand in ignorance of the true God and Jesus Christ, his Son, we might one day be among those to whom our Master may ask again a searching question—which will imply a stern rebuke—as he did to his disciples of a former dispensation.

Jesus asked his disciples, "Have I been so long time with you, and yet hast thou not known me . . . ? he that hath seen me hath seen the Father. . . ." (John 14:9.)

#### "Certainty that succeeds doubt"

The fundamental and soul-satisfying step in our eternal quest is to come in a day when each does know, for himself, that God answers his prayers.

This will come only after "our soul hungers," and after mighty prayer and supplication, and after, as one who, as a faithful defender of the faith, in past generations has testified: "Into my heart, purified of all sin, there entered a light that came from on high, and then suddenly and in a marvelous manner I saw certainty succeed doubt." (Cyprian.)

May the Lord put within each of us the determination to put our lives in order, to the end that we too may know with a "certainty that succeeds doubt" that God does live, and that through the glorious mission of our Lord and Savior, we too can live again in that realm where God and Christ dwell—to obtain which is to attain eternal life.

To all of this, I add my humble testimony as to this true knowledge of

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

In this dispensation, when the fullness of the gospel is upon the earth, I sincerely pray that truth seekers everywhere may not "walk in the darkness at noon-day." In unison with all of those who have this witness, I too know that my Redeemer lives, to which I bear solemn testimony in the name of the Lord Jesus Christ. Amen.

#### President Hugh B. Brown

Our concluding speaker was Elder Harold B. Lee of the Council of the Twelve.

We express our thanks and appreciation to the General Authorities who have spoken to us, and to the Tabernacle Choir for its inspirational music.

The sessions of this conference have been broadcast by many radio and television stations in the west, and by short-wave in South America, Europe, and many other areas of the world.

Translations of this session have been broadcast over a number of radio stations through Mexico, Central America, and by satellite over radio stations in Rio de Janeiro, Sao Paulo, Brazil, and 26 radio stations in Chile.

This session has also been carried by direct wire from the Tabernacle over Oceanic Cables to a large number of members and friends assembled in chapels in Great Britain, Germany, France, and Holland.

We shall conclude this session of the conference with the Tabernacle Choir singing "O Divine Redeemer," after which the benediction will be pronounced by Elder Sherman A. Lindholm, president of the North Tooele Stake. This conference will then be adjourned until 2:00 this afternoon.

The Tabernacle Choir sang the anthem, "O Divine Redeemer."

The benediction was given by President Sherman A. Lindholm of the North Tooele Stake.

The conference was adjourned until 2 o'clock p.m.

## THIRD DAY AFTERNOON MEETING

### SEVENTH SESSION

The concluding session of the conference convened Sunday afternoon, April 6, at 2 o'clock, with President Alvin R. Dyer, counselor in the First Presidency, conducting the meeting.

The Salt Lake Tabernacle Choir furnished the music for this session, with Richard P. Condie and Jay E. Welch conducting. Robert Cundick was at the organ.

President Dyer made the following opening remarks:

#### President Alvin R. Dyer

President McKay is watching the proceedings of this conference by television. He has asked me to conduct this meeting, and to extend to all his warmest greetings.

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City, Utah in the seventh and concluding session of the 139th Annual Conference of The Church of Jesus Christ of Latter-day Saints.

This afternoon many television and radio stations throughout the western part of the United States will carry the proceedings of this concluding session of the conference.

Sessions of this conference have been televised in color and received by millions in the United States and Canada over most of those stations cooperating to provide the extensive coverage of this conference.

The full proceedings of both sessions today will be re-broadcast to far-distant places by Radio Stations KSL in Salt Lake City, KIRO at Seattle, KMBZ at Kansas City, and WRFM at New York City tonight beginning at midnight.

Saturday evening an inspirational meeting of the priesthood of the Church was held in the Tabernacle,

the proceedings of which were relayed by closed-circuit broadcast, originating in the Tabernacle, to members of the priesthood assembled in approximately 500 separate locations in all parts of the United States and Canada, with approximately 150,000 holders of the priesthood participating.

We extend a cordial welcome to all present this afternoon,—special guests, educational leaders, regional representatives of the Twelve, stake presidencies from near and far, temple presidencies, bishoprics, members of the general auxiliary boards, and thousands of members of the Church, and many 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. Robert Cundick is at the organ.

We shall begin this service by the choir singing, "O Loving Savior Slain for Us," conducted by Jay E. Welch, Assistant Conductor.

The invocation will then be offered by Elder Wade Baker, president of the Cassia Stake.

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The Tabernacle Choir sang the anthem, "O Loving Savior Slain for Us."

The opening prayer was offered by President Wade Baker of the Cassia Stake.

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#### President Alvin R. Dyer

The Tabernacle Choir, under the direction of Richard P. Condie, will now sing, "Arise, Shine, Thy Light Is Come."

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The Tabernacle Choir sang the number, "Arise, Shine, Thy Light Is Come."

**President Dyer**

Elder Howard W. Hunter of the Council of the Twelve will be our

first speaker this afternoon. He will be followed by Elder Theodore M. Burton, Assistant to the Twelve.

**ELDER HOWARD W. HUNTER**

Of the Council of the Twelve

Nearly two thousand years ago, Corinth was one of the most celebrated cities of Greece, founded 1,500 years before the Christian era, supposedly by the grandfather of Ulysses. Because of its strategic position, it commanded the commerce and navigation of the Mediterranean Sea from the Straits of Gibraltar on the west to the great seaport of Alexandria on the east. With the decline of the Greek political power and civilization, the Roman power was expanded over the Mediterranean world by a series of successful wars.

It was in one of these wars, 146 years before Christ, that Corinth was destroyed by the Romans but afterward rebuilt under Julius Caesar as a Roman colony. The city and harbors which it controlled are about 50 miles west of Athens. It was not the philosophical center that Athens was acclaimed to be, but it was the capital of the Roman province and ranked with Ephesus and Antioch as great commercial centers. According to the historical records, it was known as the wealthiest city of Greece.

**Splendor of Corinth**

It is said that the city of Corinth exceeded all the cities of the world at that time for the splendor and magnificence of its public buildings. The temples, palaces, theaters, and other edifices were ornamented with the columns, capitals, and bases which have become patterns for the Corinthian style of architecture all over the world. The statues of Jupiter, Venus, Neptune, Diana, Apollo, and other Roman gods and goddesses that adorned the city are known today as some of the finest art objects of this period. In the center of the city was the great marketplace surrounding the bronze statue of

Athena and the temple of Apollo, the most prominent ruin from antiquity.

Riches produced luxury, and luxury a total corruption of morals. On the Acrocorinthus rising abruptly above the city was the famous Temple of Aphrodite, the goddess of carnal love, symbolic of the domination of the city by licentious impulses. There were many other temples dedicated to immoral practices, but in this one temple alone there were a thousand virgins engaged as slaves to the goddess in temple prostitution. The inhabitants of the city were as lascivious as they were learned.

**Paul's Missionary labors**

It was to this city, notorious even in the world of that time for drunkenness and sensuality, that Paul came as a missionary in the spring of the year 50 A.D. He was the first missionary to carry the gospel of Christ to Greece. Some of the regions through which he had passed on the way to Corinth were receptive to his teaching; others were not. In Athens there were a few converts, but there is no record of a branch of the church being established there. The success at Corinth was a contrast. Paul got a strong foothold, and the branch which was established became one of the most important of the early church.

The record tells us that he stayed 18 months in Corinth, longer than in any other city except Ephesus, but we have little information concerning the missionary work of these months. Several epistles were written to the saints in other branches of the church during this stay, and his labors were successful, as demonstrated by the large branch which was established by the many converts.

At the conclusion of his labors, Paul sailed from Corinth, stopping at Ephesus and Caesarea, then traveled to Jerusalem and returned to Antioch. After a rest, he commenced another missionary journey. While again in Ephesus, word came to him from several sources of a crisis developing in the branch of the church in Corinth. One of the fascinating subjects in the life of the apostle is the exchange of communications and news between him and his converts in Corinth. The communications revealed that there were factions forming in the branch with different views regarding moral conduct and doctrine. Some of the converts were assuming a libertine or freethinking attitude with respect to the doctrines which had been taught to them by Paul and the missionaries who worked with him. Some were defending loose sexual standards that were rampant in the notorious city. These problems came into being because of the background of the new converts and the conditions of the time and place in which they were living. They were reactions to the new faith which had been taught to them against the old background which had been part of their former conduct and thinking.

### Letter to Corinthians

It was his concern over these disappointing happenings and also the questions that had been asked of him in the communications that caused Paul to write a letter to the saints at Corinth at Easter time, the anniversary of the resurrection of Jesus. The letter was not intended to be an organized doctrinal presentation of faith, but an admonition to the saints and an answer to their questions. It portrays the simple, unphilosophical character of the gospel of the crucified Christ. This letter, which has been preserved as part of scripture, casts light on the many aspects of the writer's thoughts and also the problems which arose in the early branches of the church. In this letter, which we know as First Corinthians, Paul pleads with them to abstain from dissensions, to be of

one mind, and to be unified. He reprimands them for their fornications, immorality, and loose sex mores. The letter admonishes the women not to follow the modernistic tendencies which they were embracing, and it teaches the saints how to properly observe the Lord's Supper.

The last subject of the letter is an extensive discussion of the resurrection. It is not clear whether there was a division of the saints on this subject, whether the question had been asked in the communications, or whether it was the Easter season that caused Paul to dwell so heavily upon the subject of the resurrection. In any event, this letter to the saints gives the earliest and most important witness to the resurrection of the Savior.

### Witness of Christ's Resurrection

Paul commences by saying:

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

"And that he was buried, and that he rose again the third day according to the scriptures." (1 Cor. 15:3-4.)

This statement indicates the source of his knowledge of the resurrection. The story of the crucifixion has been related in scripture from the visible facts of what was seen and what was actually heard during those dark hours, but the account of the resurrection was a proclamation or a declaration of what had happened when the crucified Lord took up his body from the dead and arose from the tomb. Paul indicates in these opening words that his knowledge came to him by revelation from God, not from man. Then he adds:

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

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

"After that, he was seen of James; then of all the apostles." (1 Cor. 15:5-7.)

These appearances to other persons, many of whom were then yet living and who had actually seen him, were

cited as additional proof of the fact that Jesus was raised from the dead.

### Personal Witness

Paul was saying that he accepted the testimony of those who had seen him, and if there was doubt in the minds of the saints of Corinth, they could verify these facts from living persons. Then follows this significant statement:

"And last of all he was seen of me also, as one born out of due time." (1 Cor. 15:8.)

Thus Paul adds his personal witness, referring to his experience on the way to Damascus when he was suddenly changed from a persecutor to one of the greatest exponents. He refers to himself as "one born out of due time," that is, after the time that Jesus conversed in person with his followers. His dramatic change and conversion is used in his argument as the final point to prove the actual resurrection of Jesus. Paul was anxious that the saints would not only believe, but should never have the least doubt as to this basic fact upon which eternal life hinges. The writer of the letter then asks this question:

### A challenging question

"Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (1 Cor. 15:29.)

This is a challenging question. Why are you performing vicarious baptisms for those who are dead if there is no resurrection? History bears out the facts of the practice of baptizing for those who had died without the benefit of this ordinance. It would seem certain, from the question that was asked by Paul, that this vicarious practice was followed in the branch of the church in Corinth. His query is well taken. There would be no sense in such ordinances except there be a resurrection. Nothing matters if there is not a resurrection; everything would end in the darkness of death. Paul then quotes Isaiah: ". . . let us eat, and drink; for to morrow we die." (1 Cor. 15:32.) Only a person of atheistic

beliefs could sink to such depths of irreverence, but the reality of a resurrection gives hope; it is uplifting, a joy to the righteous.

### Nature of resurrected body

Paul now turns to an explanation of the nature of the resurrected body: "But some man will say, How are the dead raised up? and with what body do they come?" (1 Cor. 15:35.) After asking that question, he proceeds to explain the change of the body in its resurrected state by using the analogy of the seed that is placed in the ground, giving birth to the new plant. These are his words:

"Thou fool, that which thou sowest is not quickened, except it die:

"And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:

"But God giveth it a body as it hath pleased him, and to every seed his own body." (1 Cor. 15:36-38.)

Paul then explains in his letter the differences existing in various bodies:

"All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

"There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

"There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory." (1 Cor. 15:39-41.)

### Analogy misunderstood

Now follows one of the most misunderstood and controversial statements made by Paul:

"So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

"It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

"It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." (1 Cor. 15:42-44.)

Because Paul distinguishes between a natural body and a spiritual body, and had previously referred to the seed planted in the ground, a false conclusion is reached from the analogy. It is argued that the seed itself is not harvested—it dies in the ground and there comes forth a new plant; therefore, this is so with the body which is buried in the ground—it comes forth a spiritual body, something new and different. This appears to be strengthened by the fact that Paul adds: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God. . . ." (1 Cor. 15:50.)

### Redemption of the soul

Now let me point up the fallacy of this reasoning by this statement from scripture:

"And the spirit and the body are the soul of man.

"And the resurrection from the dead is the redemption of the soul." (D&C 88:15-16.)

There is a separation of the spirit and the body at the time of death. The resurrection will again unite the spirit with the body, and the body becomes a spiritual body, one of flesh and bones but quickened by the spirit instead of blood. Thus, our bodies after the resurrection, quickened by the spirit, shall become immortal and never die. This is the meaning of the statements of Paul that "there is a natural body, and there is a spiritual body" and "that flesh and blood cannot inherit the kingdom of God." The natural body is flesh and blood, but quickened by the spirit instead of blood, it can and will enter the kingdom.

### First fruits of resurrection

The best example of the validity of this position—and which portrays the truth of the resurrection—is the happening which we commemorate at this Easter season, when Jesus came forth from the tomb, the first fruits of the resurrection. The record tells us he appeared to many and they recognized him, the most specific example occurring that first Easter day when ten of the Twelve were together, and "Jesus himself stood in the midst of them,

and saith unto them, Peace be unto you.

"But they were terrified and affrighted, and supposed that they had seen a spirit.

"And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

"And when he had thus spoken, he shewed them his hands and his feet." (Luke 24:36-40.)

Not a spirit, but a body reunited with the spirit—a spiritual body as defined by Paul.

### Atonement of Christ

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

We also believe in the literal resurrection of the body, reunited with the spirit, becoming the spiritual body or the soul as defined by scripture. If we should eliminate from our religious beliefs the doctrine of the atonement and resurrection of Jesus Christ and the resurrection of mankind, there would be nothing left but a code of ethics. The propositions of ethics may be noble, but they lack those elements of the gospel that lead men to eternal exaltation. Philosophy and theology may be interesting and give us lofty concepts, and we may become inspired by profound thinking, but Christian faith is based upon the simplicity of the gospel, the example, the life, and the teachings of Jesus Christ. This was the witness of Paul to the saints at Corinth, and the message applies to us in this day, living as we do in a world that can be compared in many ways to Corinth of old. In a society of turmoil, immorality, freethinking, and questioning of the reality of God, we reach out for the simplicity of the gospel of Jesus Christ—the gospel which gives to us comfort, hope, a desire for righteousness, and peace in one's heart.

I have a conviction that God lives

and that Jesus is the Christ. As Paul bore testimony to the saints of Corinth by his letter at that Easter season many years ago, I add my witness that we shall rise from mortal death to have life everlasting, because of the atoning sacrifice and resurrection of the Savior. In my mind I picture him with arms outstretched to all who will hear: ". . . I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth

in me shall never die." (John 11:25-26.)

In the name of Jesus Christ. Amen.

### President Alvin R. Dyer

Elder Howard W. Hunter of the Council of the Twelve has just spoken to us. Elder Theodore M. Burton, Assistant to the Twelve, will be our next speaker. He will be followed by Elder Bruce R. McConkie of the First Council of Seventy.

## ELDER THEODORE M. BURTON

### Assistant to the Council of the Twelve

My brothers and sisters, many people have asked me about the new GIANT system of genealogy announced by the First Presidency in the last general conference. Where did this idea come from, and what is the reason for this change?

The answer is that it developed naturally out of our present system. As problems arose in the system we were using, we began to study them out in our own minds. We consulted earlier revelations and directions from former Church leaders and then prayed earnestly for wisdom and sought counsel to know the mind of the Lord for our day. We met frequently with our present leaders and presented questions directly to the First Presidency for answers.

As we received greater light and knowledge, we had to revise some of our new ideas and concepts until, by listening to the whisperings of the Spirit, a system finally evolved that could be approved for presentation to the people. May I discuss for a few moments in general terms how we obtain knowledge, for an understanding of how this principle applies particularly to the GIANT system.

### A complex world

We live in a world so complex and involved that sometimes life becomes a frustrating experience. There are many kinds of voices in the world, and

as Paul explained to the Corinthians: "So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

"There are, it may be, so many kinds of voices in the world, and none of them is without signification.

"Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me." (1 Cor. 14:9-11.)

Among the many voices we hear, which voice should we believe? With so many duties and responsibilities, which ones should have priority? With various paths stretching out before us, which path should we follow? With so much work to be done, what work should we do first?

### Making decisions

It is evident from this multiplicity of choices that we need to make decisions. But if we make a decision based solely on our limited experience without consulting experts, the likelihood of making a correct choice becomes a matter of pure chance. In order to know what to do, it might be well to reflect on how the Lord prepares us to make decisions.

In the beginning God gave Adam a choice of whether to be obedient and trust in the Lord or to seek knowledge on his own. Adam chose to make his

own decisions. He disobeyed the Lord, ate of the fruit of the tree of knowledge, and was therefore left to his own resources. This meant eviction from the Garden of Eden and from the presence of the Lord:

"And I, the Lord God, said unto mine Only Begotten: Behold, the man is become as one of us to know good and evil; and now lest he put forth his hand and partake also of the tree of life, and eat and live forever,

"Therefore I, the Lord God, will send him forth from the Garden of Eden, to till the ground from whence he was taken;

"For as I, the Lord God, liveth, even so my words cannot return void, for as they go forth out of my mouth they must be fulfilled." (Moses 4:28-30.)

### Good and evil

Undoubtedly the Lord gave Adam counsel so that he could protect himself against evil and know how to recognize and avoid it. Note that the Lord didn't say that Adam should be able to know good *from* evil, but that he should know good *and* evil. In a like manner we are to know both good and evil and learn to prefer the good above the evil. Through our experiences in life we eventually learn to choose the good simply because it is the better way, the easier way, and the simpler way in the long run.

Experience, however, can be a very dear teacher. If we live life without direction and without someone to guide us, it is as dangerous as playing with dynamite. A slight mistake made innocently through lack of knowledge and life blows up in our face. Mistakes can be so serious that sometimes we can never fully repair the damage done. Some mistakes may even result in loss of life itself. Simply stated, we need guidance and help.

### Value of obedience

Adam and Eve, after being driven from the Garden of Eden, needed guidance and did what all wise men and women should do. They asked the Lord for direction. In response, "... he gave them commandments, that they

should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord." (Moses 5:5.)

Adam had already learned his lesson well. Because he hadn't done what the Lord asked him to do, he lost the privileges he formerly had. Now that Adam was on his own, he had to fight weeds, illness, cold, hunger, and all the other problems that beset mankind. Adam had already learned the value of obedience, and he obeyed this new counsel religiously. How long this obedient sacrifice continued we don't know, but it must have been a long period as we reckon time. At least it was long enough for the Lord to make sure that Adam had learned his lesson well before he was given the reason for this commandment. But as a result of his obedience, he now obtained further knowledge. The scripture continues:

"And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.

"And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth.

"Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore." (Moses 5:6-7.)

### Pattern for gaining knowledge

This then becomes the pattern by which we gain knowledge in this life. If we seek the Lord and ask for counsel, it is given. The Lord is a very wise teacher. He knows that one can't teach a student until that student is ready to listen. I think failure to understand this principle is the cause of many of our present-day ills. We too often give when the recipient doesn't want to receive. We preach when people refuse to listen. Young people complain they can't communicate with their elders when really that obligation rests upon



youth. Youth doesn't ask for counsel, but seeks to give advice of what should be done, based on limited experience. Youth doesn't seek for information, and we unwisely give youth advice that youth doesn't want in the first place. If the youth want to communicate with the older generation, let them first take the initiative themselves and ask for and seek further light and knowledge.

Likewise parents claim they can't communicate with the younger generation when really that obligation rests upon the parents. Parents too often go their own way, doing things as they've always done them. They don't ask for information to determine youth's needs in our modern world, but seek to give counsel without that guidance. Parents don't understand the pressures on modern youth and unwisely give youth advice that youth isn't ready to accept. If parents want to communicate with the younger generation, let them first take the initiative and ask youth what youth wants to know, thus learning to understand youth's problems.

### Concept of asking

This concept of asking for information and help is a fundamental method of obtaining knowledge. Although the Lord warns us of impending dangers, he doesn't give information to us until we ask for it.

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20.)

It is expressed even more clearly in Matthew:

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

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Matt. 7:7-8.)

This whole dispensation of the fullness of times began when a youth asked a question of the Lord as a result of reading this scripture:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." (Jas. 1:5-6.)

The book of Doctrine and Covenants may be regarded as a prime example of this principle. Revelations were given as a result of questions asked. When the Lord saw the willingness of the Prophet Joseph and his associates to receive instruction, he gave them additional principles and revelations much beyond the original questions asked.

### Gaining further knowledge

Just as Adam was not given further knowledge until he had learned and practiced the law of sacrifice, so the Israelites were not qualified to have the Melchizedek Priesthood until they first learned how to use and practice the laws of the Aaronic Priesthood. The gospel of love was not given until Israel learned and practiced the preliminary law of carnal commandments, which, Paul explained to the Galatians (3:24), was a schoolmaster to bring them to Christ. In our day we must learn and practice the law of tithing before we can receive the law of consecration. We must learn and practice the laws which pertain to baptism and confirmation before we are permitted to make higher moral and ethical covenants in the temple. As Alma expressed this thought he said:

"For behold, the Lord doth grant unto all nations, of their own nation and tongue, to teach his word, yea, in wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true." (Al. 29:8.)

### Salvation for the dead

In this dispensation God has given us great responsibilities in regard to one of his higher laws, that of salvation for the dead. At first the law was only introduced to us. Temples had to be built and a people had to be gathered. The people thus gathered had to be lifted up to be worthy to enter the temples. Vital information concerning

the dead had to be gathered as best it could.

We thus learned by doing, and from this experience sought better and more efficient ways to do this work.

Now in our day we find ourselves closer to the end than ever before. God has provided for our use a greater knowledge of how to gather records of the dead. He has provided rapid methods of copying information by using microfilm. We have jet planes to speed the gathering of these records, and modern tools, such as coding, card punch, and sorting machines, optical scanners, electronic computers, and other types of modern business machines, that can be used to compile and index these records into usable form. Temples are being erected in ever-increasing numbers, and Church membership is growing to provide worthy people who can serve in those temples.

### GIANT system

It is no wonder that the present slow and cumbersome methods of preparing names for temple ordinance work are giving way to the faster, more accurate GIANT system.

Yet with all these changes, the basic principles of salvation for the dead haven't changed. We are still responsible for gathering and submitting names for our kindred dead. We still have to do the temple ordinance work for those we identify as our progenitors. We still have to maintain our own family book of remembrance with pedigree charts and family group sheets of our direct ancestors to make sure that the temple ordinance work has been done for all our loved ones.

I regard this new method as a higher system, simpler, more rapid, and more accurate than any we have had hereto-

fore. As I see it, this progress is a natural growth of that truth which God gives us as we seek for answers in further prayer:

"And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God.

"For he will give unto the faithful line upon line, precept upon precept; and I will try you and prove you herewith." (D&C 98:11-12.)

### Further light and knowledge

Thus we have sought for further light and knowledge, having been obedient to the preliminary concepts. God has given us additional truth and new precepts to apply in our work of salvation for the dead. This is a clear voice telling us what to do. It is a well-defined path for future work. An improved way has been prepared to aid us in completing the work leading to the organization of the family of God.

May God grant that we will respond to this new concept and devote a part of our time to this important work. This new procedure has been approved by the Prophet of the Lord and has the blessing of the First Presidency. I have a personal testimony that it is approved of God, for as I pray for knowledge of this truth I have a good, warm feeling in my heart. I give you this testimony in the name of Jesus Christ. Amen.

### President Alvin R. Dyer

Elder Theodore M. Burton, Assistant to the Twelve, has just spoken to us.

Elder Bruce R. McConkie of the First Council of Seventy will now address us.

## ELDER BRUCE R. McCONKIE

Of the First Council of the Seventy

We have received from the Lord a divine commission to carry his message of salvation to the nations and peoples of the earth.

We announce that God has restored to us in this day the fullness of his everlasting gospel.

We have received anew the same

priesthood, the same keys, the same doctrines, the same organization, the same plan of salvation that Jesus gave the saints in his day. And we are now commanded to offer this restored religion to all men everywhere as rapidly as our strength and ability permit.

### Restoration of the gospel

Our Lord's beloved disciple John saw in vision the restoration of the gospel in our day and recorded in the Bible this testimony: ". . . I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth."

Then, as guided by the spirit of inspiration, he recorded that this restored gospel was to be preached "to every nation, and kindred, and tongue, and people" before the hour of God's judgment, before the second coming of the Son of Man. (See Rev. 14:6-7.)

The restoration of gospel knowledge commenced in modern times in the spring of 1820. The promised angel began the process of revealing gospel truths and powers in September of 1823. By November of 1831 the restoration was sufficiently advanced for the Lord to say to the world through Joseph Smith: "O inhabitants of the earth, I have sent forth mine angel flying through the midst of heaven, having the everlasting gospel, who hath appeared unto some and hath committed it unto man, who shall appear unto many that dwell on the earth.

"And this gospel shall be preached unto every nation, and kindred, and tongue, and people." (D&C 133:36-37.)

### Commandment to preach gospel

We are thus commanded to preach the restored gospel in all the world.

We are to carry its saving truths to every nation, and kindred, and tongue, and people.

We are to raise the warning voice and testify of the mighty things which God hath wrought in our day.

We are to gather the lost sheep of Israel into the fold of their true Shepherd.

We are to take the message of salvation to the ends of the earth.

Now what have we done to fulfill the divine decree, and what must we yet do?

From the day of the organization of the Church in April 1830 to the present moment, faithful members of the Church have taught the gospel and testified of its divinity. With unwearying diligence we have offered the saving truths to as many of our Father's children as our strength and circumstances have permitted.

The restored gospel was preached in the United States and Canada, in Great Britain, western Europe, and Scandinavia. Soon missionaries were in the islands of the Pacific, in Mexico and South America, and in a host of nations.

### Missionary service

Ten times ten thousand missionaries and more have left farm and factory, shop and store, and the halls of higher learning—voluntarily and at their own expense—to devote three hundred thousand man years of service in preaching the gospel.

Ten times a hundred thousand and more have believed their message.

Ten times ten million and more have heard the warning voice.

But with it all, we have scarce commenced the assigned labor. We have yet to preach the gospel to the ten times two hundred million people in Russia, China, India, Asia, Malasia, Indonesia, and so on.

But this we shall assuredly do, for we are on the Lord's errand; we are engaged in his work; he has decreed its over-all success and triumph; and none can stay his hand.

We have done as much, or nearly so, in days past and present, as our numbers and means allowed. At our present rate of growth, the Church is doubling in membership every 20 or 25 years. Will it be long, at this rate, before we have 25,000 missionaries serving at one time? Or 50,000? Or 100,000? Or as many as the needs of the ministry require to fulfill the divine command to the uttermost?

Furthermore, our means of travel and teaching are improving. Today we

have jet planes and radio and television. Who knows what we shall have tomorrow? Whatever the scientific advances may be, they shall be used for the furtherance of the Lord's work and for the spread of truth in the earth.

With it all, however, the face-to-face and voice-to-ear testimony of the elders of Israel will always be required in teaching the gospel. One elder will always have to stand with one believing soul in the waters of baptism to perform that ordinance without which no accountable man can be saved.

### Future growth of Church

What then of the future growth of the Church? Eventually, in a millennial day, the knowledge of God shall cover the earth as the waters cover the sea, meaning that every living soul on earth shall be converted to the truth, for truth shall prevail.

In the meantime, we shall go forward according to the divine timetable, a timetable under which the Lord will prepare the way for us to teach the gospel in one nation after another as rapidly as our strength and means are sufficient for us to do the work.

Nephi foresaw that we shall establish congregations of the saints in all nations and among all peoples and kindreds before the promised unity of the faith. Speaking of this dispensation, he said:

"... I beheld the church of the Lamb of God, and its numbers were few, because of the wickedness and abominations of the whore who sat upon many waters; nevertheless, I beheld that the church of the Lamb, who were the saints of God, were also upon all the face of the earth; and their dominions upon the face of the earth were small, because of the wickedness of the great whore whom I saw." (1 Ne. 14:12.)

### Ordinances of exaltation

And John the Revelator recorded that the faithful in latter days would praise the Lord by saying: "Thou art worthy . . . for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

"And hast made us unto our God

kings and priests; and we shall reign on the earth." (Rev. 5:9-10.)

That is, before the millennial era, before the time when Christ shall reign personally upon the earth, the elect of God among every kindred, the saints who speak every tongue, the converts among all peoples and nations, having first believed the restored gospel, will go to the temples of God and receive the ordinances of exaltation whereby they qualify to become kings and priests.

### A witness to all nations

Truly did the Lord Jesus say of our day: "... this Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come. . . ." (Joseph Smith 1:31.)

And truly did Joseph Smith prophesy: "... the Standard of Truth has been erected; no unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the great Jehovah shall say the work is done." (*Documentary History of the Church*, Vol. 4, p. 540.)

In the name of the Lord Jesus Christ. Amen.

### President Alvin R. Dyer

The congregation and choir will now join in singing "How Firm a Foundation," conducted by Jay E. Welch.

The congregation and choir then sang the hymn, "How Firm a Foundation."

### President Dyer

Elder John Longden, Assistant to the Twelve, will be our next speaker. He will be followed by Elder Paul H. Dunn of the First Council of Seventy, and who is now serving as president of the New England Mission.

## ELDER JOHN LONGDEN

Assistant to the Council of the Twelve

As we approach the end of this sacred, spiritual feast we have attended, including, of course, the Primary and Sunday School conferences, I am sure we are all of one heart; we now await anxiously the blessing of our revered Prophet, President David O. McKay, so I should like to suggest as my thought that all of us must be better, more dedicated, more knowledgeable, more tolerant, more truly spiritual leaders of men. As we have listened to our great leaders during this conference, I venture to say we have all made resolutions to be more valiant in the service of our Master.

**Zone of influence**

Those who know me best have heard me say before that each of us has our own zone of influence. How am I using my influence? How are you? Are we leading our fellowmen up the path to higher, greater achievements? Or are we despoiling our leadership qualities by helping others in the paths of folly, unbelief, bitterness, and unhappiness? We lead by example.

In a tribute paid to a great statesman who is no longer with us, one of his fellows who knew him best said of him: "He was a great leader of men. He stood boldly by the things he believed to be right." I'm certain this is true of this man.

Always, when I hear tributes like this, I find myself applying them to the great men I sustain as prophets of God. Today, and in past years, this same tribute and much more can be said of the men who are prophets in The Church of Jesus Christ of Latter-day Saints. Each of these great men has given us, in the past days, so much food for thought. Each, in his own right, is a great leader. How are we at following leadership?

**Example of custodian**

May I share a rich experience with you? Not too long ago, when I was on the campus of one of our Church

schools, a professor called my attention to a man close by. He said he was a custodian there. He didn't have a college degree, but he and his wife had been blessed with seven children; each of them had earned a college degree. Each had found a companion of his choice, and had married in the temple. The sons had all filled honorable missions for the Church.

As the professor left, I introduced myself to this gentleman. In the course of the conversation, he related this story to me:

A few days before, he found a wallet. In order to find some identification, he opened it and discovered some pornographic pictures. Rather than turn it over to the lost and found department, he personally called the young man who owned the wallet, and when he came to claim it, the custodian showed his own wallet to the young lad. It contained a picture of his wife, their children, and grandchildren; he said, "This is the kind of wallet I would like to see you accumulate."

The young man, quite ashamed, removed the pictures from his wallet, tore them up, and threw them in the wastebasket. A good leader, this caretaker? "For where your treasure is, there will your heart be also." (Matt. 6:21.)

**False concepts**

A young lad with some problems came to my office to seek advice. I discovered that in his home, his school, and even in his church, he had not been really touched by a good leader. He complained that some of his peers had not acted as they had spoken, yet here was a precious soul, a spirit child of God, who instinctively wanted better things of life.

I believe young people generally are basically endowed with a desire to please their peers, to believe in a supreme being, and it is most simple for the real young to pray to him and express heartfelt wishes, thoughts, and

desires. It is when their peers give them false concepts of life, when adults disappoint them by their actions, when the lack of our own integrity shows through, that the very young begin to form wrong opinions and start wrong practices, thus ending up on wrong paths.

### Warfare with evil

I quote from a discourse given by President J. Reuben Clark, Jr., in the general priesthood meeting of October 1954. To me, it is an enthralling thought that the priesthood of the Church of Jesus Christ is the army of the Lord, "the Army to which the Lord looks to carry on his great warfare with evil. . . .

"We are to fight . . . the foes of righteousness, we are to fight a life and death struggle for ourselves, not only, but for those who are associated with us, for the membership of the Church." (*Conference Report*, October 1954, p. 78.)

### The power of Jesus Christ

President David O. McKay, one of the greatest leaders of men of all time, our living Prophet, said:

"The greatest power in the world today, and the power that is needed to thwart the schemes of the adversary, is the power of the Lord Jesus Christ. "That man is greatest who is Christ-like, and what you think of Christ is largely what you will be."

In the opening remarks of this conference read by Brother Robert McKay, President McKay challenged us to "bravely and heroically choose a better course of life." So, whoever we are, wherever we may be, whether young or old, may we determine to be better parents, better citizens, better members of The Church of Jesus Christ of Latter-day Saints, better leaders of men.

With deep emotion and thanksgiving, may I add my testimony of the divinity of this great work to those already expressed, in the name of the Lord Jesus Christ. Amen.

## ELDER PAUL H. DUNN

### Of the First Council of the Seventy

President McKay, my beloved brothers and sisters: This is always a very humbling experience. I too seek the faith of your prayers in my behalf. I have been most uplifted, as I have sensed you have, by the great messages of this conference, the sweet testimonies that have been borne, the great truths that have been emphasized again.

These experiences and messages have brought to my attention, as it relates to our responsibility, an experience I had a few years ago while serving as a religion teacher on the University of Southern California campus.

### Incident at PTA convention

Because of my particular position in directing the institute program, I was invited by that great institution to participate in what was known as a

PTA convention discussing the problems concerning our youth. I suppose I was invited as a member because of the great work that this Church does for its young people.

I remember that the president of the university himself was sponsoring a little luncheon to be held before the conference. As I entered the cafeteria, there assembled around the table were those who would participate in the meeting that was to ensue. I had not met my colleagues who were to discuss the problems of youth with me, and this was a chance for us to get acquainted. I noticed when I went in to take my seat that there were appropriate name cards identifying each one of us and that I was to be seated next to a full navy commander.

As we sat down, the navy commander leaned over and said to me, "You're the Latter-day Saint, aren't

you?" And I wondered what I had done to tip him off.

I said, "Yes, sir, I am, how did you know?"

"Well," he said, pointing to the cup that I had turned over as I took my chair, "I noticed you weren't going to partake of that liquid."

I said, "Yes, sir, but I happen to know a lot of people who aren't members of my faith that don't use that liquid. How would you know?"

He said, "Well, it is the way you turned your cup over." He said, "You have that Mormon twist in your wrist."

### A salute to the Church

I immediately started to exercise my own faith as a missionary and attempted to teach him a little about the Word of Wisdom. He interrupted me and said, "Young man, I didn't invite this conversation to get a dissertation from you at this time. But I would like to take this opportunity, if I may, to salute you. May I do that?"

Well, now, to a former PFC, that is great tribute. I said, "Please, sir, go right ahead."

"Well," he said, "I don't mean you personally." I must confess that hurt my ego a little.

He said, "I would like to take this opportunity to salute your church and that great body you represent here today. As you know, I am directing one of the navy testing programs educationally throughout the United States, and wherever I go I watch you people with great interest, and I suppose I have seen many of you without your knowing it, and I would like you to know, Mr. Dunn, that I feel secure in the presence of the Latter-day Saint people."

He said, "You have something, I don't know what it is [you and I do—the priesthood, the Spirit of the Lord which beckons all to come], but," he added, "I feel that one day this country—in fact the world—will look to you for direction. Thank you, sir, for being what you are and for the great influence of your church."

Can you appreciate in some small measure the thrill that was mine as a representative of God's true Church? You have had like experiences, and I thought about that again today and these past days as we have been reminded of our great responsibilities, as parents, as teachers, and as leaders.

### Tribute to parents

I would like to pay a tribute to you wonderful parents who have trained up your children in the way that they should go, that you might send into the mission field the choice spirits that you have. My, what a heaven in the worldly loaf they are. And I testify to you that they are great men and women, testifying to the divinity of our Lord and Savior, Jesus Christ.

I am located in an area where there is a great cultural and traditional influence, where intellectualism abounds. I would just like to share a few thoughts that I might direct to those people, particularly as they relate to this time of year.

As members of The Church of Jesus Christ of Latter-day Saints, we with many others of the Christian world have anticipated the coming of Easter and its celebration in commemoration of the resurrection of Jesus Christ.

### Meaning of Christ for our times

Anticipating Easter in an era that has been described as "post-Christian"; in an age when modern science and technology have given rise to the "secular city," as they prefer to call it; when an analytical philosophy has described as meaningless all propositions that go beyond certain defined limits of sense experience; when biblical scholarship has mythologized the New Testament, and a new radical theology has proclaimed the death of God, I think we need to raise anew the question of the meaning of Jesus Christ for our time. Of course, for many of our contemporaries, caught up in the cross currents of a predominantly secular culture, the life, death, and resurrection of Jesus Christ can have little or no meaning.

I raise the question—What is the meaning of Jesus Christ for our times?—not as preliminary to the presentation of a legal brief in defense of the fact of the resurrection, nor to afford an opportunity to argue in support of our belief in the resurrection. This is not the occasion for religious argument. This is an occasion to bear witness to the hope, the joy, and the faith that we have in the divine message that Christ lives. Our presence here today is evidence of that faith, and what I hope to say is intended as an added witness to that faith.

### Faith of early Christians

Jesus Christ has meant many things to many people, but there can be no mistake about what he meant to the early Christians. New Testament faith was based upon the belief that in the life, death, and resurrection of Jesus Christ, God, our Father, in a decisive manner, had prepared the way for man to enter the world, live the complete life, and again regain his presence. Motivated by this belief, early Christians went forth to proclaim the gospel, or the "good news." It was the overwhelming impact of the "good news," centering in the resurrection, that caused Christians to face the threat of the dungeon, the sword, and the cross. Early Christianity moved forward under the compelling faith that the resurrected Jesus was Christ, the Lord.

That the resurrection was central to the early Christian message cannot be doubted. Writing to the Corinthians, Paul said, ". . . if Christ be not raised, your faith is vain. . . ." (1 Cor. 15:17.) Read in its context, it is clear that Paul is not trying to prove the resurrection of Christ in this statement. He is here appealing to the one thing that all Christians accepted in order to prove another point, namely, that because of his resurrection Jesus was the Messiah, the Savior; and through the redemptive mission of Jesus, as the Christ, as the Savior, man's own immortality and eternal life were assured. This was the gospel. This was the "good news." This was the faith of early Christianity.

### Faith today in Christ's mission

Now, after almost two thousand years, in the passing time of a century characterized by a decline in religious faith, the restored gospel joyfully proclaims anew, with as much enthusiasm and vigor as did the first century Christians, that Christ is risen. Our confidence in man's salvation through the atonement of Christ is a matter of faith, not completely understood, yet the central meaning of Jesus Christ for our time, as for all time, is to be found in that faith—faith in man's salvation through the resurrection.

Salvation in this sense is a gift to a man through the grace of God. But those who are familiar with The Church of Jesus Christ of Latter-day Saints know that it is also a religion of merit. Our concern is not only with the future but also with the past, and especially with the present. Mormonism touches every phase of life; it is a gospel of work, of play, of service, of prayer, of hope. And belief in immortality looms large in this picture.

### What eternal life embraces

Eternal life, however, does not merely embrace the future; it also embraces the past and the present. This means that the present is determinative of what the future holds for man, both as an individual and as society. This world, therefore, is not regarded as some condemned region in space where man awaits transportation to heaven or hell.

Man and the world share a common destiny—man and the world are to be saved together. Man's purpose in the world is to progressively know and to live the revelations of God reflected in his own soul and the creations about him. Man will never be worthy of or capable of appreciating a more glorious state of existence until he has in some measure learned to appreciate the meaning, beauty, and problems of the one in which he now finds himself. This means that while the past and future are important, the present is the greatest of all time, because it holds the promise of all that is to come.



### Jesus taught divine principles

With this view in mind, I raise again the question of the meaning of Jesus Christ for today. Within this dimension of the gospel we find the meaning of Christ in the very urgent and serious problems that we face as individuals and as a nation. Some of these problems come from the past and continue to haunt us; other problems are of modern making and are peculiar to our age—peculiar at least in the sense that they are in a new setting. It is in the imaginative and creative solution of old problems and in the struggle with novel problems against the gospel of Jesus Christ that he takes on new meaning for us today.

Jesus taught in terms of universal, divine principles, and men were left with the responsibility, and their free agency, to implement those principles. When he was asked how often another should be forgiven, he answered with a statement that urged a limitless spending of forgiveness. When asked what acts were legal on the Sabbath, he answered with a statement that made it plain that people should be considered over institutions. When asked, "Who is my neighbor?" he answered with a parable in which a neighbor was described as "a certain man" who was in need of help.

If Jesus had merely given moral rules in terms of the culture of his times, his teaching would have long since been out of date. But his teachings are bound to no single culture, nor to any age. Each succeeding age is left to discover a way of making the gospel principles of Jesus Christ live in terms of its own conception of society. When this is done, we are compelled to recognize that his ideal goes far beyond not only what man has put into practice but also what most men have thought possible.

### Merging of real and ideal

To speak of our age, therefore, as the "post-Christian" age is a mistake for the simple reason that the Christian age, in any real sense, has not yet been fully achieved. If the fault is said to be in Jesus because he was too

idealistic for this hardheaded, practical world, our witness is that Jesus was as much of a realist as an idealist—the real and ideal merge in his life and teachings. It is the world that has not been realistic and has not been able to take him at his word. He said that mankind is a brotherhood. The world has said that mankind *ought to be* a brotherhood. We have failed to take his realism seriously, and our problems multiply and grow in complexity.

In regard to the frustration, futility, and meaninglessness in which an increasing number of individual lives are submerged, our witness is that the passing years continue to establish the validity of Jesus Christ's estimate of human personality as the supreme value in the universe. To the disturbed, wandering youth of our time, we testify that personality, that people, that human beings are precious, and that life is worth living.

As to the solution of many of the personal problems with which contemporary man is plagued, our witness is that modernity as well as antiquity give support to Jesus' view that personality is fulfilled not in the self-centeredness of either the occidental or oriental variety, but rather in service to humanity. Human experience today, as always, confirms that whosoever would save his life will lose it, and whosoever shall lose his life in the interest and service of others shall save it.

### Solution of personal and social problems

I have said that the meaning of Jesus Christ for our time is to be found in his death and resurrection, which assures man's immortality. We have also said that the application of his ideal to the central and crucial problems of our day gives us further insight into his meaning for us. He stands as an eternal symbol of our Heavenly Father's interest in and suffering for the needs of humanity. As we see God's will revealed through him for the solution of our personal and social problems, so our faith is made sure that he will be forever meaningful in the lives of men.

We believe that the best and most effective efforts being made today toward the elimination of ignorance and human suffering are in accordance with the Savior's inspiration and revelation. In him and his gospel are to be found the faith and hope of the future. So it is with a deep sense of its permanent and universal meaning that we read his statement as he departed from his disciples: "... lo, I am with you alway, even unto the end of the world." (Matt. 28:20.)

May the experience of this Easter season make us more responsive to his inspiration and more conscious of our responsibilities, I pray, as I give you my solemn witness that God lives, that

Jesus is the Christ, in the name of our beloved Savior, even Jesus Christ. Amen.

#### President Alvin R. Dyer

President McKay has not been able to attend any of the conference sessions, but we have felt of his spirit and partaken of his blessings. May we who are here as representatives of the Church express our love and appreciation for this great man, and convey our blessings upon you, President McKay, and your lovely companion.

President McKay has asked that his son, Robert R. McKay, read his closing message of the conference.

### PRESIDENT DAVID O. MCKAY

(Read by his son Robert R. McKay)

My dear brethren and sisters: As we approach the conclusion of this outstanding annual conference of the Church, my soul is filled with appreciation and thanksgiving for the privilege we have had of partaking of the wonderful spirit and feeling of brotherhood that have permeated the meetings held during the past three days.

I am impressed with the thought that everyone who has attended, either in person or by listening in, no matter where he or she may be, could not help but leave this conference with a greater desire and determination to be a better man or a better woman, a better citizen of his own city, county, or nation, than he or she has ever been before.

#### Responsibility to contribute

However, we cannot go from this conference without an added responsibility to contribute to a better life around us. As individuals, we must think nobler thoughts. We must not encourage base thoughts nor low aspirations. If we do, we shall radiate them to others. If we think noble thoughts, if we encourage and cherish noble aspirations, there will be that radiation when we meet people, especially when we associate with them.

Every man, every person radiates what he or she is. Every person is a recipient of radiation. The Savior was conscious of this fact. Whenever he came into the presence of an individual, he sensed that radiation, whether it was the woman of Samaria with her past life; whether it was the woman who was to be stoned, or the men who were to stone her; whether it was the statesman, Nicodemus, or one of the lepers. Christ was ever conscious of the radiation from the individual, and, to a degree, so are you, and so am I. It is what we are and what we radiate that affects the people around us.

As it is true of the individual, so it is true of the home. Our homes radiate what we are, and that radiation comes from what we say and how we act in the home. No member of this Church, no husband or father, has the right to utter an oath in his home, or ever to express a cross word to his wife or to his children. By your ordination and your responsibility, you cannot do it as a man who holds the priesthood and be true to the spirit within you. You contribute to an ideal home by your character, controlling your passion, your temper, guarding your

speech, because those things will make your home what it is, and what it will radiate to the neighborhood. You do what you can to produce peace and harmony, no matter what you may suffer.

### True to the divine

The man who is true to his manhood will not lie against the truth. There is within every man that which is divine.

The man who will be true to the divine within him is true to his Lord and to his fellowmen. The man who is untrue to that which he knows to be right is wavering and weakening. He may go so far that he will step out of the light, out of that divine presence, and woe be unto him when he does.

We have declared to the world that we have the gospel of Jesus Christ; that we are going to stand against vice and sin. Shall we forsake this cause in order to please men, or because we desire to give lip service rather than heart service? No! We shall stand true to ourselves, true to the divine within us, true to that truth which we have received. We need to know that it is not good to have evil surrounding us to draw away our young men and women and lead them into the darkness of misery and despair. When we are thrown into the company of men who try to tempt us, let us be true unto the death.

We know that man is a dual being. He is physical; he has his appetites, passions, desires, just as any animal has; but he is also a spiritual being, and he knows that to subdue the animal instincts is to achieve advancement in the spiritual realm. A man who is subject to his physical appetites and passions only, who denies any reality of a spirit, is truly of the animal world. Man is a spiritual being, and his real life is the spirit that inhabits his body. He is a son of God, and he has within him that which will cause him to yearn and to aspire to become dignified, as a son of God should be dignified. The dignity of man, not the degradation of man, has been emphasized throughout this conference.

### Men of truth

All men who have moved the world have been men who will stand true to their conscience—such men as Peter, James, and Paul, and their brethren of the ancient apostles, and also others. When the religious leaders of Palmyra, New York, turned against the youthful Joseph Smith for what he had seen and heard in the Sacred Grove, he said, having a testimony of the Lord Jesus in his bosom: "I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it. . . ." (Joseph Smith 2:25.)

Joseph Smith was true to his testimony to the last. When he approached his martyrdom at Carthage, Illinois, he said to those who were with him: "I am going like a lamb to the slaughter, but I am calm as a summer's morning. I have a conscience void of offense toward God and toward all men." (*Documentary History of the Church*, Vol. 6, p. 555.) He was true to his testimony and to his manhood. He was a man who possessed divine manhood.

### Defense of truth

That is the manhood a true member of this Church should possess in defending the truth. That is the manhood we all need, as we labor in our callings to inspire our young people with that same truth. It is that truth that we need in combating the error and evil which exist in this critical period in the history of our own country and that of the world!

Courage to maintain our ideals is an area in which we can manifest manhood and activity and merit the approval of God. These are times when men should keep their heads, and not be swept from their moorings by every will-o'-the-wisp theory that is offered as a panacea for our present ills. The times call for courageous youth to hold aloft the moral standard. In that field we may find the truest courage.

Our greatest heroes are not always found on the battlefield, although we read of such men daily. We find them also among our youth at home—

young men and young women who will stand up fearlessly and denounce those things which they know will sap the character, the very life-giving energy, of youth.

### Message for the world

What a message the Church has for this distracted world: Its appeal is to all, to the rich and the poor, the strong and the weak, the learned and the unlearned. It proclaims God to be not only the one supreme ruler of the universe, but the Father of each individual—a God of justice, yet a God of love, constantly watching over and guiding even the humblest of his children. With its complete organization, the Church offers service and inspiration to all. It is preeminently a social religion. Instead of taking men out of the world, through its priesthood quorums and auxiliary organizations it seeks to develop perfect, God-like men in the midst of society, and through them to solve the problems of society.

There is not a principle that is taught by the Savior of men that is not also applicable to the growth, development, and happiness of mankind. Every one of his teachings touches the true philosophy of living. I accept them wholeheartedly, and it is a joy to study and teach them. Every phase of the restored Church is applicable to the welfare of the human family.

I appeal to the youth to be courageous in maintaining the moral and spiritual values of the gospel of Jesus Christ. The world needs moral heroes! The most important thing in life is not the discoveries being made in our secular world, but a belief in the reality of moral and spiritual values. After all, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26.)

### Triumph of the truth

We cannot truly believe that we are the children of God, and that God exists, without believing in the final inevitable triumph of the truth of the gospel of Jesus Christ. If we believe that, we shall have less worry about

the destruction of the world and the present civilization, because God has established his Church never to be thrown down nor given to another people. And as God lives, and his people are true to him and to one another, we need not worry about the ultimate triumph of truth.

And, young men and women, if you have that testimony on your side, you can pass through the dark valley of slander, misrepresentation, and abuse, undaunted as though you wore a magic suit of armor that no bullet could enter, no arrow could pierce. You can hold your head high, toss it fearlessly and defiantly, and look every man calmly and unflinchingly in the eye. You can feel the great expansive world of more health surging through you as the quickened blood courses through the body of him who is gladly, gloriously proud of physical health. You will know that all will come out right in the end; that it must come; that all must flee before the great white light of truth, as the darkness slinks away into nothingness in the presence of the sunburst.

So, with truth as our guide, our companion, our ally, our inspiration, we may tingle with the consciousness of our kinship with the Infinite, and all the petty trials, sorrows, and sufferings of this life will fade away as temporary, harmless visions seen in a dream.

### Testimony of resurrection

Today as we commemorate the coming forth from the tomb of the crucified Lord, I bear my testimony to you and to all the world that The Church of Jesus Christ of Latter-day Saints accepts the resurrection not only as being real, but as the consummation of Christ's divine mission on earth.

I know with my whole soul that as Christ lives after death, so shall all men, each taking his place in the next world for which he has best fitted himself.

### Answer to prayer

I have cherished from childhood the truth that God is a personal being, and is, indeed, our Father whom we

can approach in prayer and receive answers thereto. I cherish as one of the dearest experiences of life the knowledge that God hears the prayer of faith. It is true that the answers to our prayers may not always come as direct and at the time, nor in the manner, we anticipate; but they do come, and at a time and in a manner best for the interests of him who offers the supplication.

There have been occasions, however, when I have received direct and immediate assurance that my petition was granted. At one time, particularly, the answer came as distinctly as though my Heavenly Father stood by my side and spoke the words. These experiences are part of my very being and must remain so long as memory and intelligence last. Just as real and just as close to me seems the Savior of the world. I feel as I have never felt before that God is my Father. He is not just an intangible power, a moral force in the world, but a personal God with creative power, the governor of the world, the director of our souls. I would have all men, and especially the young people of the Church, feel so close to our Father in heaven that they will approach him daily—not in public alone, but in private. If our people will have this faith, great blessings will come to them. Their souls will be filled with thanksgiving for what God has done for them; they will find themselves rich in favors bestowed. It is not imagination that we can approach God and receive light and guidance from him, and that our minds will be enlightened and our souls thrilled by his Spirit.

### Conference messages

God bless these General Authorities of the Church for the inspirational messages they have given us throughout this conference. They have testified as to the truth of the restored gospel, and have borne their testimonies that God, the Father, and his Son Jesus Christ have appeared in these latter days to the Prophet Joseph Smith, and that the gospel in its fullness has been restored to the earth.

### Blessings extended

We send greetings and blessings to our missionaries and the mission presidencies in their respective fields of duty throughout the world. We deeply appreciate the unselfish service they are rendering.

God bless our young men in the service of our country, wherever they may be. To each of you I send my greetings and a message of confidence and trust, and say to you: Keep yourselves morally clean. Being soldiers or sailors is no justification for indulgence in vulgarity, intemperance, or immorality. Others may be impelled to do these things because of the beastliness of war, but you who are members of the Church and hold the priesthood of God cannot so indulge with impunity. For your own sweet lives, and for others who trust you, keep yourselves unpolluted. We pray that God's protecting care and divine guidance will be with each of you.

And now, my dear brethren and sisters, my fellow workers, with all the power that the Lord has given me I bless each of you and pray that from this hour you may go forth with renewed determination to discharge your duties more faithfully, more successfully under the inspiration of God than ever before.

### Gratitude for support

My heart is full of appreciation for your service and your presence here, and for the privilege of being associated with you in this great cause. I am grateful to you all for your loyal support and your prayers in my behalf. This gospel gives us a chance to live above this old world and its temptations and, through self-control and self-mastery, to live in the spirit, and that is the real life here and hereafter.

God bless you in your individual lives, in your home life, in your Church activities, and give you the comfort that comes to every soul who loses himself for Christ's sake, I pray in the name of our Lord and Savior, Jesus Christ. Amen.

### President Alvin R. Dyer

Testifying of the effectiveness of the conference broadcasts to various countries of the world, we have received a number of telegrams, one from Chile in South America indicating that the messages have been received through thirty-five Chilean stations in most of South America. A second wire from Chile indicates the effectiveness of the broadcasts in that country. A wire from Fort Ord, California, where 190 LDS servicemen have been listening to the procedures of the conference has been received; and from the Franco-Belgian Mission we have a cable indicating that the messages were coming through very clearly, and expressing their appreciation for the broadcasts.

We express our deep appreciation to the following who have furnished the singing for this conference: The Tabernacle Choir for their excellent performance on the Saturday morning and Sunday morning broadcast sessions, and again this afternoon. To the Brigham Young University Faculty Priesthood Chorus, who furnished the music for the Saturday evening priesthood meeting. To the Ogden Institute of Religion and the University of Utah Institute of Religion, who furnished the music for the sessions on Friday; and to the Primary Children's Chorus, who had 402 children, one each from 402 wards, who furnished the music for the Saturday afternoon session.

We also express thanks and deep appreciation to the conductors and organists for these various singing groups.

President McKay desires that I express his appreciation also to all who have in any way contributed to the success and inspiration of this great conference of the Church.

He is especially grateful as already expressed to his beloved associates, the General Authorities, for their loyal support and diligence in service, and for their inspirational messages delivered during the various sessions of this conference.

We appreciate the careful and efficient attention given by local and na-

tional press representatives, and by representatives of radio and television in reporting the sessions of this conference.

We are most grateful for the cooperation of city officials, city traffic officers, the Fire Department and Red Cross, who have been on hand to render assistance and service whenever and wherever needed.

We thank the Tabernacle ushers for their courtesy and consideration in seating the great audiences of these conference sessions.

As heretofore mentioned, we are most grateful to the owners and managers of the many radio and television stations throughout the United States, Canada, Mexico, Chile, and in other countries, who have carried these broadcasts, thus permitting millions to participate in the sessions of this great conference.

We thank the translators for their untiring efforts in translating the messages of the conference into six languages for broadcast to various parts of the world.

Where practicable, it is suggested that ward sacrament meetings be held this evening in the various wards.

And now to those of you who return to your homes in automobiles: We remind the drivers of your cars to use the utmost care, obey the traffic rules, and be courteous and alert.

And now as this conference draws to a close, the Tabernacle Choir will favor us with "Psalm 148" and "Sing We Now at Parting," conducted by Richard P. Condie.

The benediction will be offered by Elder A. Elihu Whatcott, president of the Cedar Stake, after which this conference will stand adjourned for six months.

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The Tabernacle Choir sang the numbers, "Psalm 148," and "Sing We Now at Parting."

President A. Elihu Whatcott of the Cedar Stake offered the benediction. Conference adjourned for six months.

### Summary of Conference Music

The Salt Lake Tabernacle Choir furnished the musical numbers for the Saturday morning and Sunday morning and afternoon sessions of the conference; Richard P. Condie, conductor; and Jay E. Welch, assistant conductor.

The choral music for the Friday morning session was furnished by the Ogden Institute of Religion Chorus under the direction of Ladd R. Cropper. The University of Utah Institute of Religion Chorus, directed by Douglas W. Stott, provided the singing in the Friday afternoon session.

The singing for the Saturday afternoon session was furnished by the

Primary Children's Chorus. Judith Wirthlin Parker conducted the chorus.

The Brigham Young University Faculty Priesthood Chorus, with Harold H. Goodman conducting, furnished the choral music for the General Priesthood meeting on Saturday evening.

Richard P. Condie directed the singing of the Salt Lake Tabernacle Choir on the Tabernacle Choir and Organ broadcast Sunday morning, with the Spoken Word by Elder Richard L. Evans.

Accompaniments on the organ were played by Alexander Schreiner, Robert N. Cundick and Roy M. Darley, Tabernacle organists.

JOSEPH ANDERSON  
Clerk of the Conference

## SALT LAKE TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, Utah, was presented from 9:35 to 10:00 a.m. Sunday, April 6, 1969, through the courtesy of the Columbia Broadcasting System's network throughout the United States, parts of Canada, and through other facilities to several points overseas:

*Announcer:* Once more we welcome you within these walls with Music and the Spoken Word from the Crossroads of the West.

CBS and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with Richard Condie conducting the Tabernacle Choir, Alexander Schreiner, Tabernacle Organist, and the spoken word by Richard Evans.

(Pause)

The Choir sings a "Galilean Easter Carol" by R. Deane Shure: ". . . Joy dawned again on Easter day, the sun shone out with fairer ray, when to their longing eyes restored, the apostles saw their risen Lord.

(Choir: "Galilean Easter Carol"—Shure)

(Organ background)

*Announcer:* Alexander Schreiner at the Tabernacle Organ on Temple Square today recalls the jubilant phrases of the "Toccata in B Minor" by Gigout.

(Organ: "Toccata in B Minor"—Gigout)

(Organ background)

*Announcer:* The Tabernacle Choir turns now to the music of George Careless with the words of Eliza R. Snow: "Behold the Great Redeemer Die, a broken law to satisfy. He dies a sacrifice for sin; . . . that man may live and glory win."

(Choir: "Behold the Great Redeemer Die"—Careless)

(Organ background)

### THE SPOKEN WORD

*Announcer:* Some of the loneliest of loneliness in life comes with loss of loved ones, and some of the most sober-

ing concern comes with wondering where they are and when we again shall see them. Moved by such searching thoughts Andrew Jackson said: "Heaven will not be heaven to me if I do not meet my wife there."<sup>1</sup> Heaven to be heaven must have within it that which makes of heaven a wonderfully happy home—with loved ones as a part of all that makes completeness in an everlastingness of life. How could it be otherwise? How could all this order, all this beauty—the earth, the sky, the sea, the glory of spring, the magnificent succession of all seasons, the love of life, the love of loved ones, the endless evidence of Providence, of plan, of purpose—the mind and memory of man—how could all this be other than eternal and of personal continuance. "When I consider the wonderful activity of the mind," said Cicero, "so great a memory of what is past, and such capacity for penetrating the future, when I behold such a number of arts and sciences, and such a multitude of discoveries . . . I believe and am firmly persuaded that a nature which contains so many things within itself cannot but be immortal."<sup>2</sup> "Seems it strange that thou shouldst live forever," asked Edward Young. "Is it less strange that thou shouldst live at all?"<sup>3</sup> Life is the miracle, and that it should be always is no more a miracle than that it is at all. And so the meaning, the message of this moment: that He who gave us birth and life and loved ones has given us also the limitless possibilities of everlasting life. And what of death?

"Ay! it will come,—the bitter hour!—  
but bringing

A better love beyond, more subtle-  
sweet;

A higher road to tread, with happier  
singing,

And no cross-ways to part familiar  
feet!"<sup>4</sup>

<sup>1</sup>Andrew Jackson

<sup>2</sup>Cicero

<sup>3</sup>Edward Young, *Night Thoughts*, vii

<sup>4</sup>Sir Edwin Arnold, *The New Lucian*



(Organ: *Without Announcement*—  
"Sweet Hour of Prayer"—Bradbury)  
As time permits

(Organ background)

*Announcer:* Alexander Schreiner, Tabernacle Organist, has presented a hymn tune by William Bradbury: "Sweet Hour of Prayer."

From Mascagni's *Cavalleria Rusticana* we hear a cherished hymn: "We will sing of the Lord now victorious! All the terrors of death were in vain! Let us sing of the Christ ever glorious. He is risen in glory to reign!"

(Choir: "The Lord Now Victorious"—Mascagni)

(Organ background)

*Announcer:*

The heavens resound with His praises eternal,  
in might and glory they *combine*  
to tell His name through earth and oceans  
that man may hear the word *divine*.

He holds the suns in the blue vaulted heavens,

He plants His foot upon the world;  
the myriad stars bow in willing sub-  
jection;  
the universe His hand *unfurled*.

(Choir: "The Heavens Resound"—Beethoven)

(Organ background)

(As the Dew)

*Announcer:* Again we leave you within the shadows of the everlasting hills. May peace be with you this day—and always.

This concludes the two thousand and sixty-eighth presentation continuing the 40th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS and its affiliated stations, originating with KSL in Salt Lake City.

Richard Condie conducted the Tabernacle Choir, Alexander Schreiner was at the Organ. The Spoken Word by Richard Evans.

In another seven days, at this same hour, Music and the Spoken Word will be heard again from the Crossroads of the West.

This is the CBS *Radio Network*.



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