

ONE HUNDRED FORTY-SIXTH
SEMI-ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

HELD IN THE TABERNACLE
SALT LAKE CITY, UTAH

OCTOBER 1, 2, 3, 1976

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 FORTY-SIXTH
SEMI-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
October 1, 2, 3, 1976

Published by
The Church of Jesus Christ of Latter-day Saints

1977 Corporation of the President
of
The Church of Jesus Christ of Latter-day Saints

All Rights Reserved
Printed in USA by the
Deseret Press
PFFP0270

THE ONE HUNDRED FORTY-SIXTH SEMI-ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

The 146th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City, Utah, on Friday, October 1, 1976, at 10:00 A.M.

The general sessions of the Conference were held at 10:00 A.M. and 2:00 P.M. on Friday, Saturday, and Sunday, October 1, 2, and 3. The General Priesthood Meeting convened in the Tabernacle on Saturday, October 2, 1976, at 7:00 P.M.

President Spencer W. Kimball presided at all session of the Conference and conducted the Friday morning, Saturday morning, and Priesthood sessions of the Conference. President N. Eldon Tanner, First Counselor in the First Presidency, conducted the Friday afternoon and Sunday afternoon sessions. President Marion G. Romney, Second Counselor in the First Presidency, conducted the Saturday afternoon and the Sunday morning sessions.

In the opening session of the General Conference, President Kimball announced the calling of all the Assistants to the Twelve into the First Quorum of the Seventy, the calling of four new members of the quorum; namely, Elders Vaughn J. Featherstone, Dean L. Larsen, Royden G. Derrick, and Robert E. Wells. President Kimball also explained the restructuring of the First Council of Seventy with the incumbent Presidents being released and the following being presented as the new Presidents of the First Quorum of the Seventy: Elders Franklin D. Richards, James E. Faust, J. Thomas Fyans, A. Theodore Tuttle, Neal A. Maxwell, Marion D. Hanks, and Paul H. Dunn. In addition, Bishop J. Richard Clarke was called to be the Second Counselor in the Presiding Bishopric to

replace Elder Vaughn J. Featherstone who was called to the First Quorum of the Seventy.

The proceedings of all sessions of the Conference were given extensive coverage in the United States and Canada over many radio and television stations, coast to coast, originating with KSL in Salt Lake City.

By means of satellite transmission, sessions of the Conference were heard over radio in countries of Central and South America, Mexico, Australia, and the Philippines. Countries in Europe, South and Central America, Africa, and parts of Asia were able to receive broadcasts of the proceedings over international short-wave radio. Special transmission of the Sunday morning session was carried by oceanic cable to Europe and was received by members assembled in England, France, Germany, Holland, Switzerland and Belgium. Through special arrangements of the Armed Forces Radio and Television Network, the Friday morning session was televised to bases of the Armed Forces throughout the Pacific.

Rebroadcasts of all session of the Conference were sent by KSL Radio in Salt Lake City, and KIRO Radio, Seattle, Washington, to many parts of the United States, Canada, and the world beginning at midnight on Friday, Saturday, and Sunday, October 1, 2, and 3.

The General Priesthood meeting held on Saturday evening was transmitted over closed circuit from the Tabernacle to over 230,000 men of the Priesthood assembled in approximately 1,065 buildings throughout the United States, Canada, New Zealand, Australia, and Korea, and via closed circuit television to buildings in Salt Lake City and the campus at Brigham Young University.

This report of the Conference also includes the addresses given by the First Presidency at the Welfare Services meeting held on Saturday morning at 7 o'clock as well as the continuity of the Tabernacle Choir and Organ Broadcast on Sunday from 9:30 to 10:00 A.M., immediately preceding the general conference session.

General Authorities Present

The following General Authorities of the Church attended one or more of the general sessions:

The First Presidency: Spencer W. Kimball, N. Eldon Tanner, Marion G. Romney.

The Quorum of the Twelve: Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, LeGrand Richards, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, Bruce R. McConkie, L. Tom Perry, and David B. Haight.

Patriarch to the Church: Eldred G. Smith

The First Quorum of the Seventy: (Presidents) Franklin D. Richards, James E. Faust, J. Thomas Fyans, A. Theodore Tuttle, Neal A. Maxwell, Marion D. Hanks, and Paul H. Dunn. (Additional members)¹, Sterling W. Sill, Henry D. Taylor, Alvin R. Dyer,

Theodore M. Burton, Bernard P. Brockbank, James A. Cullimore, Joseph Anderson, William H. Bennett, John H. Vandenberg, Robert L. Simpson, O. Leslie Stone, William Grant Bangerter, Robert D. Hales, Adney Y. Komatsu, Joseph B. Wirthlin, Seymour Dilworth Young, Hartman Rector, Jr., Loren C. Dunn, Rex D. Pinegar, Gene R. Cook, Charles A. Didier, William R. Bradford, George P. Lee, Carlos E. Asay, M. Russell Ballard, Jr., John H. Groberg, Jacob de Jager, Vaughn J. Featherstone, Dean L. Larsen,² and Robert E. Wells.

The Presiding Bishopric: Victor L. Brown, H. Burke Peterson, and J. Richard Clarke.

Other Authorities Present

Other authorities of the Church in attendance at the conference included officers of the Historical Department, members of the Church Board of Education; Church educational authorities and supervisors; Regional Representatives; Presidents of Stakes and their counselors; Presidents of Temples; Patriarchs; Bishoprics of wards; and presidencies and members of Melchizedek and Aaronic Priesthood quorums.

Many auxiliary officers, general, stake and ward, were also in attendance.

¹Alma Sonne excused due to illness.

²Royden G. Derrick is serving as president of the Ireland Dublin Mission.

FIRST DAY MORNING MEETING

FIRST SESSION

The opening session of the conference convened in the Tabernacle on Temple Square in Salt Lake City on Friday, October 1, 1976, at 10 o'clock A.M., with President Spencer W. Kimball presiding and conducting.

The music for this session was provided by the Tabernacle Choir, with Jerold Ottley conducting and Alexander Schreiner at the organ.

Before the opening of the meeting, the Tabernacle Choir sang "Keller's Hymn."

President Kimball then made the following remarks:

President Spencer W. Kimball

We sincerely welcome all assembled this morning in the Tabernacle on Temple Square at the commencement of this, the first general session of the 146th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We also welcome those seated in the overflow congregations in the Assembly Hall and in the Salt Palace and the many throughout the world who make up the unseen audience of radio and television.

The Tabernacle Choir has just rendered "Keller's Hymn."

Seated on the stand are all of the General Authorities of the Church ex-

cept perhaps one or two who are excused for health reasons.

Elders Henry D. Taylor and Carlos E. Asay are seated in the Assembly Hall, and Elders Sterling W. Sill and M. Russell Ballard are seated in the Salt Palace.

Present also are regional representatives, stake and temple presidencies, bishoprics, other general and local officers of the Church, and members of the Church from many foreign lands. We extend a special welcome to government, education, and civic leaders who are present.

With Jerold Ottley conducting and Alexander Schreiner at the organ, we shall be pleased now to hear the Tabernacle Choir render, "Eternal Life."

Following the singing, the invocation will be offered by Elder Eldred G. Smith, Patriarch to the Church.

The Tabernacle Choir sang the number, "Eternal Life."

The invocation was offered by Elder Eldred G. Smith, Patriarch to the Church.

The Tabernacle Choir then sang "Go, Ye Messengers of Glory."

President Spencer W. Kimball

This is the semiannual general conference of The Church of Jesus Christ of Latter-day Saints, and we bid you welcome, you who are in attendance and you who are listening over radio and television, and we extend to you our love and our appreciation.

Growth of the Church

Since our last conference, beginning a year ago, we have held twenty-six solemn assemblies for the priesthood leadership in the regions of the United States and Canada, in which we have reminded the brethren of their responsibilities and their opportunities. We have met about 28,000 of the leading brethren of the stakes and missions.

We recently held area conferences at which we have met some 151,000 of our members of the Church. Since we began holding area conferences, we have spoken of the gospel and its blessings to a half million (446,691) people in many countries. In general, we have found the Church is healthy and moving forward.

We glory with you in the advancement made to 764 stakes and 146 missions and about 9,000 wards and branches, and we feel that the Lord is blessing our extended efforts.

In the numerous new stakes created all over the world, the new, young, and vigorous leadership has been ordained and set apart to look after the interests of the people. We are delighted with the way these local officials accept this new responsibility.

The young missionaries have continued to proliferate, and we now have in excess of 25,000 missionaries, mostly young elders of nineteen to twenty-one, with some young women and many older couples. We are grateful to announce that success has followed us, and an estimated 117,000 converts will have been added to the rolls. They are happy in their new

responsibilities as they have found a new spiritual home and have learned more concerning our Heavenly Father, and His Son, and the program.

We have about 183,000 youth in seminary and 88,000 or more in institute, or a total of more than a quarter million, including youth of every land and about 8,000 Indians and hundreds of thousands of other Lamanites. By the end of this year, we shall approach the four million mark in the Church.

It is estimated that it took 117 years, from 1830 to 1947, to attain one million members. Then it took sixteen years, from 1947 to 1963, to reach the second million members, and then nine years, 1963 to 1972, to attain the third million. It will probably take about four or five years to move up to the four million mark, and then we can guess what the future holds.

What does this mean to us? It means that if the people of the Church do real proselyting in their home wards that the number of converts could grow to astronomical figures and ever hasten the time when the Lord will be returning to the earth in his second advent.

We are very gratified with the growth of the Church, both numerically and spiritually.

I can remember when the people in the Church were getting only about 19 percent attendance at sacrament meetings. Of course, that included all members of the Church, children and infants, but it was very low. Today we reached the record when many stakes and missions have reached nearly 50 and 60 percent of their total membership in attendance at sacrament meetings, and there are many units that record a much higher attendance record.

Rescission of Extermination Order

Since our last conference we have had a delightful message from

Christopher S. Bond, governor of the state of Missouri, who advised us that he has rescinded the 138-year-old executive order of Governor Lilburn W. Boggs calling for the extermination or expulsion of the Mormons from the state of Missouri. Governor Bond, present Missouri governor, writes:

"Expressing on behalf of all Missourians our deep regret for the injustice and undue suffering which was caused by this 1838 order, I hereby rescind Executive Order No. 44 dated October 27, 1838, issued by Governor Lilburn W. Boggs."

To Governor Bond and the people of Missouri, we extend our deep appreciation for this reversal and for the present friendly associations between the membership of The Church of Jesus Christ of Latter-day Saints and the people of Missouri as it is now in effect.

In Missouri now we have five stakes in fifty-one communities, with approximately 15,000 members of the Church, who, we are confident, are law-abiding citizens of the state of Missouri. Thank you, Governor Bond.

Gardens

Our pride is great in the people who have listened and who have planted gardens and orchards and trees in the past months. From all directions we hear of gardens which have made an astounding contribution. A couple in Alabama wrote, "We had vegetables all during the year. We feel it saved us quite a bit of money."

One authority estimates there will be about 35 million home vegetable gardens this year, up from about 32.5 million last year, and he says that probably 41 percent of all American households will do some canning this year, as against 37 percent a year ago. Many of the numerous gardens are found in hanging baskets, in containers on stairways, on trellises, and in window boxes.

In Oklahoma a state university

makes 240 plots available to married students. In Long Island some 400 plots have been turned over to residents. In Pennsylvania some 200,000 plots were under cultivation.

One authority says, "I have my own garden and have found it's my sanity away from work."

We would add to the garden-orchard project the clearing of yards and homes. We have mentioned it before. Still there are numerous homes with broken-down fences and barns, outbuildings that could probably be torn down or rebuilt, ditch banks that could be cleared. We congratulate all who have listened and followed counsel.

From Frankfurt Branch, Germany, this comes:

"We are two families in the Frankfurt Mission, and we tell you about our garden.

"It was not very easy to find a piece of land in a large city like Frankfurt—it is a tiny garden—and when we rented it, it looked like a wilderness, with a broken fence, a broken cottage, and wild grass all over. It did not discourage us.

"First we made a new fence, repaired the cottage, and dugged the whole garden. In the springtime we planted vegetables and the neighbours told us that it would not grow. There is a little stream where we can go on our bikes hanged with cans, and this way we carry our water. We prayed to the Lord that he would bless our garden. The Lord did answer our prayers. Every kind of vegetable came. It is so wonderful to see the plants grow. We take turns now to go to our garden and water our plants. We are happy to have a garden." (Correspondence from the Pfeiffer and Waschulzik families.)

Pornography

Members of the Church everywhere are urged to not only resist the widespread plague of pornography, but

Friday, October 1

First Day

as citizens to become actively and relentlessly engaged in the fight against this insidious enemy of humanity around the world.

Last year billions of dollars were spent worldwide on obscene motion pictures and literature. This smut is surfacing in bookstores, magazine shops, motion picture theaters, and unfortunately, in some department stores, food markets, and even drugstores.

We urge Latter-day Saints to get involved as citizens and fight obscenity.

We quote from an article in a national magazine:

"After years of inertia, more and more U.S. citizens are cracking down on sex-oriented businesses.

"Tougher local laws, many of them stemming from recent rulings by the Supreme Court, are at work against smut and vice. . . .

"A . . . High Court ruling . . . upheld the right of cities and counties to use zoning to eliminate adult motion pictures." ("War on Pornography Begins in Earnest," *U.S. News and World Report*, Sept. 13, 1976, p. 75.)

"Pornography degrades sex and humanity. Sex is an extremely delicate part of our human relationships. When you assault that and degrade it, you make it an animalistic act and it is an assault on our humanity generally.

"As that spreads, it has an overall effect on our population. Obscenity is counter to civilization. It attacks our basic beliefs. It's an attack on the family ethic." (Larry Parrish, U.S. Assistant Attorney, in "War on Pornography," p. 76.)

To Moses, the Lord, as recorded in Leviticus, spoke plainly and forcefully against adultery in various forms, whorings, and homosexuality. The Lord told Moses these things were an "abomination." (Lev. 20.)

They are still an abomination. They still corrode the mind, snuff out self-esteem, and drag one down into darkness of anguish and unhappiness.

And so we say to you: Teach your

children to avoid smut as the plague it is. As citizens, join in the fight against obscenity in your communities. Do not be lulled into inaction by the pornographic profiteers who say that to remove obscenity is to deny people the rights of free choice. Do not let them masquerade licentiousness as liberty.

Precious souls are at stake—souls that are near and dear to you and us.

Sins spawned by pornography unfortunately perpetuate other serious transgressions, including abortion.

Abortion

Abortion, with all its heartaches, to say nothing of the destruction of life, continues to rise alarmingly. Last year in the United States alone, there were reported over one million legal abortions. That is nearly fifty times the number only seven years before, in 1969. One leading authority estimates that by 1980 there may be 2.4 million legal abortions. These abortions in many other countries are running similarly high.

Abortion, the taking of life, is one of the most grievous of sins. We have repeatedly affirmed the position of the Church in unalterably opposing all abortions, except in two rare instances: When conception is the result of rape and when competent medical counsel indicates that a mother's health would otherwise be seriously jeopardized.

Certainly the tragedy of abortion often begins with a visit to an X-rated motion picture theater or fingering through an obscene magazine. The path to the grievous sins of fornication, adultery, and homosexuality can begin, too, with the viewing of some of the sex- and violence-oriented programs now being shown on television, including network television.

We must put on the armor of righteousness and resist with all our might these satanic influences. The time is now when members of The Church of Jesus Christ of Latter-day Saints must

take a stand fearlessly and relentlessly for the Lord's ways as opposed to those of Satan.

Bicentennial

We have recently celebrated the notable event of the Bicentennial with all other good people of this country. We have experienced an increase of loyalty to our precious land.

We remember Benjamin Franklin said,

"I have lived, sir, a long time, and the longer I live, the more convincing proofs I see of this truth: *that God governs in the affairs of men*. . . I firmly believe this. . . that without his concurring aid, we shall succeed in this political building no better than the builders of Babel." (James Parton, *Life and Times of Benjamin Franklin*, Boston: James R. Osgood and Company, 1864, 2:573-74.)

Out of years of turmoil and tragedy, wars and riots, assassinations and wrongdoings in high places, Americans have recaptured the Spirit of 1776. We again had visions of our revolutionary founders and our immigrant ancestors. Great and consoling is the vision of free men and free women enjoying limited government and unlimited opportunity.

And as we move forward from the Bicentennial, we state with John Adams in the carving over the marble fireplace in the White House, "May none but honest and wise men ever rule under this roof."

No government can remain strong by ignoring the commandments given to Moses on Mount Sinai.

Honesty

Today is the day to preach honesty and integrity. Many people have seemingly lost their concept of the God-given law of honesty. Joseph Smith led us in saying, "We believe in being honest, true, chaste, benevolent, vir-

tuous, and in doing good to all men." (Thirteenth Article of Faith)

Our Creator said in the carved message on Sinai, "Thou shalt not steal." Again it was reiterated in the basis of the Restoration, "Thou shalt not steal." (D&C 59:6.)

In public office and private lives, the word of the Lord thunders: "Thou shalt not steal; . . . nor do anything like unto it," He says. (D&C 59:6.)

We find ourselves rationalizing in all forms of dishonesty, including shoplifting, which is a mean, low act indulged in by millions who claim to be honorable, decent people.

Dishonesty comes in many other forms: in hijacking, the playing upon private love and emotions for filthy lucre; in robbing money tills or stealing commodities of employers; in falsifying accounts; in taking advantage of other taxpaying people by misuse of food stamps and false claims; in taking unreal exemptions; in government or private loans without intent to repay; in unjust, improper bankruptcies to avoid repayment of loans; in robbing on the street or in the home, of money and other precious possessions; in stealing *time*, giving less than a full day of honest labor for a full day's compensation; in riding without paying the fare; and in all forms of dishonesty in all places and in all conditions.

To all thieveries and dishonest acts, the Lord says, "Thou shalt not steal." Four short common words He used. Perhaps He wearied of the long list He could have made of ways to steal, misrepresent, and take advantage, and He covered all methods of taking that which does not properly belong to one by saying, "Thou shalt not steal."

"Everybody's doing it" is often given as an excuse. No society can be healthy without honesty, trust, and self-restraint.

In family life, men must and should be considerate of their wives, not only in the bearing of children, but in caring for them through childhood. The

mother's health must be conserved, and the husband's consideration for his wife is his first duty, and self-control a dominant factor in all their relationships.

Family life is gaining ground. Some countries are coming to an appreciation for the children and family life.

We note that France has now repudiated that program which would limit life. It is said that if a couple's combined ages in France do not exceed fifty-two and one of them is employed, the couple can borrow \$1,350 from the government on demand. This is for the payment of rent, payment on a home, or for household equipment, with fifteen months to pay.

If a French couple has a baby before the loan payment is due, their debt is reduced by 15 percent for the first child, 25 percent for the second child, 25 percent for the third, and complete debt forgiveness for the fourth. In France the expectant mother is said to receive \$150 for prenatal care. This is a step in the right direction.

Home Evening

The family home evening is committed to the belief that the family is the most important institution in all the world. We must give preference in time and energy to that family and observe properly and conscientiously the family home evening.

The father presides in this home evening, with his wife assisting, and, with song and prayer and teachings, a solid, righteous concept of living is developed in the family.

The home is the best place to teach the gospel of faith, repentance, and honesty, and integrity, and cleanliness.

The living of the commandments and the close relationship of parents and children will greatly reduce divorces, discourage all other forms of evil and misunderstandings. The family is the basic school of virtue.

One cleric wrote:

"Indeed, where the family is weak, or where it has been destroyed as a vital institution, the moral breakdown is most obvious. Man is a weak creature who needs the support of good institutions—the family, church, school, the fellowship of work, etc.

"If the family is 'the first and essential cell,' social decay must follow its breakdown."

An American author wrote this:

"Throughout history, nations have been able to survive a multiplicity of diseases, invasions, famines, earthquakes, epidemics, depressions, but they have never been able to survive the disintegration of the family.

"The family is the seedbed of economic skills, money habits, attitude toward work, and the art of financial independence.

"It is a stronger agency of educational success than the school, and a stronger religious training than the church.

"What strengthened the family strengthened society.

"When the family falters, life falls apart."

From the man who sits in the chair of the president of this country next January, there will be high requirements for imagination and courage.

"There may come a generation that will incorporate the basic virtues with the world's compulsive thrust toward the future. We hope that 1976 may be the year in which the nation began to move on to the remaking of itself." ("America's Spirit Is on the Rise," *U.S. News and World Report*, Aug. 23, 1976, pp. 25-27, adapted.)

Our devotion to this program is attracting the attention of many churches and individuals and groups in the country. We hope you will never fail to hold home evenings and use them for training, teaching, and blessing the family.

Humane Society

Brothers and sisters, we bring to

your attention the Humane Society, which has established a special week annually: "Be Kind to Animals Week."

I had a father who was infuriated if he saw a man beating a balky horse, or kicking his dog, or starving his other animals.

Wise Solomon said, "A righteous man regardeth the life of his beast." (Prov. 12:10.)

"He [God] causeth the grass to grow for the cattle" (Ps. 104:14), and the fodder for the beasts which serve man.

Even rest is provided for the animals.

"Six days shalt thou do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest." (Exod. 23:12.)

An old Hebrew saying warns not to dwell in a city where the horse does not neigh nor the dog bark.

Politics

Another primary election in this country has just passed, and soon a general election will follow.

We hope that you will go to the polls in large numbers and vote for the strongest, finest people who are certain to do the most to safeguard the rights and freedoms of the people.

We do not endorse candidates, but we hope you will vote for good men of character and stability—you to be the judge.

We hope our Church buildings and our Church organizations will not be used to advance the candidacy or policies of any of the candidates.

Lamanite Work

Our Lamanite work has been going forward. The American Indians and others of the Lamanites, 60 million or more of them in South and Central America and Mexico and the islands, are accepting the gospel.

The placement program goes for-

ward wherein thousands of Indian children enjoy the benefits of excellent schools and well-ordered homes. They continue on in university training.

We are told that there are some thirty-six missions directed largely toward the Lamanite people. There are sixty stakes, with more being organized, which have large Lamanite membership. There was a recent count of Church members among those stakes and missions exceeding tens of thousands.

Engineers, chemical researchers, medical doctors, lawyers, and many professional people are coming from among the Lamanites.

The Book of Mormon prophecy which promises "nursing fathers and nursing mothers" for the Lamanites is being fulfilled. Some 10,000 or 15,000 Indian students are being taught in the seminaries and other instructional institutions of religion, and hundreds of the more mature students are receiving their degrees from Brigham Young University, probably the greatest benefactor of Lamanite students among all higher learning institutions. They may then go into teaching, surveying, organizing, banking, and other service. We are very proud of our Lamanites. We hope all of our people will be loving and kind and helpful to all of the minority people who come into the Church.

Calamities

We express our affection and sympathy to all those who have suffered in great calamities in the past months. The flood caused by the breaking of the Teton Dam brought misery and loss and suffering to numerous of our good people. With its high wall of water, the flood took nearly everything before it. We are grateful that Ricks College facilities were just above the flood line and served to make a home away from home for many who had lost their homes and to furnish hundreds of thou-

sands of meals during their dilemma. We are very proud indeed of the organization, the faithful work, the hospitality, and the self-sacrifice of numerous helpers in this great tragedy.

Our sympathies go out also to the flood victims in the Big Thompson river flood in Colorado, with all the loss and devastation it brought.

We have deep sympathy for those who suffered loss in the Indonesian earthquake, and the earthquake and tidal wave in the Philippine Islands, and the Guatemala earthquake. We have followed with greatest sympathy and affection all these catastrophic experiences and pray the Lord will bless and sustain those who have suffered.

Brothers and sisters, we urge all our people to "be ye clean that bear the vessels of the Lord" (D&C 38:42), to live the Lord's commandments, to do what is right.

May God bless you with His divine Spirit as you yield to the spiritual sermons of this conference by the Brethren. And with my testimony I close in the name of Jesus Christ. Amen.

At the conclusion of President Kimball's address, the Tabernacle Choir sang "God of Our Fathers, We Come Unto Thee," without announcement.

President Spencer W. Kimball

Today we shall present four additional members of the First Quorum of the Seventy to you for your votes.

General Authority Changes

In 1941, five high priests were called to assist the Twelve Apostles in their heavy work, and to fill a role similar to that envisioned by the revelations for the First Quorum of the Seventy. The scope and demands of the work at that time did not justify the re-

constitution of the First Quorum of the Seventy. In the intervening years, additional Assistants to the Twelve have been added and today we have twenty-one.

Commencing a year ago, brethren other than the First Council of the Seventy were called into the First Quorum of the Seventy, and at present there are fourteen in that quorum, including the First Council.

Since the functions and responsibilities of the Assistants to the Twelve and the Seventy are similar, and since the accelerated, worldwide growth of the Church requires a consolidation of its administrative functions at the general level, the First Presidency and the Quorum of the Twelve, with the concurrence of the Assistants to the Twelve and the First Quorum of the Seventy, have felt inspired to call all of the Assistants to the Twelve into the First Quorum of the Seventy, to call four new members into that quorum, and to restructure the First Council of the Seventy.

You will see that these changes, which are reflected in the list of General Authorities to be read by President Tanner, bring to thirty-nine the total number in the First Quorum of the Seventy, thus providing a quorum to do business.

With this move, the three governing quorums of the Church defined by the revelations, — the First Presidency, the Quorum of the Twelve, and the First Quorum of the Seventy, — have been set in their places as revealed by the Lord. This will make it possible to handle efficiently the present heavy workload and to prepare for the increasing expansion and acceleration of the work, anticipating the day when the Lord will return to take direct charge of His church and kingdom.

President N. Eldon Tanner, first counselor in the First Presidency, will now present the General Authorities, general officers and general auxiliary officers of the Church for the sustaining vote of the conference.

President N. Eldon Tanner**Releases**

Pursuant to the statement just made by President Spencer W. Kimball, we hereby release with a sincere vote of thanks for their excellent services to the First Council of Seventy Elders S. Dilworth Young, A. Theodore Tuttle, Paul H. Dunn, Hartman Rector, Jr., Loren C. Dunn, Rex D. Pinegar, and Gene R. Cook. This release does not, of course, affect their status as members of the First Quorum of the Seventy. Will all those who can join with us in expressing sincere appreciation for the excellent services of these Brethren, please indicate it by raising your right hands.

General Authorities and Officers Sustained

We also hereby release with a vote of thanks for the excellent services he has rendered Bishop Vaughn J. Featherstone, who has served faithfully as the second counselor in the Presiding Bishopric. Will all those who can join with us in expressing our thanks and appreciation to Bishop Featherstone for his service, please indicate it by raising your right hands.

It is proposed that we sustain President Spencer W. Kimball as prophet, seer, and revelator, and President of The Church of Jesus Christ of Latter-day Saints. All in favor please make it manifest. Contrary, by the same sign.

Nathan Eldon Tanner as first counselor in the First Presidency and Marion G. Romney as second counselor in the First Presidency. All in favor please signify it. Contrary, if there be any, by the same sign.

It is proposed that we sustain, as President of the Council of the Twelve, Elder Ezra Taft Benson. All in favor please manifest it. Those opposed, by the same sign.

As the Quorum of the Twelve: Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, LeGrand Richards,

Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, Bruce R. McConkie, L. Tom Perry, and David B. Haight. All in favor please manifest it. Contrary, if there be any, by the same sign.

As Patriarch to the Church, Eldred G. Smith. All in favor please manifest it. Contrary, if there be any, by the same sign.

The counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church as prophets, seers, and revelators. All in favor please manifest it.

Spencer W. Kimball as Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints. All in favor please manifest it. Contrary, if there be any, by the same sign.

As presidents of the Seventy and as members of the First Quorum of the Seventy: Franklin D. Richards, James E. Faust, J. Thomas Fyans, A. Theodore Tuttle, Neal A. Maxwell, Marion D. Hanks, and Paul H. Dunn. All in favor please manifest it. Contrary, if there be any, by the same sign.

As additional members of the First Quorum of the Seventy: Alma Sonne, Sterling W. Sill, Henry D. Taylor, Alvin R. Dyer, Theodore M. Burton, Bernard P. Brockbank, James A. Cullimore, Joseph Anderson, William H. Bennett, John H. Vandenberg, Robert L. Simpson, O. Leslie Stone, William Grant Bangerter, Robert D. Hales, Adney Y. Komatsu, Joseph B. Wirthlin, Seymour Dilworth Young, Hartman Rector, Jr., Loren C. Dunn, Rex D. Pinegar, Gene Raymond Cook, Charles A. Didier, William R. Bradford, George P. Lee, Carlos E. Asay, M. Russell Ballard, Jr., John H. Groberg, Jacob de Jager, Vaughn J. Featherstone, Dean L. Larsen, Royden G. Derrick, and Robert E. Wells. All in favor please manifest it. Contrary, if there be any, by the same sign.

As the Presiding Bishopric: Victor L. Brown, Presiding Bishop; H. Burke

Peterson as first counselor; J. Richard Clarke as second counselor. All in favor please manifest it. Contrary, if there be any, by the same sign.

As Regional Representatives: All Regional Representatives of the Quorum of the Twelve as they are at present constituted.

The Aaronic Priesthood, under the direction of the Presiding Bishopric—Victor L. Brown, H. Burke Peterson, and J. Richard Clarke, with all members of the committee as at present constituted.

The Young Women: Ruth Hardy Funk, president; Hortense H. Child, first counselor; Ardeth G. Kapp, second counselor; with all members of the committee as at present constituted.

The Relief Society: Barbara Bradshaw Smith, president; Janeth Russell Cannon, first counselor; and Marian Richards Boyer, second counselor; with all members of the board as at present constituted.

The Sunday School: Russell M. Nelson, president; B. Lloyd Poelman, first counselor; and Joe J. Christensen, second counselor; with all members of the board as at present constituted.

The Primary Association: Naomi Maxfield Shumway, president; Sarah Melissa Broadbent Paulsen, first counselor; and Colleen Bushman Lemon, second counselor; with all members of the board as at present constituted.

The Church Board of Education: Spencer W. Kimball, N. Eldon Tanner, Marion G. Romney, Ezra Taft Benson, Gordon B. Hinckley, Thomas S.

Monson, Boyd K. Packer, Marvin J. Ashton, Bruce R. McConkie, Marion D. Hanks, Paul H. Dunn, Victor L. Brown, and Barbara B. Smith.

All in favor please manifest it. Contrary, by the same sign.

The Church Finance Committee: Wilford G. Edling, Harold H. Bennett, Weston E. Hamilton, David M. Kennedy, and Warren E. Pugh.

The Tabernacle Choir: Oakley S. Evans, president; Jerold D. Outley, conductor; Donald H. Ripplinger, associate conductor; Alexander Schreiner, chief organist; and Robert Cundick and Roy M. Darley, organists.

All in favor please manifest it. Those opposed, by the same sign.

It seems, President Kimball, that the voting has been unanimous in favor of these officers and the General Authorities.

President Kimball has suggested that Elders Larsen and Wells, whom you have just sustained as new members of the First Quorum of the Seventy, and Bishop Clarke, whom you have just sustained as the second counselor in the Presiding Bishopric, take their places on the stand.

Elder Royden G. Derrick, whom you have just sustained as a member of the First Quorum of the Seventy, is abroad serving as president of the Ireland Dublin Mission.

President Spencer W. Kimball

We shall now hear from Elder Dean L. Larsen, whom you have just sustained as a member of the First Quorum of the Seventy.

Elder Dean L. Larsen

Of the First Quorum of the Seventy

This past week, as I read through some prospective material for the *ENSIGN* magazine, I came to these lines of verse that reflect the reaction of a

housewife after her first encounter with some Latter-day Saint missionaries:

The sun shone that afternoon and so did you

As I opened the door.
 Truth standing there and I concerned
 about my mustard
 And the kitchen floor.
 You spoke, memories stirred and
 through the windows, darkly.
 I watched the years
 And wondered what it was I longed for
 And why my tears.
 You went on your way, but something
 lingered in the air,
 Peace for my pain;
 I picked up my mop, pretended that
 things could
 Be the same again.
 Janet Cathery-Kutcher, "First Visit of the
 Missionaries"

Never the same

Since receiving a phone call several days ago from President Kimball, in an attempt to maintain some equilibrium, I've been pretending that things would be the same again for me; I know they will not, and I desire with all my heart the sustaining influence of the Lord and the influence of your faith and prayers as I accept this new assignment. I have told the Lord that I am his to use however he sees fit. I have also made that pledge to President Kimball, and I am sustained in that by a loving, faithful wife and a loyal family. I have the consolation of these words of promise of the Lord to his earlier servants when he said:

"Now ye are clean through the word which I have spoken unto you.

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

"I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." (John 15:3-5, 7-8.)

Testimony

I bear witness today, brothers and sisters, that the Lord Jesus Christ lives, that this is his work, that President Kimball is indeed the Lord's prophet upon the earth. The Lord will come again to reign as King of kings and as Lord of lords. May we be worthy to be with those who serve and live with him when that time comes, I pray, and solemnly invoke his blessings upon us all this day, in the name of Jesus Christ. Amen.

President Spencer W. Kimball

You have just heard Elder Dean L. Larsen, a new member of the First Quorum of the Seventy.

The congregation and choir will now stand and sing "How Firm a Foundation."

The congregation and choir sang the hymn, "How Firm a Foundation."

President Kimball

For the benefit of the television and radio audience who have just joined us, we announce that we are gathered in the Tabernacle on Temple Square in Salt Lake City, Utah, in the first session of the 146th Semi-Annual Conference.

Elder Neal A. Maxwell, of the First Council of the Seventy will now address us. Following Elder Maxwell, we shall hear from Elder Franklin D. Richards of the First Council of the Seventy.

Elder Neal A. Maxwell

Of the First Council of the Seventy

First, my brothers and sisters, my gratitude to the prophet and his counselors for this call. To them, to Elder Richards and the members of the First Quorum of the Seventy I pledge that my little footnote on the page of the quorum's history will read clearly that I wore out my life in helping to spread Jesus' gospel and helping to regulate his church. To worthy predecessor presidents, my admiration. Thirty years ago President Dilworth Young ordained me a seventy, but only after extracting a promise that I would preach the gospel the rest of my life. His stern demeanor was such that I felt I'd been asked to jump off a tall building. I went over the side saluting. Now I salute that same selfless, sweet seventy, President Young, once again.

Inadequate feelings common

Now may I speak, not to the slackers in the Kingdom, but to those who carry their own load and more; not to those lulled into false security, but to those buffeted by false insecurity, who, though laboring devotedly in the Kingdom, have recurring feelings of falling forever short.

Earlier disciples who heard Jesus preach some exacting doctrines were also anxious and said, "Who then can be saved?" (Mark 10:26.)

The first thing to be said of this feeling of inadequacy is that it is normal. There is no way the Church can honestly describe where we must yet go and what we must yet do without creating a sense of immense distance. Following celestial road signs while in terrestrial traffic jams is not easy, especially when we are not just moving next door—or even across town.

In a Kingdom where perfection is an eventual expectation, each other's needs for improvement have a way of being noticed. Perceptive Jethro had

plenty of data to back up the crisp counsel he gave his son-in-law Moses. (See Ex. 18.) Even prophets notice their weaknesses. Nephi persisted in a major task "notwithstanding my weakness." (2 Ne. 33:11.) Another Nephite prophet, Jacob, wrote candidly of his "over anxiety" for those with whom he was not certain he could communicate adequately. (Jac. 4:18.) Our present prophet has met those telling moments when he has felt as if he could not meet a challenge. Yet he did.

Thus the feelings of inadequacy are common. So are the feelings of fatigue; hence, the needed warning about our becoming weary of well-doing. (See D&C 64:33.)

The scriptural advice, "Do not run faster or labor more than you have strength" (D&C 10:4) suggests paced progress, much as God used seven creative periods in preparing man and this earth. There is a difference, therefore, between being "anxiously engaged" and being over-anxious and thus underengaged.

Direction, then velocity

Some of us who would not chastise a neighbor for his frailties have a field day with our own. Some of us stand before no more harsh a judge than ourselves, a judge who stubbornly refuses to admit much happy evidence and who cares nothing for due process. Fortunately, the Lord loves us more than we love ourselves. A constructive critic truly cares for that which he criticizes, including himself, whereas self-pity is the most condescending form of pity; it soon cannibalizes all other concerns.

Brothers and sisters, the scriptures are like a developmental display window through which we can see gradual growth—along with this vital lesson: it is direction first, *then* velocity!

Enoch's unique people were improved "in process of time." (Moses 7:21.) Jesus "received not of the fulness at first, but received grace for grace" (D&C 93:12) and even He grew and "increased in wisdom and stature" (Luke 2:52).

Scriptural examples

In the scriptural display window we see Lehi struggling as an anxious and "trembling parent." (2 Ne. 14.) We see sibling rivalries but also deep friendships like that of David and Jonathan. We see that all conflict is not catastrophe. We view misunderstandings even in rich relationships like that of Paul and Barnabas. We see a prophet candidly reminding King Saul that there was a time when "thou wast little in thine own sight." (1 Sam. 15:17.)

We see our near-perfect parents, Adam and Eve, coping with challenges in the first family, for their children, too, came trailing traits from their formative first estate.

We see a legalistic Paul, but later read his matchless sermon on charity. (See 1 Cor. 14.) We see a jailed John the Baptist—and there had been "no greater prophet" (Matt. 11:11)—needing reassurance (see Matt. 11:2-4). We see Peter walking briefly on water but requiring rescue from Jesus' outstretched hand (see Matt. 14:25-31); later we see Peter stretching his strong hand to Tabitha after helping to restore her to life (see Acts 9:36-46).

Moroni was not the first underinformed leader to conclude that another leader was not doing enough. (See Al. 60.) Nor was Pahoran's sweet, generous response to his "beloved brother" Moroni the last such that will be needed. (Al. 61.)

Suggestions for improvement

What can we do to manage these vexing feelings of inadequacy? Here are but a few suggestions:

1. We can distinguish more clearly between divine discontent and the devil's dissonance, between dissatisfaction with self and disdain for self. We need the first and must shun the second, remembering that when conscience calls to us from the next ridge, it is not solely to scold but also to beckon.

2. We can contemplate how far we have already come in the climb along the pathway to perfection; it is usually much farther than we acknowledge. True, we *are* "unprofitable servants," but partly because when "we have done that which was our duty to do" (Luke 17:10), with every ounce of such obedience comes a bushel of blessings.

3. We can accept help as well as gladly give it. Happily, General Naaman received honest but helpful feedback, not from fellow generals, but from his orderlies. (See 2 Kings 5:1-14.) In the economy of heaven, God does not send thunder if a still, small voice is enough, or a prophet if a priest can do the job.

4. We can allow for the agency of others (including our children) *before* we assess our adequacy. Often our deliberate best is less effectual because of someone else's worst.

5. We can write down, and act upon, more of those accumulating resolutions for self-improvement that we so often leave, unrecovered, at the edge of sleep.

6. We can admit that if we were to die today, we would be genuinely and deeply missed. Perhaps parliaments would not praise us, but no human circle is so small that it does not touch another, and another.

7. We can put our hand to the plow, looking neither back nor around, comparatively. Our gifts and opportunities differ; some are more visible and impactful. The historian Moroni felt inadequate as a writer beside the mighty Mahonri Moriancumer, who wrote overpoweringly. We all have *at least* one gift *and* an open invitation to seek "earnestly the best gifts." (D&C 46:8.)

Friday, October 1

First Day

8. We can make quiet but more honest inventories of our strengths, since, in this connection, most of us are dishonest bookkeepers and need confirming "outside auditors." He who was thrust down in the first estate delights to have us put ourselves down. Self-contempt is of Satan; there is none of it in heaven. We should, of course, learn from our mistakes, but without forever studying the instant replays as if these were the game of life itself.

9. We can add to each other's storehouse of self-esteem by giving deserved, specific commendation more often, remembering, too, that those who are breathless from going the second mile need deserved praise just as the fallen need to be lifted up.

10. We can also keep moving. Only the Lord can compare crosses, but all crosses are easier to carry when we keep moving. Men finally climbed Mount Everest, not by standing at its base in consuming awe, but by shouldering their packs and by placing one foot in front of another. Feet are made to move forward—not backward!

11. We can know that when we have *truly* given what we have, it is like paying a full tithe; it is, in that respect, *all* that was asked. The widow who cast in her two mites was neither self-conscious nor searching for mortal approval.

12. We can allow for the reality that God is more concerned with growth than with geography. Thus, those who marched in Zion's Camp were not exploring the Missouri countryside but their own possibilities.

13. We can learn that at the center of our agency is our freedom to form a healthy attitude toward whatever circumstances we are placed in! Those, for instance, who stretch themselves in ser-

vise—though laced with limiting diseases—are often the healthiest among us! The Spirit *can* drive the flesh beyond where the body first agrees to go!

14. Finally, we can accept this stunning, irrevocable truth: Our Lord can lift us from deep despair and cradle us midst any care. We cannot tell Him *anything* about aloneness or nearness!

Yes, brothers and sisters, this is a gospel of grand expectations, but God's grace is sufficient for each of us. Discouragement is not the absence of adequacy but the absence of courage, and our personal progress should be yet another way we witness to the wonder of it all!

True, there are no *instant* Christians, but there are *constant* Christians!

Testimony

If we so live, we too can say in personal prospectus, "And I soon go to the place of my rest, which is with my Redeemer; for . . . *then shall I see his face with pleasure*" (Enos 27; italics added) for then will our confidence "*wax strong in the presence of God,*" (D&C 121:45; italics added), and He who cannot lie will attest to our adequacy with the warm words "Well done." I so testify in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder Neal A. Maxwell of the First Council of the Seventy has just spoken to us.

Elder Franklin D. Richards of the First Council of the Seventy will now address us. He will be followed by Elder Howard W. Hunter of the Council of the Twelve Apostles.

Elder Franklin D. Richards

Of the First Council of the Seventy

My dear brothers and sisters: The counsel of President Kimball and my Brethren, as well as the beautiful music and opening prayer, have made this a most inspirational meeting.

In connection with my new calling, I am truly appreciative of the confidence placed in me by my Father in heaven and my Brethren. I approach this assignment with a deep sense of humility, and with full commitment to devote my best efforts in the building of the kingdom of God. To President Dilworth Young and those of the First Council of the Seventy just released, I express my love and appreciation.

We are living in a difficult but a remarkable age, the dispensation of the fulness of times.

I am grateful that my spirit was reserved to come forth at this particular time and for the knowledge that God lives and that Jesus is the Christ, our Savior and Redeemer.

It is a great privilege to be able to bear witness that the gospel of Jesus Christ has been restored in its fulness, through the instrumentality of the Prophet Joseph Smith, and that there is a prophet of God on the earth today, our beloved prophet and president, Spencer W. Kimball. May the Lord bless and sustain him, and may we have the wisdom and courage to follow his counsel.

The Church of Jesus Christ was established in the meridian of time and reestablished in this dispensation for two great purposes: first, to proclaim the truth concerning man's salvation to all the world, and second, to perfect those who accept the gospel of Jesus Christ.

To accomplish the first objective—to take the gospel to every nation, kindred, tongue, and people—The Church of Jesus Christ of Latter-day Saints is engaged in a worldwide missionary effort, with approximately

150 missions and 25,000 full-time missionaries. With additional thousands of stake and district missionaries, and with the "every member a missionary" program becoming more effective, the Church is growing at an accelerated rate.

Perfecting the Saints

With reference to the perfecting of the Saints, the Savior has asked us to become perfect even as our Father in heaven is perfect. (See Matt. 5:48.) In modern revelation we are told that we "are not able to abide the presence of God now, neither the ministering of angels; wherefore, continue in patience until ye are perfected." (D&C 67:13.)

To accomplish the second objective, the perfecting of the Saints, The Church of Jesus Christ of Latter-day Saints provides opportunities for all members to become involved in many different kinds of activities that develop them mentally, morally, physically, and spiritually in the perfection process.

A high percentage of the members of the Church are active in the perfection process and are being blessed in many ways.

Prospective elders

There are, however, many inactive men who do not hold the Melchizedek Priesthood. These potential leaders are called prospective elders. We have a great challenge to bring these, our brothers, more actively into the perfection process.

President Spencer W. Kimball, referring to this challenge in a talk in which he asked members of the Church to lengthen their stride, said, "The cycles of inactivity and indifference are recurring cycles from father to son. The Church must now break that cycle at

Friday, October 1

First Day

two points simultaneously: We must reach out and hold many more of our young men of the Aaronic Priesthood to keep them faithful, to help them to be worthy to go on missions, and to be married in the holy temple; we must, at the same time, reach and hold more of the fathers and the prospective holders of the Melchizedek Priesthood!

"We must find improved ways of vitalizing our Melchizedek Priesthood quorums, particularly in order to reach the prospective elders who are, in so many cases, the fathers of so many of our boys and girls and our young men and women." ("Lengthening Our Stride," Seminar for Regional Representatives of the Twelve, Oct. 3, 1974.)

A great challenge

This presents a great challenge not only to priesthood quorums, but to the Church as a whole, and it is with reference to this matter that I wish to direct the major portion of my remarks today.

Why are these members inactive? I believe the main reasons are, first, they do not understand the gospel, and second, they do not fully appreciate the blessings that come from Church activity.

What can be done to reduce the number of young men attaining the age of eighteen and not being ordained elders? Let me give a few suggestions and examples.

We must recognize that the programs of the Aaronic Priesthood quorums and auxiliaries, together with the seminary and institute programs, are playing a very important role in training these young men. However, their parents, family, and all of us can also have a tremendous influence in their lives.

Parents' example

The living example set by parents

is consciously and unconsciously absorbed by children.

Solomon, in his wisdom, has told us: "Train up a child in the way he should go: and when he is old he will not depart from it." (Prov. 22:6.)

Recently, I was staying in the home of a stake president who had a young son nine years of age. I was to sleep in this young man's bedroom and noticed on his dresser a little cardboard bank with three compartments, one for his tithing, one for his mission, and one for fun. I asked this young man if he was going on a mission, and he replied, "That's what I'm saving my money for." I am sure that with this type of planning he will be worthy to be ordained an elder and prepared for missionary service.

I was in another stake president's home one weekend and was to sleep in another boy's room. There on the wall were pictures of all the Church temples. He was planning for a temple marriage as well as a mission.

Older children also have a great influence upon younger children. A few weeks ago as I was interviewing a prospective missionary, I asked him, "Why do you want to go on a mission?" He replied, "I know this church is the Church of Jesus Christ, and I want to tell others about it. And, besides," he said, "I'm the oldest child in the family, and I want to set a pattern for my brothers to follow." What a wonderful spirit.

Methods of re-activation

And now concerning the many thousands of good men who do not yet hold the Melchizedek Priesthood and whom we refer to as prospective elders. Let us not forget that many stake presidents, bishops, high councilors, quorum leaders, and other leaders at one time in their lives were inactive or prospective elders. What caused them to become involved again in the perfection process? Perhaps a few examples will

point out some of the important reasons for their return.

A reactivated elder recently stood in a fast and testimony meeting and explained what it meant to have his firstborn child enter into their home. "When I began to realize my responsibility to guide this wonderful little soul through life," he explained, "I knew that only by honoring the priesthood I had neglected could I be the kind of father I want to be."

Recently, a former prospective elder told me what it meant to him for the elders quorum president to ask him to serve as an assistant secretary in the elders quorum presidency. He took a week to decide to accept the assignment, but when he did, he marveled at the change that came into his life. He said, "Suddenly, I felt not only wanted, but actually needed."

I am convinced that we can lengthen our stride by working with *groups* of prospective elders in firesides or cottage meetings. These wonderful men can move more rapidly and comfortably into Church activity when grouped according to age, education, hobbies, etc., and when approached as compatible groups together with their wives.

High priests and seventies can be called upon to assist in teaching and fellowshiping those of similar age groups.

Quorum involvement

Excellent results have been achieved by many elders quorums in teaching temple project groups. Retreats for prospective elders and their wives with home teachers or quorum officers and their wives have developed friendships and spirituality that have changed many lives forever.

Just a few days ago a man and his wife, neighbors of ours who have just been involved in such a temple project group, told us that the results were far beyond their expectations. This

particular prospective elder had previously been reluctant but is now preparing to take his family to the temple. They were greatly impressed by the spirit of caring shown by the brothers and sisters involved in the teaching process.

Many prospective elders are married to nonmember wives. These cases provide an excellent opportunity for the elders quorum president to arrange for the ward mission leader to assign stake or full-time missionaries to teach the nonmember wives, with the cooperation and in the presence of the inactive husbands.

In my opinion this missionary approach should be one of our major efforts in accomplishing our objectives, particularly as study is so vital in obtaining a knowledge of the gospel.

We should involve prospective elders in Church activities, even though at first assignments may be of a minor nature. I recall listening to thrilling reports from prospective elders and new converts who were assigned jobs to raise and lower the chapel flag each day, or to keep the songbooks in repair, or to assist quorum officers. In each instance the persons involved were happy and had very worthwhile experiences.

Returning to activity

In conclusion let me share with you some of the feelings of a prospective elder who has recently come into full Church activity. He writes: "Returning to church activity after years of absence would have been impossible without a lot of help. I'll always be grateful for that evening when my elders quorum president came to my home and said, 'Roger, starting next Sunday evening we are having two other couples over to our home once a week to talk about some important gospel principles. We would be pleased if you and Pat would join us.'"

"I know it took courage for him to invite us, but that was an important be-

gining. That was the first time anyone had ever asked me to get back into Church activity. In those fireside meetings my wife and I learned things about the gospel that we had never understood before. When testimonies were expressed, we felt feelings that had been dulled by many years of inactivity.

"As we started having family prayers together, we felt a special spirit enter into our home. Before long I became so anxious to learn about the gospel that I found myself reading the scriptures on the bus going to and from work and even during my noon hour."

His letter then tells of the great joy he and his wife felt when they went to the temple, where they and their children were sealed together for time and for all eternity. And now they are helping prepare their three sons for missionary service.

Perfect our lives

To you who are not now involved in Church activity, we extend to you our love and want you to know how eager we are to share with you the blessings of the priesthood and the gospel. There will never be a better time than now to become active in the process of self-

perfection. I promise you it will bring you peace, happiness, and joy, along with growth and development.

May all of us seek to perfect our lives in the pattern of the Savior, and may we help each other in the perfection process. I pray in the name of Jesus Christ, Amen.

President Spencer W. Kimball

We have just heard from Elder Franklin D. Richards of the First Council of the Seventy.

The Tabernacle Choir will now sing for us.

The Tabernacle Choir sang "Thanks Be To God," after which Alexander Schreiner played an organ interlude.

President Kimball

It is now our privilege to hear from Elder Howard W. Hunter of the Council of the Twelve Apostles. He will now address us.

Elder Howard W. Hunter

Of the Council of the Twelve

There are times in our struggle with the adversities of mortality when we become weary, weakened, and susceptible to the temptations that seem to be placed in our pathways. A lesson for us lies in the account of the life of the Savior.

Temptations of Christ

Soon after his baptism Jesus was led by the Spirit into the wild, unculti-

vated wilderness. There he remained for forty days and nights, preparing himself for the formal ministry which was then to begin. The greatest task ever to be accomplished in this world lay before him, and he needed divine strength. Throughout these days in the wilderness he chose to fast, that his mortal body might be completely subjected to the divine influence of his Father's Spirit.

When Jesus had completed the fast of forty days and had communed with God, he was, in this hungry and physically weakened state, left to be tempted of the devil. That, too, was to be part of his preparation. Such a time is always the tempter's moment—when we are emotionally or physically spent, when we are weary, vulnerable, and least prepared to resist the insidious suggestions he makes. This was an hour of danger—the kind of moment in which many men fall and succumb to the subtle allurements of the devil.

Tempting physical needs

Satan's first temptation was to entice Jesus to satisfy his craving for food, that most basic, physical, biological need. It was a temptation of the senses, an appeal to appetite, and in many ways the most common and most dangerous of the devil's allurements. "If thou be the Son of God," he said, "command that these stones be made bread." (Matt. 4:3.) During the long weeks of seclusion, the Savior had been sustained by the exaltation of spirit that would naturally accompany such meditation, prayer, and communion with the heavens. In such a devoted spirit, bodily appetites were subdued and superseded, but now the demands of the flesh were inevitable.

Satan was not simply tempting Jesus to eat. Had he suggested, "Go down out of this wilderness and obtain food from the bread maker," there would have been no temptation because undoubtedly Jesus intended to eat at the close of his fast. Satan's temptation was to have him eat in a spectacular way—using his divine powers for selfish purposes. The temptation was in the invitation to turn stones into bread miraculously, instantaneously, without waiting or postponing physical gratification. His reply to the tempter was crystal clear: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4.)

Second temptation

Then followed the second temptation. Realizing that he had utterly failed in his attempt to induce Jesus to use his divine powers for personal, physical gratification and having seen Jesus defer totally to the will and spirit of his Father's sustenance, Satan went to the other extreme and tempted Jesus to wantonly throw himself upon the Father's protection. He took Jesus into the Holy City, to the pinnacle of the temple overlooking the spacious courts and people below, and quoted scripture:

"If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." (Matt. 4:6; see also Ps. 91:11-12.)

There lurked in this appeal from Satan another temptation of the human side of mortal nature—the temptation to perform some dazzling feat, some astounding exploit which might bring crowds of amazed and attentive onlookers. Surely leaping from the dizzy heights of the temple turret and landing in the courtyard unhurt would be such a feat. This would be public recognition that Jesus was a superior being and did have a message from on high. It would be a sign and a wonder, the fame of which would spread like wildfire throughout all Judaea and cause many to believe that the Messiah had indeed come. But faith is to precede the miracle; miracles are not to precede the faith. Jesus, of course, answered scripture for scripture by replying, "It is written again, Thou shalt not tempt the Lord thy God." (Matt. 4:7; see also Deut. 6:16.) Once more the purposes of Satan were thwarted and Christ became the victor.

A final ploy

In his third temptation, the devil casts away all subtlety and scripture and

Friday, October 1

First Day

all deviousness and disguise. Now he staked everything on a blunt, bold proposition. From a high mountain he showed Jesus all the kingdoms of the world and the glory of them—the cities, the fields, the flocks, the herds, and everything nature could offer. Though they were not his to give, Satan offered them all to Jesus—to him who had lived as a modest village carpenter.

With wealth, splendor, and earthly glory spread before them, Satan said unto him, "All these things will I give thee, if thou wilt fall down and worship me." (Matt. 4:9.) In a final ploy Satan was falling back on one of his false but fundamental propositions, one which resulted in his leading one-third of the hosts from heaven and continues to direct his miserable efforts against the children of men here on earth. It is the proposition that everyone has a price, that material things finally matter most, that ultimately you can buy anything in this world for money.

"Get thee hence, Satan"

Jesus knew that if he were faithful to his Father and obedient to every commandment, he would inherit "all that [the] Father hath" (D&C 84:38)—and so would any other son or daughter of God. The surest way to lose the blessings of time or eternity is to accept them on Satan's terms. Lucifer seemed to have forgotten that this was the Man who would later preach, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

"Or what shall a man give in exchange for his soul?" (Mark 8:36-37.)

In power and dignity, Jesus commanded, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. 4:10.) Anguished and defeated Satan turned and went away. "And when the devil had ended all the temptation," Luke adds, "he departed from him for a season." (Luke 4:13.) Matthew tells us that "angels came and ministered unto him." (Matt. 4:11.)

As with Jesus, so with us, relief comes and miracles are enjoyed after the trial and temptation of our faith. There is, of course, running through all of these temptations, Satan's insidious suggestion that Jesus was not the Son of God, the doubt implied in the tempter's repeated use of the word if. "If thou be the Son of God, command that these stones be made bread." (Matt. 4:3.) "If thou be the Son of God, cast thyself down." (Matt. 4:6.) These, of course, were foreshadows of that final, desperate temptation which would come three years later: "If thou be the Son of God, come down from the cross." (Matt. 27:40.) But Jesus patiently withstood that ploy also, knowing in due time every knee would bow and every tongue confess.

It was not necessary then, or ever, for Jesus to satisfy the curiosity of men, least of all unholy men. So as victory in every encounter came to Jesus, the pathos and tragedy of Lucifer's life is even more obvious: First bold and taunting and tempting; then pleading and weak and desperate; finally, and ultimately, simple banishment.

Will we resist?

The question for us now is—will we succeed? Will we resist? Will we wear the victor's crown? Satan may have lost Jesus, but he does not believe he has lost us. He continues to tempt, taunt, and plead for our loyalty. We should take strength for this battle from the fact that Christ was victorious not as a God but as a man.

It is important to remember that Jesus was capable of sinning, that he could have succumbed, that the plan of life and salvation could have been foiled, but that he remained true. Had there been no possibility of his yielding to the enticement of Satan, there would have been no real test, no genuine victory in the result. If he had been stripped of the faculty to sin, he would have been stripped of his very agency. It

was he who had come to safeguard and ensure the agency of man. He had to retain the capacity and ability to sin had he willed so to do. As Paul wrote, "Though he were a Son, yet learned he obedience by the things which he suffered" (Heb. 5:8); and he "was in all points tempted like as we are, yet without sin" (Heb. 4:15). He was perfect and sinless, not because he had to be, but rather because he clearly and determinedly wanted to be. As the Doctrine and Covenants records, "He suffered temptations but gave no heed unto them." (D&C 20:22.)

What about us? We live in a world of temptation—temptation that seems more real and oppressively rampant than any since the days of Noah. Are we remaining faithful in such a world? Every individual in this church should ask himself, "Am I living so that I am keeping unspotted from the evils of the world?"

All temptation classified

In speaking of the three temptations that came to Jesus, a former President of the Church made this statement concerning them: "Classify them, and you will find that under one of those three nearly every given temptation that makes you and me spotted, ever so little maybe, comes to us as (1) a temptation of the appetite; (2) a yielding to the pride and fashion and vanity of those alienated from the things of God; or (3) a gratifying of the passion, or a desire for the riches of the world, or power among men." And then he said: "Now, when do temptations come? Why, they come to us in our social gatherings, they come to us at our weddings, they come to us in our politics, they come to us in our business relations, on the farm, in the mercantile establishment, in our dealings in all the affairs of life, we find these insidious influences working, and it is when they manifest themselves to the consciousness of each individual that the defense

of truth ought to exert itself." (David O. McKay, *Conference Report*, Oct. 1911, p. 59.)

Withstand temptation

Is it just for an individual, or can a body of people withstand the temptations of Satan? Surely the Lord would be pleased with the Saints if they stood before the world as a light that cannot be hidden because they are willing to live the principles of the gospel and keep the commandments of the Lord.

With faith, and prayer, and humility, and sources of strength from an eternal world, we are able to live unspotted in the midst of a world of temptation. With the Psalmist we will sing:

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

"Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over.

"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever." (Ps. 23:4-6.)

May this be our destiny, I pray in the name of our Lord and Master, Jesus Christ. Amen.

Following Elder Hunter's address, the Tabernacle Choir sang the number, "Great Is the Lord: 'Tis Good to Praise."

President Spencer W. Kimball

Elder Howard W. Hunter of the Council of the Twelve has just given the concluding address, followed by the Tabernacle Choir singing, "Great Is the Lord: 'Tis Good to Praise."

We are grateful to the managers

*Friday, October 1**First Day*

and operators of the many television and radio stations for offering their facilities as a public service to bring the proceedings of this conference to a wide audience throughout many areas of the world.

We shall conclude this session of the conference with the Tabernacle Choir singing, "All People That on Earth Do Dwell."

Following the singing, the benediction will be pronounced by Elder Theodore M. Burton of the First Quorum of the Seventy.

This conference will then be adjourned until two o'clock this afternoon.

The Tabernacle Choir sang the number "All People That On Earth Do Dwell."

The benediction was then offered by Elder Theodore M. Burton of the First Quorum of the Seventy.

The conference was adjourned until two o'clock P.M.

FIRST DAY AFTERNOON MEETING

SECOND SESSION

The second session of the 146th Semi-Annual General Conference began at 2:00 P.M. on Friday, October 1, 1976.

President Spencer W. Kimball presided at this session and conducting was President N. Eldon Tanner, First Counselor in the First Presidency.

The music was provided for this session by a Relief Society Combined Choir from the Provo and Orem area, directed by Sister Anna Jean Skidmore with Brother Roy M. Darley at the organ.

At the beginning of the meeting, President N. Eldon Tanner made the following remarks:

President N. Eldon Tanner

We extend a welcome to all assembled in the historic Tabernacle on Temple Square in this, the Second Session of the 146th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints. We also

welcome the many members of the Church and friends tuned to these proceedings by radio and television. President Spencer W. Kimball, who presides at this and all other sessions of the Conference, has asked me to conduct this session. We note that there are overflow congregations in the Assembly Hall, where Elders Franklin D. Richards and John H. Groberg preside; and in the Salt Palace, where Elders Bernard P. Brockbank and Jacob de Jager preside.

We are pleased to acknowledge special guests present this afternoon—government and educational leaders, as well as regional representatives, stake and temple presidencies, patriarchs, bishops, and officers and members of the general boards and committees.

The proceedings of this conference will be carried extensively in the United States and Canada over many television and radio stations, originating with KSL in Salt Lake City.

Through the miracle of satellite transmission, sessions of this conference will be heard over radio in countries of

Central and South America, Mexico, Australia, and the Philippines.

Broadcasts of these proceedings will be sent to countries in Europe, South and Central America, Mexico, Africa, and parts of Asia by way of International Short-wave Radio.

We express our appreciation to the owners and operators of the radio and television stations for their cooperation in making such an extensive coverage of this conference possible.

We are favored this afternoon by the presence of a Relief Society Combined Choir from the Orem Utah East, Orem Utah North, Orem Utah Sharon West, Orem Utah South, Orem Utah West, Orem Utah, Orem Utah Sharon, Provo Utah Central, Provo Utah West, and Provo Utah North Stakes.

Under the direction of Sister Anna Jean Skidmore with Brother Roy M. Darley at the organ, the Choir will begin this service by singing: "I Need Thee Every Hour." The invocation will be offered by Elder W. Grant Bangerter of the First Quorum of the Seventy.

Elder David B. Haight

Of the Council of the Twelve

The changes in the Church organizational structure presented by President Tanner today and sustained by you are additional evidence of the divine inspiration of the Lord in directing the affairs of His Church. It is inspiring to watch and, when appropriate, participate with the First Presidency as they prepare for the rapid expansion of the gospel of Jesus Christ to every corner of the earth. It will be successful. It must be accomplished by us. He has declared: "I am Jesus Christ; I came by the will of the Father, and I do his will. Learn of me, and listen to my words." (D&C 19:24, 23.)

The Relief Society Combined Choir sang, "I Need Thee Every Hour."

Elder W. Grant Bangerter of the First Quorum of the Seventy offered the invocation.

President N. Eldon Tanner

The Relief Society Combined Choir will now sing: "In A Safe Place."

"In A Safe Place" was rendered by the Relief Society Combined Choir.

President Tanner

We shall now hear from Elder David B. Haight of the Quorum of the Twelve Apostles. He will be followed by Elder A. Theodore Tuttle, a member of the First Council of the Seventy and supervisor of the South America West Area.

Baptism is the gate

He has committed to mankind the promise that all who believe and are baptized in His holy name and endure in faith to the end will be saved. (See D&C 20:25.) As of today the Church is even more effectively prepared to reach and encourage all men to hearken unto His voice, for His everlasting covenant is established and is a standard for His people. They are to be messengers and prepare the way before Him. (See D&C 45:2, 9.) Inhabitants of the earth are to receive the gospel that the kingdom of God might go forth. The Lord has said,

Friday, October 1

First Day

"Thou [meaning us] shalt declare glad tidings, . . . publish it upon the mountains, . . . upon every high place, . . . among every people that thou shalt be permitted to see.

" . . . thou shalt declare repentance . . . and remission of sins by baptism." (D&C 19:29, 31.)

Baptism is the gate through which all must enter to accomplish the Lord's desire to bring to pass the immortality and eternal life of man.

Families are forever

The family home evening manual now being used throughout the world has a most inspiring first lesson. The theme is "Families Are Forever." Families are instructed to place a number of items on a table, among which are a marriage certificate, a temple recommend, a picture of a temple, and a baptismal certificate. Family members are then asked to explain their relationship.

Church members know that all of these items placed on the table have a relationship to temple marriage and the possibility of a "forever family." This afternoon I would like to highlight one of those items on the table—the baptismal certificate.

A "forever family" requires that a couple possess baptismal certificates, be worthy members of the Church to qualify for temple recommends, and possess a marriage certificate signifying a celestial marriage. Now what about the millions of our Heavenly Father's children who, if they were baptized, could receive blessings which would lead to becoming an eternal family?

Fellowshipping obligation

Our full-time missionaries are having increasing success in all parts of the world in bringing souls into the waters baptism. But their success could be multiplied many times if they had the enthusiastic cooperation of the

members of the Church. It would seem most members of the Church have a built-in reluctance to share the gospel with their friends and neighbors. Many of us take pride in referring to the growth of the Church or the success of the worldwide missionary effort but have never fellowshipped an acquaintance or a neighbor. When returning mission presidents are asked, "How could you have had more conversions in your mission," we hear the same reply: "If only we could get the members to assist the missionaries by preparing their friends and neighbors to receive the elders."

Have we forgotten our obligation? Have we forgotten what the Lord said?

"Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor. Therefore, they are left without excuse." (D&C 88:81-82.)

"I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, . . . to prepare and accomplish the things which I have commanded.

"And let your preaching be the warning voice, every man to his neighbor." (D&C 38:40-41.)

Members aid in conversion

Your missionary sons and daughters are trained to teach the gospel, to teach in an orderly, inspired manner, which hopefully leads to baptism. To a missionary, every hour is precious and must be productive. Do you realize missionaries baptize about one person for every 1,000 homes they tract? These same missionaries will baptize 600 people for every 1,000 who are taught in the homes of members—600 times more converts when members participate with conviction.

More of these exciting young servants of the Lord are in your wards and branches than ever before. Missionaries are going out better

trained, better prepared, with higher hopes and aspirations. Every family that has accepted the gospel is obligated to share it with its neighbor. We can interest people in the gospel by just being natural and sincerely showing our love for them. Emily Dickinson wrote: "We never know how high we are/Till we are called to rise/And then if we are true to plan/Our statures touch the skies." (*Familiar Quotations*, comp. John Bartlett, Boston: Little, Brown and Company, 1968, p. 737.)

"Raise our sights"

You who are reluctant to prepare the way for a teaching opportunity for the missionaries in your neighborhood are denying yourselves rich blessings and are not obeying President Kimball's counsel. He said, "I know this message [every member a missionary] is not new, and we have talked about it before; but I believe the time has come when we must shoulder arms. I think we must change our sights and raise our goals." (Spencer W. Kimball, "When the World Will Be Converted," Regional Representatives Seminar, April 4, 1974.)

The prophet Nephi said: "For the day should come that they must be judged of their works, yea, even the works which were done by the temporal body in their days." (1 Ne. 15:32.)

Missionary experience

On an airplane flight a few weeks ago, a friend of mine engaged a lady in conversation. He told her about his trip to Anderson, South Carolina, to visit a fourth cousin because he was seeking information concerning some of his ancestors. He asked this lady sitting next to him, "Would you like to know why I am interested in my ancestors who died long ago?"

"Yes, I would," she replied.

"I was trying to find information about my forebears so I could perform

certain work for them in the temple. Do you know where the Savior was during the three days His body lay in the tomb following the crucifixion?"

"No. Where?"

He continued, "Peter, the apostle, said Christ preached to the spirits in prison who were disobedient in the days of Noah." And then he said, "Now, do you think the Savior of the world would spend three days preaching to such people if they could not do anything about it?"

"No, I don't. I have never thought of that," she said.

He proceeded to explain baptism for the dead and the resurrection. He quoted Paul: "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.)

"Do you remember the phrase 'until death do you part' being used when you were married? Your marriage contract ends when either of you dies."

She replied, "I guess that's right, but I had never thought of it that way."

He continued, "My wife died the forepart of last month, but she is my wife eternally. We were married by one having the priesthood authority to bind in heaven that marriage performed here on earth. We belong to each other eternally; and furthermore, our children belong to us forever."

Just before landing he said to her, "Do you know why we met? It is so you too can learn about the gospel and be sealed to your husband, your children, and your progenitors for eternity—to become an eternal family."

Soon after this incident, he mailed a copy of Elder LeGrand Richards's book *A Marvelous Work and a Wonder* to this lady and her family and tucked his name card inside. The name of this woman eventually found its way to some full-time lady missionaries laboring in her city in Pennsylvania. After the missionaries' first contact with her, they wrote, "Mrs. Davis was extremely gracious. You should have seen the light

Friday, October 1

First Day

in her eyes when she met us. Brother Cummings had planted a most fertile seed with his testimony and confidence that he and his loved ones would be together after this life. As missionaries we felt at peace. We were impressed that the Lord would attend our efforts because this family was prepared."

Day of warning

Now to you I would say, do you remember the essentials of a "forever family": baptismal certificates, temple recommends, marriage certificate? But first your friends and neighbors must have a baptismal certificate. The story told by Brother Cummings to the lady on the plane planted a desire for that baptismal certificate.

"For this is a day of warning, and not a day of many words. For I, the lord, am not to be mocked in the last days." (D&C 63:58.)

"And thou shalt declare glad tidings, yea, publish it upon the mountains. . . .

"And thou shalt do it with all humility, trusting in me." (D&C 19:29-30.)

Success in Ohio

Last January in an effort to stimulate missionary activity, our Ohio stakes presented a program on the Word of Wisdom entitled "What Makes Mormons Run?" Church leaders encouraged members to bring many friends and neighbors to this meeting. A stake high councilor was sure *his* neighbors would refuse; and though he felt obligated to invite his next-door neighbor, he kept putting it off, knowing they would not accept.

Finally, somewhat embarrassed, he decided not to postpone the challenge any longer; and after praying that his approach and words would not be misunderstood by his neighbor, and holding the hand of his eight-year-old daughter, he went next door. They knocked on the door, were warmly

greeted, and invited in. An invitation was extended to this neighbor family to come and hear a world leader and a prophet of God. The family agreed to attend.

Now it was much easier to ask other neighbors, friends, associates, his daughter's piano teacher, and many others. His newly found courage led to more success and a comfortable feeling. Over forty people responded to his invitation. They had to charter a bus to transport their guests to the meeting.

And what about the first neighbor he invited? They are now members of the Church, a potential "forever family." Before this family was baptized, this high councilor wrote, "I tremble to think that because of my reluctance to share the gospel with my neighbors, this choice family would have lost the blessings of the gospel. Oh, that every Church member could feel this wonderful experience!"

And why did his neighbor decide to investigate the Church? The neighbor said: "If any other neighbor had come to my door to invite me to investigate religion, I would have declined; but we were so impressed with your family, your cleanliness, and your actions. You are always friendly and smiling. Your yard looks so neat and clean, and you are up working in your yard before anyone else is out of bed in the morning. We wanted to learn more about you and your church."

Involve families

The Lord declared: "For all men must repent and be baptized. . . .

"And by your hands I will work among the children of men, unto the convincing of many of their sins, that they may come unto repentance, and . . . may come unto the kingdom of my Father." (D&C 18:42, 44.)

If you will involve your whole family—pray as a family for success; select a family to fellowship; set goals and dates for accomplishment; commit

yourselves to do whatever is appropriate; then fast and pray, and then pray and fast—I promise you that your warning voice will be heard. This is the day when the harvest is ripe, the press is full. The Lord will bless your efforts. You will witness friends enter the waters of baptism.

The lives you touch may forget what you said, but they will never forget how you made them feel. Families are forever, I testify to you in all humility, in the name of our Lord and Savior Jesus Christ. Amen.

President N. Eldon Tanner

Elder David B. Haight of the Council of the Twelve has just spoken to us. We shall now hear from Elder A. Theodore Tuttle of the First Council of the Seventy, who is supervisor of the South America West Area.

He will be followed by Elder Robert D. Hales of the First Quorum of the Seventy.

Elder A. Theodore Tuttle

Of the First Council of the Seventy

I am grateful to the Brethren of the First Presidency for the call extended me to serve in the First Council. I pledge my best efforts to fulfill this call honorably.

Our beloved president formerly supervised South America. As I have traveled in this area, scores of members have asked me to express their love to you, President Kimball. I am happy to bring you their "*saludos y gran amor*."

Missionaries require finances

In these lands there are hundreds of young men striving to fulfill President Kimball's request to serve full-time missions. Meager funds, scarce resources, hard life, and devastating inflation make this extremely difficult. Jobs are available, but pay is low. Where a young man has no family resources on which to draw, it would require many *years* to earn sufficient to finance himself completely.

Other difficulties compound the challenge: some young men are a financial support to their family, Merely losing a breadwinner in order to fill a mission constitutes a tremendous

sacrifice on the part of the whole family. Sometimes the young person is the only Church member and lacks parental support.

Of course, some families can and do support their sons. Remember, however, that the Church is new in these lands. In five of the eight missions where I serve, the Church is less than twelve years old. In the other three it is less than twenty, with the major growth occurring recently.

Indeed, the Church is new to all families who have recently joined. They have not yet developed Latter-day Saint traditions. They have not had years to look forward to and prepare for missions.

In future years we can and will become better prepared. And yet, it is Church policy not to call anyone to serve a mission who has not made substantial personal and family sacrifice. We have literally hundreds of young men who through great sacrifice can procure only part of the funds necessary to finance their missions. Still, these fine young people present themselves to their leaders with a seriousness of purpose. They are ready

Friday, October 1

First Day

to serve with deep spirituality and testimony, ready with their native language—a greater blessing than most of you can appreciate—ready with everything we require except sufficient money.

First Presidency's Missionary Fund

In the Church we do not send bills. There are times, however, when it would be appropriate to make known a special need. You no doubt would want to know, therefore, that the First Presidency has established a Church missionary fund. Presently it is being methodically depleted. Since we do not normally appeal for money over the pulpit, I wouldn't do that. Now that I have carefully avoided asking for funds, you should nevertheless be advised that if you were to put something in the mail for the missionary fund, it certainly would not be refused.

Examples of those in need

Let me tell you of some young people I know who have tried to provide for their missions, to whom you might provide additional help. A mother approached a mission president with this plea: "Could I get my son on a mission somehow? He's my only hope! Unfortunately, his father is unable to provide well for the family. We have eight children. Our income is very meager. We eat only two meals a day. But this is a good boy. He wants to serve a mission. If we are very, very careful, we can provide a few pesos per month. Isn't there some way he could serve a mission?"

Another young man lived on the outskirts of a large metropolitan area. There were no lights or water in the thin-walled, modest structure that served both as a home and a small shop. After his family's conversion he attended seminary and developed an insatiable desire to learn. With great effort he entered the university, working

part-time to buy books as well as to help support the family. When the desire to go on a mission became overwhelming, he had to double his efforts to save money for his mission. So he carried his books under one arm and his bag of wash rags, wax, and sponges in the other. Between classes he would go out and wash cars, then return for another class. The Lord blessed him with work. He multiplied his income until his leaders felt he had made the necessary sacrifice to help sustain himself.

There are scores of others, each one a lesson to all in the principle of obedience and sacrifice. A young lady with a great desire to fill a mission was counseled to buy ingredients, make cookies, and sell them at school during lunchtime. She did so. Then she bought more flour, baked more cookies, and continued this process for weeks, making a small amount of money each day to help toward her mission.

Seek the Kingdom of God

Are there not thousands of you listening today who are ready to match these two precious years of a young man's life with sufficient additional funds from your abundance so that he can have the privilege of service? In this way, could you not become "nursing fathers and mothers" to these children of promise?

I call this matter to your attention for two reasons: First, time is of the essence! We need to get moving with the things of real import. The world *must* hear the gospel. Paul asks: "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?" (Rom. 10:14-15.) And I ask, how shall they be sent today without sufficient means?

The second reason is the Lord counsels rather specifically about the wise use of property. "Seek ye first the

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

Jacob counsels:

"Think of your brethren like unto yourselves, and be familiar with all and free with your substance, that they may be rich like unto you.

"But before ye seek for riches, seek ye for the kingdom of God.

"And after ye have obtained a hope in Christ ye shall obtain riches . . . to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted." (Jac. 2:17-19.)

Nephite example

How blessed we would be if we could pattern our conduct after the Nephites described by Alma:

"And thus, in their prosperous circumstances, they did not send away any who were naked, or that were hungry, or that were athirst, or that were sick, or that had not been nourished; and they did not set their hearts upon riches; therefore they were liberal to all, both old and young, both bond and free, both male and female, whether out of the church or in the church." (Al. 1:30.)

In our day the Lord has warned us sternly, "And again, I command thee that thou *shalt not covet thine own property*, but impart it freely." (D&C 19:26, italics added.)

Urgency

My brethren, we have been too casual about these matters in the past. There is work to do. We need your help to do it. The word is *urgency* and the time is *now*. Many of you have the power to open doors of opportunity for the service of others. May you see this opportunity as a means to wisely use the property with which the Lord has blessed you to help His work and to save your souls. I know many of you already contribute. I know He will keep His promises to you if you will keep your promises to serve. I testify that God lives. Jesus is the Christ. This is His church. This is His earth—and all things in it. We are but stewards over His goods. May we delight to share them, and may we realize the promise 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.) In the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder A. Theodore Tuttle of the First Council of the Seventy has just addressed us. Elder Robert D. Hales of the First Quorum of Seventy will now speak to us.

Elder Robert D. Hales

Of the First Quorum of the Seventy

I too would like to add my confirmation that this is a historic occasion and as a member of the First Quorum of the Seventy give support to the First Council, to the Quorum of the Twelve, and to any assignment they might ask us to do.

Repentance restores us

The message I am sharing with you today is that the gospel protects us and that the gospel principle of repentance has the ability to restore us if we have committed a sin. Recently I received a

Friday, October 1

First Day

letter written by a young lady who went on a long, dark journey, a journey that ultimately led her into moral transgression. Her story is important because she is going through the anguish of full repentance and now is beginning to feel the joy that honest repentance can bring. She has asked that her personal experience be shared with you in the hope that there might be one who can be helped and not take that same journey. She writes (excerpts from a letter):

A young lady's experience

"It began when I left my home to go to college. Until that time, under the righteous guardianship of my parents, I had not indulged in the loose morals of my friends and acquaintances.

"Probably the first dent in the armor of faith which my parents had built up around me was the realization that some 'good returned missionaries' were not always so good and really did indulge in necking and petting episodes. I began to think that a certain amount of physical relations were natural and included them in the closer relationships I had with young men.

"Satan is insidious. He leads a person away from the righteous way of living and little by little tempts them into greater and greater wrongs.

"The months passed, and I fell further and further from the truth. I moved in with a friend who was inactive in the Church and who also had loose morals and drank and smoked. With her I visited bars and nightclubs I never would have gone into on my own initiative.

"Next, I stopped attending Church meetings and even stopped praying. I found that my whole life had changed. I was always depressed. My grades dropped to an all-time low. I couldn't get along with my roommates. Everything, *everything*, was *wrong*.

"I found myself totally rejecting the Church and all its teachings. I knew

in the depths of my soul that I was afraid. I was truly a 'ship without a rudder.'

"I found myself searching everywhere for some semblance of security and stability. My parents were physically a long way away. But even at long distance they sensed some of my inner conflict and were worried.

"I finally met a young man, also inactive, with whom I thought I was in love. By then it was easy for me to convince myself that making love was all right as long as I truly felt that I loved the man. So I made love and desecrated the temple of my body. I became pregnant. When I realized my condition, I went to the young man and told him of my problem. He wanted nothing to do with me or my baby. He did say he would pay for an abortion, however, if I so desired.

"At first I rejected the very idea of abortion, but as I thought about it, I began to rationalize. It took me a couple of weeks to talk myself into making an appointment and having the abortion done.

Change

"Shortly thereafter I had the good fortune to meet and marry a young man of extremely high caliber. He was not active in the Church, but he was and is morally a fine, honest, upstanding man. Ever since that time, I have been working and living toward the goal of becoming active in the Church and of once again attaining a position of righteousness in our Heavenly Father's kingdom.

"A few months ago I realized I must go to the bishop of my ward and confess the terrible things I had done. I did so knowing that my sins were grievous before the Lord, that I faced possible disfellowshipment or even excommunication. I also knew that the time had come to put myself and my life into the Lord's hands, that I might be able to cleanse my sins and stand

spotless before Him on the judgment day.

"I made an appointment one Sunday afternoon with the bishop. He took time out of his busy schedule to hear of my terrible transgressions. Oh, how I prayed to my Heavenly Father before my interview. The bishop was kindly. He asked that I would have the courage to tell him everything; that I would not hold anything back. As I tried to touch lightly on my transgressions and go on, I *couldn't*! A horrible tightening in my throat and chest made it impossible for me to go on. I suddenly knew it was the answer to my prayers. The Spirit of our Father in heaven was with me demanding complete confession. I bear witness that I felt the Spirit constraining me to tell the whole truth!

"It isn't easy to admit past sins even to ourselves. I found that it was as hard for me to admit the exact nature of my sins to myself as it was to admit them to the bishop. I didn't want to think about them.

The first step

"After my confession the bishop commended me on taking the first step toward returning to my Heavenly Father and outlined additional steps to prepare me for the day when I would realize that I had truly been forgiven. He emphasized that he, himself, could not forgive me. That was the Lord's decision. He helped me to understand that I *could* be forgiven, that my Heavenly Father loves me, that I could gain an awareness of my future goals and not constantly condemn myself all of my life, thus halting my eternal progression. He asked me to read the *Miracle of Forgiveness* by President Spencer W. Kimball. It helped a great deal in making me aware of the process of forgiveness. We had several appointments, the bishop and I, so that he could help me to see my course toward reestablishing myself in good standing in the Church.

"Following my interview with the

bishop, I found myself alternating between depression in which I wondered if I would ever be forgiven and becoming lax in doing the things I should be doing. I have learned that 'to change' isn't easy. It takes time. One must learn to 'try' and 'try again.'

Forgiveness

"Now I find myself growing ever closer to the Lord—more positive. I know if I continue to work and to grow, *my Father in heaven will forgive me*, but most importantly, *I will also forgive myself*. The important thing is that I must persevere in doing what I know to be right.

"If my experiences sound familiar, I beg you from the very depth of my heart to *please* pause and take stock of your life. Do not be misled by the superficial moral codes of our day. They are Satan's most persuasive tools. They have no *eternal* significance. It is Satan who will *entice us away from the joyous richness awaiting us in the eternal family circle*.

"You are sons and daughters of our Heavenly Father. Stay true to your birthright. Do not bring into your lives the miseries and anguish of soul that I brought into mine. Refrain from doing things that will make you *eternally sorry*. Prepare yourselves in righteousness to do the things in life that will make you eternally happy."

The true story we have shared is a testimony by a young lady who is coming back from the depths of depression to make a new life for herself.

My brothers and sisters, there is no canyon deep enough, no cavern dark enough, President Kimball has told us, to hide from ourselves if we take the long dark journey. The gospel can protect us from taking the long, dark journey and through the gospel principle of repentance can restore us *even* if we are *now* at the dark journey's bitter end.

Friday, October 1

First Day

Steps of repentance

The steps of repentance have been clearly defined in the scriptures:

1. Recognize we have done wrong.
2. Covenant with the Lord that we will never repeat the sin we have committed and are repenting of. "By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them." (D&C 58:43.)

3. Recommit ourselves to living a better life in all phases of the gospel.

4. Make restitution for the wrongs we have committed by—

- a. Repenting in prayer to the Lord.

- b. Confessing to our bishop, an ordained common judge in Israel and the presiding high priest in our ward.

- c. Apologizing to those we have offended.

5. The depth of our repentance must be as deep as the sin we have committed. There is no easy way. It hurts, but it also cleanses.

6. Time is the next element of repentance and restitution:

- a. Time to prove to ourselves, to our Lord, to our fellowmen that we have committed ourselves to a new way of life.

- b. Time to study the scriptures and dedicate our lives to the commandments we learn we must live to be happy and have joy.

7. Complete forgiveness of ourselves and forgiveness without any feelings of retribution toward those who have offended us.

8. Finally, the greatest of all blessings: the forgiveness of the Lord. We no longer look back with depression and hurt, but forward to the future with hope and joy and love for God, self, and all mankind.

"Behold, he who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more." (D&C 58:42.)

"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.)

Testimony

I give you my testimony that I know God lives and that Jesus is the Christ, our Redeemer. I testify that they love us and have given us the gospel to protect us from taking the long, dark journeys in our life. I further testify that whether you be a member or a non-member the gospel principle of repentance has the power to bring us back from the depths of despair, to give us peace in this world and eternal life in the world to come even though our journeys may have been long and dark. These principles can apply to all of us—to nonmembers who experience the remission of sins through repentance and baptism, as well as members who repent of their sins. I ask the Lord's blessings to be with all those who are reaching out to know that they may come back.

May our Heavenly Father bless us to dedicate our lives today. There is no better time to start than today. That we may remain valiant all the days of our lives and endure to the end is my prayer, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

We have just listened to Elder Robert D. Hales of the First Quorum of the Seventy.

The congregation will join the Choir in singing: "High on The Mountain Top."

After the singing, Elder Joseph B. Wirthlin of the First Quorum of the Seventy and Supervisor of the Europe Area, will speak to us.

The Relief Society Combined Choir and the congregation sang the hymn, "High on The Mountain Top."

Elder Joseph B. Wirthlin

Of the First Quorum of the Seventy

I too feel highly honored to be a member of the First Quorum of the Seventy, and sustain all that has occurred on this sacred occasion.

America is a spiritual country

Sister Wirthlin and I are thankful to be here at home with you again and to tell you how wonderfully the Lord is blessing the work in the European area; three new stakes have been organized in Germany during the past two weeks. It is also our pleasure to report that in the German Federal Republic, where we live, and in most of Europe, America's bicentennial has not gone unnoticed. Many occasions have arisen in which respect and love have been shown to our great country, and the precious principles of freedom and dignity which we accord the individual have been honored.

The sentiments of these nations may be portrayed in the words of one distinguished ambassador, General Carlos Romulo, as he left our shores after serving his government here for nearly a score of years. He said, "I admire and love America. . . . What I have to say in parting is both a tribute and a warning. Never forget, Americans, that yours is a spiritual country. Yes, I know that you are a practical people. Like others, I have marveled at your factories, your skyscrapers, and your arsenals. But underlying everything else is the fact that America began as a God-loving, God-fearing, God-worshiping people, knowing that there is a spark of the divine in each of us. It is this respect for the dignity of the human spirit which makes America invincible."

And this, too, is my tribute to America. We all know that material and physical things are not the source and substance of safety, strength, and freedom of our beloved country.

In August our divinely inspired prophet, President Spencer W. Kimball, and several of our General Authorities held five area conferences in Europe. And what stirring, inspiring, testimony-generating experiences they were for all of us. Those attending will never forget how magnificently they were uplifted and spiritually fed and how wonderfully their testimonies were fortified.

Holland's dikes

In Amsterdam, during the several days we were together, we visited with some of our members, and our conversation turned to one thing that is unique about the country, the dikes. Much of the Netherlands lies considerably below sea level, as you well know. Through the process of building dikes to wall out the salty sea and through pumping the water into canals, the country of the ingenious, resourceful, and doughty Dutch has literally been born of the sea.

The process of wresting the good and precious earth from the bitter ocean waters has been going on for over 700 years, and there is no abatement of the struggle in sight. The gigantic dikes, or sea walls, may rise as high as sixty feet and are often broad enough on the top for a road over which a regular flow of traffic may be driven. The other side of the dike usually slopes down to green meadows. Thus, those on the dike can see down the chimneys of the houses nestling below; the fish on the one side are higher than the birds in the trees on the other.

Then our discussion turned to the question of safety, and it was agreed that there are no dikes tall enough, wide enough, deep enough, or strong enough to give man the security for which his soul cries out, for which he instinctively yearns, and for which he often frantically searches.

Friday, October 1

First Day

At this point, what was said is best described in *Time* magazine of February 9, 1953, in these words: "[Last week] a mournful tolling of church bells and the scream of sirens awakened the Netherlanders' at 4:00 A.M.; it was already too late. Waves chewed like bulldozers at the historic dikes of Holland, breaking through in at least 70 places, to reclaim what centuries of Dutch ingenuity has taken from the sea. . . . To the north, the flood crest went as high as 30 feet. . . . In a matter of hours, roughly a sixth of the Netherlands' 13,000 square miles—an area where 1,000,000 Dutchmen make their homes—was devastated." The desolation here and in nearby countries had taken a toll of over 1,500 known dead.

Other disasters

During this very year, in America's Mountain West in the Teton Valley (Idaho) and the Big Thompson River Canyon, we have been shocked and saddened at the suddenness and unpredictability of tragedy and the realization that mortal life, at best, is surely a fragile and uncertain spark. The globe is constantly threatened by forces, both man-made and inherent in our dwelling places, so devastating and capricious as to stun and stagger us. And when I speak of forces, I mean the innumerable threats to life of every type and kind that abound on the earth, in the earth, and around the earth, whether it be here, in the Netherlands, or elsewhere in the broad universe.

Gospel answers problems

Bookstore operators tell us that the books which head the best-seller list are books on peace and happiness. And since we as a church have the sure answer to mankind's emotional and psychological problems in the gospel of Jesus Christ, it is most urgent that we continue to "lengthen our stride" to reach forlorn, lonely, hungry, and

thirsty hearts, and those whose quest is for the truth.

Jack Robertson

Perhaps I can best emphasize what I feel by recounting the story of a young man by the name of Jack Robertson, an American paralyzed from the waist down, the result of an automobile accident seven years before. He had been a teacher at an elementary school in Scottsdale, Arizona. He had developed a burning desire to swim the English Channel and had trained for two long, grueling years, swimming great distances every day under all kinds of weather conditions in order to build up his strength and endurance. He was the first paraplegic ever to attempt the twenty-one-mile swim across the Channel. The strong, treacherous currents, however, require the swimmer to cover a far greater distance than that in order to reach the opposite shore.

The day finally came when he was to make his heroic attempt. Wearing a wet suit, flippers, and snorkel, he was carried to the beach at Dover by his cousins, Tom and Don Philabaum, where he crawled into the sea. Tom and Don, in the boat that accompanied him, fed him every hour. Jack had hoped to reach the French coast in fifteen hours. "For twelve hours the swim went well," he said. "Then I found myself swimming against the tide." The coast was near, but conditions had decidedly changed. "I gave it all I had," he declared. "Tom was urging me from the boat, saying, 'You've got to do it.' We were so close to France, and yet so far. It was the last few miles that completely drained me. The tides defeated me!" the swimmer exclaimed. His strength ebbed away as he tried to cope with the formidable obstacles in his path. (From *Stars and Stripes*.)

Opposition necessary

Life was made for struggle; and

exaltation, success, and victory were never meant to be cheap or to come easily. The tides of life often challenge us. To understand why it has to be this way, we should maintain our understanding, our faith, and our courage by a constant rereading of Second Nephi, chapter two, the substance of which is set forth in this excerpt: "For it must needs be, that there is an opposition in all things." (2 Ne. 2:11.)

Drink of "living water"

Now let me make a suggestion that will enable us to maintain our spiritual strength and keep our testimonies vitally alive so that the trials, the storms, and the tides of life will not defeat us. This suggestion is that, above all, we should heed the words of Jesus to the woman at Jacob's well in Samaria when he said, "Whosoever drinketh of the water that I shall give him will never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4:14.)

How could one's strength ebb or falter when it may be so dependably

and continuously nourished and restored? Here it is made clear that life, at its best and most vigorous, is spiritual and, as such, is the sincere expression of the soul to God. The spiritual self of each of us is that part of us that will never grow old, or ill, or die, but it must be nurtured and invigorated! Drinking of the living water is the unique recipe, the only way! My testimony is that God lives, that Jesus is the Christ, who stands at the head of our church, and that President Spencer W. Kimball is our prophet, seer, and revelator, who is guiding the destiny of the true church of our Savior. To this, I testify with all the strength I possess, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Joseph B. Wirthlin of the First Quorum of the Seventy has just addressed us.

Elder William H. Bennett of the First Quorum of the Seventy will now speak to us. He will be followed by Elder Marion D. Hanks of the First Council of the Seventy.

Elder William H. Bennett

Of the First Quorum of the Seventy

Our Lord and Savior in His great Sermon on the Mount gave us our greatest challenge and most important goal when He said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.) In these words Jesus challenges us to strive for excellence in all that we do—to develop our talents and abilities—and above all to live in accordance with His teachings.

Our goal is perfection

The pursuit of excellence should be the major work of our lives. Many

people, however, give little attention to it. Perhaps they feel that it is not possible for anyone to reach perfection in this life, and so they let the immediate pressures dominate their actions. While it is true that we cannot attain perfection in a total sense in this life, it is also true that we can attain perfection in many specific areas of activity. Furthermore, if we fail to do what we can and should do in this life, we may deprive ourselves forever of the opportunity to do those things later on and thus lose great eternal blessings.

Let us consider these words of one of our poets, Holland:

Enslav. October 1

First Day

Heaven is not reached at a single
bound;
But we build the ladder by which we
rise
From the lowly earth to the vaulted
skies,
And we mount to its summit round
by round.

Josiah Gilbert Holland, "Gadatim," in *Masterpieces of Religious Verse*, ed. James Dalton Morrison, New York: Harper & Brothers, 1948, p. 443.

With that as our base, I'd like to mention some of the specific ways in which perfection has been or can be attained in this life.

Olympic perfection

Just a few weeks ago the summer Olympics were held in Montreal, Canada. Were you watching on TV when that fourteen-year-old Rumanian girl, Nadia Comaneci, obtained a perfect score of ten in four of her performances, and one other girl did it once? Or perhaps you viewed the track-and-field competition and saw sprinters, jumpers, or weightmen in action. Or perhaps you saw the swimmers and divers perform. If you did, you saw some great performances. Competitors, assisted by coaches and trainers, had spent many hours trying to achieve perfect coordination between mind and body and to get everything working together so that each competitor might reach his or her potential. In the case of the team competition, a correlation of effort among team members was of great importance. For example, in the relay races there were four runners to a team. The intent was to exchange the baton from runner to runner without losing any forward speed. The foursome that most nearly achieved this was usually the winner.

Athletes achieve dreams

Success in athletic competition is

pretty much a matter of attitude, knowledge, and skill. Inherent ability is important, but that alone is not enough. Do you remember the "Be Honest with Yourself" program sponsored by the MIA some years ago, in which inspirational recordings from outstanding athletes and others were made available for use throughout the Church? One of those records featured Robert Richards, an outstanding U.S. pole vaulter. He emphasized that the one thing that characterizes all great athletes is *desire*, and he told about a young lady from Holland whom he had met at the 1932 Olympic Games. As a girl she wanted to become an outstanding swimmer, but she got polio. She didn't give up but continued her program. Improvement came slowly, but it came, and the day arrived when she was able to swim across the pool. She said that made her the happiest girl alive. Then the time came when she could swim the length of the pool, and then several lengths. She stayed with it day after day until finally she defeated the world's greatest swimmers in her events at the 1932 Olympics.

Richards also told about Harold Connolly. He was born with a withered left arm—only one good arm. But what an arm it was! He became one of the world's best in the sixteen-pound hammer throw.

Outstanding athletes think positively. They dream the impossible dreams; they reach for the unreachable stars; they say, "I can, I must, and I will"; and their achievements at times are unbelievable. This indomitable spirit also characterizes many of our handicapped people who because of war injuries, unfortunate accidents, or for other reasons have to face life against what seem to be impossible odds.

An article pertaining to the courage of a young lady from Nephi, Utah, who was seriously injured in a car accident appeared in the NEW ERA recently. (See Carol Clark, "Making Tracks While the Sun Shines," NEW ERA, Sept. 1975, pp.

44-47.) Read it. It will inspire you to new heights in your lives.

Others excell

As it is in athletics, so it is in other aspects of our living. There are artists, poets, and other writers, musicians, craftsmen, and technicians in many fields of activity who strive diligently to do their best in all they do and then try to make their best better. One of the best examples of this is our great Mormon Tabernacle Choir, the organists, and the "Spoken Word" presentations of Richard L. Evans and now more recently Spencer Kinard. The Choir members and others who have participated in these outstanding presentations over the years and the millions of people who have listened to them know that the unreachable star of perfection has been reached perhaps as well as it can be here in mortality. God bless them all for their dedicated, committed service.

Spiritual perfection

With respect to spiritual matters, we can be perfect in this life in paying tithing; being honest in our dealings with others; having personal and family prayers; abstaining from the use of alcohol, tobacco, and drugs; holding family home evenings; and in reading the scriptures daily. We can if we really want to.

Cliff Cushman's efforts

No one is perfect, but everyone should be striving for perfection. If we should stumble or fall as we travel life's highway, let us apply the counsel given to us by Cliff Cushman, a member of the 1960 U.S. Olympic team. He won the silver medal in the 400-meter hurdles and was a top candidate for the gold medal in the 1964 Olympics; but in the American trials, he hit and tripped over a hurdle and was eliminated.

Messages of sympathy poured in to him, and he replied with an open letter to the youth of his hometown, Grand Forks, North Dakota. He wrote:

"Over 15 years ago, I saw a star—first place in the Olympic Games. I literally started to run after it. In 1960 I came within three yards of grabbing it; this year I stumbled, fell and watched it recede four more years away. . . .

"In a split second all the many years of training, pain, sweat, blisters and agony of running were simply and irrevocably wiped out.

"But I tried! I would much rather fail knowing I had put forth an honest effort than never to have tried at all. . . .

"Certainly I was very disappointed in falling flat on my face. However, there is nothing I can do about it now but get up, pick the cinders from my wounds, and take one more step followed by one more and one more, until the steps turn into miles and miles into success.

"I know I may never make it. The odds are against me, but I have something in my favor—desire and faith. . . . At least I am going to try. How about you? . . . Unless your reach exceeds your grasp, how can you be sure what you can attain? . . .

"Let me tell you something about yourselves. . . . You are spending more money, enjoying more freedom, and driving more cars than ever before, yet many of you are very unhappy. Some of you have never known the satisfaction of doing your best in sports, the joy of excelling in class, the wonderful feeling of completing a job, any job, and looking back on it knowing that you have done your best. . . .

"I dare you to look up at the stars, not down at the mud, and set your sights on them that, up to now, you thought were unattainable. There is plenty of room at the top, but no room for anyone to sit down.

"Who knows? You may be surprised at what you can achieve with sincere effort. So get up, pick the

Friday, October 1

First Day

cinders out of your wounds, and take one more step.

"I dare you!"

The last report I had on Cliff Cushman indicated that he was missing in action in the Vietnam war.

Saving souls

The Church is engaged in the greatest work in all the world—saving the souls of our Father's children. It is important that each member know his or her duties and be dedicated and committed in carrying them out in a manner that is pleasing to the Lord. It is important that all concerned have vision of the total job to be done and his or her role with respect thereto. It is important that we marshal all the resources and get them working together in a corre-

lated way so the Church can reach its full potential in helping the Lord bring to pass the immortality and eternal life of man. Our goal is perfection for all of God's children who will listen, accept, and live the gospel.

May we be successful in this, our greatest responsibility, is my humble prayer, in the name of the Lord, Jesus Christ. Amen.

President N. Eldon Tanner

We have just listened to Elder William H. Bennett of the First Quorum of the Seventy.

Elder Marion D. Hanks of the First Council of the Seventy will be our next speaker. He will be followed by President Ezra Taft Benson of the Council of the Twelve.

Elder Marion D. Hanks

Of the First Council of the Seventy

The poet has supplied a line that will suffice me today, though there is much I would wish to say. "We shall not cease from exploration," he wrote, "And the end of all our exploring/Will be to arrive where we started/And know the place for the first time."

I come again to the work of the Seventy with greater capacity to appreciate the significance and sacredness of a calling which the Lord in the revelation talks of in terms of "special witnesses." (D&C 107:25.) There could be no holier commission.

"What do ye more than others?"

In his great sermon this morning, Elder Hunter referred us to the Savior's quotations in His response to Lucifer,

from scriptures which in His day were already ancient.

"Ye have heard that it was said by them of old time, Thou shalt not kill" (Matt. 5:21), He said. "But I say unto you . . ." (Matt. 5:22), and then He broadened the issue; He spoke of matters which those who listened recognized as applying to them. Probably they had not been guilty of killing, but had they been angry with a brother without cause? "It was said by them of old time, Thou shalt not commit adultery" (Matt. 5:27). But had His hearers offended God by entertaining this sin in their own hearts?

"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

"But I say unto you, That ye resist

not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." (Matt. 5:38-39.) It had been said of old that one should love his neighbor and hate his enemy, but Christ said that the disciple is to love his enemies, bless others that may curse him, do good to and pray for them which hate or spitefully use him. (See Matt. 5:43-44.)

There are actions that are plainly evil, and with these the true Christian must have no part. But the obligation is greater than that. "What do ye more than others?" (Matt. 5:47) was His question.

Rejoicing

I thought of this as I sat once with a choice person who had been wronged, and in her anguish and anger had herself subsequently acted in error. Her sins were serious, innocent people had suffered, and the road back was difficult. But that was past. In contrition and humiliation she had followed the course to full forgiveness and had received it. There was a serenity of spirit and a sweet radiation of peace about her that made me think of parables of lost sheep and coin and son, and the language in them concerning the joy and rejoicing in heaven over "one sinner that repenteth." (Luke 15:7.)

I said, "You really do understand the joy and rejoicing in heaven, don't you?"

"Yes," she said with a warm smile. Then, not accusing and not condemning, "Brother Hanks, why isn't there more rejoicing in the ward where I live?"

I have pondered that question in my mind and heart.

Paul wrote of such an one: "Ye ought . . . to forgive him, and comfort him, lest perhaps [he] should be swallowed up with overmuch sorrow.

"Wherefore I beseech you that ye would confirm your love toward him." (2 Cor. 2:7-8.)

The Lord expects more

The Lord expects more of the disciple than ordinary response to need, to opportunity, to commandment. He expects more humility, more hearkening, more repenting, more mercy and forgiving and faith, more service and sacrifice.

He taught the lesson many times in many ways. The Samaritan in the parable understood something the priest and the Levite seemed not to know; Where there is a need, I personally have a responsibility to help. There is little use asking who is my neighbor; *I am neighbor* to my neighbor in need. (See Luke 10:30-37.)

In another parable the despised publican understood what the self-righteous Pharisee was not willing to learn: That every one of us needs the mercy of God and will receive it, and be exalted, if we truly humble ourselves before the holiness of God and do His will. He whose obedience or humility is more for the gallery than for God, who seeks to exalt self and not Savior, is not acceptable to Him and shall be brought down. (See Luke 18:10-14.)

Loftier expectations

I was moved with the personal meaning of all of this the other evening when we sat with a group of mentally retarded people and their families and friends. I pondered how much of the strength and time and faith of the Lord had gone into helping handicapped people! The sick, the blind, the lame, the leper, the lost, the emotionally or mentally or spiritually disturbed—these He blessed. Little wonder that Joseph Smith would say, "All the minds and spirits that God ever sent into the world are susceptible of enlargement." (*Teachings of the Prophet Joseph Smith*, p. 354.)

It came to me forcefully that God expects that His handicapped children will be given an opportunity for that enlargement, and that His disciples will

Friday, October 1

First Day

accept the great responsibility to be concerned that they are. "Bear ye one another's burdens, and so fulfil the law of Christ." (Gal. 6:2.)

"What do ye more than others?"

All through the scriptures the loftier expectation is expressed by the Lord and His apostles: Believe, repent, obey the ordinances, walk in the light of the Spirit, endure in faith—yes! But also, manifest your discipleship in civility, in gentility and tender compassion, in kindness and consideration, in patience and forbearance and refusal to condemn, in forgiveness and mercy.

In the book of Romans we read that the disciples are charged to "be kindly affectioned one to another with brotherly love." "Weep with them that weep." "If it be possible, as much as lieth in you, live peaceably with all men." "Walk honestly." "Be not overcome of evil, but overcome evil with good." (See Rom. 12, 13.)

"Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

"Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself." (Rom. 13:8-9.)

True disciples

There are many true disciples who "do more" than some others of us. I think of a choice lady born with a severely handicapped body and a wonderfully capacious and gracious spirit who, as she accepted an honor for her special contributions to other handicapped persons, spoke of an incident of her childhood. Playmates had called her names that reflected on her physical condition and caused her pain and tears. When she reached home her

father held her in his lap in his big strong arms and wept with her as he explained that he had anticipated that day, and that it would be a crucial one for her, and could be an opportune one if she would learn the lesson that could make her life fruitful and happy. "Sweetheart," he said, "what the children said about you is true, but it wasn't fair and it wasn't kind. You do have a hump on your back and some other serious problems. But that isn't your fault. It isn't your parents' fault or Heavenly Father's fault. It is one of those things that happen in this yet imperfect world. What the boys and girls said is true, but it wasn't fair and it wasn't kind. If all your life you will try to be more fair and more kind to others than some of them may sometimes be to you, then you will be happy, and your life will be full and useful."

"That," she said, "is what I have tried to do—just be more fair and kind to others than some of them have sometimes been to me."

Love God and each other

Pierre de Chardin wrote, "The day will come when after harnessing the weather, the winds, the tides, gravitation, we shall harness for God the energies of love, and on that day for the second time in the history of the world man will have discovered fire." (In *Toward the Future*.)

In Alfred Noyes' *Watchers of the Skies*, there is a conversation between a friend of the learned astronomer Tycho Brahe and a king who has just learned that the earth moves, is a "sky-tossed ball," and in apprehension speaks: "If earth so lightly move, what of my realm? Oh, what shall now stand sure?" "Naught," was the answer, "in all this world but love. All else is dreamstuff and shall not endure." (Alfred Noyes, *The Torch-Bearers Watchers of the Sky*, New York: Frederick A. Stokes Company, 1922, p. 75.)

All the law is comprehended in this, that we love God and each other.

In the conclusion of Shakespeare's *Julius Caesar*, there is a line worthy of meditation. Brutus, his life near its end, looks upon the body of Cassius and says, "Friends, I owe more tears to this dead man than you shall see me pay." Then, "I shall find time, Cassius, I shall find time." (Act 5, Scene 3.)

Show compassion

All of us, I am sure, will find time to shed our tears. It may be in sorrow and lamentation that we have not measured more nearly to the standard of the Lord's expectation in our concern and compassion for each other—that in learning and speaking much about Him we have never been suffused with the warmth of His loving heart, have never really been His disciple in matters that meant so much to Him.

Our tears will be tears of gladness and rejoicing if somehow, amidst all the

exhortation and admonition, all the searching and the seeking and the running to and fro, we have begun to understand what He meant when He asked of us, "What do ye more than others?" and have lifted our lives therefore to greater concern for each other, to more forgiving and comforting and confirming of our love toward the sorrowing soul, to more honesty and diligence, to more fairness and kindness, and to more joy and rejoicing in the ward where we live when a beloved son or daughter comes home again.

God grant that we may make it so. In the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Marion D. Hanks of the First Council of the Seventy has just spoken to us.

President Ezra Taft Benson of the Quorum of the Twelve Apostles will be our concluding speaker.

President Ezra Taft Benson

Of the Council of the Twelve

Humbly and gratefully I stand before you this afternoon. As president of the Council of Twelve Apostles, I want all to know that we as the Quorum of the Twelve are pleased and in full accord with the action taken this morning in enlarging the First Quorum of Seventy and the reorganization of the First Council of the Seventy.

Our heritage

As we approach the end of our nation's Bicentennial celebration, it is ap-

propriate that we consider our heritage, our citizenship in this great nation, and our membership in the restored church of Christ.

I pay fervent tribute to the forebears who made this possible—the Founding Fathers of this republic and our Mormon pioneers. I pay tribute to their faithful deeds, their noble lives, and their lasting lessons of faith in God, courage, industry, self-reliance, and integrity.

We stand today as beneficiaries of their priceless heritage to us, a heritage

based on the truth that righteousness brings forth the blessings of God.

May I first pay honor to the founders of our beloved republic.

The Declaration of Independence

The Declaration of Independence to which these great men affixed their signatures is much more than a political document. It constitutes a spiritual manifesto—revelation, if you will—declaring not for this nation only, but for all nations, the source of man's rights. Nephi, a Book of Mormon prophet, foresaw over 2,300 years ago that this event would transpire. The colonies he saw would break with Great Britain and that "the power of the Lord was with [the colonists]," that they "were delivered by the power of God out of the hands of all other nations." (1 Ne. 13:16, 19.)

The Declaration of Independence was to set forth the moral justification of a rebellion against a long-recognized political tradition—the divine right of kings. At issue was the fundamental question of whether men's rights were God-given or whether these rights were to be dispensed by governments to their subjects. This document proclaimed that *all* men have certain inalienable rights. In other words, these rights came from God. Therefore, the colonists were not rebels against political authority, but a free people only exercising their rights before an offending, usurping power. They were thus morally justified to do what they did.

Finally, the document concludes with this pledge. "For the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor." (Italics added.)

How prophetic that pledge was to be!

Signers of the Declaration of Independence

Fifty-six men signed the document on August 2, 1776, or, in the case of some, shortly thereafter. They pledged their lives!—and at least nine of them died as a result of the war. If the Revolution had failed, if their fight had come to naught, they would have been hanged as traitors. They pledged their fortunes!—and at least fifteen fulfilled that pledge to support the war effort. They pledged their sacred honor!—best expressed by the noble statement of John Adams. He said: "All that I have, and all that I am, and all that I hope, in this life, I am now ready here to stake upon it; and I leave off as I begun, that live or die, survive or perish, I am for the Declaration. It is my living sentiment, and by the blessing of God it shall be my dying sentiment, Independence, *now*, and *INDEPENDENCE FOR EVER*." (*Works of Daniel Webster*, Boston: Little, Brown & Co., 1877, 17th ed., 1:135.)

How fitting it is that we sing:

*O beautiful for heroes proved
In liberating strife,
Who more than self their country loved,
And mercy more than life!*
"America the Beautiful," *Hymns*, no. 126

We know the signers of the sacred Declaration of Independence and the Founding Fathers, with George Washington at their head, have made appearance in holy places. Apostle Wilford Woodruff was president of the St. George Temple at the time of their appearance and testified that the founders of our republic declared this to him: "We laid the foundation of the government you now enjoy, and we never apostatized from it, but we remained true to it and were faithful to God." (*Journal of Discourses*, 19:229.)

Later, after he became President of

the Church, President Woodruff declared that "those men who laid the foundation of this American government and signed the Declaration of Independence were the best spirits the God of heaven could find on the face of the earth. They were choice spirits, not wicked men. General Washington and all the men who labored for the purpose were inspired of the Lord." (*Conference Report*, April 1898, p. 89.)

Yes, I thank God for the sacrifices and efforts made by these Founding Fathers, whose efforts have brought us the blessings of political liberty and economic prosperity we have today. Their lives should be reminders that we are the blessed beneficiaries of a liberty earned by great sacrifices of property, reputation, and life.

Our Mormon forebears

Other great stalwarts who also pledged lives, possessions, and their sacred honor were the Mormon pioneers. This they did by covenant before God when they came to membership in His kingdom, "to stand as witnesses of God at all times and in all things, and in all places . . . even unto death." (Mosiah 18:9.)

Our Mormon forebears covenanted their lives!—and not a few gave them. The following places hallow the memory of the latter-day martyrs: Jackson County; Crooked River (where one of the Twelve was martyred); Hawn's Mill; Carthage; Nauvoo; and the unmarked graves along the Mormon trail. They gave their fortunes!—and many, if not most, lost their lands, homes, and businesses. They gave their sacred honor!—this by covenant to God.

They came west with the faith that God had "set his hand again the second time" (2 Ne. 21:11) to restore the house of Israel. They knew that they were a part of this great movement. They were converted to the truth that the Church

of Jesus Christ had been restored again on the earth through the instrumentality of a latter-day Prophet, Joseph Smith, and that following his martyrdom, the keys of the priesthood had been continued through Joseph's ordained successor, Brigham Young. They believed themselves to be God-directed and prophet-led. Their conviction inspired their sacrifices.

They came—with indomitable faith and courage, following incredible suffering and adversity. They came—with stamina, with inspired confidence for better days.

Yes, they came—first the main caravan of 143 men, 3 women, and 2 children on July 24, 1847. This trickle of immigrants was followed by the hundreds, then the thousands, all seeking a home in safety. Yes, they came and carved an Eden out of the desert. Their promised land has become our prosperous valleys.

Today we live in a choice land, yes, a land choice above all other lands. We live amid unbounded prosperity—this because of the heritage bequeathed to us by our forebears, a heritage of self-reliance, initiative, personal industry, and faith in God, all in an atmosphere of freedom.

Counsel

Were these Founding Fathers and pioneer forefathers to counsel us today in their fundamental beliefs—so manifest by their acts—what would they say to us?

First: They would counsel us to have faith in God. It was by this faith that both were sustained in their privations, sacrifices, and sufferings. They placed their trust in God. He was their defense, their refuge, and their salvation. Their faith is perhaps best expressed by the founder of our country, George Washington:

"The success, which has hitherto attended our united efforts we owe to

the gracious interposition of Heaven. And to that interposition let us gratefully ascribe the praise of victory, and the blessings of peace." ("To the Executive of New Hampshire, Nov. 3, 1789," *Writings*, 30:453.)

Yes, it was this faith in God which sustained them in their hours of extremity. We, too, will need this same faith in the critical days ahead.

Second: They would counsel us to strengthen our homes and family ties. Though they did not possess our physical comforts, they left their posterity a legacy of something more enduring—a hearthside where parents were close by their children, where daily devotions, family prayer, scripture reading, and the singing of hymns was commonplace. Families worked, worshipped, played, and prayed together. Family home evening, now a once-a-week practice among the Saints, was to our pioneer forebears almost a nightly occurrence.

Can we not see in their examples the solutions to problems threatening families today? Were we to pattern our homes accordingly, divorce would be largely eliminated, children would be welcomed and guided, and love between parents and children would abound. There would be no generation gap. Family unity and solidarity, crowned with love and happiness, would prevail.

Dignity of work

Third: They would counsel us on the dignity of work, to practice thrift, and to be self-sustaining. Theirs was a philosophy that neither the world nor the government owes a man his bread. Man is commanded of God to live by the sweat of his brow, not someone else's. In Thomas Jefferson's First Inaugural Address, he counseled us toward a wise and frugal government, one which "shall not take from the mouth of labor the bread it had earned." (*Inaugural*

Addresses of the Presidents of the United States, U.S. Government Printing Office, 1961, p. 15.)

The Founding Fathers would be in complete agreement with this counsel from Brigham Young, repeated by President Spencer W. Kimball today:

"Beautify your gardens, your houses, your farms; beautify the city. This will make us happy, and produce plenty." (*Discourses of Brigham Young*, comp. John A. Widtsoe, Deseret Book Co., 1954, ed., p. 302.)

"To be slothful, wasteful, lazy and indolent . . . is unrighteous." (*Discourses*, p. 303.)

"Learn to sustain yourselves; lay up grain and flour, and save it against a day of scarcity." (*Discourses*, p. 293.)

"If you cannot obtain all you wish for today, learn to do without." (*Discourses*, p. 293.)

"Be prompt in everything, and especially to pay your debts." (*Discourses*, p. 303.)

Protect our freedoms

And finally: These noble Founders and pioneers—our benefactors—would counsel us to preserve the freedoms granted to us by God. They knew that the foundation of this nation was spiritual, that the source of all our blessings was God. They knew that this nation can only prosper in an atmosphere of freedom.

Those intrepid forebears knew that their righteousness was the indispensable ingredient to liberty, that this was the greatest legacy they could pass on to future generations. They would counsel us to preserve that liberty by alert righteousness. Righteousness is always measured by a nation or an individual keeping the commandments of God.

In the outer office of the Council of the Twelve hangs a painting done by Utah artist Arnold Friberg, depicting George Washington, the Father of Our

Country, on his knees at Valley Forge. That painting symbolizes the faith of our forebears. I wish it could be in every American home.

In the 1940s while serving as the executive officer of the National Council of Farmer Cooperatives in Washington, D.C., I saw in a Hilton Hotel a placard depicting Uncle Sam, representing America, on his knees in humility and prayer. Beneath the placard was the inscription, "Not beaten there by the hammer and sickle, but freely, responsibly, confidently. . . . We need fear nothing or no one save God."

That picture has stayed in my memory ever since: America on her knees in recognition that all our blessings come from God! America on her knees out of a desire to serve the God of this land by keeping His commandments! America on her knees, not driven there in capitulation to some despotic government, but on her knees freely, willingly, gratefully! This is the sovereign remedy to all of our problems and the preservation of our liberties.

Our task today

Yes, those valiant patriots and pioneers left us a great heritage. Are we prepared to do what they did? Will we pledge our lives, our possessions, our sacred honor for future generations and the upbuilding of God's kingdom on the earth?

Hear the challenge made to us—their descendants and benefactors—at the dedication of This Is the Place Monument, at the mouth of Emigration Canyon, July 24, 1947, by President J. Reuben Clark, Jr.:

"Can we keep and preserve what they wrought? Shall we pass on to our children the heritage they left us, or shall we lightly fritter it away? Have we their faith, their bravery, their courage; could we endure their hardships and suffering, make their sacrifices, bear up

under their trials, their sorrows, their tragedies, believe the simple things they knew were true, have the simple faith that worked miracles for them, follow, and not falter or fall by the wayside, where our leaders advance, face the slander and the scorn of an unpopular belief? Can we do the thousands of little and big things that made them the heroic builders of a great Church, a great commonwealth?"

There should be no doubt what our task is today. If we truly cherish the heritage we have received, we must maintain the same virtues and the same character of our stalwart forebears—faith in God, courage, industry, frugality, self-reliance, and integrity. We have the obligation to maintain what those who pledged their lives, their fortunes, and sacred honor gave to future generations. Our opportunity and obligation for doing so is clearly upon us.

As one with you, charged with the responsibility of protecting and perpetuating this noble heritage, I stand today with bowed head and heart overflowing with gratitude. May we begin to repay this debt by preserving and strengthening this heritage in our own lives, in the lives of our children, their children, and generations yet unborn. In the name of Jesus Christ, Amen.

President N. Eldon Tanner

President Ezra Taft Benson of the Council of the Twelve has been our concluding speaker.

A special Welfare Services Meeting will be held at 7 A.M. tomorrow morning (Saturday) in the Tabernacle. General Authorities, Regional Representatives, regional and area Welfare Services leaders, stake presidencies, high councilors involved in welfare production work, bishoprics, and stake and ward Relief Society presidencies are invited to attend.

KSL Radio and KIRO Radio in Seattle will rebroadcast sessions over extensive distances, beginning at midnight following each Conference day's proceedings.

The singing for this session has been furnished by the Relief Society Combined Choir. We are grateful for the presence of you lovely sisters here today and for the beautiful numbers rendered at this session of the Conference.

With Sister Anna Jean Skidmore conducting and Brother Roy M. Darley at the organ, the Choir will now favor us with "Abide With Me." Following

the singing, the benediction will be offered by Elder Adney Y. Komatsu of the First Quorum of the Seventy who is supervisor of the Japan-Korea Area.

This conference will then be adjourned until ten o'clock tomorrow morning.

The Relief Society Combined Choir sang the number, "Abide With Me."

The benediction was offered by Elder Adney Y. Komatsu, of the First Quorum of the Seventy and supervisor of the Japan-Korea Area.

SECOND DAY MORNING MEETING

THIRD SESSION

The third session of the General Conference commenced at 10:00 A.M. on Saturday, October 2, 1976.

President Spencer W. Kimball presided at and conducted this session.

The choral numbers were provided by the Salt Lake Tabernacle Choir, with Jerold D. Otley conducting and Alexander Schreiner at the organ.

President Kimball opened this session with the following remarks:

President Spencer W. Kimball

We extend welcome to all assembled this morning in this the Third Session of the 146th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints. We also extend greetings to the many members and friends who are seated in the

overflow congregations in the Assembly Hall and Salt Palace and who are tuned to these proceedings by radio and television. Elders Joseph Anderson and Charles A. Didier are on the stand in the Assembly Hall, and Elders Theodore M. Burton and William R. Bradford are on the stand in the Salt Palace.

There are in attendance officers and members of the Church from many lands who have assembled to worship and counsel together in the traditional setting of the historic Tabernacle on Temple Square in Salt Lake City.

We are grateful to the managers and operators of radio and television stations throughout many parts of the world for the coverage being given to this session of the conference.

The music for this session will be provided by the Tabernacle Choir under the direction of Brother Jerold

Ottley with Alexander Schreiner at the organ.

The Choir will begin this service by singing: "Lo! The Mighty God Appearing."

The invocation will be offered by Elder Loren C. Dunn of the First Quorum of the Seventy and President of the Australia Sydney Mission.

The Tabernacle Choir sang the number, "Lo! The Mighty God Appearing."

The invocation was offered by Elder Loren C. Dunn of the First Quorum of the Seventy and President of the Australia Sydney Mission.

President Kimball

We shall now hear from President Marion G. Romney, Second Counselor in the First Presidency.

President Marion G. Romney

Second Counselor in the First Presidency

My beloved brothers and sisters and friends everywhere: I have in mind saying a few words about honesty this morning.

Dishonesty rampant

By way of introduction, I quote from the address given by President John A. Howard of Rockford College, at the 101st annual commencement exercises of Brigham Young University, April 23, 1976. After noting the appalling rate of crime in our midst, he said:

"The swelling tide of crime is matched by the deluge of dishonesty—and I think that word is adequate and accurate. The tide of crime is matched by the deluge of dishonesty on the part of politicians who promise what they know they cannot deliver and who try to deceive the people into believing that projects can always be paid for out of somebody else's pocket. Wherever one looks a narrow concern for self-advantage seems to prevail over any thought of the well-being of the society.

Principles seem to be overwhelmed by expediency. . . .

"The act of 'ratting' . . . in too many places is now regarded as more offensive than the act of cheating. In many places the honor system, which was once a manifestation of honorable people working together, has been discarded. The old concept of honor based on integrity has . . . yielded to a new code of honor based on dishonesty—also known as honor among thieves, which is, in fact, the source of the term *ratting*." (President John A. Howard, Rockford College, Rockford, Illinois.)

Honesty is basic tenet

In the spring of 1842, Mr. John Wentworth solicited from the Prophet Joseph Smith a statement concerning the history and doctrine of The Church of Jesus Christ of Latter-day Saints. Responding to the request, the Prophet wrote a document which included thirteen paragraphs which we know as "The Articles of Faith of The Church of

Jesus Christ of Latter-day Saints." The last article begins:

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men. . . ."

Because the implications of this statement cover about the whole range of human conduct, I shall not here attempt to discuss them all. Rather, I shall limit what I say in these remarks to the first phrase of the article: "We believe in being honest." And since there are endless ways of being honest and dishonest, I shall further limit my remarks to the one definition of honesty which reads: "Honesty implies freedom from lying, stealing, cheating, and bearing false witness." I shall not always attempt to distinguish between lying and bearing false witness, nor between stealing and cheating.

Lying is sin

By way of justification for discussing these matters, I remind you that they are reported with such frequency in the news media that one is constrained to join with the psalmist in his prayer, "Deliver my soul, O Lord, from lying lips, and from a deceitful tongue." (Ps. 120:2.)

"Sin," said Oliver Wendell Holmes, "has many tools, but a lie is the handle which fits them all." (From "The Chambered Nautilus.")

And William Penn counseled, "When thou art obliged to speak, be sure to speak the truth; for equivocation is half-way to lying, as lying the whole way to hell." (From *Fruits of Solitude*.)

"Nothing else," said President J. Reuben Clark, "is quite so despicable or cowardly as a lie, and it is an added iniquity to befall another with an untruth." (South African Mission Bulletin, January 19, 1971.)

Satan—father of lies

Lying was initiated on this earth in the Garden of Eden when Satan told

Eve that she would not die in consequence of partaking of the fruit of the tree of the knowledge of good and evil.

Satan, as a matter of fact, was and is the father of all lies. The Lord said to Moses: "Because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down;

"And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice." (Moses 4:3-4.)

"Wo unto the liar," said Jacob, the brother of Nephi, "for he shall be thrust down to hell" (2 Ne. 9:34), there to dwell with "the devil, who is the father of all lies" (2 Ne. 2:18).

Lying is so reprehensible that the Lord Himself cannot lie. As long ago as the confusion of tongues at the great tower, the brother of Jared so declared. Having shown him His finger, the Lord asked:

"Sawest thou more than this?"

"And he answered: Nay; Lord, show thyself unto me.

"And the Lord said unto him: Believest thou the words which I shall speak?"

"And he answered: Yea, Lord, I know that thou speakest the truth, for thou art a God of truth, and *canst not lie*." (Eth. 3:9-12; italics added.)

Some two thousand years later, Enos, the son of Jacob, testified to this same truth. Following an all-night vigil praying for forgiveness of his sins, "there came a voice unto [him], saying: Enos, thy sins are forgiven thee, and thou shalt be blessed."

To this Enos responded: "And I, Enos, knew that *God could not lie*; wherefore, my guilt was swept away." (Enos 5, 6; italics added.)

God hates lies

Not only is it impossible for God to lie, but He hates lying.

Solomon, the son of David, says: "These six things doth the Lord hate: yea, seven are an abomination unto him." The first two of the seven which he named are "A proud look, [and] a lying tongue." (Prov. 6:16-17.)

Throughout the scriptures lying is associated with major transgressions. Hosea lists lying with five practices which the Lord said were to bring disaster to Judah.

"Hear the word of the Lord, ye children of Israel," he says, "for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.

"By swearing, and *lying*, and killing, and *stealing*, and committing adultery, they break out, and blood toucheth blood.

"Therefore shall the land mourn, and every one that dwelleth therein shall languish." (Hos. 4:1-3; italics added.)

Ananias and Sapphira

In the case of Ananias and Sapphira, the Lord impressed upon members of the primitive church that retribution for lying may follow immediately. A practice had been introduced among the saints of selling their possessions and distributing the proceeds "unto every man according as he had need. . . .

"But a certain man named Ananias, with Sapphira his wife, sold a possession,

"And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.

"But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy

Ghost, and to keep back part of the price of the land?

"Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

"And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

"And the young men arose, wound him up, and carried him out, and buried him.

"And it was about the space of three hours after, when his wife, not knowing what was done, came in.

"And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

"Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.

"Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband.

"And great fear came upon all the church, and upon as many as heard these things." (Acts 4:35; 5:1-11.)

Ultimate consequences

Irrespective, however, of immediate consequences, John the Revelator tells of the ultimate consequences to follow the unrepentant liar:

"And I saw a new heaven," he says, "and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell

Saturday, October 2

Second Day

with them, and they shall be his people, and God himself shall be with them, and be their God.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

"And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

"And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

Now comes the fate of the liar:

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Rev. 21:1-8.)

"Thou shalt not lie"

So far in these remarks we have considered several aspects of lying:

1. That Satan is the father of lying and inaugurated the practice in this world when in the Garden of Eden he lied to Eve.

2. That God cannot lie.

3. That God hates lying.

4. That liars are classified with major transgressors.

5. That they languish in this world.

6. That all unrepentant liars "shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Rev. 21:8.)

In the twenty-first verse of section 42 of the Doctrine and Covenants, which the Prophet Joseph Smith specified to be the law of the Church, it is written:

"Thou shalt not lie; he that lieth and will not repent shall be cast out"—meaning, of course, excommunicated from the Church.

The twenty-seventh verse of the same section reads:

"Thou shalt not speak evil of thy neighbor, nor do him any harm."

Remember, brethren and sisters, President Clark's statement: "There is no other armor so strong as truth, none other that will turn aside the shafts of envy, hatred, malice, and all the rest of that great horde of iniquities, as will the simple unadorned truth." (South African Mission Bulletin, January 19, 1971.)

We believe in being honest. May God help us to practice what we believe.

Cheating and stealing

The vices of cheating and stealing are no less common, nor are they less reprehensible than lying. They are condemned in the scriptures with equal emphasis. From Sinai the Lord commanded Israel, and these commands are binding upon us:

"Thou shalt not steal.

"Thou shalt not bear false witness against thy neighbour." (Exod. 20:15-16.)

In the law of the Church as given in this last dispensation, to which we have already referred, the Lord commanded:

"Thou shalt not steal; and he that stealeth and will not repent shall be cast out." (D&C 42:20.)

This means that the unrepentant thief is to be excommunicated from the Church.

Violation of these commandments is reaching appalling proportions in our societies. One source reports that shoplifting alone—to which the prophet referred yesterday and which is one disgusting type of stealing and cheating—is "a billion dollar a year business

in the United States." (*Security Key*, May 1976.)

Another source reports that "seventy percent of all inventory losses are due to employee theft . . . [and that] 76 percent of all employees steal from the companies they work for." (*Deseret News*, Jan. 29, 1976.)

True doctrine

"We believe in being honest."

I bear you my witness, my brothers and sisters, that this doctrine I've been quoting to you is true and is from the Almighty Himself. He has revealed to us in these latter days the principles by which we may prosper, by which we may perfect ourselves, by

which we may rise from the fallen condition in which we are to the condition we must reach in preparation for the return of the Redeemer to the world. I bear my witness to these truths and to the truths of the gospel as it has been revealed and as we teach it, and I do it humbly in the name of Jesus Christ our Redeemer. Amen.

President Spencer W. Kimball

We have just listened to President Marion G. Romney, Second Counselor in the First Presidency. Elder L. Tom Perry of the Council of the Twelve Apostles will now address us. He will be followed by Elder Carlos E. Asay of the First Quorum of the Seventy.

Elder L. Tom Perry

Of the Council of the Twelve

As we approach the end of 1976, it seems appropriate for me to direct my remarks to the Church's participation in the United States of America's observance of its Bicentennial celebration.

America's Bicentennial

I have had the exciting experience for the last three years of being involved with the Church committee organized to assist in planning for proper observance of this event. During the last few weeks we have been assembling a scrapbook to record the history of our activities relating to this celebration. How I have thrilled with the accomplishments each day as new pages have

arrived! Each piece helps build a beautiful picture of how our involvement has satisfied a need, told a story, taught a lesson, and helped to build an appropriate observance of this great event.

The Bicentennial on the national scene has been characterized as a backyard celebration, for there was no center. It happened in the villages, the towns, and the cities throughout all of the land. The same could be said of the Church. The credit for the accomplishment belongs to the individual families, the wards, the stakes, the missions, and the districts.

Now let me thumb through the pages of this incomplete scrapbook and highlight some of the accomplishments for you, realizing there is one-fourth of the history of this year still to be written.

Education

The first section I turn to is entitled "Education." It is filled with books, posters, magazines, lesson manuals, stories, pictures, and descriptions of exciting events. I read an account of sixty special education weeks held throughout the land and designed to teach the participants a love for country and the requirements of being a good citizen. I see the *ENSIGN*, the *NEW ERA*, and the *FRIEND* magazines replete with informative articles about the history of our country and our hope for the future. There is an account of a special "freedom shelf" set up in our bookstores with new and old histories of our country. It is interesting to note that one of these histories especially written to tell the unique story of the restoration of the gospel as a part of the establishment of this nation had a distribution of thousands of copies.

I see copies of a poster series designed to teach of God's hand in the founding of America. It was distributed and displayed in our chapels throughout the country. Most noteworthy has been the distribution of 821,000 copies of a special supplement to the Family Home Evening manual. The demand for this manual far exceeded our supply. In homes across America beautiful lessons have been taught on the purpose and destiny of this land.

Public Communications

There is a section of the scrapbook entitled "Public Communications." Here we find stories of videotape presentations displayed in our visitors centers entitled "God Bless America"; clippings from 1,075 newspaper articles in the United States dealing with how the Church is celebrating the Bicentennial; pictures of eighty-nine dance festivals featuring dances of the colonial

period, the largest having 9,000 participants and playing to between eighty and ninety thousand people. There were pictures of floats sponsored by local Church units in parades in the nation. We have pictures of pageants centered around or incorporating a Bicentennial theme—"This Land of Liberty" in Washington, D.C., and other pageants in Nauvoo, Oakland, Independence, Manti, Cody, Hill Cumorah, and of course "Above All Other Lands" in Salt Lake City. Special billboards told the story of our belief in America. One city even installed a dial telephone number, M-O-R-M-O-N-S. By dialing this number you could get information about our great American family and Church-sponsored events dealing with the Bicentennial.

Special mention should be made of the contribution of the Mormon Youth Symphony and Chorus. Their outstanding program, "America, America, America," was telecast over many public broadcasting stations. How thrilled we were to watch it on television in both Boston and New York this summer. It was exciting to see our Mormon communities holding town meetings to discuss common opportunities to improve cities and towns.

Many letters were received from communities thanking the Church for being part of their Bicentennial celebration. Several were received with almost identical messages of thanks as follows: "We were struggling with our Bicentennial program. We were deadlocked in controversy over allocating our meager financial resources to so many proposed projects. One night as we met in one of our committee meetings trying to get our program moving forward, a representative from your Church called and offered their support. They expressed their love for America and wanted to participate in its 200th birthday celebration. They suggested a program they wanted to sponsor and, much to our surprise, asked for no funding. The spirit of this group was

carried forward into our meeting and literally saved our town celebration." Yes, our message was heard loud and clear, thanks to our Public Communications organization.

Primary Association

One of the most exciting sections of the scrapbook is under the label of "Primary," our children's organization. Thousands of children during this last year have learned to appreciate this nation and what their role will be in preserving our great heritage. From flag-raising ceremonies to fairs, parades, instructions, poems, stories, essays, diaries, scrapbooks, posters, contests, etc., they have learned about our country. A special production of *Listen, My Children* was put on as a unique summer program over 4,000 times.

How I've thrilled to read some of their original works. A beautiful book was received from the Salem Oregon North Stake with hundreds of statements addressing the topic "How I would like to celebrate the nation's 200th birthday." Some of the responses were as follows: "I would like to fly the flag to show my love for our country." "I love you, America." "I would like to have people love everyone and be kind on America's birthday and always." "I would like to keep America clean and beautiful." And then of course, this interesting remark: "I would like to ride my tricycle, draw pictures, eat cake, and not take a nap on the 4th of July."

Youth, Young Adult, Special Interest

Under the next three headings—"Youth," "Young Adult," and "Special Interest"—we find pages full of their accomplishments. I group them as one

because their activities have been interwoven and similar. They have largely been participants in the dance festivals, nineteen original dramatic productions, Heritage Fairs, Bicentennial balls, etc. Most interesting to me was the host of activities participated in by these three organizations and their willingness to give volunteer service to the communities in which they live. From all over America we find articles with bold headings such as "Youth Group Cleans up the Canyon," "Young Adult Organization Paints and Cleans up City Park," "The Special Interests Group Restores Historic Monuments." Our last survey on volunteer service hours made just before the Fourth of July indicates that we had passed the six million man-hour mark. The majority of this service has been contributed by our youth, young adults, and special interest groups. Our hats are off to you for your major accomplishment.

We estimate today that there have been between seven and eight million man-hours of volunteer service by members of the Church since January 1, 1976. We encourage you not to stop now. We expect to be over the ten million man-hour mark by December 31. I still see a need to fix up, clean up, and paint up to make America beautiful.

Relief Society

Yet another section entitled "Relief Society" is illustrated with pictures, programs, songs, and poems. From their headquarters building located at 76 North Main Street came forth a real spirit of '76. Our wives, our mothers, and our single sisters have put their tender hands on compresses to relieve suffering; industrious fingers to needles, brushes, pencils, and skillets to revive colonial beauty; to concert halls, chapels, and amphitheatres to thrill our souls with music; to auditoriums, speaker's platforms, and classrooms to

Saturday, October 2

Second Day

remind us of the tender role of colonial women and the righteous leadership and thoughtful teaching which must continue to come from womanhood through all ages. With warmth and love we commend the Relief Society for well over 3,000 special events which contributed to our Bicentennial.

Other organizations

The scrapbook is too full to mention all of the organizations and events which have come from the Church's contribution to this great celebration. To the general, regional, stake, ward, mission, district, and branch Bicentennial committees, I congratulate you on a job well done. In my travels from coast to coast I have not witnessed a finer performance than that accomplished by the Church. Your participation has left no doubt concerning your love for this great land—and your determination to preserve its heritage.

Tabernacle Choir

This report could not be concluded without a special tribute to the great Tabernacle Choir. I knew before this summer that no one could stir the heartbeat of this land with patriotic music more than this organization. This summer I was privileged to see a different side of you. I was with you for six days and nights as you toured Philadelphia, Boston, New York, and Washington, D.C. I watched 350 people, 1,400 pieces of luggage go through a tight and rigid schedule of pack, move, unpack, rehearse, and perform over and over again with a spirit I've never before witnessed. You were happy even when weary; considerate even under pressure; dedicated, determined, and anxious to always be at

your best. This was not for personal gain, but for the contribution you could make in building the Lord's kingdom—with anthems, hymns, and songs. I have discovered your greatness. We know of your artistic talent, which is abundant; but in your spirit I find no equal. May God's blessings continue to be with you in bringing heavenly music to a troubled world.

It was during one of your performances that I found the real spirit of the Bicentennial. On the evening of July third, with the Tabernacle Choir centerstage, surrounded by noted personalities from sports, politics, stage, screen, radio, and television, and in the presence of our prophet and the president of our country, seated side by side (which seemed so significant and appropriate on the eve of our 200th birthday celebration), I witnessed a performance I will never forget. Down the right aisle came a patriot soldier to tell us of the faith and courage required of him to give birth to the land of the free. Down the left aisle came a Mormon pioneer woman announcing herself to be Eliza R. Snow. She told of the industry and sacrifice required of her in building a nation.

A new century

The theme had been forged to guide us through the next hundred years of glorious history. First, to exercise faith in God our Eternal Father and to place our trust in Him as a foundation for all things; second, to have courage to uphold righteousness and be a part of preserving it; third, to be industrious and build for the future; fourth, to learn to sacrifice willingly for a brother or sister in need.

Now for a brief moment the pen is in our hand to mark the pages of history. Let us remember the spirit of this glorious celebration with renewed determination to perpetuate the gift of our great heritage. From the dust of an

ancient record we hear again the Lord's declaration to His children: "And now we can behold the decrees of God concerning this land, that it is a land of promise; and whatsoever nation shall possess it shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them. . . . [For this] is the everlasting decree of God." (Eth. 2:9-10.)

As we start a new century, may it be a new beginning of governing with

righteousness based on the eternal laws of God, I humbly pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder L. Tom Perry of the Council of the Twelve has just spoken to us.

Elder Carlos E. Asay of the First Quorum of the Seventy will now address us.

Elder Carlos E. Asay

Of the First Quorum of the Seventy

I want to take this opportunity to express my love and appreciation to the members of the First Council of the Seventy who were released yesterday. I've appreciated so much their leadership and support these past six months. I also sustain the new members, the new presidents of the First Council, and pledge my full support.

members of the Church, young and old, be influenced and motivated by that special spirit which accompanies the sharing of the gospel of Jesus Christ. Would that all Latter-day Saints had intimate and continuous association with the missionary spirit!

Spirit of missionary work

A few years ago, in a mission presidents seminar, President Hugh B. Brown said: "If God would grant me one wish—just one—it would be this: that each missionary felt and enjoyed the spirit of his calling." He also stated that if all missionaries were blessed to feel this spirit, miraculous things would occur in the world.

If I were granted one wish, it would be similar to President Brown's. My wish, however, would apply to all members of the Church, not just the full-time missionaries. Within my heart is the compelling desire that all

Sons of Mosiah

The spirit of which I speak is best understood by reading the accounts of great missionaries such as the sons of Mosiah. It was their desire that they might impart the word of God to their brethren, the Lamanites. Note the depth of their feelings:

"Now they were desirous that salvation should be declared to every creature, for they could not bear that any human soul should perish; yea, even the very thoughts that any soul should endure endless torment did cause them to quake and tremble.

"And thus did the Spirit of the Lord work upon them." (Mosiah 28:3-4.)

Lehi's dream

This and other scriptures describe a marvelous phenomenon which occurs among men when the light of the gospel illuminates their lives. Almost instinctively, it seems, that light of truth sparks a desire to share. When our minds are expanded by new knowledge, we want others to know; when our spirits are elevated by heavenly influence, we want others to feel; and when our lives are filled with goodness, we want others, particularly those whom we love, to enjoy similar experiences.

You will recall that in Lehi's dream he "beheld a tree, whose fruit was desirable to make one happy." So he went forth, partook of the fruit, and was filled with joy. Then, according to the record, he "began to be desirous that his family should partake of it also; for," he said, "I knew that it was desirable above all other fruit." This fruit motivated Lehi to beckon to his family and "with a loud voice" invite them to come to him and partake. (See 1 Ne. 8: 10-12, 15.)

Concern for others

Not too long ago, I heard the testimony of a new convert—a young man obviously touched by the Spirit. Among other things, he indicated that it was his great desire to share the restored gospel with his family and friends. With tears in his eyes and a quiver in his voice, he said:

"I want them to *know* what I know.

"I want them to *feel* what I feel.

"I want them to *do* what I have done."

There *is* a missionary spirit—a spirit which urges us to live outside ourselves and to be concerned for the welfare of others. And anyone who has ever served an honorable mission, assisted in the conversion of a friend, supported a son or daughter in the mission field, or enjoyed close

associations with missionaries will testify of its reality.

Feel of the Spirit

One of the beautiful dimensions of the proselyting effort is that both parties involved, the teacher and the student, feel of the Spirit and are edified by what takes place. As revealed through the Prophet Joseph Smith, "He that preacheth and he that receiveth, understand one another, and both are edified and rejoice together." (D&C 50:22.)

Listen to what one missionary wrote about teaching and testifying by the power of the Spirit:

"Friday night I had the opportunity of bearing my testimony to an elderly couple and their son. I looked them straight in the eyes and said, 'I know Joseph Smith received an answer to his prayer in the grove.' My heart was filled with that burning feeling. . . . The lesson plan is great and so is [the language], but to bear testimony and have investigators feel of the Spirit is what really matters."

Spirit builds testimony

Permit me to share an experience which I believe illustrates further this edifying process.

A few years ago, some missionaries referred me to a lovely couple to whom they had been teaching the gospel. These people had been taught a number of lessons and had attended church on several occasions. But they were having some difficulty in recognizing a developing testimony.

After some silent praying, I was impressed to ask the husband, "Was prayer an important part of your life before you met the missionaries?"

"No," he replied. "Until recently I seldom prayed."

I then inquired, "Do you pray now?" "Oh yes," he said. "We pray all

the time. We bless the food before each meal; we have family prayers; and I pray frequently about my work."

I commended him for cultivating this habit and invited him to read with me this scripture: "For if ye would hearken unto the Spirit which teacheth a man to pray ye would know that ye must pray; for the evil spirit teacheth not a man to pray." (2 Ne. 32:8.)

My friend quickly admitted that he had been listening to the right spirit.

I then asked the investigator about his knowledge of Christ's teachings, and without hesitation he explained that before his contact with the missionaries his knowledge was very limited. He seemed eager, however, to let me know that the missionaries had taught him some significant things, including the plan of salvation. Once more, I invited him to read with me: "Now, we will compare the word unto a seed. . . . If ye give place, that a seed may be planted in your heart, behold, if it be a true seed, or a good seed, if ye do not cast it out by your unbelief, that ye will resist the Spirit of the Lord, behold, it will begin to swell within your breasts; and when you feel these swelling motions, ye will begin to say within yourselves—It must needs be that this is a good seed, or that the word is good, for it beginneth to enlarge my soul; yea, it beginneth to enlighten my understanding." (Al. 32:28.)

It required little persuasion for my friend to acknowledge that the word was true and good, and that he had felt the Spirit of the Lord.

The third question I directed to his wife. It was: "What kind of companion and father was your husband prior to meeting the missionaries?"

Somewhat reluctantly she answered, "He could have been better—he had a tendency to take me for granted and to neglect the children."

I expressed thanks for her honest answer and suggested that we read together the following: "But he that believeth these things which I have

spoken, him will I visit with the manifestations of my Spirit. . . . For because of my Spirit he shall know that these things are true; for it persuadeth men to do good." (Eth. 4:11.)

She, too, was willing to testify that a new spirit had entered their home and that this same spirit had changed her husband's life.

Finally, I spoke again to the man and asked about his faith in Christ. He confessed that before his meetings with the missionaries, his faith had wavered and that he had entertained serious doubts concerning the Savior. He pointed out that recently his faith had been strengthened because of the teachings and testimonies of the missionaries. I then requested that we read: "For behold, the Spirit of Christ is given to every man, that he may know good from evil; wherefore, I show unto you the way to judge; for everything which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God." (Moro. 7:16.)

Our discussion concluded with an open acknowledgment by my investigator friends that a new and precious spirit had entered their lives. The influence of prayer, the expanded knowledge, the tendency toward goodness, and the rediscovered faith had given them a new perspective and a new purpose for living.

And, as the teacher in this case, I also benefited from the experience. My heart burned within me as I realized that the Spirit had assisted me in recalling relevant scriptures and had prompted me in determining what to say.

Lifting spirit of missionary work

I can attest that there is a lifting spirit associated with missionary service. I'm convinced that each time we walk

our roads to Emmaus with nonmember friends, talking and opening up the scriptures to them, our eyes are opened to added truths and our hearts burn brighter. I'm convinced that each time we extend the right hand to the lame in body and spirit at our gates Beautiful and lift people up, we walk a little straighter and praise God with greater fervor. I'm convinced that each time we visit our Jacob's wells and invite friends to drink of living waters, our thirst is quenched and we draw closer to the Savior of the world.

Missionary experience

Last week I boarded a plane to attend a stake conference in the East. My spirit was sagging and my mood less than desirable. I took my assigned seat, opened my briefcase, and began to work on some materials which were quite pressing. The seat adjacent to mine was vacant, and I found myself hoping that it would not be taken. I wanted to travel undisturbed by conversation and other distractions.

Just before the boarding gate was closed, a very hairy and unkempt young man rushed through the door and took the only remaining seat—the one next to mine. I must admit that this annoyed me. He appeared worldly, smelled worldly, and seemed eager for conversation.

I ignored him and continued with my writing. A short distance into the air, my unwelcomed traveling companion turned to me and said, "I feel that I offend you, and I want to make an explanation." He continued, "I'm from Canada, and I've been attending a mechanics seminar in Utah. The seminar concluded with a workshop, and I've been deep in grease and grime all day. And as you can see and smell, I didn't have time to shower or change clothes before catching the plane. I hope you will forgive me."

Oh, how ashamed I was! Ashamed

that I had been so selfish; ashamed that I had prejudged.

I repented of my feelings and apologized for my thoughts. Then, after a brief introduction, a beautiful gospel conversation ensued. Before we landed in Chicago, we were reading the scriptures together and conversing like old friends. We parted with a warm handshake and the promise that he would receive our missionaries.

I relate this experience to remind myself and you that when we live outside ourselves and attempt to share the gospel, we invite the presence of a beautiful spirit—a spirit which accompanies fervent testimony, scripture reading, and a genuine concern for the souls of men.

Alma's wish

Yes, if I were granted one wish, it would be that people everywhere—member, nonmember, missionaries, and friends alike—would feel and enjoy the missionary spirit. Would that all of us felt as Alma and had the yearning desire to cry, "O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!" (Al. 29:1.)

In the name of Jesus Christ. Amen.

President Spencer W. Kimball

We have just listened to Elder Carlos E. Asay of the First Quorum of the Seventy.

The congregation and Choir will now join in singing, "Let Us All Press On."

The Tabernacle Choir was joined by the congregation in singing the hymn, "Let Us All Press On."

President Kimball

The Tabernacle Choir will now favor us by singing, "The Morning Breaks." After the singing, Elder John H. Groberg of the First Quorum of the Seventy will address us.

The Tabernacle Choir sang "The Morning Breaks."

President Kimball

Elder John H. Groberg, a member of the First Quorum of the Seventy and Supervisor of the Hawaii-Pacific Islands Area, will now address us. He will be followed by Elder Sterling W. Sill of the First Quorum of the Seventy.

Elder John H. Groberg

Of the First Quorum of the Seventy

My dear brothers and sisters—and significantly that includes everyone—I ask for your faith and prayers, that that which is said and heard may be both said and heard under the influence of the Spirit of God, for I have long since learned that only as the Spirit conveys meaning does permanent good take place.

South Pacific incident

I would like to relate an experience and make an application for our day; for even though this event happened nearly twenty years ago to a small group in the South Pacific, the lesson learned there has become increasingly meaningful with the passage of time and is extremely important today.

I will speak in the first person for I would like to have you relive with me as much as possible this experience.

As a young missionary I was assigned as a district president to

administer the affairs of the Church and preach the gospel in a group of fifteen small, scattered islands. We traveled almost exclusively by sailboat and learned to rely not only on the winds and the currents of the usually friendly seas, but especially on the love of our Father in heaven, as we sailed week after week and month after month from island to island to island. It was a glorious time, full of the normal challenges of seasickness, becalmings, strange languages, foods, and customs. But mostly it was a time of spiritual closeness to our Father in heaven, whose love and goodness so far overshadowed any temporary pain or problems as to make the latter shrink into obscurity.

On one occasion we received word that a missionary was very ill on a somewhat distant island. The weather was threatening but, feeling responsible, and after prayer, we left to investigate the situation. Extra heavy seas slowed our progress, and it was late afternoon before we arrived. The missionary was indeed very ill. Fervent prayer was

Saturday, October 2

Second Day

followed by administration, during which the impression came very strongly to get him back to the hospital on the main island, and to do it now!

The weather had deteriorated to the point of a small gale. The seas were heavy, the clouds were thick, the wind was fierce, the hour was late, and the sun was sinking rapidly, betokening a long black night ahead. But the impression was strong—"Get back now"—and one learns to obey the all-important promptings of the Spirit.

There was much concern expressed and much talk about the darkness, the storm, and the formidable reef with its extremely narrow opening to the harbor we were attempting to gain. Some found reason to stay behind; but soon eight persons, including an ill missionary, a very experienced captain, and a somewhat concerned district president, boarded the boat and the spiritually prompted voyage to home base began.

No sooner had we made our commitment to the open seas than the intensity of the storm seemed to increase sevenfold. The small gale now became a major storm. As the sun sank below the horizon, bringing with it darkness and gloom, so also did my spirit seem to sink into the darkness of doubt and apprehension. The thick clouds and driving rain increased the blackness of our already dark universe—no stars, no moon, no rest—only turmoil of sea and body and mind and spirit. And as we toiled on through that fearsome night, I found my spirit communing with the spirit of the father of an afflicted child in the New Testament, as he exclaimed, "Lord, I believe; help thou mine unbelief." (Mark 9:24.) And He did, and He does, and He will. That I know.

As we rolled and tossed closer and closer to the reef, all eyes searched for the light that marked the opening—the only entry to our home. Where was it? The blackness of the night seemed to increase; the fierceness of the raging

elements seemed to know no bounds. The rain slashed at our faces and tore at our eyes—eyes vainly searching for that life-giving light.

Then I heard the chilling sound of the waves crashing and chewing against the reef! It was close—too close. Where was that light? Unless we hit the opening exactly, we would be smashed against the reef and ripped and torn by that thousand-toothed monster. It seemed that all the elements were savagely bent on our total destruction. Our eyes strained against the blackness, but we could not see the light.

"There is the light"

Some began to whimper, others to moan and cry, and one or two even to scream in hysteria. At the height of this panic, when many were pleading to turn to the left or to the right, when the tumultuous elements all but forced us to abandon life and hope, I looked at the captain—and there I saw the face of calmness, the ageless face of wisdom and experience, as his eyes penetrated the darkness ahead. Quietly his weather-roughened lips parted, and without moving his fixed gaze and just perceptibly shifting the wheel, he breathed those life-giving words, "*Ko e Maama e*" ("There is the light!").

I could not see the light, but the captain could see it. And I knew he could see it. Those eyes long experienced in ocean travel were not fooled by the madness of the storm nor were they influenced by the pleadings of those of lesser experience to turn to the left or to the right. And so with one last great swell we were hurtled through the opening and into calmer waters.

The roaring of the reef was now behind us. Its infamous plan of destruction had been foiled. We were in the protected harbor. We were home. Then and only then did we see through the darkness that one small light—exactly

where the captain had said it was. Had we waited until we ourselves could see the light we would have been dashed to pieces, shredded on the reef of unbelief. But trusting in those experienced eyes, we lived.

A great lesson

And so the great lesson: There are those who, through years of experience and training, and by virtue of special divine callings, can see farther and better and more clearly—and can and will save us in those situations where serious injury or death—both spiritual and physical—would be upon us before we ourselves could see.

I sense in the world today an almost exact duplication of that voyage of nearly twenty years ago. We are in the midst of a major storm over moral values that will get worse before we arrive home.

Overpopulation

As just one example: We hear much of the so-called problem of overpopulation, of the possible future horrors it could bring. We hear claim and counterclaim, fancied fact and interpolated figures; we hear the call for so-called “planned families,” for “delayed families,” for “free” abortions, for personal aggrandizement in many ways. Now it is true that we have a sick world on our hands that needs help—but in delivering that patient to help we must not listen to the calculated plan of this or that professor, or to the pleading of some group, or to the hysterical screaming of some faction, or to any combination of manmade philosophies, but only to the calm voice of the prophet as he says, “Have your families in a normal way; accept all the spirits the Lord sees

fit to send you; do not delay your families; always be considerate of one another; have nothing to do with the sin of abortion.” Therein is safety. He will guide us through this or any storm.

Wisdom of Polynesian captain

As I think back, I thank the Lord for that wonderful Polynesian captain who saved my life and the life of the sick missionary I was charged with. I am eternally grateful for his experience (much of which, I am sure, was not pleasant). I am grateful for his wisdom, for his eyes, for his not yielding to the fury of the moment, but steadfastly holding the true course to safety.

I felt at the time that he was more than himself—he was more than the sum total of all of his experience. In some marvelous way at that moment of desperate need, he drew upon a power and a strength from generations of faithful, seagoing people that only those who know Polynesians well can begin to understand. My admiration and love for him and all other faithful descendants of father Lehi knows no bounds.

The strength of the Prophet

In like manner, and with even deeper meaning, I thank the Lord for our great prophet-leader of today. In our moment of great need the Lord has provided one tested and molded and trained and instructed and clothed with divine authority, who in addition to the total of all his experience, which is great, draws upon the strength and power of not only generations of faithful leaders but also of angels and of gods.

Testimony

I bear testimony that I know that God lives. I know that our Father in

heaven loves us. I know that Jesus is the Christ, the Savior of the world. I know that He is our personal Savior, that He is our Friend—and I know He is our Helper: He will help us each personally and individually as we merit that help.

I know that Joseph Smith is a prophet of God. I testify that in our day Spencer W. Kimball is the man whose eyes see the light that can and will save us and the world. When all about us are sinking in darkness and fear and despair, when destruction seems close and the raging fury of men and demons ensnares us in seemingly insoluble problems, listen as he calmly says, "There is

the light. This is the way." I testify that he will so guide us safely home if we will but listen and obey. In the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder John H. Groberg of the First Quorum of the Seventy has just addressed us.

Elder Sterling W. Sill of the First Quorum of the Seventy will now speak to us. He will be followed by Elder Mark E. Petersen of the Council of the Twelve Apostles.

Elder Sterling W. Sill

Of the First Quorum of the Seventy

Two of the most important events in life are birth and death. And what a thrilling thing it is to be well born, to have goodly parents and live in a godly home! But it may be even more important to die well. Sometime ago in this general conference, I talked about the importance of birth and the life that follows it. This morning I would like to say something about the importance of death and the life that follows it.

To die well

Sometimes we miss one of our best opportunities—to learn to die well—because we think of death as unpleasant. And because we don't like to think about unpleasant things, we sometimes close our minds and turn away our faces. But death doesn't cease to exist just because it is ignored. The ancient Egyptians had a much more logical way of handling this situation when on their great festive occasions they kept constantly on display before the revelers the skeleton of a dead man. That is,

they held up this great image of death before themselves that each one might be continually and constantly reminded that some day he would die.

All shall die

Now I don't want to frighten anyone unduly in this audience this morning, but I would like to point out as gently and as kindly as I can that someday this tremendously important experience of our mortal estate will come to its end. Someone has said that judging by the past there will be very few of us who get out of this world alive. From the very beginning of life, each one of us lives under an irrevocable, unchangeable death sentence, with a guarantee that it will be carried out. The Lord has given us this maximum notice to enable us to adequately prepare for it. And one man indicated this certainty by an inscription on his tombstone saying, "I knew it would happen!"

The other night I reread the old

Grecian tragedy written around the fall of Athens. A Roman general had captured an Athenian philosopher and had told him that he meant to put him to death. The Athenian didn't seem very disturbed and so the Roman thought that probably he didn't understand. And so he said to the Athenian that maybe he didn't know what it meant to die. The Athenian said that he thought he understood it better than the Roman did. And then he said to the Roman, "Thou dost not know what it means to die, for thou dost not know what it means to live. To die is to begin to live. It is to end all stale and weary work to begin a nobler and a better. It is to leave deceitful knaves for the society of gods and goodness."

Death is a graduation

And it has been said that the most important event in life is death. We live to die and then we die to live. Death is a kind of graduation day for life. It is our only means of entrance to our eternal lives. And it seems to me to be a very helpful procedure to spend a little time preliving our death. That is, what kind of person would you like to be when the last hour of your life arrives?

The last hour is the key hour. That is the hour that judges all of the other hours. No one can tell whether or not his life has been successful until his last hour. As Sophocles said, "We must wait till evening to know how pleasant the day has been."

Legend of Faust

Certainly no one could write the life story of Jesus of Nazareth or Judas Iscariot without knowing what happened during their last hour. And I would like to tell you about some of the things that one man thought about during his last hour. This is the old legendary story of Faust. Dr. John Faust died in Wittenberg, Germany, in the year 1540. But twenty-four years before his death, he sold his soul to

Satan. He said to Satan, "If you will aid me for twenty-four years, punishing my enemies and helping my friends, at the end of that time, I will forever deliver up my soul."

Now at that time that seemed like a good idea to Faust. Twenty-four years was a long time. Twenty-four years may last forever. And anyway, what difference did it make what happened after twenty-four years? But Satan, with better perspective, said, "I will wait on Faustus while he lives and he shall buy my service with his soul."

And then the twenty-four years began, and Faust had every experience of good and bad. But almost before he was aware, it was said to Faust as it must be said to everyone of us, "Thine hour is come." Now this is the first time that he had ever thought about the consequences of what he was doing. Only now did he discover how badly he had cheated himself. Then he wanted to revoke the bargain, but that was impossible. And then he prayed and he said, "Oh God, if thou canst have no mercy on my soul, at least grant some end to my incessant pain. Let Faustus live in hell a thousand years or even an hundred thousand, but at last be saved!"

But he knew that, according to his own bargain, even this could never be. And then during his last hour he sat and watched the clock tick off the seconds and finally, just as the hour struck, the last words of Faust before he died were: "Faustus is gone to hell!"

Now if Faust had lived his last hour first, he never would have permitted himself to come to this unprofitable place. I have a relative who, when she reads a novel, always reads the last chapter first. She wants to know before she begins where she is going to be when she gets through. And that is a pretty good idea for life.

Celestial accomplishment

Now I don't know what it would be

like if we sometime discovered that we had missed the goal of life and had allowed ourselves to become only telestial souls. I do know that it would be as far below the celestial as the twinkle of a tiny star is below the blaze of the noonday sun. We know quite a lot about the celestial kingdom. We know that that is the place which God has prepared for those who are valiant in his service and keep all of his commandments. We know quite a lot about celestial beings, as we have had a number of them appear to us upon this earth. And each time they have come, those who have received them have said that they are impossible to describe.

When the Prophet Joseph Smith had his vision of the Father and the Son, he said, "[Their] brightness and glory defy all description." (Joseph Smith 2:17.) That is, we don't have any background of knowledge; there isn't a vocabulary to use in describing a celestial accomplishment.

Celestial beings indescribable

There are some things that we can't describe even in this life. For example, if I tried to describe to you the look in my little granddaughter's eyes on Christmas morning, when she's radiant and expectant and something is shining out through her face, I might have difficulty telling you about it even though I can understand it. I might try by saying she has a light in her eye, or her face beams, or her countenance is aglow. Now none of those things are true, actually. Her eyes are the same color, the same shape, the same size as they were before. But something is shining out through her face that is indescribable.

The Prophet Joseph Smith tried to describe the resurrected Jesus as he saw him in the Kirtland Temple on April 3, 1836. And he said, "His eyes were as a flame of fire." (D&C 110:3.) It isn't a twinkle anymore; I suppose it is now magnified a few million times. I sup-

pose that actually there wasn't any fire there at all, any more than there is a light in my granddaughter's eyes. He is trying to describe something which can't be described. He said, "His face shown above the brightness of the sun"; and that is pretty bright!

Moroni

We sometimes imagine that Jesus is different than we are, but the Prophet Joseph Smith tried to describe his some fifteen or sixteen visits with the angel Moroni. Moroni was a soldier who lived upon our continent. For the last thirty-seven years of his life he lived alone. He said, "My father hath been slain [as well as] all my kinsfolk, and I have not friends nor whither to go." "Wherefore," said he, "I wander whithersoever I can for the safety of mine own life." (Morm. 8:5, Moro. 1:3.)

He didn't have a warm bathroom to go into every morning or someone to get him a good breakfast or provide him with clean clothing. We might imagine that during these many long and lonely years he had allowed his personality to run down a little bit. And then we see him for the last time as he stood there on the edge of his grave, writing us his last paragraph. In closing his great book he said, "And now I bid unto all, farewell. I soon go to rest in the paradise of God, until my spirit and body shall again reunite, and I am brought forth triumphant through the air, to meet you before the pleasing bar of the great Jehovah, the Eternal Judge of both quick and dead." (Moro. 10:34.)

And then there followed a long silence of fourteen centuries. For 1,403 years we heard nothing more, until on the night of September 21, 1823, this same old man, now resurrected and glorified, stood by the bedside of Joseph Smith. And the Prophet tried to describe him as he then appeared. And while he said that was impossible, yet he tried. And here are some of the phrases he used. He said, "His whole

person was glorious beyond description, and his countenance truly like lightning." (Joseph Smith 2:32.) Not only was his person glorious, but even his clothing was brilliant. "Beyond anything earthly I had ever seen," said he, "nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant." (Joseph Smith 2:31.)

Inner beauty

We all know the things that we do to make this body a pleasant habitation. We bathe it and keep it clean; we dress it in the most appropriate clothing. Sometimes we ornament it with jewelry. If we're very wealthy we buy necklaces and bracelets and diamond rings and other things to make this body sparkle and shine and make it a pleasant place. Sometimes we work on it a little bit with cosmetics and eyebrow tweezers. Sometimes we don't help it very much, but we keep working at it all the time.

Now if you think it would be pleasant to be dressed in expensive clothing, what do you think it would be like sometime to be dressed in an expensive body—one that shines like the sun, one that is beautiful beyond all comprehension, with quickened senses, amplified powers of perception, and vastly increased capacity for love, understanding, and happiness. And we might just keep in mind that God runs the most effective beauty parlor ever known in the world.

Socrates was a very homely man,

and he prayed to the Lord and said, "Make me beautiful within." We have all seen plain people who have been made beautiful by the working of a radiant spirituality. A godly spirit will make the plainest body beautiful. Great mental and spiritual qualities transform our bodies into their likeness.

Magnify our callings

And so we come back to the place where we began. What a thrilling experience that we may live well, enabling us to die well and then live with God in the celestial kingdom throughout eternity. The apostle Paul said, we die, "and, behold, we live." (2 Cor. 6:9.)

And I would like to repeat the prayer of a very thoughtful man who said,

"Great God, I ask thee for no meaner pelf Than that I may not disappoint myself."

Thoreau, "A Prayer"

And may God bless us, everyone, that we may magnify our callings and our opportunities. For this I sincerely pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

He to whom you have just listened is Elder Sterling W. Sill.

Elder Mark E. Petersen of the Council of the Twelve will be our concluding speaker.

Elder Mark E. Petersen

Of the Council of the Twelve

Abraham Lincoln

I would like to talk with you about Abraham Lincoln, man of God.

President Lincoln was one of the great men of all time, and the reason for his greatness was his willingness to acknowledge and obey the Lord.

He believed in God; he lived near to God; he prayed most earnestly and knew for a fact that he was guided by divine inspiration in his important work.

Lincoln was a devout believer in the Bible and read it often. At one time he said:

"I decided a long time ago that it was less difficult to believe that the Bible was what it claimed to be than to disbelieve it. It is a good book for us to obey." (John Wesley Hill, *Abraham Lincoln—Man of God*, New York: G. P. Putnam's Sons, 1927, 4th ed., p. 126.)

Lincoln guided the destinies of the United States during the Civil War period by using the Bible and applying its principles. He exercised faith, and prayer, and deep humility, and out of it all he learned this great fact, as he himself expressed it:

"I have had so many evidences of His [God's] direction, so many instances when I have been controlled by some other power than my own will, that I cannot doubt that this power comes from above. . . . I am satisfied that, when the Almighty wants me to do, or not to do, a particular thing, he finds a way of letting me know it." (Ibid., p. 124.)

God controls nations affairs

Lincoln was convinced that, by and large, God controls the affairs of nations, and that when nations serve the Lord he blesses them; but when they do not, he withdraws his blessings.

Said he:

"It is the duty of Nations as well as of men to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth announced in the Holy Scriptures and proven by all history, that 'those nations only are blessed whose God is the Lord.'" (Ibid., p. 390-91.)

With this in mind he also declared that nations, like individuals, are subject to punishments and chastisements at the hand of God.

He believed that the Civil War was one of the punishments God brought upon America because it tolerated slavery. He knew that slavery was wrong, and that the nation could not endure half slave and half free, and therefore took the necessary steps to free the slaves.

One day he declared: "If we do not do right, God will let us go our own way to ruin; and . . . if we do right, He will lead us safely out of this wilderness, crown our arms with victory and restore our dissevered Union." (Ibid., p. 129.)

And then, thrillingly, he said: "I know I am right, because I know that liberty is right, for Christ teaches it, and *Christ is God*." (Ibid., p. 285-86; italics added.)

Human affairs

Again Lincoln said: "I seem to know that Providence has protected and will protect us against any fatal defeat. All we have to do is to trust the Almighty, and keep on obeying His orders and executing His will." (Ibid., p. 126.)

"That the Almighty . . . directly intervenes in human affairs, is one of the plainest statements in the Bible," the great Civil War leader declared. (Ibid., p. 124.)

Lincoln had seen examples of this very thing as he studied the scriptures. In Deuteronomy, for instance, he read that God had promised the ancient Israelites, as they emerged from Egyptian bondage, that if they would obey the divine commandments, the Lord would make of them the greatest nation on earth.

Archaeologists and historians have fully demonstrated that there were some very great and advanced nations in antiquity; but God would make of the Twelve Tribes the greatest of them

all! However, there was one condition: *if they would serve the Lord.*

Blessings conditioned upon righteousness

In Deuteronomy chapter twenty-eight we read: "It shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high *above all nations of the earth.*" (Deut. 28:1; italics added.)

And again the Lord said that His purpose for ancient Israel was "to make thee high above all nations . . . that thou mayest be an holy people unto the Lord." (Deut. 26:19.)

He promised them liberty and prosperity and immunity from the diseases that plagued other nations. He promised them peace and pledged that the sword would not go through their land, and furthermore that their enemies would be afraid to attack them.

"And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and do them." (Deut. 28:13; see also Lev. 26.)

On the other hand, the Lord declared that if Israel should refuse to obey Him, He would withdraw His blessings and would send punishments upon them so that they would become the least of the nations; they would be the tail and not the head; they would lose their prosperity and eventually be scattered over the world.

Apostacy

And what happened to them? They gazed upon their neighboring nations and envied them and wanted to be like them. They knew that those nations

were evil and idolatrous, but they seemed to have an air of popularity about them; and therefore, the Israelites, blinded by selfishness and pride, still clamored to be like them. Eventually they were—and went down to destruction as did those other nations. They apostatized from the principles God gave them to make them great. They failed to achieve their ultimate potential and suffered the bitter consequences of disobedience. It was a stupendous loss of a magnificent opportunity which could have changed the whole course of history.

The same principle held true in ancient America. Two nations occupied the Western Hemisphere. Both received commandments similar to those given to ancient Israel. Both were told that to prosper in this land they must serve the God of the land, who is Jesus Christ, or they would be swept off.

Lack of faith

But neither nation had sufficient faith to keep the commandments. Both threw to the four winds an opportunity like that offered to ancient Israel—to be mighty in the earth. Both fell into sin, and both were destroyed.

Now what was it that Lincoln said? "It is the duty of Nations as well as of men to own their dependence upon the overruling power of God."

And what else did he say? "Those nations only are blessed whose God is the Lord."

That principle held true in the days of ancient Israel, it held true with the Jaredites and the Nephites, and it holds true today: *only those nations are blessed whose God is the Lord!*

"We have forgotten God"

But Lincoln taught something else. He not only said that the blessings of God are limited to those nations who acknowledge Him, but that likewise,

only those individual persons who serve the Lord receive His blessings.

Remember that he said: It is the duty of both nations *and individuals* to acknowledge their dependence upon the overruling power of God and that they should confess their sins in humble sorrow and seek mercy and forgiveness.

What else did Lincoln say? Almost like a prophet he said: "We have been the recipients of the choicest bounties of heaven; . . . we have grown in number, wealth, and power as no other Nation has ever grown. *But we have forgotten God.* [Italics added.] We have forgotten the gracious hand which preserved us in peace and multiplied and enriched and strengthened us, and we have vainly imagined, in the deceitfulness of our hearts that all these blessings were produced by some superior wisdom and virtue of our own. . . . We have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God who made us." (Hill, p. 391.)

And then Lincoln continued: "It behooves us, then, to humble ourselves before the offended power, to confess our . . . sins, and to pray for clemency and forgiveness." (Ibid.)

Have we the courage to do what Lincoln said?

Heaven knows this world is filled with sin and corruption, with pride and arrogance, with selfishness, greed, and avarice. Do we really want to live this way and endure the misery of it all? Can mankind really enjoy filth and wickedness and not seek for the freedom and exhilaration of cleanliness?

Freedom in righteousness

This kind of freedom can only be found in righteousness. Filth and wickedness bring only slavery, degradation, and death.

The Savior at one time spoke of the salt that gives savor to mankind. He spoke also of the salt that loses its savor.

Old Testament prophets spoke of a "sweet savor," too; but they also spoke of the savor "that stinketh," which is the ghastly stench of wickedness.

Individual responsibility

Every nation is made up of its individual citizens. When its citizens are evil, the nation is evil. When they are righteous we have an upright nation.

Then righteousness must begin with each person. Each must regard himself as a part of the salt of the earth which is intended to give a sweet savor to his fellowmen. Especially should every follower of Christ be as salt that provides a sweet savor.

But we must remember the Lord's warning: "If the salt have lost his savor wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." (Matt. 5:13.)

And again, what was it Lincoln said? "If we do not do right, God will let us go on our own way to ruin." And that is true, for God will force no man to heaven.

Savor can be lost

But the Lord was more forceful than was Lincoln, and declared that disobedience is an affront to Him. The savor that the wicked give off becomes a stench in His face. It is the savor "that stinketh."

I ask you, how do we lose the savor that followers of the Lord should have? We lose it as we cease to serve Him, or even by becoming casual in our obedience.

For example, if we become careless about attending our meetings, do we not lose some of the savor that good salt should have?

If we neglect our prayers, our tithes and offerings, what becomes of our savor?

President Kimball the day before yesterday asked if we do not share the

gospel with our neighbors, what becomes of our savor?

If we violate God's holy Sabbath day, does that cause a sweet savor to arise from us, or do we cast a stench into His face?

If we are dishonest, unkind, or vengeful, do we not offend the Deity?

And if we lose our virtue—that priceless gift of chastity—what becomes of our savor? Is not cleanliness next to godliness? Does not filth banish purity? Does not unchastity insult the Lord? Is it not a “savor that stinketh”?

If we are guilty of infidelity in our family, or are otherwise cruel in our home, do we exude a sweet savor or a stench?

If we oppose Church policies and defy our chosen leaders, what becomes of our “sweet savor”? Can there be any sweetness in disloyalty?

If we withdraw from the Church and accept the destructive teachings of false prophets, do we not abdicate our place in the Lord's kingdom? And does that give the Lord a sweet savor?

Two spirits

When speaking of the preservation of our place in the Kingdom of God, President Heber J. Grant said:

“I have seen men, no matter how high the position . . . they have reached, neglect their duties and turn away, and become enemies of the Church” because they did not keep the commandments of God. “My most earnest prayer,” President Grant continued, “is that every man and every woman will get it into his or her heart that they are in very deed the architects of their lives. . . . There are two spirits striving with all of us. There is no labor in which we engage but that there is a spirit telling us, ‘Oh, you do not need to do that; it is a waste of time, and you ought to be engaged in something else.’

“On the other hand,” President Grant continued, “there is a still small voice telling us what is right, and if we listen to that still small voice we shall

grow and increase in strength and power, in testimony and in ability not only to live the gospel but to inspire others to do so.” (*Improvement Era*, Dec. 1937, p. 735.)

Trust the Lord

And again Lincoln said: “Remember to call upon and confide in our great and good and merciful Maker, Who will not turn away from [us] in any extremity. He notes the fall of the sparrow, and numbers the hairs of our heads. He will not forget the dying man who puts his trust in Him.” (Hill, p. 334.)

May we have sufficient common sense to trust and obey the Lord our God! It is the only way to security, both for nations and for individuals. To this I testify, in the sacred name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder Mark E. Petersen of the Council of the Twelve has been the concluding speaker.

The singing for this session has been furnished by the Tabernacle Choir. We are grateful to these superb musicians for the spiritual tone their singing has brought to this meeting.

With Brother Jerold Ottley conducting and Brother Alexander Schreiner at the organ, the Choir will sing in closing, “This is a Choice Land,” and “Sing We Now At Parting.”

Following the singing, the Benediction will be offered by Elder Gene R. Cook of the First Quorum of the Seventy and President of the Uruguay Montevideo Mission.

This conference will then be adjourned until 2 P.M. this afternoon.

The Choir sang the hymns, “This is a Choice Land,” and “Sing We Now at Parting.”

Elder Gene R. Cook of the First Quorum of the Seventy gave the benediction.

SECOND DAY AFTERNOON MEETING

FOURTH SESSION

The fourth session of the General Conference began at 2:00 o'clock P.M. on Saturday, October 2, 1976.

President Spencer W. Kimball presided at this session and President Marion G. Romney, Second Counselor in the First Presidency, conducted.

Music was provided by the Mormon Youth Chorus with Robert C. Bowden conducting and Roy M. Darley at the organ.

President Romney made the following remarks at the beginning of the meeting:

President Marion G. Romney

We welcome all assembled in the historic Tabernacle on Temple Square in this the Fourth Session of the 146th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints. We also welcome the many members of the Church and friends tuned to these proceedings by radio and television. President Spencer W. Kimball, who presides at this and all other sessions of the Conference, has asked me to conduct this session. We note that there are overflow congregations in the Assembly Hall, where Elders James A. Cullimore and Gene R. Cook preside, and in the Salt Palace, where Elders Eldred G. Smith and George P. Lee preside.

We are pleased to acknowledge special guests present this afternoon—government and education leaders, as well as regional representatives, stake and temple presidencies, patriarchs, bishops and officers and members of the general boards and committees.

We sincerely thank the owners and operators of numerous radio and television stations for the extensive coverage they have given to the proceedings of

this conference, originating with KSL in Salt Lake City.

Countries in Europe, South and Central America, Mexico, Africa, and parts of Asia will be able to receive broadcasts of these proceedings over International Short-wave Radio.

The General Priesthood Meeting to be held this evening will be transmitted over closed-circuit from the Salt Lake Tabernacle to over 230,000 men of the Priesthood assembled in approximately 1065 buildings throughout the United States, Canada, Australia, New Zealand, Japan, Korea, Okinawa, and the Philippines, and by way of closed circuit television to the Assembly Hall, Salt Palace, and to 12 stake buildings in Salt Lake City and on the Brigham Young University campus.

The music this afternoon will be provided by the Mormon Youth Chorus under the direction of Brother Robert C. Bowden with Brother Roy M. Darley at the organ.

The Choir will begin this service by singing: "How Gentle God's Commands."

The invocation will be offered by Elder Charles A. Didier, a member of the First Quorum of the Seventy and Supervisor of the Europe West Area.

The Mormon Youth Chorus sang the number "How Gentle God's Commands."

The invocation was offered by Elder Charles A. Didier, a member of the First Quorum of the Seventy and Supervisor of the Europe West Area.

President Marion G. Romney

The Choir will now sing: "Shall The Youth of Zion Falter?"

Following the singing, Elder Thomas S. Monson of the Council of the Twelve will be our first speaker.

The Mormon Youth Chorus sang the number "Shall The Youth of Zion Falter?"

President Romney

Elder Thomas S. Monson of the Council of the Twelve will be our first speaker. He will be followed by Elder Paul H. Dunn of the First Council of the Seventy.

Elder Thomas S. Monson

Of the Council of the Twelve

A ribbon of black asphalt wends its way through the mountains of northern Utah into the valley of the Great Salt Lake, then meanders southward on its appointed course. Interstate 15 is its official name. This super freeway carries the output of factories, the products of commerce, and masses of humanity toward appointed destinations.

No destination

Several days ago, while driving to my home, I approached the entrance to Interstate 15. At the on-ramp I noticed three hitchhikers, each one of whom carried a homemade sign which announced his desired destination. One sign read "Los Angeles," while a second carried the designation "Boise." However, it was the third sign which not only caught my attention but caused me to reflect and ponder its message. The hitchhiker had lettered not Los Angeles, California, nor Boise, Idaho, on the cardboard sign which he held aloft. Rather, his sign consisted of but one word and read simply "ANYWHERE."

Here was one who was content to travel in any direction, according to the whim of the driver who stopped to give him a free ride. What an enormous price to pay for such a ride. No plan. No objective. No goal. The road to anywhere is the road to nowhere, and

the road to nowhere leads to dreams sacrificed, opportunities squandered, and a life unfulfilled.

Clearly defined goal

Unlike the youthful hitchhiker, you and I have the God-given gift to choose the direction we go. Indeed, the apostle Paul likened life to a race with a clearly defined goal. To the saints at Corinth he urged: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain." (1 Cor. 9:24.) In our zeal, let us not overlook the sage counsel from Ecclesiastes: "The race is not to the swift, nor the battle to the strong." (9:11.) Actually, the prize belongs to him who endures to the end.

Each must ask himself the questions: "Where am I going?" "How do I intend to get there?" "Really, what is my divine destiny?"

When I reflect on the race of life, I remember another race, even from childhood days. Perhaps a shared experience from this period will assist in formulating answers to these significant and universally asked questions.

When I was about ten, my boy-friends and I would take pocketknives in hand and from the soft wood of a willow tree fashion small toy boats. With a triangular-shaped cotton sail in

place, each would launch his crude craft in a race down the relatively turbulent waters of the Provo River. We would run along the river's bank and watch the tiny vessels sometimes bobbing violently in the swift current and at other times sailing serenely as the water deepened.

During such a race, we noted that one boat led all the rest toward the appointed finish line. Suddenly, the current carried it too close to a large whirlpool, and the boat heaved to its side and capsized. Around and around it was carried, unable to make its way back into the main current. At last it came to rest at the end of the pool, amid the flotsam and jetsam which surrounded it, held fast by the fingerlike tentacles of the grasping green moss.

The toy boats of childhood had no keel for stability, no rudder to provide direction, and no source of power. Like the hitchhiker, their destination was "ANYWHERE," but inevitably downstream.

Guides for destiny

We have been provided divine attributes to guide our destiny. We entered mortality not to float with the moving currents of life, but with the power to think, to reason, and to achieve.

Our Heavenly Father did not launch us on our eternal journey without providing the means whereby we could receive from Him God-given guidance to ensure our safe return at the end of life's great race. Yes, I speak of prayer. I speak, too, of the whisperings from that still, small voice within each of us; and I do not overlook the holy scriptures, written by mariners who successfully sailed the seas we too must cross.

Visualize

Individual effort will be required of

us. What can we do to prepare? How can we assure a safe voyage?

First, we must visualize our objective. What is our purpose? The Prophet Joseph Smith counseled: "Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God." (*Teachings of the Prophet Joseph Smith*, pp. 255-56.) In this one sentence we are provided not only a well-defined goal, but also the way we might achieve it.

Continuous efforts

Second, we must make continuous effort. Have you noticed that many of the most cherished of God's dealings with His children have been when they were engaged in a proper activity? The visit of the Master to His disciples *on the way to Emmaus*, the good Samaritan *on the road to Jericho*, even Nephi *on his return to Jerusalem*, and Father Lehi *en route to the precious land of promise*. Let us not overlook Joseph Smith *on the way to Carthage*, and Brigham Young *on the vast plains to the valley home of the Saints*.

No detours

Third, we must not detour from our determined course. In our journey we will encounter forks and turnings in the road. There will be the inevitable trials of our faith and the temptations of our times. We simply cannot afford the luxury of a detour, for certain detours lead to destruction and spiritual death. Let us avoid the moral quicksands that threaten on every side, the whirlpools of sin, and the crosscurrents of uninspired philosophies. That clever pied piper called Lucifer still plays his lilting melody and attracts the unsuspecting away from the safety of their chosen pathway, away from the counsel of loving parents, away from the security of

God's teachings. His tune is ever so old, his words ever so sweet. His prize is everlasting. He seeks not the refuse of humanity but the very elect of God. King David listened, then followed, then fell. But then so did Cain in an earlier era, and Judas Iscariot in a later one.

Pay the price

Fourth, to gain the prize we must be willing to pay the price. The apprentice does not become the master craftsman until he has qualified. The lawyer does not practice until he has passed the bar. The doctor does not attend our needs until internship has been completed.

*You are the fellow that has to decide
Whether you'll do it or toss it aside. . . .
Whether you'll try for the goal that's afar
Or just be contented to stay where you
are.*

Edgar A. Guest, "You," *The Light of Faith*,
Chicago: Reilly and Lee, 1926, p. 133.

Let us remember how Saul the persecutor became Paul the proselyter, how Simon, the fisherman, became Peter, the apostle of spiritual power. And let us be mindful that before Easter there had to be a cross.

Our example in the race of life could well be our elder brother, even the Lord. As a small boy, he provided a watchword: "Wist ye not that I must be about my Father's business?" (Luke 2:49.) As a grown man he taught by example compassion, love, obedience, sacrifice, and devotion. To you and to me his summons is still the same: "Come, follow me."

Randall Ellsworth

One who listened and who followed was the Mormon missionary Randall Ellsworth, about whom you may have read in your daily newspaper or watched on the television set in your home.

Six months ago, while serving in

Guatemala as a missionary for The Church of Jesus Christ of Latter-day Saints, Randall Ellsworth survived the devastating earthquake which hurled a beam down on his back, paralyzed his legs, and severely damaged his kidneys.

After receiving emergency medical treatment, Randall was flown to a large hospital near his home in Rockville, Maryland. While confined there, a television newscaster conducted with Randall an interview which I witnessed through the miracle of television. The reporter asked, "Can you walk?" The answer, "Not yet, but I will." "Do you think you will be able to complete your mission?" Came the reply, "Others think not, but I will."

With microphone in hand, the reporter continued: "I understand you have received a special letter containing a get-well message from none other than the president of the United States." "Yes," replied Randall, "I am very grateful to President Ford for his thoughtfulness; but I received another letter, not from the president of my country, but from the president of my church—The Church of Jesus Christ of Latter-day Saints—even President Spencer W. Kimball. This I cherish. With him praying for me, and the prayers of my family, my friends, and my missionary companions, I will return to Guatemala. The Lord wanted me to preach the gospel there for two years, and that's what I intend to do."

I turned to my wife and commented, "He surely must not know the extent of his injuries. Our official medical reports would not permit us to expect such a return to Guatemala."

How grateful am I that the day of faith and the age of miracles are not past history but continue with us even now.

The newspapers and the television cameras directed their attention to more immediate news as the days turned to weeks and the weeks to months. The words of Rudyard Kipling described Randall Ellsworth's situation:

Saturday, October 2

Second Day

*The tumult and the shouting dies;
The Captains and the Kings depart:
Still stands Thine ancient sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!*
*Rudyard Kipling's Verse, Garden City, New
York: Doubleday, 1946, p. 327.*

And God did not forget him who possessed an humble and a contrite heart, even Elder Randall Ellsworth. Little by little the feeling in his legs began to return. In his own words, Randall described the recovery: "The thing I did was always to keep busy, always pushing myself. In the hospital I asked to do therapy twice a day instead of just once. I wanted to walk again on my own."

When the Missionary Committee evaluated the amazing medical progress Randall Ellsworth had made, word was sent to him that his return to Guatemala was authorized. Said he, "At first I was so happy I didn't know what to do. Then I went into my bedroom and I started to cry. Then I dropped to my knees and thanked my Heavenly Father."

Two months ago Randall Ellsworth walked aboard the plane that carried him back to the mission to which he was called and back to the people whom he loved. Behind he left a trail of skeptics, a host of doubters, but also hundreds amazed at the power of God, the miracle of faith, and the reward of determination. Ahead lay honest, God-fearing, and earnestly seeking sons and daughters of our Heavenly Father.

They shall hear His word. They shall learn His truth. They shall accept His ordinances. A modern-day Paul, who too overcame his "thorn in the flesh," has returned to teach them the truth, to lead them to life eternal.

Completed journey

Like Randall Ellsworth, may each of us know where he is going, be willing to make the continuous effort required to get there, avoid any detour, and be ready to pay the often very high price of faith and determination to win life's race. Then, as mortality ends, we shall hear the plaudit from our Eternal Judge, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." (Matt. 25:21.)

Each will then have completed his journey, not to a nebulous "ANYWHERE," but to his heavenly home—even eternal life in the celestial kingdom of God.

May such be our goal and our reward is my prayer, in the name of Jesus Christ. Amen.

President Marion G. Romney

Elder Thomas S. Monson of the Council of the Twelve has just spoken to us. We shall now hear from Elder Paul H. Dunn of the First Council of Seventy.

He will be followed by Elder Jacob de Jager of the First Quorum of the Seventy.

Elder Paul H. Dunn

Of the First Council of the Seventy

The great events of this conference have brought back to my remembrance an experience of last December. One of

the physicians who attended my open heart surgery of a few months ago asked if I would participate with him on a

Sunday School program. I followed him at the pulpit. He gave a tremendous address. As he took his seat, I felt prompted to say, because I felt it, "Brothers and sisters, I want you to know that this man has touched my heart very deeply."

"An odd little voice"

The great messages of our presidency, President Kimball and his counselors, and those of the Twelve and others, have touched me deeply. I have reminisced and remembered at this great historic conference. My mind goes back just a week ago when I was privileged to attend a stake conference in Oregon. Lo and behold, in the audience was my very first bishop, a man of great faith and capacity. (I had never known a bishop until I was fifteen years old and had moved to Hollywood, California.) He stood over six feet tall, weighing well over 200 pounds, with a heart to match—and he has never let go since. I remember under his tutelage memorizing this little verse:

"Remember, Paul," he said, "there is an odd little voice always speaking within, and it prompts you to duty and warns you from sin. And what is most strange, it makes itself heard, though it gives not a sound and says never a word. You follow it." And last week he said, "Are you still following it?"

I remember a great, wise teacher who said, "Paul, always keep in mind that a strong man and a waterfall always channel their own paths." And I remember a dad who said, "I gave you a great name; remember, a good name is better than a girdle of gold."

Influence of teachers and leaders

I think every boy and girl ought to have in his or her life a great dad, a marvelous bishop, and wonderful teachers. Many do; some don't. Thank God for a prophet, for leaders of the Church who add that dimension.

I thought of another great man in my life—a coach who has affected my life for eternity. I am pleased to announce that he and I are engaged together in learning more fully the gospel of Jesus Christ in a missionary effort.

Building champions

I will never forget the day I walked into his office, scared to death as fifteen-year-olds are, trying to sign up for a varsity team. I stood outside his door for the better part of five minutes; and then, when I got the courage, I knocked timidly. The voice said, "Come in!" I opened the door and walked in.

He said, "What can I do for you, son?"

I said, "Where do you sign up for varsity baseball?"

He said, "Let me ask you a question—do you want to play ball or be a champion?"

I said, "I came to play ball."

He said, "I'm sorry, we're all filled up."

With a broken heart, I turned and walked out. That wasn't the answer I wanted to hear! I stood in the hall for a minute (thank goodness my dad had taught me courage to keep trying), then plucked up my courage and again knocked on the door. The answer came as before, "Come in!" I walked in.

He said, "Oh, it's you again."

I said, "Yes, sir, maybe you didn't understand my earlier question. I asked you where to sign up for varsity baseball."

He said, "I asked *you* a question. Do you want to play ball or be a champion?"

Well, I knew the other answer hadn't worked, so I said, "I want to be a champion."

"Oh," he said, "sign here." And I did. He said, "We build champions." Then he turned and said, "Have you ever signed a contract before?"

I said, "No, sir, I'm only fifteen."

Saturday, October 2

Second Day

He said, "At this institution, we commit ourselves to principles."

He took from the bottom drawer of his file a contract already typed, and on it were the standards that we have been listening to in this great conference. He said, "You take that home and read it over with your parents. If you can agree to the conditions, you sign it and bring it back tomorrow." I did. Somehow, I made the team.

Commitment

In the contractual agreement were promises to be the kind of a Latter-day Saint I knew I ought to be. We went through a great, great season. It ended in a tie with our arch-rival high school. The play-off game was to determine the state championship. As we assembled on the field in the last-minute preparation for the great event, the coach had us around the batting cage. As he was making his little pep talk, he stopped in front of me and said, "Oh, by the way, you will pitch the deciding game." My heart dropped! He continued his counsel. And then he stopped in front of our excellent second baseman. Most of you would know him because he went on to play for the Chicago White Sox for a number of years. He said, as he looked, "Jimmy, is that a nicotine stain on your finger?" Jimmy, like the rest of us, had made a commitment to keep his body clean.

Jimmy, looking at his finger, quickly hid his hand and said, embarrassed, "Yes, sir."

The coach said in front of the whole team, "Did you sign a contract with me?"

"Yes, sir."

"And you broke the contract?"

"Yes, sir."

"Do you know the penalty?"

"Yes, sir."

"Would you turn in your uniform? You're through."

I wanted to say, "Coach, tomorrow's the big game." (Jimmy was bat-

ting .385 and hadn't made an error at second base all year.) But the coach was thinking of a boy, not a game. Jimmy turned in his uniform, but the coach kept close to him.

I drew the assignment the next day to pitch against Al Yalian, who later signed with the New York Yankees for a fabulous bonus. Thirteen innings we went, and he beat me in the thirteenth—1-0. The run came when a ground ball was hit to second where Jimmy normally played. The ball got through a nervous substitute's legs onto the outfield grass and eventually scored an unearned run, which defeated us. And now, years later, I thank God for a great coach who taught me that principles are more important than games.

Teaching moments

As I reflect upon these kinds of experiences and the influence that great men have had on my life, I think of the question that young people quite often ask those of us in these positions, "Why do we hold so many meetings in the Church?" The Lord understood and answered, speaking to you and me, young people, through a prophet: "And now, behold, I give unto you a commandment, that when ye are assembled together ye shall instruct and edify each other." Why? "That ye may know how to act and direct my church." (D&C 43:8.) And I thank God that in this great conference and others that have preceded it we are taught how to act. "We thank thee, O God, for a prophet to guide us in these latter days."

Like many of you, I am frequently before those who are not of our faith, and the challenge is great and wonderful. Not long ago I was given a little honor before a great group of non-Latter-day Saint athletes. In the proceedings of the convention, one of my great idols, a Hall of Famer, was to take the rostrum and speak to us. Being the great athlete that he was, respected by many, I was shocked to hear his language as he

repeatedly took the name of the Lord in vain. As I sat there, I wondered, "What do you do as a Latter-day Saint in these kinds of social situations?" And then I remembered—again, a great influence in my life—the counsel from a prophet and an experience that he had had one time coming out of surgery. An orderly who was wheeling the prophet back to his hospital room on a little metal cart caught his hand between the door and the cart in the elevator and, not thinking, let go with a few adjectives, taking the name of the Lord in vain in the process. And a prophet, sick as he was physically but very well spiritually, lifted his head and said, "Please don't talk that way—that's my best friend."

Those thoughts went through my mind as I listened to my idol. As he concluded and sat down, I put my hand on his knee and said to him, "You're terrific! Did you know that when I was growing up I had you on a high pedestal? But, if I might level with you, tonight you fell off that pedestal."

He said, "Didn't you like my workshop?"

I said, "I loved it. But every time you opened your mouth, you offended me and a lot of other people out there.

I'm going to challenge you tonight, as your friend, to clean up your language."

Courage to share Gospel

I thought of the apostle Paul and Joseph Smith and particularly of a prophet today, Spencer W. Kimball; and I learned on that occasion, as I have on many others, that people really want what you and I have, if we have the courage to give it.

God grant us to have that courage and determination as we go forth, edified and fortified by the influences of great men in our lives, to be an example unto the world. I testify that I know that God lives, that Jesus is the Christ, and that here sits his prophet. In the name of Jesus Christ. Amen.

President Marion G. Romney

Elder Paul H. Dunn of the First Council of the Seventy has just addressed us. We shall now hear from Elder Jacob de Jager, a member of the First Quorum of the Seventy and Supervisor of the Southeast Asia-Philippines Area.

Elder Jacob de Jager

Of the First Quorum of the Seventy

My dear brothers and sisters and friends, I am happy and grateful to be united with you again and pray that the Lord will sustain me as I speak to you today.

Conference time always is a marvelous time! *Conference* is like a magic word that really transforms Salt Lake City and all other places where the words of the leaders of the Church are heard and read.

General Conference

General conference in great measure affects the daily lives of all those that are reached in person, in print, or through the wonders of modern communication. It symbolizes the great spiritual uplift and the importance of the Lord's true church on earth, in accordance with the revelation

given through Joseph Smith, the Prophet:

"And let the work of the gathering be not in haste, nor by flight; but let it be done as it shall be counseled by the elders of the church at the conferences, according to the knowledge which they receive from time to time." (D&C 58:56.)

Area Supervision

It is just six months ago today that I received my new calling, and although time does not permit me to tell you about the many wonderful blessings that have come to me and my family since that event, I do want to thank the Lord publicly for his kindness and mercy to us in our assignment in the Southeast Asia-Philippines area of the Church.

Living and working in Hong Kong have given us great joy and happiness, and I can truly and humbly say that I love my full-time Church work more than any other work that I have ever done before. I have held many fascinating positions in various countries and have had choice business experiences, but there is nothing that compares with the work and the service in the Church. I testify to you that nothing will give a person the enjoyment and satisfaction that he gets from service to his brethren and his fellowmen.

I also want to thank from this pulpit the stake and mission presidents and all those who labor so diligently with them in local leadership positions or as missionaries in my area for their wonderful loyalty and devotion to the work of the Lord. Visiting with them was a great privilege and a remarkable inspiration to me. My faith and my testimony have been strengthened because of their glorious example. Their devotion, their loyalty, their willingness to take care of all Church assignments, and their missionary zeal are truly a great tribute to building our Heavenly Father's kingdom in that part of the

world. I feel very grateful whenever or wherever I can be of assistance by sharing my Church experience with them—strictly in accordance with last year's direction and guidance given by the First Presidency of the Church to all stake and mission presidents, stating:

"The Area Supervisor will help correlate the work of the various representatives of the Church departments in his area and become acquainted with their functions and responsibilities and act as a trouble shooter to assist in solving problems that arise in their area." (Letter from the First Presidency regarding Area Supervisors, Sept. 3, 1975.)

Building the Church in Asia

As matters stand today, there are still a few problems to be solved in building the Church in Asia. Moreover, there are at this moment still 230 million children of our Heavenly Father in the eight missions of the area who must yet hear the message of the restored gospel and accept it through the Holy Spirit of conversion.

"And ye are called to bring to pass the gathering of mine elect; for mine elect hear my voice and harden not their hearts." (D&C 29:7.)

This is a gigantic task for all those involved in building our Heavenly Father's kingdom. But I have heard so many remarkable testimonies about wonderful men and women that have been brought into the Church that I would like to say: "You never know whom you will save."

Experience in Holland

To illustrate my point, I would like to go back in thought to my native Holland where six generations of my father's ancestors lived in the little village of Scheveningen at the seashore. They were fishermen or had other related vocations, like fishing-boat builders, sailmakers, or fishing-net re-

pairmen. Many of them were also involved in the voluntary but hazardous task of lifesaving. They were stouthearted, experienced men who always were ready to man the rowing lifeboats to go on a rescue mission. With every westerly gale that blew, some fishing boats ran into difficulties, and many times the sailors had to cling to the rigging of their stricken ships in a desperate fight to escape inevitable drowning. Year after year the sea claimed its victims.

On one occasion during a severe storm, a ship was in distress, and a rowboat went out to rescue the crew of the fishing boat. The waves were enormous, and each of the men at the oars had to give all his strength and energy to reach the unfortunate sailors in the grim darkness of the night and the heavy rain-storm.

The trip to the wrecked ship was successful, but the rowboat was too small to take the whole crew in one rescue operation. One man had to stay behind on board because there simply was no room for him; the risk that the rescue boat would capsize was too great. When the rescuers made it back to the beach, hundreds of people were waiting for them with torches to guide them in the dreary night. But the same crew could not make the second trip because they were exhausted from their fight with the stormwinds, the waves, and the sweeping rains.

So the local captain of the coast guard asked for volunteers to make a second trip. Among those who stepped forward without hesitation was a nineteen-year-old youth by the name of Hans. With his mother he had come to the beach in his oilskin clothes to watch the rescue operation.

When Hans stepped forward his mother panicked and said, "Hans, please don't go. Your father died at sea when you were four years old and your older brother Pete has been reported missing at sea for more than three months now. You are the only son left to me!"

But Hans said, "Mom, I feel I have to do it. It is my duty." And the mother wept and restlessly started pacing the beach when Hans boarded the rowing boat, took the oars, and disappeared into the night.

After a struggle with the high-going seas that lasted for more than an hour (and to Hans's mother it seemed an eternity), the rowboat came into sight again. When the rescuers had approached the beach close enough so that the captain of the coast guard could reach them by shouting, he cupped his hands around his mouth and called vigorously against the storm, "Did you save him?"

And then the people lighting the sea with their torches saw Hans rise from his rowing bench, and he shouted with all his might, "Yes! And tell Mother it is my brother Pete!"

Saving others

My dear brothers and sisters, many of us have or will soon have nineteen-year-old sons. Their names may be George or Juan Pedro, Guillaume or Heinrich, Paavo or Sing Tong, depending on the country they live in, but let Hans be their example. Let them join the rescue team of missionary workers. You never know whom they will save! It may be the one that on life's billows is tempest tossed or it may even be the one that had been reported missing at life's sea. And when someone is saved through their rescue mission, oh how great shall be their joy with him or her in the kingdom of our Father.

My beloved brothers and sisters, I pray that the Lord may inspire us to be valiant. That means that we also have the personal courage to go on a rescue mission by sharing the gospel with others, bringing the Holy Ghost into their lives. And I do so humbly in the name of Jesus Christ. Amen.

President Marion G. Romney

We have just listened to Elder

Jacob de Jager of the First Quorum of the Seventy, who is Supervisor of the Southeast Asia-Philippines Area.

The congregation and choir will now join in singing, "Now Let Us Rejoice."

After the singing, Elder James E. Faust of the First Council of the Seventy will speak to us.

The Choir and congregation sang, "Now Let Us Rejoice."

President Romney

Elder James E. Faust of the First Council of the Seventy and Supervisor of the South America East Area, will now address us. He will be followed by Elder O. Leslie Stone of the First Quorum of the Seventy.

Elder James E. Faust

Of the First Council of the Seventy

I join with all in acknowledging the greatness of President S. Dilworth Young and his associates of the First Council of the Seventy. I am humbled and honored to be invited to serve in that council and in the First Quorum as well.

South America

It has been interesting to return to this country from South America and see the billboards and signs memorializing a revolution in this country which happened two hundred years ago. In the world I think we need fewer revolutions and more revelations. In my opinion, the greatest change in South America is a spiritual revolution which is coming about as a result of the influence of this Church and of the temple now under construction in São Paulo—and that influence is all within the counsel of Paul to the Ephesians: "the perfecting of the saints, . . . the unity of the faith, and . . . the knowledge of the Son of God." (Eph. 4:12, 13.)

There is a great humility and timidity in my soul as I presume to speak about coming to a personal knowledge of Jesus Christ, the Redeemer of the world and the Son of God.

Personal relationship with the Savior

Recently in South America, a seasoned group of outstanding missionaries was asked, "What is the greatest need in the world?" One wisely responded: "Is not the greatest need in all of the world for every person to have a personal, ongoing, daily, continuing relationship with the Savior?" Having such a relationship can unchain the divinity within us, and nothing can make a greater difference in our lives as we come to know and understand our divine relationship with God.

We should earnestly seek not just to know about the Master, but to strive, as He invited, to be one with Him (see John 17:21), to "be strengthened with might by his Spirit in the inner man" (Eph. 3:16). We may not feel a closeness with Him because we think of Him as being far away, or our relationship may not be sanctifying because we do not think of Him as a real person.

How can we receive the personal blessing of the Master's divine and exalting influence in our own lives? Since our own feelings are sacred to us and cannot be disputed by others, let us begin with those quiet assurances which

occasionally can come to all of us and which we know are true. We cannot always prove these verities to others, yet they come as a form of knowledge. Is this part of the divine which ferments within us, reaching to its source? Is it not like a personal witness of truth flowing through the thin curtain which separates this world from another?

Is there not a yearning to understand in your mind what is in your heart, a feeling which you cannot give utterance to because it is so unspeakably personal? The Master said that this quiet reality can "speak peace to your mind concerning the matter." (D&C 6:23.)

May I suggest five beginning, essential measures which will greatly clear the channel for a daily flow of "living water" from the very source of the spring, even the Redeemer Himself.

Daily communion

First: A daily communion involving prayer. A fervent, sincere prayer is a two-way communication which will do much to bring His Spirit flowing like healing water to help with the trials, hardships, aches, and pains we all face. What is the quality of our secret prayers when only He listens? As we pray, we should think of Him as being close by, full of knowledge, understanding, love, and compassion, the essence of power, and as having great expectations of each of us.

Selfless service

Second: A daily selfless service to another. The followers of the divine Christ have to be weighed on the scales of what their actions are rather than on solemn professions of belief. The true measure is found in Matthew: "Inasmuch as ye have done it unto one of the least of these . . . , ye have done it unto me." (Matt. 25:40.) A wise man observed, "The man who lives by himself and for himself is apt to be corrupted by

the company he keeps." (Charles Henry Parkhurst, quoted in *The International Dictionary of Thoughts*, Chicago: J.G. Ferguson, 1969, p. 659.)

Obedience

Third: A daily striving for an increased obedience and perfection in our lives. "What manner of men ought ye to be? Verily I say unto you, even as I am," said the Savior. (3 Ne. 27:27.) Because of the perfect atonement of Jesus, just men may be made perfect. (See D&C 76:69.)

Acknowledge divinity

Fourth: A daily acknowledgment of His divinity. To have a daily, personal relationship with the Master, we must be His disciples. "For how knoweth a man the master whom he has not served, and who is a stranger unto him, and is far from the thoughts and intents of his heart?" (Mosiah 5:13.)

Study scriptures

Fifth: A daily study of the scriptures. President Kimball has said: "I find that when I get casual in my relationships with divinity and when it seems that no divine ear is listening and no divine voice is speaking, that I am far, far away. If I immerse myself in the scriptures, the distance narrows and the spirituality returns." ("What I Hope You Will Teach My Grandchildren . . .," address to seminary and institute personnel, July 11, 1966.)

Eyewitnesses

For those who have honest doubts let us hear what eyewitnesses had to say about Jesus of Nazareth. The ancient apostles were there. They saw it all. They participated. No one is more worthy of belief than they. Said Peter: "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." (2 Pet. 1:16.) Said John: "For we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." (John 4:42.) Modern-day witnesses, Joseph Smith and Sidney Rigdon, declared: "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 76:23.)

Peter counsels us to be "partakers of the divine nature." (2 Pet. 1:4.) The influence and teaching of the Messiah should have a transcendence over all other interests and concerns in our lives. We must constantly be reaching upward for the riches of eternity, for the kingdom of God is within us. (See Luke 17:21.)

Love of God

Speaking through the Doctrine and Covenants, God promises that you may be told in your minds and in your hearts, of whatsoever you ask, by the Holy Ghost. (See D&C 8:1-2.)

By sanctifying yourselves, the day will come when "he will unveil his face unto you." (D&C 88:68.) "If your eye be single to [His] glory, your whole bodies shall be filled with light, and there shall be no darkness in you; and that body which is filled with light comprehendeth all things." (D&C 88:67.)

In the many trials of life, when we feel abandoned and when sorrow, sin, disappointment, failure, and weakness make us less than we should ever be, there can come the healing salve of the unreserved love in the grace of God. It is a love that forgives and forgets, a love that lifts and blesses. It is a love that sustains a new beginning on a higher level and thereby continues "from grace to grace." (D&C 93:13.)

Spiritual knowledge

President Kimball has said: "The

spiritual knowledge of truth is the electric light illuminating the cavern; the wind and sun dissipating the fog. . . . It is the mansion on the hill replacing the shack in the marshes; the harvester shelving the sickle and cradle. . . . It is the rich nourishing kernels of corn instead of the husks. . . . It is much more than all else. . . ." (Spencer W. Kimball, *Faith Precedes the Miracle*, Deseret Book Co., 1972, p. 14.)

During the years of my life, and often in my present calling, and especially during a recent Gethsemane, I have gone to my knees with a humble spirit to the only place I could for help. I often went in agony of spirit, earnestly pleading with God to sustain me in the work I have come to appreciate more than life itself. I have, on occasion, felt the terrible aloneness of the wounds of the heart, of the sweet agony, the buffetings of Satan, and the encircling warm comfort of the Spirit of the Master.

I have also felt the crushing burden, the self-doubts of inadequacy and unworthiness, the fleeting feeling of being forsaken, then of being reinforced an hundredfold. I have climbed a spiritual Mount Sinai dozens of times seeking to communicate and to receive instructions. It has been as though I have struggled up an almost real Mount of Transfiguration and upon occasion felt great strength and power in the presence of the Divine. A special sacred feeling has been a sustaining influence and often a close companion.

Spiritual stamina

It is my testimony that we are facing difficult times. We must be courageously obedient. My witness is that we will be called upon to prove our spiritual stamina, for the days ahead will be filled with affliction and difficulty. But with the assuring comfort of a personal relationship with the Savior, we will be given a calming courage. From the Divine so near we will receive the quiet assurance:

"My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment;

"And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes." (D&C 121:7-8.)

Knowledge of the Savior

As I come to a new calling, I recognize that I am a very ordinary man. Yet I gratefully acknowledge one special gift. I have a certain knowledge that Jesus of Nazareth is our Divine Savior. I know that He lives. From my earliest recollection I have had a sure perception of this. As long as I have lived, I have had a simple faith that has never doubted. I have not always understood, yet still I have known through a knowledge that is so sacred to me that I cannot give utterance to it.

I know and I testify with an absolute awareness in every fiber and innermost recess of my being that Jesus is the Christ, the Messiah, the Divine Redeemer, and the Son of God. May we be obedient to His wish, "Come unto me thy Savior" (D&C 19:41), I pray humbly in His holy and sacred name. Amen.

President Marion G. Romney

Elder James E. Faust, who is a member of the First Council of the Seventy and supervisor of the South American East Area, has just addressed us.

Elder O. Leslie Stone of the First Quorum of the Seventy will now speak to us. He will be followed by Elder Henry D. Taylor of the First Quorum of the Seventy.

Elder O. Leslie Stone

Of the First Quorum of the Seventy

My dear brothers and sisters and friends, during the few moments assigned to me, I would like to talk about the responsibilities of parents in the rearing of their children.

"The greatest trust"

To begin I would like to quote President David O. McKay as he had this to say about the responsibility of parents:

"It is said that 'to be trusted is a greater compliment than to be loved.' The greatest trust that can come to a man and woman is the placing in their keeping the life of a little child.

"If a man defaults who is entrusted with other people's funds—whether he be a bank, municipal, or state official—he is apprehended and probably sent to

prison. If a person entrusted with a government secret discloses that secret and betrays his country, he is called a traitor.

"What must the Lord think, then, of parents who, through their own negligence or wilful desire to indulge their selfishness fail properly to rear their children, and thereby prove untrue to the greatest trust that has been given to human beings?" (*Treasures of Life*, Deseret Book Company, 1965, p. 71.)

Delinquent parents

And then he said that among delinquent parents are these:

1. Those who quarrel in the presence of their children;
2. Those who pollute the home atmosphere with vulgarity and profanity;

3. Those whose daily home life does not conform to their Church pretensions;

4. Those who fail to teach obedience to their children;

5. Those who neglect to teach their children religion by saying, "Let them grow up and choose for themselves," thus failing in the discharge of a parental responsibility. (See *Treasures of Life*, pp. 72-74.)

He then asks a question and makes a suggestion: "Parents, how do you measure up? Take a personal inventory and see if you are fulfilling your sacred obligations."

This statement in the Doctrine and Covenants makes clear our responsibility in teaching our children the fundamentals of the gospel:

"Inasmuch as parents have children . . . , 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." (D&C 68:25-26.)

Note that this does not say the sin be upon the head of the Sunday School, the Primary, or the seminary teacher, but upon the heads of the parents.

Parental responsibility

In speaking on this subject, on one occasion, Elder A. Theodore Tuttle made this significant statement:

"Parental responsibility cannot go unheeded, nor can it be shifted to day-care centers, nor to the schoolroom, nor even to the Church. Family responsibility comes by divine decree. Parents may violate this decree only at the peril of their eternal salvation." ("Altar, Tent, Well," *ENSIGN*, Jan. 1973, p. 67.)

Thus it is made clear to all of us that it is the solemn obligation of every Latter-day Saint parent to do everything within his or her power to instill

in his or her children a knowledge of the gospel and the true purpose of life.

Of course, to do this we must be converted ourselves. If we wish our children to be Latter-day Saints, then we must be Latter-day Saints. President Hugh B. Brown once said, "[we] cannot effectively teach [what we do] not profoundly believe. . . . Our lives and our teachings must not be at variance." (*Eternal Quest*, Bookcraft, 1956, pp. 179, 181.)

Raise children properly

Young parents, prepare yourselves that your children may be properly taught in the ways of the Lord. Teach them faith in the living God. Teach them to pray always, and teach them to keep the laws and commandments the Lord has given us to live by.

On another occasion President Brown said:

"In this age of selfishness and greed, of birth control and barrenness, of easy divorce, broken homes, and juvenile delinquency, in this age of cheap amusements, idleness and lack of discipline, it is well to search for basic values, to call attention to the fact that the home is the nation's most fundamental institution and that mothers are the first professors in that character-building school." (*Vision and Valor*, Bookcraft, 1971, p. 24.)

The home is where we learn what is right, what is good, and what is kind. It is the first school and the first church. The best way to prepare a child for a happy and righteous adult life is to strengthen him during his child life. And happy is the family where this most important trust—that of properly raising the children of that family—is their greatest concern.

Equal to the responsibility we have to provide food and shelter and the necessities of life is the responsibility to set the right example for our children in all that we do.

Let us remember that the parent in

the home influences the behavior patterns, the habits, the opinions, and the beliefs of the children. Most behavior patterns are established early in life, and it is an extremely difficult, slow task to change them later in life.

A great song

There is a great message for parents in the rearing of their children in the song written by Sister Naomi Randall entitled "I Am a Child of God." I think it is one of the greatest songs we have in the Church. We hear it sung all over the world as we visit the children in the Junior Sunday Schools. I would like to quote the lyrics of this song:

*I am a child of God,
And he has sent me here,
Has given me an earthly home
With parents kind and dear.*

*I am a child of God,
And so my needs are great;
Help me to understand his words
Before it grows too late.*

*I am a child of God,
Rich blessings are in store;
If I but learn to do his will
I'll live with him once more.*

*Lead me, guide me, walk beside me,
Help me find the way.
Teach me all that I must do
To live with him someday.*

Sing With Me, B-76

Challenges of youth

Now, as a child grows he becomes more independent. Sometimes teenagers are accused of feeling they have outgrown the need for parents, but, of course, this is a time in life when they need their parents more than ever.

Today our youth are faced with tremendous challenges—and what do they need most?

They need sound knowledge, sensible understanding, a guiding hand. They need real homes that are maintained in a clean and orderly manner. They need fathers who are really fathers and mothers who are mothers in the true sense of the word. They need more than mere progenitors or landlords. They are in need of loving, understanding parents, who give fatherly and motherly care, who put their families first in their lives, and who consider it their fundamental and most important duty to save their own children, to so orient them and their thinking that they will not be swayed by every wind of persuasion which happens to blow in their direction.

These young people are inquisitive, hungering for truth. What they want from us as parents is honest, well-informed answers to their questions, and our very lives should reflect the things we say, so that the teacher and the truth taught will be of the same pattern.

Daniel Webster once said:

"If we work upon marble, it will perish. If we work upon brass, time will efface it. If we rear temples, they will crumble to dust. But if we work upon men's immortal minds, if we imbue them with high principles, with the just fear of God and love of their fellow men, we engrave on those tablets something which . . . will brighten and brighten to all eternity." (Burton Stevenson, *The Home Book of Quotations*, New York: Dodd, Mead & Company, 1934, p. 1312.)

Draw close to parents

Sister Stone and I are the grandparents of sixteen grandchildren, and we can assure you there is nothing in the world more dear to our hearts. We are most grateful for the efforts being made by their parents to bring them up properly.

I encourage you young people to draw close to your parents—let them

help you direct your lives toward righteousness.

The greatest blessings of this life are available to each of us only when we keep the commandments the Lord has given us. And the blessings promised are not just for this life only, but also for all eternity.

Our prophet and leader⁷ today, President Spencer W. Kimball, has told us that the price of happiness is to *keep the commandments of God*.

On judgment day, would any of you parents want to be told that you failed to do your part—that you were unworthy servants of the Lord because your lives were poor examples to the spirits He entrusted to your care?

To paraphrase an admonition the Lord has given us: Let your light so shine before your children, that they may see your good works, and glorify your Father which is in heaven. (See Matt. 5:16.)

A glorious promise

As we and our children live the gospel, we make ourselves worthy to receive this great promise recorded in the Doctrine and Covenants: “And, if you

keep my commandments and endure to the end you shall have eternal life, which gift is the greatest of all the gifts of god.” (D&C 14:7.)

What a glorious promise—eternal life. And it *will* be ours if we keep the commandments and endure to the end. The Lord always keeps His promises. Remember that He says in the Doctrine and Covenants:

“I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise.” (D&C 82:10.)

May we all live to bring this promise of eternal life to ourselves and our family. Such wonderful blessings are within our grasp, if we live righteous lives. I so testify in the name of the Lord Jesus Christ. Amen.

President Marion G. Romney

He to whom you have just listened is Elder O. Leslie Stone of the First Quorum of the Seventy.

Elder Henry D. Taylor of the First Quorum of the Seventy will be our next speaker. He will be followed by Elder LeGrand Richards of the Quorum of the Twelve.

Elder Henry D. Taylor

Of the First Quorum of the Seventy

During His ministry here on earth, as the Savior taught the people, He counseled them: “Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.” (John 5:39.)

Study the scriptures

What do we consider to be the scriptures? One dedicated student has explained: “Any message, whether writ-

ten or spoken, that comes from God to man by the power of the Holy Ghost is *scripture*. If it is written and accepted by the Church, it becomes part of the *scriptures or standard works* and ever thereafter may be read and studied with profit.” (Bruce R. McConkie, *Mormon Doctrine*, Bookcraft, 1966, p. 682.)

President Kimball has urged us to study the scriptures when he suggested: “Let us this year seek to read and understand and apply the principles

and inspired counsel found within the [scriptures]. If we do so, we shall discover that our personal *acts* of righteousness will also bring *personal revelation* or *inspiration* when needed into our own lives." ("Always a Convert Church," *ENSIGN*, Sept. 1975, p. 4.)

Read scriptures daily

President Lee recommended a daily reading of the scriptures. He taught us that our testimonies need to be nourished and fed. "If we're not reading the scriptures daily, our testimonies are growing thinner, our spirituality isn't increasing in depth." (Harold B. Lee, Seminar for Regional Representatives of the Council of the Twelve, Dec. 12, 1970.)

Joseph Smith, although but a youth, was an earnest student of the scriptures. In one of the offices in the Church Office Building is a painting showing Joseph seated in a chair in his bedroom with a Bible in his hands. On such an occasion, he undoubtedly read the passage of scripture located in James. This passage gave him the guideline he needed to answer some very grave questions that concerned him. We all know that passage. The passage read: "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." (James 1:5.) Joseph Smith accepted this invitation, as he had a most important decision to make. Retiring to a secluded spot in a grove of trees on his father's farm, he knelt and prayed earnestly for an answer to his problem. Unexpectedly he was visited by our Heavenly Father and His Son, the resurrected Lord and Savior, Jesus Christ. This dramatic visitation was his first revelation in this dispensation.

The knowledge and use of the scriptures are important in our lives. A prominent Church educator, many years ago, taught: "The scriptures are sign boards leading to eternal life."

(George H. Brimhall, *Long and Short Range Arrows*, Provo: Brigham Young University Press, 1934, p. 189.)

The standard works

As Latter-day Saints we accept the following scriptures as the standard works of the Church: the Bible (consisting of the Old Testament and the New Testament), the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price, and official statements made by our leaders.

Regarding the Bible: There is a misconception that the Bible is one book instead of a collection of sixty-six books, thirty-nine of which comprise the Old Testament and twenty-seven of which constitute the New Testament. Since the books are so numerous and the period covered so great—about 2,500 years from Moses to John—and since the books are composed by so many writers, there is a vast variety in the materials presented. The first five books of the Old Testament contain an early record of the Hebrew race, and are ascribed to Moses by Josephus and other authorities. These books are called "The Pentateuch." (See B.H. Roberts, *The Seventy's Course in Theology*, *Deseret News*, 1907, 1:23ff.)

The Book of Mormon, as we know, was translated by Joseph Smith from the golden plates in the custody of the angel Moroni. This book contains the record of the Lord's dealings temporally and spiritually with the ancient peoples who dwelt in the lands of America. It also gives the beautiful account of the appearance of the resurrected Lord and Savior Jesus Christ to the people, which is most inspiring.

The Doctrine and Covenants contains revelations given to Joseph Smith, the Prophet, with some additions by his successors in the presidency of the Church. One edition I examined recently pointed out that certain lessons entitled "Lectures on Faith," which were bound in with the Doctrine and

Covenants in some of its former issues, are not included in this edition. These lessons were prepared for use in the School of the Elders, which was conducted in Kirtland, Ohio, during the winter of 1834-35; but they were never presented to nor accepted by the Church as being otherwise than theological lectures or lessons.

The Pearl of Great Price presently contains "a selection from the revelations, translations, and narrations of Joseph Smith" (Title Page), which includes: First, eight chapters known as the book of Moses. The material contained in the first chapter was revealed in June 1830. The materials in the next seven chapters were revealed in December 1830. Second is the book of Abraham, which consists of five chapters. These were the writings of Abraham and also of Joseph of Egypt. They were translated by Joseph Smith from two rolls of papyrus that were found in coffins with four mummies and were discovered in the catacombs of Egypt by Antonio Sebolo, a celebrated French traveler, in 1831. (See *History of The Church of Jesus Christ of Latter-day Saints*, 2:348.)

Third, in the Pearl of Great Price are the writings of Joseph Smith, taken mainly from his history. Then fourth, the Articles of Faith, taken from the letter the Prophet wrote to John Wentworth, who wished to furnish the information to a friend who was writing a history of the state of New Hampshire. (See *History of The Church*, 4:535.)

New Scriptures

New scriptures have recently been added to the Pearl of Great Price. At the last general conference, held in April 1976, President Tanner made this announcement:

"President Kimball has asked me to read a very important resolution for your sustaining vote. At a meeting of the Council of the First Presidency and

Quorum of the Twelve held in the Salt Lake Temple on March 25, 1976, approval was given to add to the Pearl of Great Price the following two revelations:

"First, a vision of the celestial kingdom given to Joseph Smith, the Prophet, in the Kirtland Temple, on January 21, 1836, which deals with the salvation of those who die without a knowledge of the gospel.

"And second, a vision given to President Joseph F. Smith in Salt Lake City, Utah, on October 3, 1918, showing the visit of the Lord Jesus Christ in the spirit world [between His crucifixion and resurrection] and setting forth the doctrine of the redemption of the dead." (ENSIGN, May 1976, p. 19.)

Revelation

Yesterday as we sustained the General Authorities we sustained designated ones as prophets, seers, and revelators. We firmly believe that they receive revelations from the Lord. President Lee has said: "In this day the scriptures are the purest at their source, just as the waters were purest at the mountain source; the purest word of God, and that least apt to be polluted, is that which comes from the lips of the living prophets who are set up to guide Israel in our own day and time." (Harold B. Lee, *Ye Are the Light of the World*, Deseret Book, 1974, pp. 55-56.)

We should search the scriptures and ponder over the truths contained in them, for they are the words leading to eternal life.

I bear solemn testimony that inspired men are leading the Church today. Let us hearken to their voices and obey their teachings, for which I pray, in the name of the Lord Jesus Christ. Amen.

President Marion G. Romney

Elder Henry D. Taylor of the First

Quorum of the Seventy has just addressed us.

Elder LeGrand Richards of the

Council of the Twelve will be our concluding speaker.

Elder LeGrand Richards

Of the Council of the Twelve

I feel very honored, brothers and sisters, in having been invited to share my testimony and add it to those of all my brethren that have been given in this session and the previous sessions of this conference because, with all my heart and soul, I know this is the Lord's work, that Jesus Christ is the Redeemer of the world, the head of His church, that Joseph Smith was His prophet, for the establishment of His kingdom here upon this earth in the latter days to prepare the way for His second coming.

Blessings

During the summer months, the vacation period, I had to spend a few weeks at home with a little ailment. It gave me an opportunity to read a few books, and I read my patriarchal blessing and the blessings that I received from presidents of the Church when I was set apart as mission president twice; when I was set apart as the Presiding Bishop of the Church; and last of all when President David O. McKay, assisted by his counselors and the members of the Quorum of the Twelve, laid his hands upon my head twenty-four years ago last April in the holy temple and ordained me an apostle of the Lord Jesus Christ.

In the blessing, President McKay gave me a charge that I should be a witness of Him, and that I should bear witness of His divine calling and the divine calling of His prophet Joseph Smith and of the truths of the restored gospel. And my, the joy I have had in these 24 1/2

years trying to respond and be obedient to the charge that President McKay gave me upon that occasion. I have had great joy and happiness therein.

I have come to feel the meaning of the words of the prophet Nephi when he said: "[The Lord] hath filled me with his love, even unto the consuming of my flesh." (2 Ne. 4:21.) Have you ever felt that? When you have gooseflesh all over by the power of the Spirit? I think of the words of the apostle Paul when he said that those who "have tasted the good word of God, and the powers of the world to come,

"If they shall fall away," it would be impossible "to renew them again unto repentance." (Heb. 6:5-6.)

Now from that I get the feeling as Paul expressed it that even here in mortality we can taste of the powers of the world to come.

I have many rich friends. I have never seen any tears of joy flow from their eyes because of anything they had purchased with their money. But I have seen plenty of tears of joy in the eyes of the humble of this earth in the mission field, in testimony meetings, and in His servants under the influence and power of the Spirit of God. So I know that it is real.

When I was a young boy in a little country town, I can remember our Sunday School teacher giving us the words of John the Baptist, when he said that he baptized with water for the forgiveness of sins but he said: "One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he

shall baptize you with the Holy Ghost and with fire." (Luke 3:16.) I couldn't imagine what that fire meant when I was a boy but I have lived long enough to know. I have been lifted beyond my own natural abilities under the influence and power of the Spirit of the Lord as I have borne witness of the truth of this gospel upon many occasions until it is a part of my very being, and I would like to give you that testimony here today.

Simple truths

Now I have in mind that I would like to say a few words today about a statement of the apostle Paul's. He said: "I fear, lest by any means . . . your minds should be corrupted from the simplicity that is in Christ." (2 Cor. 11:3.) And I tell you throughout the world the minds of men have been corrupted from the simplicity that is in Christ, and they have taught the commandments of men rather than the simple truths revealed in the Lord's holy word.

I think of the words of Isaiah. He said:

"Because they have transgressed the laws, changed the ordinance, broken the everlasting covenant,

"Therefore hath the curse devoured the earth." (Isa. 24:5-6.)

Then I think also of the experience when Emperor Constantine called the Nicea Council, held way back in 325 A.D. when 318 bishops spent four weeks in discussion and debate over the divinity and personality of Jesus Christ and God. Think of that! Their minds were confused and corrupted or else they would have followed the simple teachings of the scriptures and there would have been no need of their spending four weeks in debate to decide that question. Thank the Lord that, through the restoration of the gospel, those simple truths are a part of us and of our great work, and our minds are not corrupted.

Nature of Deity

I will give you another little illustration of what I mean. When I was doing missionary work back in Massachusetts some years ago, and it was near Easter time, I had a conversation in the home of a retired minister. I asked him if he would explain to me his concept of the Deity. He told of the universal feeling and the teachings of the churches, that he believed that the Father and the Son and the Holy Ghost were one God, but a spiritual God—not a physical God—that there was an influence that permeated the earth, the life of the flowers and the trees and so forth.

Then I said: "Well, what are they celebrating Easter for?"

And he said: "The resurrection of Christ."

And I said: "And just what do you mean by that? Did His spirit come back and take possession of His body when the stone was rolled away, and He arose, and when the women came to the sepulchre, there sat an angel, one at the foot and one at the head, and they said: 'Why seek ye the living among the dead? He is not here, but is risen' (Luke 24:5-6)? Then you remember how many times He appeared to the Twelve and then He had them feel the prints in His hands and the wound in His side, and said: 'Handle me, and see; for a spirit hath not flesh and bones, as ye see me have.' (Luke 24:39.) Then He took fish and honeycomb and ate with them. After spending forty days with His disciples, then He ascended to heaven and as He went up, two men in white apparel stood and said: '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.)

Then I said to this minister: "Now how in the world can you believe in a spirit rather than that personal Christ that went into heaven? Did you feel that He died again, that He should be just an

essence in the world rather than to have that very body that He took up and became the first fruits of the resurrection, which is a reality, and not just a spiritual resurrection?"

The minister thought a minute and then he said: "I have never thought of it like that before."

Corrupted ideas

Now Moses knew that this condition would prevail, for when he went to lead the children of Israel into the promised land, he told them that they would not remain there long, but that they would be scattered among the nations, that they would worship gods made by the hands of men that could neither see, nor hear, nor taste, nor smell. (See Deut. 4:28.) Now isn't that the god of the Christian world today? And Moses knew that this condition would prevail all that long time ago—but he didn't leave it at that. He said that in the latter days (and we live in the latter days) if they should seek after God they should surely find him, and they did.

What a difference between the corrupted idea of the Christ, compared with when Stephen was stoned to death and he gazed into heaven and he saw Jesus standing on the right hand of His Father. How could He stand on His right side or right hand if He had no body? How could He stand if He had no feet? Then compare this also with the marvelous vision of the Prophet Joseph in this dispensation when a light descended from heaven, according to his testimony, brighter than the noon-day sun. In the midst of that glorious light were two heavenly messengers: the Father and the Son. The Father, pointing to the Son, said: "This is My Beloved Son. Hear Him!" (Joseph Smith 2:17.)

That is the simplicity that is in Christ, and if the world would only follow the simple things that I have referred to briefly here today, how

could they believe in just an essence that is everywhere present?

Truth restored

You remember what Jesus said in the Beatitudes? Among other things He said: "For blessed are the pure in heart: for they shall see God." (Matt. 5:8.) According to the corrupted ideas of the Christian world today, what would they hope to see when they see Him if He is just a spirit everywhere present? Would they see the flowers and the plants and the trees? Not so with the Latter-day Saints. We look forward to the day when we will see Him come in power and great glory, and it doesn't make sense to think that He discarded that body that He could be everywhere present, that He and the Father could be the same person.

Well, that is one of the great truths that has come through the restoration of the gospel in these days. I bear witness to that, and I know that He lives. He is at the head of the Church. Like Paul said, the Church is "built upon the foundation of the apostles and prophets, with Jesus Christ himself being the chief corner stone." (Eph. 2:20.) I have a witness that He is at the head of this church, that He is guiding it and directing it, and I don't see how any sane person could study what the Church has accomplished since the days that He appeared with the Father, and then think that it is the work of man.

Joseph Smith

Now speaking of the Prophet Joseph Smith, I want to give you a little testimony. A few years ago when Brother John A. Widtsoe was alive, he gave a series of lectures on the Doctrine and Covenants in the Barrett Hall, and Sister Richards and I attended those lectures. He had Sister Inez Witbeck there—she could read beautifully—and he would say, "Sister Witbeck, read section so-and-so," and then request

certain verses from another section. Then he would stand up and say: "Now you college students, you college professors, could you write anything like that?" Then he would add: "I wish I could." And he had been president of two universities and written textbooks that had been used all over the land. This church has produced many great leaders in finance, industry, and education, but none of them have attempted to contribute what the Prophet Joseph gave although he had scarcely seen the inside of a schoolroom.

In the early days he surrounded himself with many wise men—men who had had college training. Some of them thought that they could write revelations better than the Prophet Joseph did. So the Lord gave them a test. He told the prophet to choose the wisest among them and let him write a revelation equal to the least of those that the Lord had given through the Prophet Joseph, and if he was successful in so doing, he would be under no condemnation if he failed to bear witness of the truth of the revelations He had given through the prophet. But none of them could do it. As I say, smart as our leaders are and have been, none of them can hope to approximate what the Prophet Joseph gave.

Revelations

My testimony is that no man has ever lived upon the face of the earth outside of the Redeemer of the world that has given as much revealed truth to the world as the Prophet Joseph Smith. How could anyone read the Doctrine and Covenants, and study it, and think that Joseph Smith wrote it?

Take this as an illustration—the seventy-sixth section of the Doctrine and Covenants. We read in the Bible that Paul (although he didn't say it was himself) knew a man in Christ Jesus who was caught up into the third heaven—and there can't be a third

heaven without a first and a second—and such an one was caught up into paradise (and then we have a place below that!). But Paul was not permitted to write what he saw, how we should live or how the Lord would judge those that would go to the heaven that he likened to the sun, and the one like unto the moon, and the one like unto the stars, as Brother Sill mentioned here today. (See 2 Cor. 12:2-4; 1 Cor. 15:40-42.)

But that revelation was reserved to be revealed to the prophet of this dispensation and is known as the seventy-sixth section of the Doctrine and Covenants. When the prophet received that revelation, he said: "[It was] a transcript from the records of the eternal world." (*History of The Church of Jesus Christ of Latter-day Saints*, 1:252.) Many of our scriptures were written long before man was upon the earth. That is why we read of Christ, the Lamb slain before the foundation of this earth. Not that He was literally slain, but in the Lord's great eternal plan, He had offered Himself and He was to give His life.

Testimony

Now I pray God to bless all of you—that is only a little start, but oh my! when I think of what the Prophet Joseph has given us in the Doctrine and Covenants, the Pearl of Great Price, the Book of Mormon, and then that marvelous testimony of the three witnesses. How could any sane person, a lover of truth, read that testimony and then not want to know whether that book is true, and then read the promise in the latter part of it, that if any man would read it and ask God, the Eternal Father, in the name of Jesus Christ, having faith that the Lord would manifest the truth of it unto him by the power of the Holy Ghost. (See Moro. 10:4-5.)

I bear witness to that end—that it is the word of God. This is His church—it will triumph in the earth; and as I see

these great area conferences the Brethren are holding, I wouldn't be surprised if it is not too far distant when great multitudes, even congregations, will join the Church, for this is the only way to eternal exaltation.

God bless you all, I pray, and leave you my blessing and witness in the name of the Lord Jesus Christ. Amen.

President Marion G. Romney

Elder LeGrand Richards of the Council of the Twelve has been our concluding speaker.

We remind the brethren of the General Priesthood Meeting which will convene here in the Tabernacle this evening at 7 P.M.

The Sunday Morning Session will be broadcast by many radio and television stations in the Western United States and Canada, and by way of oceanic cable to members assembled in 100 chapels in England, France, Germany, Switzerland, Holland, Belgium, and Austria.

KSL Radio and KIRO Radio at Seattle will rebroadcast sessions over extensive distances, beginning at midnight following each conference day's proceedings.

The nationwide CBS Radio Tabernacle Choir Broadcast tomorrow morning will be from 9:30 to 10:00 A.M. Those desiring to attend this broadcast must be in their seats no later than 9:15 A.M.

The singing for this session has been furnished by the marvelous Mormon Youth Chorus. We are thankful for the presence of you young people here today and for the beautiful numbers you have rendered.

With Brother Robert C. Bowden conducting and Brother Roy M. Darley at the organ, the Chorus will now favor us with: "O Lord God."

Following the singing, the Benediction will be offered by Elder William R. Bradford, a member of the First Quorum of the Seventy and President of the Chile Santiago Mission.

The Chorus sang the number, "O Lord God."

The benediction was pronounced by Elder William R. Bradford of the First Quorum of the Seventy and President of the Chile Santiago Mission.

GENERAL PRIESTHOOD MEETING

FIFTH SESSION

The General Priesthood Meeting convened in the Tabernacle at 7 o'clock P.M. on Saturday, October 2, 1976, with President Spencer W. Kimball presiding and conducting.

A Combined Men's Choir from the Tabernacle Choir and Mormon Youth Chorus provided the music for this session. Brothers Jerold Ottley and

Robert C. Bowden conducted and Robert Cundick was at the organ.

President Kimball made the following opening remarks:

President Spencer W. Kimball

Brethren, we are assembled in the general priesthood session of the 146th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints.

Saturday, October 2

Second Day

These services are being relayed by closed-circuit transmission and will reach members of the priesthood gathered in the Assembly Hall and Salt Palace and in approximately 1065 other separate locations in the United States, Canada, New Zealand, Australia, Japan, Korea, Okinawa, and the Philippines. It is estimated that perhaps 230,000 will participate in this meeting by direct wire.

We have two telegrams here that might be of interest to you from the ends of the earth; one from Hong Kong which says, "Hong Kong saints are grateful. The first time priesthood session. Tests run clear. President Wheat." And the other is from South Africa from President LeBaron and he says: "Conference is tremendous; reception good; many thanks for providing this blessing to us."

We extend our greetings and blessings to all the priesthood members assembled here in the Tabernacle or elsewhere. We commend all members of the priesthood who have made arrangements to participate in this important meeting.

We note that Elders Marion D. Hanks and Rex D. Pinegar are seated on the stand in the Assembly Hall and Elders William H. Bennett and Loren C. Dunn are seated on the stand in the Salt Palace.

The singing during this session will be furnished by the Combined Men's Choir from the Tabernacle Choir and the Mormon Youth Chorus, with Brothers Jerold Ottley and Robert C. Bowden conducting, and Brother Robert Cundick at the organ.

We shall begin this service by the choir singing "Praise Thou the Lord," under the direction of Brother Bowden.

Following the singing, Elder John H. Vandenberg of the First Quorum of the Seventy will offer the invocation.

Elder John H. Vandenberg offered the invocation.

President Kimball

Brother Ottley will now direct the choir in singing "Ye Who Are Called to Labor."

The hymn, "Ye Who Are Called to Labor," was sung by the Combined Men's Choir.

President Kimball

For the benefit of those brethren in outlying areas who may not have heard of the changes in the General Authorities made during the first session of this conference yesterday morning, we announce that all of the incumbent Assistants to the Twelve were called into the First Quorum of Seventy. Four new brethren were called into that quorum, Elders Vaughn J. Featherstone, Dean L. Larsen, Royden G. Derrick and Robert E. Wells, and the First Council of Seventy was restructured with Elders Franklin D. Richards, James E. Faust, J. Thomas Fyans, A. Theodore Tuttle, Neal A. Maxwell, Marion D. Hanks, and Paul H. Dunn being called to serve as the presidency of the first quorum.

With these moves, the three governing quorums of the Church defined by the revelations, that is, the First Presidency, the Quorum of the Twelve Apostles, and the First Quorum of the Seventy have been set in their places as revealed by the Lord. This will make it possible to handle efficiently the present heavy workload, and to prepare for the increasing expansion and acceleration of the work.

Also during the first general session yesterday, Brother J. Richard Clarke, regional representative of the Twelve, was called as the second counselor in the Presiding Bishopric.

The Combined Men's Choir sang "Praise Thou the Lord."

And now we will hear from Elder Boyd K. Packer of the Quorum of the Twelve Apostles, who will be our first

speaker. He will be followed by Elder Rex D. Pinegar of the First Quorum of the Seventy.

Elder Boyd K. Packer

Of the Council of the Twelve

There are present in this priesthood session only brethren. I approach a subject that could not appropriately be discussed if there were others present. I have prayed fervently for inspiration as I speak to young men of Aaronic Priesthood age: to young men only.

I wish to discuss a subject that fathers should discuss with their sons. Because some young men do not have fathers and because some fathers (and some bishops) do not know how to proceed, I approach a very personal subject, one that is important to every young man.

Mortal body

You have been given a mortal body with which to experience earth life. Through it you will be tested. Your body is the instrument of your mind and the foundation of your character. It has within it powers which, if properly used, will contribute greatly to your exaltation. If you use this gift worthily, it will serve you throughout all eternity.

Never be ashamed of your body. No two are just alike. Some young men worry because they think their body is not well proportioned. They think they are too short or too tall or too stout or too thin or too something else. Physical proportions need have little to do with success, particularly spiritual success. Be grateful for your body.

Strive to keep it healthy through proper nourishment, rest, and exercise. Develop your body to full and useful capacity. Develop manly stamina and control. Take nothing into your body

that would harm it. Do not use tobacco, alcohol, drugs, or any other harmful substance.

Complete control

A young man should learn to rule his body. Like his temper, he should keep it always under complete control. That sometimes is not easy to do.

Within your body you have the power of creation. You will one day find a mate and desire greatly to express fully your love with her. The righteous expression of this physical love in marriage is approved of the Lord. She then may conceive and give birth to a boy or a girl, a baby of whom you will be the father.

Sacred power

This is a very sacred power. The Lord has commanded that you use it only with one to whom you are legally and lawfully wedded. He has decreed serious penalties indeed for the misuse of it.

This power begins early in life, with some when you are hardly in your teens. This has a purpose, for with this power come the attributes of manhood. You notice changes in your stature and in your voice; a beard and other masculine characteristics become part of your nature.

Your feelings also change. This physical power will influence you emotionally and spiritually as well. It begins to shape and fit you to look, and feel, and to be what you need to be as a

father. Ambition, courage, physical and emotional and spiritual strength become part of you because you are a man. You become very interested in young women—and want to be with them. This is as it should be.

This power of creation affects your life several years before you should express it fully. You must always guard the power with manly wisdom. You must wait until the time of your marriage to use it.

During that waiting, what do you do with these desires? My boy, you are to control them. You are forbidden to use them now in order that you may use them with worthiness and virtue and fullness of joy at the proper time in life.

Life-generating “factory”

I wish to explain something that will help you understand your young manhood and help you develop self-control. When this power begins to form, it might be likened to having a little factory in your body, one designed to produce the product that can generate life.

This little factory moves quietly into operation as a normal and expected pattern of growth and begins to produce the life-giving substance. It will do so perhaps as long as you live. It works very slowly. That is the way it should be. For the most part, unless you tamper with it, you will hardly be aware that it is working at all.

As you move closer to manhood, this little factory will sometimes produce an oversupply of this substance. The Lord has provided a way for that to be released. It will happen without any help or without any resistance from you. Perhaps, one night you will have a dream. In the course of it the release valve that controls the factory will open and release all that is excess.

The factory and automatic release work on their own schedule. The Lord intended it to be that way. It is to regu-

late itself. This will not happen very often. You may go a longer period of time, and there will be no need for this to occur. When it does, you should not feel guilty. It is the nature of young manhood and is part of becoming a man.

Resist temptation

There is, however, something you should not do. Sometimes a young man does not understand. Perhaps he is encouraged by unwise or unworthy companions to tamper with that factory. He might fondle himself and open that release valve. This you should not do, for if you do that, the little factory will speed up. You will then be tempted again and again to release it. You can quickly be subjected to a habit, one that is not worthy, one that will leave you feeling depressed and feeling guilty. Resist that temptation. Do not be guilty of tampering or playing with this sacred power of creation. Keep it in reserve for the time when it can be righteously employed.

One of you, perhaps, has not fully understood until now. Perhaps your fathers did not talk to you. You may already have been guilty of tampering with these powers. You may even have developed a habit. What do you do then?

First, I want you to know this. If you are struggling with this temptation and perhaps you have not quite been able to resist, the Lord still loves you. It is not anything so wicked nor is it a transgression so great that the Lord would reject you because of it, but it can quickly lead to that kind of transgression. It is not pleasing to the Lord, nor is it pleasing to you. It does not make you feel worthy or clean.

There are ways to conquer such a habit. First of all, you must leave that factory alone long enough for it to slow down. Resisting is not easy. It will take weeks, even months. But you can get the little factory slowed back to where it should be.

I have other suggestions. The power to prevent such habits or to break them rests in your mind, not in your body. Don't let that physical part of you take charge. Stay in control. Condition your body to do the will of your mind. To do this you must keep your mind on worthy thoughts. Divert your thoughts from things that lead you into mischief. Vigorous physical exercise helps young men in many ways. You are most vulnerable when you are idle or when you are discouraged. This is the time to be on guard.

Keep thoughts worthy

I know a way to keep your thoughts worthy. It has helped me, and I explained it on one occasion in a general conference talk. Let me repeat it for you.

Probably the greatest challenge to people of any age, particularly young people, and the most difficult thing you will face in mortal life is to learn to control your thoughts. As a man "thinketh in his heart, so is he." (Proverbs 23:7.) One who can control his thoughts has conquered himself.

When I was about ten years old, we lived in a home surrounded by an orchard. There never seemed to be enough water for the trees. The ditches, always fresh-plowed in the spring, would soon be filled with weeds. One day, in charge of the irrigating turn, I found myself in trouble. As the water moved down the rows choked with weeds, it would flood in every direction. I raced through the puddles trying to build up the bank. As soon as I had one break patched up, there would be another.

A neighbor came through the orchard. He watched for a moment and then with a few vigorous strokes of the shovel he cleared the ditch bottom and allowed the water to course through the channel he had made.

"If you want the water to stay in its course, you'll have to make a place for it to go," he said.

I have come to know that thoughts, like water, will stay on course if we make a place for them to go. Otherwise, our thoughts follow the course of least resistance, always seeking the lower levels.

How to control thoughts

I had been told a hundred times or more as I grew up, that thoughts must be controlled, but no one told me how. I want to tell you young people about one way you can learn to control your thoughts, and it has to do with music.

The mind is like a stage. Except when we are asleep, the curtain is always up. There is always some act being performed on that stage. It may be a comedy, a tragedy, interesting or dull, good or bad; but always there is some act playing on the stage of the mind.

Have you noticed that without any real intent on your part, in the middle of almost any performance, a shady little thought may creep in from the wings and attract your attention? These delinquent thoughts will try to upstage everybody. If you permit them to go on, all thoughts of any virtue will leave the stage. You will be left, because you consented to it, to the influence of unrighteous thoughts.

If you yield to them, they will enact for you on the stage of your mind anything to the limits of your toleration. They may enact a theme of bitterness, jealousy, or hatred. It may be vulgar, immoral, even depraved. When they have the stage, if you let them, they will devise the most clever persuasions to hold your attention. They can make it interesting all right, even convince you that it is innocent—for they are but thoughts.

What do you do at a time like that, when the stage of your mind is commandeered by the imps of unclean thinking, whether they be the gray ones that seem almost clean or the filthy ones which leave no room for doubt? If you can control your thoughts, you can

overcome habits, even degrading personal habits. If you can learn to master them, you will have a happy life.

Sacred music inspires righteous thoughts

This is what I would teach you. Choose from among the sacred music of the Church a favorite hymn, one with words that are uplifting and music that is reverent, one that makes you feel something akin to inspiration. Go over it in your mind carefully. Memorize it. Even though you have had no musical training, you can think through a hymn.

Now, use this hymn as the place for your thoughts to go. Make it your emergency channel. Whenever you find these shady actors have slipped from the sidelines of your thinking onto the stage of your mind, put on this record, as it were. As the music begins and as the words form in your thoughts, the unworthy ones will slip shamefully away. It will change the whole mood on the stage of your mind. Because it is uplifting and clean, the baser thoughts will disappear. For while virtue, by choice, will not associate with filth, evil cannot tolerate the presence of light.

In due time you will find yourself, on occasion, humming the music inwardly. As you retrace your thoughts, you discover some influence from the world about you encouraged an unworthy thought to move on stage in your mind, and the music almost automatically began.

Once you learn to clear the stage of your mind of unworthy thoughts, keep it busy with learning worthwhile things. Change your environment so that you have things about you that will inspire good and uplifting thoughts. Keep busy with things that are righteous.

Fasting and prayer

Another thing will help both to prevent and to overcome such habits. At times of special temptation skip a meal

or two. We call that fasting, you know. It has a powerful effect upon you physically. It diverts some of that physical energy to more ordinary needs. It tempers desire and reduces the temptation. Fasting will help you greatly.

In the scriptures, fasting and prayer are generally mentioned together. Prayer is a powerful instrument to bless young men. If a missionary, for instance, indulges in these unworthy practices, the Spirit of the Lord will leave him. When he is prayerful and will fast, the Spirit of the Lord sustains him. He soon develops a manly restraint and worthiness.

Resist those temptations. Do not tamper with your body. If you have already, cease to do it—now. Put it away and overcome it. The signal of worthy manhood is self-control.

This power is ordained for the begetting of life and as a binding tie in the marriage covenant. It is not to be misused. It is not to be used prematurely. It is to be known between husband and wife and in no other way. If you misuse it, you will be sorry.

Avoid perversion

Now a warning! I am hesitant to even mention it, for it is not pleasant. It must be labeled as major transgression. But I will speak plainly. There are some circumstances in which young men may be tempted to handle one another, to have contact with one another physically in unusual ways. Latter-day Saint young men are not to do this.

Sometimes this begins in a moment of idle foolishness, when boys are just playing around. But it is not foolishness. It is remarkably dangerous. Such practices, however tempting, are perversion. When a young man is finding his way into manhood, such experiences can misdirect his normal desires and pervert him not only physically but emotionally and spiritually as well.

It was intended that we use this

power only with our partner in marriage. I repeat, very plainly, physical mischief with another man is forbidden. It is forbidden by the Lord.

There are some men who entice young men to join them in these immoral acts. If you are ever approached to participate in anything like that, it is time to vigorously resist.

While I was in a mission on one occasion, a missionary said he had something to confess. I was very worried because he just could not get himself to tell me what he had done.

After patient encouragement he finally blurted out, "I hit my companion."

"Oh, is that all," I said in great relief.

"But I floored him," he said.

After learning a little more, my response was "Well, thanks. Somebody had to do it, and it wouldn't be well for a General Authority to solve the problem that way."

I am not recommending that course to you, but I am not omitting it. You must protect yourself.

The Lord's standard

There is a falsehood that some are born with an attraction to their own kind, with nothing they can do about it. They are just "that way" and can only yield to those desires. That is a malicious and destructive lie. While it is a convincing idea to some, it is of the devil. No one is locked into that kind of life. From our premortal life we were directed into a physical body. There is no mismatching of bodies and spirits. Boys are to become men—masculine, manly men—ultimately to become husbands and fathers. No one is predestined to a perverted use of these powers.

Even those who have been drawn into wicked practices and are bound by almost unyielding habits can escape. If one of you seems trapped in that, escape. Go to your father or bishop, please. Your parents, your bishop, the

servants of the Lord, the angels of heaven and the Lord himself will help redeem you from it.

Young Latter-day Saint men, do not tamper with these powers, neither with yourself alone nor with one of your own kind. Never let anyone handle you or touch those very personal parts of your body which are an essential link in the ongoing of creation.

Many of the world would, I am sure, be amused by this counsel. Let them be amused. They live by another standard, a lower one. We live by the Lord's standard and continue to teach it.

"Be ye clean"

It is normal and proper for a young man to become increasingly interested in young women, to begin to date, eventually to pair up. We encourage that, but be careful. Keep your relationships with young women pure and chaste. Reserve those life-giving powers for marriage.

Generally a young man is physically developed for marriage long before he is emotionally or spiritually or materially qualified for it. In due time, when all things are in balance, you will be ready. After you have kept yourself in physical control, after you are sufficiently mature emotionally and spiritually and have some resources materially, that is the time for marriage.

Then you can enter into the new and everlasting covenant. You and your sweetheart will be sealed together for time and for all eternity. These sacred life-giving powers will then be released for your use. They will become a binding tie in your marriage. Through them you will become a father.

But for now, you prepare and follow the instruction in the scripture: "Be ye clean that bear the vessels of the Lord." (D&C 133:5.)

God bless you, our young brethren, as you strive to be clean. In doing so, you will please the Lord and his

Saturday, October 2

Second Day

prophet, of whom I bear witness, in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder Boyd K. Packer of the Quorum of the Twelve Apostles has just addressed us.

We shall now hear from Elder Rex D. Pinegar of the First Quorum of the Seventy. He will be followed by President Marion G. Romney, second counselor in the First Presidency.

Elder Rex D. Pinegar

Of the First Quorum of the Seventy

My dear brethren, I wholeheartedly sustain the brethren in the new First Council of the Seventy and the prophet through whom the Lord called them to their new positions of responsibility. Tonight we shall listen to the word of the Lord from His living prophet, Spencer W. Kimball. Young men, you've heard about prophets. It has been my opportunity to live where I could associate with one for the last four years. Tonight I would like to share some personal experiences which have brought me to an unyielding testimony of the divine call and mission of President Spencer W. Kimball as prophet, seer, and revelator for the Lord Jesus Christ in our day and time.

Calling of President Kimball

It was my privilege to be present when President Kimball became President of the Church. As the body of priesthood bearers raised their hands to sustain President Kimball, there came into my heart and into my mind a calm assurance that this was indeed the will of our Heavenly Father.

President Kimball, like the Prophet Joseph Smith, is a man of courageous action. He is sensitive to the Spirit, a doer of the work. I have seen him on planes, on buses, in waiting rooms, in hotels, and in chapels, and he is in constant motion—reading, preparing,

listening, teaching by precept and by example. His is an inspired and inspiring, warm personal approach as he applies the gospel of Jesus Christ to the people he serves. He seems never too busy nor too tired to attend to the needs of the individual as he encourages each of us to a higher, more excellent personal performance in living.

Makes time for people

Recently a young man in a wheelchair was referred to my office for counsel. He had been informed that he had a terminal illness. He desired a blessing and wanted to see a General Authority before he died. Elder Rector and I were talking with him when I came President Kimball. He had learned of the young man's condition and came to spend a few moments with him. The President makes time for people.

On another occasion we were returning from area conferences in Europe, and we had a rather extended layover in New York City. Although tired and weary from his rigorous schedule, President Kimball eagerly visited with six missionaries who were en route to the Germany Munich Mission. He inquired about their families, their personal feelings about serving on missions, and then he charged them to be the best mission-

aries in their mission. He encouraged them to be diligent and faithful and promised that success would accompany such efforts. The missionaries left feeling uplifted in spirit and determined to serve valiantly. President Kimball edifies and inspires others.

Message to Argentine youth

While in Argentina in 1975 at the area conference, President Kimball spoke to a large gathering of youth. Shortly after he began, he set aside his prepared text and shared a personal experience with them. He asked them, "Who gave you your voice?" He then told them about his experience with surgery to save his voice. He explained that the Lord had spared his voice. He said it wasn't the same voice he had once had. He couldn't sing as he had previously enjoyed doing, but he did have a voice. He said his voice wasn't a pretty one, but I tell you it was beautiful in what it taught that night. As he spoke the youth responded even before the translator could interpret his words. He told those present, "Serving a mission is like paying tithing; you're not compelled—you do it because it's right. We want to go on missions because it's the Lord's way. The Savior didn't say, 'If it's convenient, go,' he said, 'Go ye into all the world.'" (Mark 16:15.) President Kimball explained that it was the responsibility of young women to help young men remain worthy and to encourage them to go on missions.

As the President concluded his remarks he asked, "Didn't the Lord give you your voice so you could teach the gospel?" He then testified that he had come to know that his voice and our voices are for the declaring of the gospel of Jesus Christ and for testifying of the truths revealed to the Prophet Joseph Smith. President Kimball teaches us the correct perspective of life.

Missionary approach

Our beloved prophet not only calls us to be better missionaries, to lengthen

our stride, he shows us how. In 1975 my wife and I were with President and Sister Kimball in Bogota, Colombia. As we were in the airport for his departure, an airlines representative met with us. Upon being introduced to this fine young man, the prophet extended his hand with these words, "Young man, I hope the next time I shake your hand you're a member of this church." Without any hesitation, and with his eyes fixed firmly on those of the prophet, the man replied, "Sir, so do I!" The President turned to the mission president and obtained a commitment from him to teach the man the gospel. Words President Kimball had spoken to missionaries in Bogota had been exemplified in deed: "Give full energy and thought to the Lord's work—your lives will be rich because of it." That day I saw how the prophet's full thought was centered on living the spirit of the calling, as well as carrying out the physical duties that are his.

I was so impressed by the effectiveness of this missionary approach by the prophet that I tried it myself in Puerto Rico. Just a few weeks later I was in San Juan, Puerto Rico, for a district conference. Following the morning session a Brother Martinez brought his non-member mother and sisters up so I could meet them. As I leaned down over the railing of the stand I could hear the words of President Kimball ringing in my mind. Out they came: "Ma'am, the next time I shake your hand, I hope you are a member of this Church." To my amazement and joy, her reply came quickly and sincerely, "And sir, so do I." Five weeks following the conference the Martinez family was baptized. The father followed the rest of the family into the waters of baptism by three weeks. This experience has been repeated at least six times. My life has become rich by following the example set by President Kimball.

Thorvaldsen's Christus and Apostles

This past summer my wife and I were again blessed to be with President

and Sister Kimball and other General Authorities and their wives at area conferences in Scandinavia and Europe. Following the closing session in Copenhagen, Denmark, we all visited a cathedral referred to as the Dome. Within this great edifice are the best-loved works of Denmark's greatest sculptor, Bertel Thorvaldsen—his original *Christus* and the Twelve Apostles. The imposing statue of Christ stands in an alcove at the front of the cathedral beyond an altar. Standing in order along the two sides of the cathedral are the lifelike statues of the apostles, with Paul replacing the betrayer Judas Iscariot. As we looked at those beautiful works of art we noted that Peter was sculptured with large keys in his hands; John is holding scriptures. Others of the Twelve are shown with identifying symbols indicating, for example, the manner in which they earned a living or how they were martyred. President Kimball thoughtfully studied each statue.

As we were ready to leave the cathedral, the Danish caretaker, a man about sixty years of age, was standing near the door awaiting our departure. President Kimball shook his hand, thanked him for his kindness in letting us visit the cathedral. Then the president began an explanation of the church established by Jesus Christ and of its importance to us. All those present gathered near to be taught by the prophet.

Living apostles

He began in simple words which went something like this: "My dear friend, the man who created these statues was surely inspired of the Lord. The beauty and majesty of the *Christus* are wonderful. While Thorvaldsen was doing his work here, in 1821 to 1844 Joseph Smith was doing his work in America. Thorvaldsen didn't have the gospel as did Joseph Smith, but he had the Spirit. He must have been inspired

to create these statues of Christ and the apostles. He was trying to bring them to life."

Gathering President Tanner, Elder Monson, and Elder Packer closer to him, the president continued, "We are *living* apostles of the Lord Jesus Christ. There are Twelve Apostles and three others who are the presidency of the Church. We hold the real keys, as Peter did, and we use them every day. They are in use constantly." Then the president introduced me. "This is a real, live seventy," he said. "You will recall that the Savior called His Twelve Apostles and His seventy. He sent the seventy two by two before His face into every city into which He Himself should come to prepare the way before Him. We can give you the true gospel of Jesus Christ."

What a thrilling spiritual feeling to hear the prophet bear witness of his own calling and to have so graphically illustrated the importance of living apostles. As beautifully and masterfully done as the statues were, they were only marble and could do no more than remind us of the real priesthood leaders which they represented. How blessed we all felt to be present with a living prophet and apostles of the Lord Jesus Christ. Brethren, we must be more than "marble." We must follow the prophet's lead and become "living examples" of Christ—bearers—living carriers of His message of salvation to those about us.

Testimony of divine call

My testimony of the divine call of Spencer W. Kimball as the Lord's prophet has grown from that sweet assurance at the time of his sustaining. Observing his personal example with individuals, with groups of people, in his nonpublic doings, with members and nonmembers of the Church, I have seen and felt his concern for the individual, his dauntless missionary spirit, and his commitment of his full energy and thought to the work of the Lord. In

each of these settings, there has come into my soul that witness that here indeed is the prophet of God.

I testify to you that Jesus is the Christ; that He is the Head of this Church, The Church of Jesus Christ of Latter-day Saints; and that He does have living apostles of whom the chief apostle is President Spencer W. Kimball. These men do hold the keys of priesthood authority and power, the soul-saving power administered by the Savior Himself during His sojourn here in the earth.

Think of it! The Lord loves us so much that He has placed these great

men here on the earth to guide us safely back into His presence. Take a good look at them. Listen to their counsel thoughtfully and prayerfully.

May you receive in your heart through the Holy Ghost the same witness and testimony which I have in mine regarding these truths, I pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

We shall now have the privilege of hearing from President Marion G. Romney of the First Presidency of the Church.

President Marion G. Romney

Second Counselor in the First Presidency

Brethren, I have enjoyed very much the fine talks of Brother Packer and the one just concluded, and I pray that I may have the Spirit of the Lord in giving you what I have in mind to say, with a spirit so that it will not be too obtuse.

As a text for these remarks, I have chosen Paul's charge to his protégé Timothy.

"I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands." (2 Tim. 1:6.) We all have the priesthood, a gift of God that's been bestowed upon us by the "putting on" of hands of someone who held the priesthood and the authority to ordain us.

This reference could have been to the conferring of the gift of the Holy Ghost, or to an ordination to the priesthood, or both. In any event, the charge came to my mind recently as I listened to the report of a returned missionary.

Importance of message

He told us that the wife in the

family in whose home he and his companion were living was interested in the gospel; her husband was not interested, however. But finally he warmed up a little and said that when the missionaries had nothing else to do he would listen to them. Sometime thereafter when a wet and windy storm drove them in from tracting, finding him alone, they gave him the first missionary lesson. He didn't exhibit much interest at first, but when they had concluded, he stood up and said, in effect:

"Do you know what you have just told me?"

They thought they did.

"Do you believe it?" he asked.

"Yes," they replied, "we believe it."

"Well then," he declared, "you don't understand what you're saying. If you really believed that God and His resurrected Son, Jesus Christ, actually came to this earth in 1820 and personally appeared to a boy and gave him the message you say they gave him, no storm could drive you in from doing your work. With a message like that you

Saturday, October 2

Second Day

would have to stay out there knocking on doors and delivering your message."

Understanding the gospel

As I have thought about this incident, I have asked myself the question which I now put to you: How much of a storm does it take to drive you in? How much of a storm does it take to drive me in? My observations tell me that many of us priesthood bearers need to stir up the gifts of God which have been conferred upon us by the laying on of hands. One way for us to do this is to constantly sharpen and deepen our understanding of the gospel through self-disciplined study.

President Stephen L Richards indelibly impressed upon my mind the importance of understanding the gospel years ago as I rode in an automobile with him to a stake conference. We were, at the time, discussing the means for encouraging the Saints to more faithfully live up to Church standards. He said to me, in effect: "I feel sure that the membership of the Church would be more faithful in observing the commandments if they more fully understood the principles of the gospel." I agreed with him then and I am still of the same opinion.

Paul's charge

Paul, writing to Timothy, whom he saluted as his "dearly beloved son," having first referred to Timothy's "unfeigned faith," gave him this charge:

"I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

"Be not thou therefore ashamed of the testimony of our Lord, . . . but be thou partaker of the afflictions of the gospel according to the power of God; . . .

"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." (2 Tim. 1:2, 5, 6-8, 13.)

All members of the Church should heed this admonition of Paul's; especially should we priesthood bearers heed it. I say this because I feel and have always felt that we are, as Peter said, "a chosen generation, a royal priesthood, an holy nation, a peculiar people; that [we] should shew forth the praises of him who hath called [us] out of darkness into his marvellous light." (1 Pet. 2:9.)

Counsel of Peter

Peter followed this declaration by specifying certain conduct by which we can and should "shew forth the praises of him who hath called [us] out of darkness into his marvellous light."

One was "Abstain from fleshly lusts," he said, "which war against the soul. [This is a warning against such vices as fornication, sex perversion of all kinds, vulgarity, and lewdness of every nature.]"

And he went on: "Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God." (1 Pet. 2:9, 11-12.)

This is the echo of the Savior's charge:

"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.)

Next, Peter stresses obedience to law in these words:

"Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

"Or unto governors. . . .

"For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men." (1 Pet. 2:13-15.)

Obedience to law

The lawlessness in our society today demands that we be vigilant in our observance of this charge. The Lord has commanded us to obey both His law and the laws of the land. "For," said He, "verily I say unto you, my law shall be kept on this land." And further, "Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land." (D&C 58:19, 21.)

I shall not attempt to mention all the things Peter said we should do to stir up the gifts of God which are in us. He concluded, however, by saying:

"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:

"Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

"For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

"Let him eschew evil, and do good; let him seek peace, and ensue it.

"For the eyes of the Lord are over the righteous, and his ears are open unto their prayers." (1 Pet. 3:8-12.)

Isn't that just what we desire, brethren—for the Lord's ears to be open to our prayers?

Live to God's will

You know, brethren, it seems to me that after we have gone into the waters of baptism and thereby witnessed unto God our Eternal Father that we "are willing to take upon [ourselves] the name of [His] Son, and always remember him and keep his commandments" (D&C 20:77), and then have entered into the "oath and covenant which belongeth to the priesthood" (D&C 84:39), we ought to diligently strive with all our hearts, might, mind, and strength to be "dead to sins" (1 Pet.

2:24) and, as Peter says, "no longer . . . live the rest of [our lives] . . . to the lusts of men, but to the will of God" (1 Pet. 4:2).

Time will not permit further discussion of how we should conduct our personal lives in order to "shew forth the praises of him who hath called [us] out of darkness into his marvellous light." I do desire, however, to call attention to our obligation, which Peter emphasized, to "feed the flock of God which is among [us], taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

"Neither as being lords over God's heritage, but being ensamples to the flock."

If we do this, the promise is that "when the chief Shepherd shall appear, [we] shall receive a crown of glory that fadeth not away.

"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: For God resisteth the proud, and giveth grace to the humble.

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

"Casting all your care upon him; for he careth for you.

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

"Whom resist stedfast in the faith." (1 Pet. 5:2-9.)

Diligence in learning

In the first chapter of his "Second Epistle General," Peter puts great emphasis upon constant, never-ending diligence in learning and applying in our living the principles of the gospel and the commandments of the Lord.

He begins by identifying himself as an apostle and then addresses what he has to say to them who, "through the

righteousness of God and our Saviour Jesus Christ, . . . have obtained like precious faith."

He reminds us that God and Jesus have, because of our faith, "called us to glory and virtue" and "given unto us all things that pertain unto life and godliness," including "exceeding great and precious promises: that by these [we] might be partakers of the divine nature [This has always been interesting and most impressive to me—to put on the nature of God by doing the things the Lord commands.], having escaped the corruption that is in the world through lust." Then he counsels us to add to our faith "virtue, . . . knowledge, . . . temperance, . . . patience, . . . godliness, . . . brotherly kindness, [and] . . . charity.

"For," says he, "if these things be in [us], and abound, they make [us] that [we] shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

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

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

"For [in this way] an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

"Wherefore ["for this reason," that is] I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.

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

"Knowing [here he forecasts his knowledge of his end] that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.

"Moreover I will endeavour that ye may be able after my decease [after I am dead] to have these things always in remembrance."

Peter's testimony

Then he bears this marvelous testimony:

"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. [He now refers to the time that he saw the Savior, Moses, and Elias on the Mount.]

"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. 1:1-18.)

Peter, as I said, is here referring to his experience with James and John on the Mount of Transfiguration.

"We have also a more sure word of prophecy," he continued, "whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." (1 Pet. 1:19.)

Eternal life

The Prophet Joseph said:

"The more sure word of prophecy [which Peter here referred to] means a man's knowing that he is sealed up unto eternal life, by revelation and the spirit of prophecy, through the power of the Holy Priesthood." (D&C 131:5.)

The Prophet also said that "after a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost, (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his

calling and his election made sure, then it will be his privilege to receive the other Comforter, which the Lord hath promised the Saints, as is recorded in the testimony of St. John, in the 14th chapter." (*History of The Church of Jesus Christ of Latter-day Saints*, 3:380.)

As I contemplate the foregoing admonition and testimony of Peter, I can readily understand why the Prophet Joseph said that "Peter penned the most sublime language of any of the apostles." (*HC*, 5:392.)

By way of conclusion and in the words of Paul to Timothy, "I put thee in remembrance that thou stir up the gift of God, which is in thee by the [laying] on of . . . hands" (2 Tim. 1:6), and may God grant that we may all so believe that we are what we profess to be as priesthood holders, that neither storm

nor calm can drive us from our duty. I humbly pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Brother Jerold Ottley will now direct the congregation and choir in singing "Redeemer of Israel."

The hymn, "Redeemer of Israel," was sung by the congregation and choir.

President Kimball

We shall now appreciate hearing from President N. Eldon Tanner of the First Presidency.

President N. Eldon Tanner

First Counselor in the First Presidency

Brethren, it is a great and glorious sight to see all these priesthood holders gathered here in this historic Tabernacle and to realize that thousands and thousands have gathered in other buildings throughout the Church—men who hold the priesthood of God with power and authority to act in his name. All of us want to be actively engaged in helping to build the kingdom of God and be prepared to answer the clarion call of our president, Spencer W. Kimball, a prophet of God, through whom the Lord speaks and directs his work here upon the earth.

Whenever I stand before a body of priesthood holders, I feel a very heavy responsibility and do hope and humbly pray that the Spirit and blessings of the Lord will attend us and guide our thinking while I speak to you.

Blessings of church membership

I often wonder if we really realize what a great privilege and blessing it is to be members of the church of Jesus Christ and to hold the priesthood of God, and to know that we are the only people in the whole world who have this great blessing and privilege.

We must never forget that this privilege carries with it a heavy responsibility which must be assumed by every one of us, from President Kimball to the last deacon ordained in the Church. Let us never weaken or forget that we have been called by the Lord. He expects all of us to honor the priesthood and magnify our calling.

We have heard, are hearing, and will continue to hear much about the evils in the world today. They are real

and very serious. In fact, they have almost engulfed the world. I am sure many of you are tired of hearing about it, as I am, and feel that we are listening to a broken record.

Talk to BYU graduates

Let me read some excerpts from a talk given by Dr. John A. Howard, president of Rockford College in Rockford, Illinois, as he spoke to the graduates of Brigham Young University last April. He referred to the problems and sacrifices made by our early pioneers who crossed the plains to the Salt Lake Valley and said:

"The work that faces your generation is no less arduous. The deserts you must bring to blossom are no less arid, but your mission may demand even more of you, for unlike the early pioneers of this state you are confronted by a wilderness which is subtle and fluid and elusive. Indeed the wilderness which you must conquer is *disguised as a civilization* so that there is the *double necessity to unmask the deceit, to distinguish between what is authentic and what is counterfeit, and to labor to support the one and oppose the other.*

"The moral depravity which appears on television is rivaled by the moral tone of campuses where cohabitation is commonplace and where the use of illegal drugs doesn't even raise an eyebrow anymore. The swelling tide of crime is matched by the deluge of dishonesty—and I think that word is adequate and accurate. The tide of crime is matched by the deluge of dishonesty on the part of politicians who promise what they know they cannot deliver and who try to deceive the people into believing that projects can always be paid for out of somebody else's pocket.

"It may be difficult for your generation to conceive what this society was like a scant ten years ago. *Gutter* language was almost unknown on public platform and in plays and movies. Co-

educational dormitories were unthinkable *anywhere* in this country. Most people had no worry walking out alone late at night in the city streets. Salacious literature was not publicly available on the newsstands or bawdy cards available in the lobby of the local motel, nor was salacious literature available in the bookstores publicly."

He also said: "I believe there is no single large group of your generation in the United States as consistently trained in its religious obligations, as ready to work long hours and make sacrifices for its principles, and as well versed in the dignity of self-reliance as you are. If that estimate is correct, you are greatly blessed and highly privileged."

This is a great compliment to Brigham Young University. Remember that it is given by a nonmember of the Church who is president of another university and is acquainted with the conditions in the world today and is qualified to speak on this subject. He has clearly pointed out what the responsibilities of BYU are.

Strength of BYU

After reading his talk, I immediately asked myself, "What has put Brigham Young University in this strong position?" I should like to suggest three or four reasons for the university being what it is.

First, it was established under the direction of the priesthood of God and continues to function under the influence of that priesthood, with the president and most of the faculty being made up of men and women who have strong testimonies of the gospel, who know who they are, where they came from, and why they are here, and who are prepared and anxious to teach the principles of the restored gospel by precept and example.

Second, most students who attend the university have been taught these same principles in their homes, and to understand that they are spirit children

of God and how they can prepare themselves to go back into his presence.

Third, through the Church organizations and the example of the officers and teachers, the youth receive great strength as they are growing up and they benefit greatly as they participate as officers and teachers and members of the branches and stakes on the university campus.

Fourth, the great strength of the returned missionaries, with their strong testimonies and experiences, contributes much to the religious atmosphere on the campus.

Responsibility of Church

Before going farther, I wish to take this opportunity to sound what I think to be a most important warning, and that is that neither the university nor the Church, nor we as individuals, adopt the attitude that we have arrived, that we are saved, that we need not repent, that we need not continue to try to improve and live more closely and completely the teachings of the gospel.

If what Dr. Howard said about the responsibility of BYU students is true—and it is—it applies even more to the Church, its officers, and its members. As mentioned before, this is the church of Jesus Christ, the only church led by and holding the priesthood of God, and it has been given the charge to teach the gospel to all people and prepare them for the second coming of Christ. This can be done only as we honor the priesthood of God and magnify the office and calling which has been given to us individually.

Evils of the world

It is evident that we must put forth greater effort as a church and as individuals if we are to withstand the evils of the world. The First Presidency and General Authorities are greatly concerned about the fact that evil and temptation are reaching into the Church

and affecting the lives of many of our youth and even adult members. It nearly breaks our hearts to see how many and how seriously they are being affected. We realize that the worth of a soul is great in the sight of the Lord, and we want to do all in our power through love and kindness and warning to help strengthen and guide all members in the paths of truth and righteousness. We feel as Nephi did when "iniquity had come upon the Nephites . . . and . . . his heart was swollen with sorrow within his breast; and he did exclaim in the agony of his soul." (Hel. 7:6.) Our concern is—and it should be the concern of every family, every father, every adult, and every priesthood holder—how can we best guard and protect ourselves and our children and others against the evils of the world?

Parable of Elder Talmage

Let me refer to and sort of paraphrase "The Parable of the Defective Battery," written by Elder James E. Talmage. (See Albert L. Zobell, Jr., *The Parable of James E. Talmage*, Deseret Book Company, 1973, pp. 7-12.) He said that in order to carry out a certain laboratory experiment he needed a powerful primary electric current. He asked his assistant to prepare a battery consisting of a dozen cells of simple type. His assistant followed the usual procedure. He prepared twelve jars containing acid solution, in which were immersed a pair of plates, one of carbon and one of zinc. The cells were then connected "in series." This should have resulted in the series giving out strength equal to the total force. It was discovered, however, that he had not given sufficient attention to details—those *seeming trifles* that *make or mar* perfection.

Elder Talmage said he was disappointed when he tried to use the battery because it was not functioning as it should. As he inspected it he found that

the cells were not all working alike; some of them were intensely active, and the liquid seemed to be like boiling water because of the escaping gases. Its current was very weak. The energy from it was practically used up in overcoming its own internal resistance, and it had no power.

He took the battery apart and made an individual examination of each cell. The first eight cells proved to be in good condition. The ninth, however, was seriously at fault. This cell was set aside and the others tested and found to be good. It was plain to see that number nine cell was the cause of the trouble. It was the one, too, that had been fuming and fussing more than the others. Leaving it out, he hooked up the other eleven and found them to form a good, strong current, ample to operate an electric receiver or to fire a blast on the opposite side of the globe.

Later he began to inspect the rejected unit and found that it had short-circuited itself through its foaming and fuming. The acid had destroyed the insulation in some parts, and the current was wholly used up in destructive corrosion within the jar. It had *violated the law of right action*. It had *corrupted itself* in its defective state. It was not only worthless as a working unit, but an *unproductive member* in a *community of cells*. It was worse than worthless in that it caused an effective resistance in the operation of the other clean and serviceable units.

He did not destroy the unit, however. He thought there was a possibility of restoring it to some usefulness. He searched its innermost parts and with knife and file removed the corroded crustment. He baptized it in a cleansing bath and set it up again and tried it out. Gradually it developed energy until it came to work almost as well as the other cells. However, he continued to watch the cell with special care, not trusting it as fully as he had before it had defiled itself.

Application to life

Elder Talmage said this was an actual experience, but he called it a parable and said how much we are like the voltaic cell. There are men who are loud and demonstrative, even offensive in their abnormal activity. Yet what do they accomplish in effective labor? Their energy is wholly consumed in overcoming the *internal resistance* of their *defective selves*.

There are others who do but sleep and dream. They are slothful, dormant, and, as judged by the standard of utility, dead. There are men who labor so quietly as scarcely to reveal the fact that they are hard at work. Through their earnest devotion they greatly influence the lives of those with whom they associate. *The unclean cell, however, was much like the sinner. Unfitness* was the direct effect of internal disorder, self-corruption. Such a defection in men we call sin, which is essentially the breaking of the law. They, in association with others who are clean, able, and willing, are an obstruction to the current, and the efficiency of the whole is lessened, if not entirely neutralized, by a single defective unit.

Surely no holder of the priesthood would choose to be the defective cell, holding up the work of the Lord. All of us would like to live so that the Lord would be happy with our devotion and activity, and we would like to feel that we are helping to build the kingdom of God. To do this it is necessary that we be alert and do all in our power to thwart the evil designs of Satan and his cohorts—especially in times of prosperity when the people are inclined to turn away from the teachings of the Lord.

Onslaught of Satan

Members of the Church today are probably in a better financial position than ever before. The Church is growing rapidly and being more generally accepted in the world than ever before.

There seems to be a greater feeling of security. All of this has a tendency to cause us to fall away from the Church because we set our minds too much on the things of this world. Nephi warned his people against the onslaught of the temptations of Satan in these words:

"For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good.

"And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell." (2 Ne. 28:20-21.)

Let us consider three things which today particularly are leading the people away. First, failure to keep the Sabbath day holy; second, breaking the Word of Wisdom; third, unchastity. There are many others.

Observing the Sabbath

The Sabbath day seems to have become a day of recreation. Professional sports keep thousands of people at home with their television sets or traveling to places where the games are played. Thousands participate as players or spectators, and in their affluence people own boats, motorcycles, campers, fishing gear, and other sports equipment, and tend to feel it is a waste not to use them to their full advantage on weekends, including Sunday.

The Word of Wisdom

Seeking worldly pleasures leads many of our youth into forbidden paths where they begin to experiment with alcohol, tobacco, and drugs, all of which become habit-forming; and eventually they are engulfed in many other evils related to these things. The influence of television particularly is most damaging as alcohol, tobacco, and sex are por-

trayed as contributing to popularity and making one a part of the "in" group.

Pornography abounds, and its ill effects are evident on every side. You know what they are. I will simply say that neither adult nor youth can see or listen to or communicate in pornography without becoming contaminated and endangering the moral fiber of the community. The sex pervert, the rapist, and the thief have become what they are because of what has been fed into their minds, which in turn has prompted the deeds they perform.

Unchastity

Immorality and unchastity are so common today that our youth, seeing many types of perversions on television and in movies, are feeling that these are accepted modes of living. I cannot emphasize too strongly the importance of keeping ourselves clean and pure and chaste in order to be worthy to bear this holy priesthood and to prepare ourselves and our families for eternal life.

We have been given the family home evening program as one means of combating evil and strengthening our youth, where we can teach our children to pray and to walk uprightly before the Lord.

We must always remember that though we are in the world, we must not be part of it. We just cannot follow the ways of the world. We must dare to be different. We must not be influenced by those who would call us peculiar. The Lord said to the children of Israel:

"For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth." (Deut. 14:2.)

Testimony of God's love

Now, my brethren, I would like to bear my testimony to you and bear wit-

ness that I know, as I know I stand here, that God is a personal, living God in whose image we were formed. He is interested in us and wants us to succeed. He "so loved the world, that he gave his only begotten Son [Jesus Christ], that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.) He has given us the way by which we should live and act as priesthood holders, which we are; and He and His Son, Jesus Christ, came to this earth and restored the gospel in its fulness. We are so fortunate to have that gospel, to understand who we are and why we are here and how we can get back into the presence of our Heavenly Father. He

expects every boy to so live all the time to be an example for good.

I appeal to every man and to every boy within the sound of my voice this night to be, just what I have recommended he should be, to make a personal evaluation and to determine within his heart to so live as to please the Lord and, wherever he is, to make his influence felt for good. If each of us will do this we will be welcomed back into the presence of our Heavenly Father.

May we meet there when we have finished our work here I humbly pray in the name of the Lord Jesus Christ. Amen.

President Spencer W. Kimball

Beloved brethren, I should like to say a few words to you if I may. What an opportunity it is to meet together under these auspices, 230,000 of us, possibly more. We welcome you again this night and ask the Lord to bless us while we are thus convened.

Children's Medical Center

There are two or three matters I would like to bring to your attention. We have written a letter to all the stake presidencies in the western United States saying that in the past the Primary Children's Medical Center received substantial financial support through the annual Penny Parade. These funds enabled the hospital to admit children in need of assistance without regard to race, creed, religion, or ability to pay. Since this source of support is no longer available, the hospital has organized a children's fund, which will be conducting a penny-by-the-inch fund drive in the month of February 1977. All funds received will be used to continue charity services. We think the program is worthy of your support.

Support of monument fund

And I wish to call your attention to another matter deserving your attention and support. The general presidency of the Relief Society more than a year ago proposed to the First Presidency and the Twelve the erection of a monument to the women of the Church. In view of the fact that the Prophet Joseph organized the Relief Society in Nauvoo on March 17, 1842, it was felt that this monument should stand in Nauvoo. The Presidency and the Twelve, after consideration, felt to endorse this proposal with the understanding that the project would be funded primarily through the voluntary contributions of the women of the Church. Work on the monument has been going forward, and contributions are being received.

We earnestly ask that stake presidents and bishops give their endorsement to this undertaking and encourage their respective Relief Society presidents in their efforts to secure the needed contributions. We are confident that, with support from you brethren, these funds can be gathered without doing any injury to anyone. If

many contribute, the individual amount need not be large. We would also hope that some of the brethren might feel inclined to make a contribution to this worthy project. The general Relief Society presidency are anxious to conclude the funds drive before March 17 of next year, their anniversary date. Your efforts in this direction will be greatly appreciated. Each sister could make a small contribution to the Relief Society, and she would then feel a part of it.

Teaching the truth

Another matter. We hope that you who teach in the various organizations, whether on the campuses or in our chapels, will always teach the orthodox truth. We warn you against the dissemination of doctrines which are not according to the scriptures and which are alleged to have been taught by some of the General Authorities of past generations. Such, for instance, is the Adam-God theory. We denounce that theory and hope that everyone will be cautioned against this and other kinds of false doctrine.

In place of others

Now, just a few words to you young men. Have you ever imagined yourself to be the Prophet Joseph Smith when he was fourteen and received his glorious vision? Or David when he was playing his harp for King Saul? Or Joseph who had dreams and visions and saw in a dream how his father and mother and all his brothers and their families would bow down to him? Have you ever thought of yourself as being Nephi, who, under very difficult circumstances, defied his rebellious brothers and went into the city of Jerusalem and singlehandedly obtained the plates which were vital to the posterity of Lehi and his family? Have you ever thought of yourself as being the young Nephi who gave leadership in large measure to his older brothers and to his father's family?

Ball of curious workmanship

Can you think of yourself as being Nephi who heard his father excitedly call attention to something he had found just outside the door of his tent? It was a round ball that made it possible for father Lehi to fulfill the commandment he had received during the night when visited by the Lord who told him to resume his journey into the wilderness on the morrow. There must have been great excitement in their family when the ball was shown to them. You and they found it to be "a round ball of curious workmanship," made "of fine brass," and none of you had ever seen anything like it before. (1 Ne. 16:10.) It had two spindles or pointers which were designed to indicate the direction of movement of the party as they went forward. For no reason that you could figure out, one of the spindles pointed a specific direction which was identified by your father as the direction that you should go into the wilderness.

And what if you were greatly interested and observed very carefully the workings of this unusual ball, and you noted that it worked "according to the faith and diligence and heed" which were given unto it concerning the way you should go? (1 Ne. 16:28.) What would you think if, upon closer examination, you noted that there were writings upon the ball that were "plain to be read" and went farther than pointing direction—they explained the ways of the Lord. And what if the instructions were "changed from time to time" as additional demands were made of the Lord and this "according to the faith and diligence" which the family gave to it? (1 Ne. 16:29.)

Workings of ball

Never had you seen anything like it, for it was curious workmanship. The directions to which the spindles pointed were invariable, but the writings were

changed from time to time according to need.

In Nephi's place

Imagine yourself a younger brother, such as Nephi, but being more spiritual than your older brothers. You were very careful to follow the directions as they were given on the ball, or Liahona, as it came to be called. Suppose you found that the directions on the ball led the family to more fertile fields in parts of the wilderness where supplies could be had? Suppose that, in your long travels, you finally ran out of food and the children were crying from hunger. You had an especially fine steel bow and arrow, but you broke the bow in your vigorous handling. And then suppose your brethren came to you, very critical, because their wooden bows had lost their springs, limiting the opportunity to kill wild animals for food for the family.

Suppose you then were obliged to sit in the camp and listen to your older brothers "murmur exceedingly, because of their sufferings and afflictions in the wilderness" with definite criticisms of their father and yourself and even the Lord for having led them into this dry wilderness. (1 Ne. 16:20.) Food was getting very scarce. Suppose in these difficult hours of criticism and complaint from your brothers that you made a bow and used a straight stick for an arrow, and that you had armed yourself with your new bow and arrow and with stones and a sling. Then you asked your father where you should go—in what direction—to find meat, and felt the inspiration of the faithfulness of your beloved father.

Nephi's faith

But suppose that even your father had begun to murmur against the Lord for leaving the family in these desperate straits. How would you feel to know that your father, as well as your

brothers, were chastised by the voice of the Lord for their lack of faith and humility? Can you imagine yourself with your older brothers, your father, and all the family looking intently at the ball and its pointers to see what it would say when your father was instructed by the voice of the Lord to "look upon the ball, and behold the things which are written"? (1 Ne. 16:26.) Can you imagine all your brothers and members of the family crowding around the ball to watch it work, fearing and trembling as they apparently realized that it was something out of this world? Would you not tremble when you were reminded with the whole family that the pointers of the ball would work "according to the faith and diligence and heed" which you paid to it? (1 Ne. 16:28.)

What if, after long journeyings and much tribulation, you finally convinced your brothers to help you build a ship and embark on the great ocean? Then after a short travel, the spindles wouldn't work anymore and the ship was driven backward because of lack of faith of the brothers who were very rude and cruel? (See 1 Ne. 18:9ff.) What if they bound you hand and foot until your arms and your ankles ached? What would you think of all those things when you knew that if they would just live the word of the Lord and be faithful, the spindles would work? What would you think then if finally when the angel came and protected you and released you from this bondage and the brethren repented to some degree, the spindles worked well, and you went on to your destination?

A personal Liahona

The ball, or Liahona—which is interpreted to mean a compass—was prepared by the Lord especially to show unto your father the course which he should travel in the wilderness. Wouldn't you like to have that kind of a ball—each one of you—so that whenever you were in error it would point

the right way and write messages to you? Wouldn't you like to have that kind of a ball, each one of you, so that you would always know when you were in error or in the wrong way?

That, my young brethren, you all have. The Lord gave to every boy, every man, every person, a conscience which tells him everytime he starts to go on the wrong path. He is always told if he is listening; but people can, of course, become so used to hearing the messages that they ignore them until finally they do not register anymore.

You must realize that you have something like the compass, like the Liahona, in your own system. Every child is given it. When he is eight years of age, he knows good from evil, if his parents have been teaching him well. If he ignores the Liahona that he has in his own makeup, he eventually may not have it whispering to him. But if we will remember that everyone of us has the thing that will direct him right, our ship will not get on the wrong course and suffering will not happen and bows will not break and families will not cry for food—if we listen to the dictates of our own Liahona, which we call the conscience.

A glorious meeting

Brethren, this has been a glorious evening for us here to all meet together—230,000 of us perhaps, maybe more. We have just now received another telegram from Melbourne, Australia, which says they are receiving the conference very well, so this is the third corner of the world.

At any rate, brethren, we've had some wonderful messages here tonight. May the Lord bless us that we will ponder them and think them through and receive them into our souls, that we may carry on this great work that the Lord has given to us. The Lord does live. The Savior of the world does live. He has a program for us. He has made it known to us that our Liahonas won't

work if we live so that they cannot be depended upon. We may not understand fully all the things the Lord tells us to do, but my faith and prayer is that we *will*, and that we will give serious consideration to all the things that we are hearing in this conference from the brethren who lead us. May the Lord bless us, brethren. May peace be with us and comfort, and I offer this in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Sessions of the conference tomorrow will be broadcast to a large audience in many parts of the United States and Canada over the many television and radio stations cooperating to provide extensive coverage of this conference.

Over one hundred radio stations will broadcast conference tomorrow morning (Sunday) in major cities of Mexico and Central America, and by satellite transmission in Australia, the Philippines and countries of South America, to a potential Latin American audience of seventy-five million people.

The nationwide CBS Radio Tabernacle Choir Broadcast will be conducted here in this room from 9:30 to 10:00 o'clock tomorrow morning. Those desiring to attend must be in their seats before 9:15 A.M.

In leaving this great Priesthood Meeting tonight, we remind you, as we always do, to obey traffic rules, to use caution, and always to be courteous in driving.

The beautiful music for this Priesthood Session has been furnished by the Combined Men's Choir from the Tabernacle Choir and the Mormon Youth Chorus. We are grateful to you young men for your beautiful music and express sincere thanks for the service you have rendered here tonight.

The choir, with Brother Robert C.

Bowden conducting and Brother Robert Cundick at the organ, will now close this meeting with "Pilgrim's Chorus," following which Elder J. Thomas Fyans of the First Council of the Seventy, who is supervisor of the Mexico-Central America Area, will offer the benediction.

The Combined Men's Choir rendered "Pilgrim's Chorus."

The benediction was pronounced by Elder J. Thomas Fyans of the First Council of the Seventy.

The conference was adjourned until Sunday morning at 10 o'clock.

THIRD DAY MORNING MEETING

SIXTH SESSION

The sixth session of the General Conference began at 10:00 o'clock A.M. on Sunday, October 3, 1976.

President Spencer W. Kimball presided at this session and President Marion G. Romney, Second Counselor in the First Presidency, conducted.

Music was provided by the Tabernacle Choir with Jerold Ottley conducting. Alexander Schreiner was at the organ.

Prior to the beginning of this session, the Tabernacle Choir sang without announcement the number, "God is In His Holy Temple."

President Romney made the following remarks at the beginning of the meeting:

President Marion G. Romney

President Spencer W. Kimball, who presides at this and all other sessions of the Conference, has asked me to conduct this session.

We extend a cordial welcome to all present this morning in the historic Tabernacle on Temple Square in this Sixth Session of the 146th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints. We also acknowledge those who are seated in the

overflow congregations in the Assembly Hall and Salt Palace and those tuned to this conference by radio and television.

Elders Robert L. Simpson and S. Dilworth Young preside in the Assembly Hall, and Elders A. Theodore Tuttle and Paul H. Dunn preside in the Salt Palace.

We acknowledge the presence this morning of government, education, and civic leaders and officers and members of the Church from many lands who have assembled to worship and counsel together in this conference.

The Tabernacle Choir, which opened these services singing, "God is in His Holy Temple, Under the direction of Jerold D. Ottley with Alexander Schreiner at the organ, will now render "Let All Mortal Flesh Keep Silence," following which Elder Bernard P. Brockbank of the First Quorum of the Seventy who is Supervisor of the British Isles Area, will offer the invocation.

The Tabernacle Choir sang the number, "Let All Mortal Flesh Keep Silence."

Elder Bernard P. Brockbank of the First Quorum of the Seventy and supervisor of the British Isles Area offered the invocation.

Following the invocation, The Choir sang without announcement, "Lovely Appear Over the Mountains."

President Marion G. Romney

The Tabernacle Choir has sung, "Lovely Appear Over the Mountains."

It will now be our privilege to hear from President N. Eldon Tanner, First Counselor in the First Presidency of the Church.

President N. Eldon Tanner

First Counselor in the First Presidency

Wherever I go, people seem to be interested in hearing about the area conferences we hold throughout the world. Today I should like to tell briefly why we hold them, how they are conducted, how the people respond, and the effect they are having in the different areas. I shall deal specifically with the area conferences held in Europe this summer.

Purpose of Area Conferences

President Kimball has explained that the Church has grown so rapidly throughout the world that it is no longer practicable to limit our general conferences to those held in April and October at the headquarters of The Church of Jesus Christ of Latter-day Saints in Salt Lake City. First, it would be impossible to accommodate all the people who could come from around the world; and also, many who would like to come are unable to. So we are taking the conferences to the people.

Area conferences are held in strategic locations throughout the world in order that the president may meet the people, and the people in turn may see the prophet and the other General Authorities and their wives face to face. The primary purposes are to take the gospel to the people in their own environment and in their own language, encourage the Saints in their duties, increase their faith and devotion, and raise the voice of warning.

Though we now have members in 75 countries, we have Church organizations in only 58, where many different languages are spoken. And as of this date we have held ten series of area conferences in 28 different countries, with attendance ranging from 1,600 to 16,000 in each session—with a total of nearly 200,000 attending from 34 countries throughout the world.

Usually attending from headquarters are two members of the First Presidency, two members of the Quorum of the Twelve, and two or three other General Authorities, including the area supervisor of the area in which the conference is held, together with the wives of all.

Format

The format usually followed in each conference is as follows:

An evening cultural program, representative of the countries in the area, which have been extremely well done and exhibit the great talent of the local members.

A mothers and daughters meeting, at which talks are usually given by wives of the First Presidency, by a member of the First Presidency, by other General Authorities, and by a local sister. The speakers emphasize the great role women have in the Church and its auxiliary organizations and in the community, and the great influence they have in the lives of their families.

They are reminded that they could have no greater responsibility or satisfying experience than to be copartners with God in the divine plan of bringing his spirit children into mortal existence, to teach them the gospel, and to help prepare them to go back into the presence of our Heavenly Father.

There is also a priesthood meeting for fathers and sons.

At each conference there is a special dinner where the General Authorities and their wives have the opportunity of meeting and mingling with the priesthood leaders and their wives from the stakes and missions. There are also general sessions, usually addressed by members of the First Presidency, other General Authorities, and local leaders.

Those who attend

People attending these conferences come from villages and towns or cities where in every case the members of the Church are in a minority and often few in number. Many of them have traveled hundreds of miles and some for several days, and have made great sacrifices in order to attend.

The area supervisors attending (who are also General Authorities) always speak, and at this time I should like to acknowledge the splendid service they are giving in their respective areas. Their understanding of the people and the locale is most beneficial to all, and their messages are always inspiring. Likewise the local people rise to great heights as they demonstrate their faith and keen understanding of the gospel, with a determination to live and help others live its teachings.

Music is furnished by local combined choirs and choruses, made up of from 100 to 300 members, many of whom have traveled great distances and practiced many hours to give the best performance possible. I certainly wish to congratulate them. I am always greatly impressed with the fine music

directors coming from the different communities, and there are many emotional moments and many tears shed as our conferences conclude and they sing such songs as "We Thank Thee, O God, for a Prophet" and "God Be with You Till We Meet Again."

We often hold press conferences in the cities we visit which focus attention on the Church and the fruits of the gospel. The favorable reports always emphasize that Mormons who live the gospel are healthier, happier, more successful, and live longer. This publicity, together with the spiritual meetings, results in increased faith and devotion, enthusiasm and activity.

New members

It is a joy to talk with new converts to the Church. One woman told me how thrilled she was because she had never before realized that God was a living, personal being, or that she was a spirit child of God; that she would have a literal resurrection, and by living the gospel and keeping the commandments she could enjoy eternal life in the presence of God.

Another, who had lost a child in death, said everything seemed hopeless until she learned through the teachings of the gospel that she could be sealed to her husband by divine authority for time and all eternity, that they could have their little one sealed to them, and that children born to such a marriage would be part of an eternal family unit.

Messages presented

Our messages to these devoted members is plain and simple as we speak to them—through interpreters where necessary. I point out to them that they have a great responsibility to make their influence felt for good in their respective areas. They must not be discouraged, but should live exemplary lives, teach their families to keep the commandments, and spread the gospel message to their neighbors.

In referring to their minority status as Church members I like to remind them that there were only six registered members when the Church was organized in 1830, and at that time the Lord told them to take the gospel to all the world. This must have been a discouraging challenge, but in the face of hardships and persecution they set out to meet it; and in spite of being driven from place to place, having their homes burned, their chattels taken, and their temples destroyed, for the gospel's sake they remained true to the faith. Today we have over 3½ million members, and more than 24,000 missionaries to help spread the gospel message.

I remind them of the great sacrifices made by those early pioneers who had to leave their comfortable homes in Nauvoo and travel through the wilderness, during which journey they suffered death and deprivation. But knowing they belonged to the church of Jesus Christ, they carried on, remembering, as we all should, that our Lord and Savior himself was persecuted and finally crucified, giving his life for us that we might enjoy immortality and have eternal life with him if we accept and live his teachings.

Our members need to understand about the apostasy and the restoration and have a testimony of the divine mission of Joseph Smith. They must understand and live the Word of Wisdom and be fully converted to the concept that the Spirit of God cannot dwell in an unclean body.

Chastity emphasized

I wish it were possible for me to convey to you the sweet spirit and inspiring words of all the speakers, but since time will not permit, I should like to give you some excerpts from talks given at our last series of conferences.

President Kimball, in his sweet and loving manner, expressed greetings and pronounced the blessings of the Lord upon the people. He urged them to

keep the commandments, to live honest and upright lives and be an example to the world.

One talk to which I should like to refer was on chastity. The president spoke plainly and in a way that the people not only could understand, but could not misunderstand. He used the analogy of a ship on a stormy sea, and said that many ships had been lost, with their cargo and passengers, through collision with other ships, icebergs, and rocky shoals. He explained that a new signaling device was being perfected that would detect any danger of collision and keep signaling to the captain until the danger was averted.

He said our young people are traveling oceans where great disasters can come unless warnings are heeded, and added:

"As a leader of the Church, and in a measure being responsible for youth and their well-being, I raise my voice loud and strong and unflinchingly to say to the youth: 'You are in a hazardous area and perhaps in a period of your lives where there are some dangers. Tighten your belts, hold on, and you can survive this turbulence.' When we have been warned we should listen and put it into our lives and be sure that we avoid the shoals and the rocks and the danger points."

The President spoke very strongly against fornication, adultery, and other perversions. He quoted Paul, who cautioned not to "company with fornicators. . . . Therefore put away from among yourselves that wicked person." (1 Cor. 5:9, 13.)

President Kimball continued: "Oh, if our young people could learn this basic lesson—to always keep good company, to never be found with those who tend to lower their standards! We must repeat what we have said many times: Fornication with all its accompanying sins, great and small, was evil and wholly condemned by the Lord in Adam's day, in Moses' day, in Paul's

day, and in 1976. The Church has no tolerance for any kind of perversions."

He emphasized the gravity of such sins, but opened the door for forgiveness as he talked about true repentance. He quoted from the Doctrine and Covenants as follows:

"Behold, he who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more.

"By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them." (D&C 58:42-43.)

Then he said:

"That the Church's stand on morality may be understood, we declare firmly and unalterably it is not an outworn garment, faded, old-fashioned, and threadbare. God is the same yesterday, today, and forever, and his covenants and doctrines are unchanging: Old values are upheld by the Church, not because they are old, but rather because through the ages they have proved right.

"Improper sex can bring only unhappiness, disappointment, disgust, and usually rejection. In one dark, unglorious hour, lives can be shattered. Chastity lost is gone forever, and virtue stolen cannot be returned. Our final words are those of the Prophet Isaiah: 'Be ye clean, that bear the vessels of the Lord.'" (Isa. 52:11.)

Listen, learn, labor and love

Elder Thomas S. Monson described an area conference as a time to ponder, a time to pray, a time to reflect, and a time to resolve. He spoke of free agency, saying:

"This gift of agency, this right to choose, is overwhelming in its importance, everlasting in its significance. What choices will you make? From this area conference let us not return to our homes unchanged. Rather let us stride from this building with our heads uplifted, our minds filled, our hearts touched, and our souls stirred."

He made suggestions to be incorporated into each life to achieve the goals set, and the first was to *listen*. He emphasized the importance of listening to the Lord, to the prophets, to parents, and to the still, small voice which whispers to each of us. He asked that each in attendance "close his ears to that lilting melody sent forth by that piper of sin, even Lucifer, and rather listen carefully to the voice of truth."

He gave as a second suggestion that we must also *learn*. Then he quoted from James: "Be ye doers of the word, and not hearers only, deceiving your own selves." (James 1:22.) We must learn from the scriptures and from good books, he told them, and also from the lives of good men, such as the General Authorities.

The third suggestion was that we should *labor*. He reminded us of Nephi's declaration: "I will go and *do* the things which the Lord hath commanded." (1 Ne. 3:7, italics added.) He told us to share our testimonies through our labors in building the kingdom of God.

His final suggestion was to *love*. He told us what the Savior said to the lawyer about the first and great commandment to love God, and the second which was "Thou shalt love thy neighbour as thyself." (Matt. 22:39.)

He concluded by saying:

"Soon this historic series of conference sessions will come to a close. The throngs will leave, the lights will dim, the strains from the organ will fade and disappear; but you and I, we will never again be the same. We have heard a prophet's voice, even that of President Spencer W. Kimball. We have worshipped together in love. We have felt our Heavenly Father's divine approval. Hopefully each has decided: I will listen; I will learn; I will labor; I will love. To assist us in our determined course the ever-present help of the Lord is assured. 'Behold, I stand at the door, and knock: if any man hear my voice,

and open the door, I will come in to him.'" (Rev. 3:20.)

"Voice of warning"

Beautifully exemplifying the theme of our conferences was a talk given by Elder Boyd K. Packer on "the voice of warning." He began by quoting from the first section of the Doctrine and Covenants, wherein the Lord said:

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

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

He then referred to the recent collapse of the Teton Dam in Idaho, and graphically described what happened on that occasion as houses, churches, and whole towns vanished. In all, 790 homes were destroyed, and 800 others were severely damaged, as were schools, churches, business houses, etc. About 7,800 people were in the immediate path of the flood, and farther down the valley another 25,000 or 30,000 were in danger. I quote:

"But what happened to the people that Saturday morning? There was a miracle! There were several deaths, but only six of them by drowning. How could such terrible destruction take place with such a little loss of life?

"The answer: they were warned. A number of them had been subjected to a restless, anxious feeling that morning, and so responded instantly when the warning came. They heeded the warning. Latter-day Saints pay attention to warnings. They have read the revelation which states:

"'For this is a day of warning, and not a day of many words. For I, the Lord, am not to be mocked in the last days.'" (D&C 63:58.)

Elder Packer stated that by scientific calculations 5,300 lives might have been lost, but there were so few. And it was not a case of going upstairs

onto the roof. The houses were completely washed away, and most of the people had miles to go to reach high ground. They were saved because they heeded a warning and then warned their neighbors.

He quoted again from the revelations: "And let those whom they have warned in their traveling call on the Lord, and ponder the warning in their hearts which they have received. . . . Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor." (D&C 88:71, 81.)

Then he said: "That is how they were saved. Everyone, when warned, raised the voice of warning to his family and to his neighbors. . . . Do you think they were casual about it? That is not the way it happened. The warnings were shouted and screamed. Horns were honked. Every means was used to sound the warning. 'Come out of the valley. A flood is coming!'

"Of the six drowned, one stood just below the dam and had no chance. The others either failed to heed the warning or went back to get something. Every man who was warned, warned his neighbor. There are chapter after chapter of miracles. The whole episode stands as a mighty miracle. And the whole disaster looms itself as a warning."

Elder Packer concluded his account in these words:

"It is Saturday morning in the Lord's scheme of things, and we go complacently about our work, concerned with the ordinary cares of life. But many of us carry a restless, anxious feeling. And in these conferences we have heard the prophet and the apostles raising a voice of warning. 'Come out of the valley,' they are saying. 'Come to higher ground. Come away from the flood of mischief, and evil, and spiritual disaster.' And I repeat, it behooves every man who has been warned, to warn his neighbor."

Warn our neighbors

And so, my brothers and sisters and friends, the main purpose of area conferences, the main purpose of general conferences, the main purpose of *this* conference, is to sound the voice of warning. You who hear and are warned must warn your neighbors. If we fail to heed the warnings given, or fail to warn our neighbors, we all may be lost.

In this day when so many have turned away their hearts and their ears from the word of the Lord, it behooves all who yet believe to be more diligent and more faithful and more anxious to proclaim the principles of the gospel of Jesus Christ. I bear testimony that God lives, that Jesus is the Christ, and that this is his church which he directs through our prophet, Spencer W. Kimball. Let us so live that we, with our families and loved ones, may be saved from the destruction which is inevitable unless we turn again to God and keep his commandments.

That we may all be engaged in works of righteousness, and with love in

our hearts and a testimony of the truth on our lips, heed the warning voice of our prophet, and in turn warn our neighbors, I humbly pray in the name of Jesus Christ. Amen.

Following President Tanner's address, the Choir sang without announcement the number, "Lead, Kindly Light."

President Marion G. Romney

We have heard from President N. Eldon Tanner, First Counselor in the First Presidency of the Church, followed by the Tabernacle Choir singing, "Lead, Kindly Light."

To those of the television and radio audience who have just tuned in on this conference, we wish to extend our sincere greetings.

We shall now be pleased to hear from Elder Marvin J. Ashton of the Council of the Twelve Apostles.

Elder Marvin J. Ashton

Of the Council of the Twelve

A successful football coach recently described his best player as an athlete possessing an extra special dimension. Besides being a great team man, I was told he performs well for himself. He possesses all of the necessary physical and mental ingredients for success. He has personal pride and a good self-image. He has the bearing and self-conduct patterns that prompt his fellow team members and friends to say, "He's well balanced. He knows where he is going and how to get there."

Proper self-management

Proper self-management is a great virtue, which can lead to personal pride.

Personal pride is a great motivator. It is a virtue to understand who we are and to conduct ourselves accordingly. To be created in God's image is a tremendous blessing with accompanying choice responsibilities.

"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." (1 Cor. 3:16-17.)

Appropriate personal pride prohibits shabby performance. Proper self-image is a basic ingredient of pride in one's self. It is necessary if individual

discipline is to be purposeful and effective. May I suggest a few thoughts for our consideration in the basic areas of self-management?

Self-image

Generally the cover or jacket of a book is designed to sell what is inside. We will not have to die to be judged by the cover of the book of life. To those who would say, "It's what you really are inside that counts, not the length of the hair or beard," I would say, "If this is true, and I agree it is, why run the risk of looking like something you're not?" In working with others in regard to personal appearance, change can usually be brought about more quickly by courteously appealing to pride, impression, and image.

Self-image is often enhanced by the clothing worn. Appropriate, modest, flattering, and comfortable apparel helps a person feel good about himself. To be over-dressed or immodestly dressed may create wrong impressions and improper identification. Improper clothing may also lead to wrong actions. I have always had a special amount of admiration and respect for blind friends who, even though they were unable to see themselves or others, yet appeared neat, well dressed, and well groomed. The individual or someone in that person's life is trying to help the blind person feel good about himself. We do ourselves and others a great injustice when we appear to be what we are not.

Reasonable questions to ask oneself could well be, "Can I be proud of my appearance? Do my clothes properly introduce me?" What better example of proper personal appearance can we have than that glorious introduction shared with us by the Prophet Joseph Smith when he declared, "I saw two Personages, whose brightness and glory defy all description." (Joseph Smith 2: 17.)

Taking the time to prepare oneself to look one's best for all occasions is

grooming at its best. I am reminded of the mother who said, "It began to annoy me that the children would say, 'Where are you going, Mom?' whenever I took time out to tend to my hair, apply a little lipstick, or slip into a clean dress. Didn't I have the right to dress up at home? Then I started to realize how seldom I actually did dress up just to stay home and do housework. In fact, I rarely changed from my working clothes except when I ran to shop or visit. I had made myself too busy to bother with good grooming except for special occasions, for visiting, for going to church. No wonder the children got confused at the rare times I made myself more presentable for no apparent reason at all."

Know oneself

One of life's eternal pursuits is learning to know oneself. Dr. Thomas Harris shares this worthy thought with us: "Most people never fulfill their human promise and potential because they remain perpetually helpless children overwhelmed by a sense of inferiority. The feeling of being okay does not imply that the person has risen above all his faults and emotional problems. It merely implies that he refuses to be paralyzed by them. He is determined to accept himself as he is but also to assume more and more control of his life."

Getting better acquainted with oneself and realizing God has given to every person gifts and talents is a worthy challenge. "For there are many gifts, and to every man is given a gift by the Spirit of God.

"To some is given one, and to some is given another, that all may be profited thereby." (D&C 46: 11-12.)

To be aware of one's limitations and potentials on a continuing basis will help in improved self-esteem. We need to be constantly aware of the fact that we are children of God. He knows us. He hears us. He loves us. Proper self-image will help us keep our habits,

Sunday, October 3

Third Day

lives, and souls directed in happy paths. How proud we should be in the knowledge we have godlike attributes. It was Abraham Lincoln who said, "It is difficult to make a man miserable when he feels he is worthy of himself and claims kindred to the great God who made him." (Address on colonization to a Negro deputation at Washington, Aug. 14, 1862.)

Our obligation is to avoid self-pity, self-judgment, and self-indulgence. If we properly understand our relationship to God and His to us, we will not have moments, days, or lives spent in wondering, "What have I done to deserve this?" "What does God have against me?" or, "Why wasn't I born with the talents of my friends?"

There needs to be a willingness and ability on the part of all of us to properly relate to others in families, neighborhoods, and organizations. Courtesy and self-respect are necessary ingredients. We need the humble approach in dealing with others. Proper self-management will permit us to be a team member first, a coach, captain, or superstar second. In this relationship and way of life, the truth "If ye are not one ye are not mine" (D&C 38:27) takes on new significance.

Self-discipline

Another important part of meaningful self-management is self-discipline, and the only discipline that really works is self-discipline. What can give greater satisfaction in life than mastery in self-conduct? Good health habits, integrity, bearing, mannerisms, conversation, and self-control can be powerful assets in one's personal balance sheet. These traits outwardly reflect the views of the management. Integrity within oneself makes it possible for honesty with God, family, and all other daily associates. A person who has integrity within himself will also have it in his relationship with all others. A person walks uprightly only when he is

moving in the right direction. He needs to know where he is going at all times and under all conditions. One avoids the appearance of evil as he treads paths that lead up and on rather than down and out. Being anxiously engaged in worthy causes and seeking first the kingdom of God are external evidences of proper self-management and a proper application of personal resources.

To teach self-discipline, the emphasis should be on self-respect and esteem rather than the use of ridicule, embarrassment, and tears for conduct-improvement tools. One of the great tragedies that can come in a human's life is the destruction of self-respect. This destruction is often self-inflicted. Elevated expressions of human feelings, example, and courtesy build self-respect. People are lifted when they are treated as if they already were what they could be. It is my experience that most thinking people respond better to friendly persuasion than to threats or abuse.

Even personal health habits are generally improved by proper emphasis on temporal and eternal values rather than on condemnation and disgust. Overweight people should be encouraged concerning appearance and health advantages of appropriate diet and trimness. Most will respond to honest appreciation expressed for what has been done or honestly attempted rather than caustic slurs.

Often self-discipline in personal health is weak or missing because we allow ourselves to become lost in revenge or spiteful attitudes. Recently I was talking to a young man on drugs. To the question, "Why do you use drugs?" he responded with, "To get even with my mom." From an attractive wife and young mother presently caught up in the habit of drinking cocktails: to my query, "Why are you involved in the use of alcohol?" she said, "That father-in-law of mine isn't going to tell me what to do!" If there are good reasons

to be on drugs and alcohol, and at the present I don't know of any, there must be better reasons than those offered by these two friends. God and men glory in intelligent self-management.

As important to our self-image and general conduct as appropriate dress, grooming, and hair standards are moderation of voice, use of worthy language, good manners, respect for others' rights, and courtesy.

Act with propriety

In any community or personal situation, it is refreshing and uplifting to see men and women who think, speak, and act with propriety. Good manners are necessary for the decency and peace of community living and should be a matter of grave concern to all, yet we hear and read less about their cultivation than we do about dieting and "daily dozens" to enhance our personal acceptance and development. Courtesy is at its best when it is least obvious. Courtesy is not the invention of a past generation; rather, it is but a long-standing manner of life. We need to be reminded of the fact that Moses did more than bring down the Ten Commandments from the Mount, he in unmistakable terms prescribed the conduct of a gentleman—civility to friends and strangers; respect for the blind, the deaf, the aged, the weary, the unsuspecting; and the abstention from tale-bearing.

Courtesy is not unusual conduct to be reserved for a special circle of friends or circumstances. It is not a veneer to be put on for special social occasions or people. It is a way of life of tremendous significance, whether it be in the home, in the office, or on the highway. It cushions the unexpected and eases our jolts wonderfully. We cannot justify or condone discourtesy regardless of friendship or situation. Our best manners learned and used in the home will appropriately surface in our association with all men.

Patience and punctuality

Being on time to appointments and meetings is a phase of self-discipline and an evidence of self-respect. Punctuality is a courteous compliment the intelligent person pays to his associates. Punctuality or the lack thereof oftentimes is the only introduction one will ever have to new groups and friends. Serenity and poise are not the companions of those who lack the courtesy and judgment to be on time.

He is well disciplined who develops patience in his dealings with his fellowmen. In conversation he is considerate and knows how to listen. A courteous conversationalist is not a boaster, a babbler, or a boor. Wise is the man who says what needs to be said, but not all that could be said.

We are children of God

My hope and prayer today is that we will look to ourselves with new responsibility, new self-appreciation, higher self-image, and greater self-respect. We are children of God. We do possess God-given attributes. We do have the opportunity and obligation to learn to be leaders. Let us so live that it may be said of us, "He's well balanced. He knows where he is going and how to get there. He's a good manager of himself." By doing this it will be possible to better serve in the kingdom and have a greater appreciation for Lorenzo Snow's thrilling declaration, "As man now is, God once was. As God now is, man may be." (See *Improvement Era*, June 1919, p. 656.) This is what proper self-management is all about.

I leave you these thoughts and my testimony in the name of Him, the perfect example, even Jesus Christ. Amen.

The Tabernacle Choir sang without announcement, "How Wondrous and Great" following Elder Marvin J. Ashton's address.

President Marion G. Romney

We have just listened to Elder Marvin J. Ashton of the Council of the Twelve, followed by the Choir singing, "How Wondrous and Great."

The Choir and Congregation will now join in singing, "Hope of Israel," following which we shall hear from Elder M. Russell Ballard, Jr. of the First Quorum of the Seventy.

The Choir and congregation sang the hymn, "Hope of Israel."

President Romney

To those of the television and radio, audience who have just joined us, we are convened in the historic Tabernacle on Temple Square in Salt Lake City, Utah, in this Sixth Session of the 146th Semi-Annual Conference of the Church.

We shall now hear from Elder M. Russell Ballard, Jr., a member of the First Quorum of the Seventy and President of the Canada Toronto Mission. He will be followed by Elder Joseph Anderson of the First Quorum of the Seventy.

Elder M. Russell Ballard, Jr.

Of the First Quorum of the Seventy

My brothers and sisters, my coming to conference while serving as a full-time mission president makes me feel somewhat like an army field commander who has been summoned home from the front lines to report on conditions of the war to the commander in chief, joint chiefs of staff, and other general officers.

Struggle for righteousness

The war is not a hot one where there are guns and armaments; but the struggle between the forces of righteousness and of evil for the souls of our Heavenly Father's children is intense, and the conflict is very real.

From my front-line position in the mission field I can personally testify that the enemy is well trained in the arts of eternal warfare. The army of the devil exploits all kinds of sinful practices, and promotes his cause through every kind of printed, audio, and visual means. Perhaps the most cunning of all their methods is the spirit

of apathy and indifference that they use to penetrate the minds and the hearts of mankind, to dull their feelings towards God, His Son Jesus Christ, and His church.

The great prophet Mormon taught: "Wherefore, all things which are good cometh of God; and that which is evil cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually." (Moro. 7:12.)

Prepare

Based on my experience, I believe that if the Saints and missionaries are to build up the Church at the much faster rate that President Kimball has called for, we must all strive to prepare ourselves to become better gospel teachers. I often see the great joy that comes into the life of the new member of the Church when he is baptized. At each baptismal service I am reminded of the tremendous amount of individual

preparation that is required by both member and missionary to bring about the conversion of one soul.

I have asked myself, "What can we as parents and leaders do to more effectively teach our youth how to defend the principles of righteousness?"

Training

Better training and preparation seem to me to be the best answer. Realizing that I would need all the help I could get to give my first conference talk, I went to my wonderful missionaries and asked them to help me by answering a few questions about their pre-mission preparation. I think we may learn something from their answers.

My first question was, "What could you have done to better prepare yourself before your mission?"

My missionaries responded with comments like these: "I could have really read and studied the scriptures," "paid more attention in seminary and other Church classes," "learned how to pray and relate to the Lord," "started much earlier to build my testimony."

May I suggest to all of the youth of the Church that I believe you can come into the mission field loaded with knowledge about the eternal truths of the gospel—knowing for yourself that Jesus is the Christ, and that His church has been restored to the earth through a living prophet, and that the Book of Mormon is the word of God.

I like these words of Nephi: "Wherefore, I said unto you, feast upon the words of Christ; for behold, the words of Christ will tell you all things what ye should do." (2 Ne. 32:3.) Young people, why not make the best investment of your life by spending more of your time now to study and learn for yourself the ways of the Lord? If you will do this now you will arrive in the mission field with the Spirit of the Lord as your companion, and you will be filled with the desire to en-

thusiastically and intelligently teach the gospel to the people.

May the Lord bless every one of you who will be a missionary with a clear view of your own self-worth, and the vision of your own important role that you play in this great work. May the roots of your testimony be driven down deep through your pre-mission preparation so when the winds of adversity blow upon you, you will be able to weather the storm and be able to make your very best contribution to the growth of this great Church.

Role of fathers

I then asked my missionaries: "What could your father have done to better prepare you?"

Here are a few of their answers: "He could have taught me more about the priesthood," "taught me to understand that the priesthood is the power by which the cause of righteousness moves forward," "given me a father's blessing," "taught me how to budget my money," "taught me how to set and reach goals," "prayed with me and shared with me his testimony."

May I share a personal missionary experience? Shortly after we arrived in Toronto we were preparing the children to enroll in their schools. My five-year-old son was to start kindergarten, but on the first day he was afraid to go. My wife and I were concerned, and I was impressed to invite my son to come into my office and sit in what the missionaries call the "hot seat," and we would have an interview.

He climbed up into the big black chair, and I asked, "Son, how can I help you?"

I shall never forget as long as I live the look of real concern on his face. With his little chin quivering, he said, "Daddy, I am afraid."

I understood, for I knew he had left behind several friends of his same age, and so far he had found no one his age near the mission home. I said, "Craig,

Sunday, October 3

Third Day

you have a friend that will always be with you. Let's kneel down together and ask Him to help you." We did, and Craig assigned me to say the prayer.

The Lord helped Craig find his courage in this experience. Every morning thereafter we held our interview, and every morning I was assigned to pray.

Then one morning, about two weeks later, there came no knock at my office door—no special father-and-son prayer. He had found his confidence and made some friends, and I was the one that missed that very special experience each morning with my little boy. I hope that this choice learning experience while on this mission will remain with Craig and become a source of strength to him when he is called to serve the Lord on a mission of his own.

Fathers, you are the first-line priesthood leader, and almost without exception my missionaries expressed their love and respect for you. There is no one in the world that can prepare and train the future missionaries of the Church like you can.

How mothers help prepare

To you wonderful mothers of the Church, listen to the response of my elders to this question: "What could my mother have done to better prepare me?"

They said: "Somehow Mom should have insisted that I pay more attention when she was trying to teach me about housekeeping—cooking, cleaning, laundry, bargain shopping, personal hygiene, mending, quick recipes, to name just a few." To be an effective missionary one must be spiritually in tune, but the temporal well-being of the missionary becomes far more important than perhaps most of us realize.

Mothers, teach your children to be sensitive and aware of the needs of others. Teach them to know and to practice basic principles of good human relations. May I suggest to you wonder-

ful mothers that you put your arms around your children, look them squarely in the eye, and tell them to learn these skills because you want them to be happy and successful on their mission. What son or daughter will not respond to the loving eyes of his or her mother?

Church leaders

In the survey my missionaries expressed their love for their leaders and suggested that their stake presidents, bishops, advisors, and teachers could have prepared them better if they would have: explained to them in realistic terms what is expected of a missionary; had more frequent and in-depth interviews; helped them make their commitment to the Lord earlier; taught them from, and stressed the importance of, the scriptures; and taught them the power of a positive and enthusiastic attitude.

If our missionaries could be taught more of these principles before coming on a mission, I believe that their stride would be lengthened at the outset and the pace of the work would be quickened in the beginning, because they would start right out on the first day of their mission prepared to teach the gospel by the power of the Holy Spirit.

Harvest is urgent

President Kimball said to the mission presidents that left for the field in 1974: "Evangelistic harvest is always urgent. The destiny of man and of nations is always being decided. Every generation is crucial; every generation is strategic. We may not be responsible for past generations, but we cannot escape full responsibility for this one, and we have our time and our generation and our missionaries and our great potential." (Mission Presidents Seminar, June 27, 1974.)

Our great potential is to prepare

the world for eternal living in the presence of our Heavenly Father and his Son Jesus Christ, and to do this we must teach the gospel to all the people of the earth. To you, our nonmember friends, please stop and take a moment to ask yourself: "Where did I come from? Why am I here on this earth? Where will I go when I die?" Today I have suggested to the members and missionaries of the Church that we all strive harder to prepare ourselves to be better able to share and to teach to you what we know to be true. We love you, and ask you to please listen to our message, for we teach the true gospel of Jesus Christ by the power of the only divinely recognized priesthood on this earth today. We can answer your questions, and we will place before you the evidence that the fulness of the gospel of Jesus Christ has been restored to the earth, so you can decide for yourself if we teach to you the truth. We will give to you the Book of Mormon, that you might read for yourself to know that this second witness of the Lord Jesus Christ is in very deed the word of God like unto the Bible, and it testifies to the truthfulness of our message.

Listen to Gospel

My dear friends, no people on this earth are striving harder to prepare themselves to be able to effectively teach the gospel of Jesus Christ than are the members of this church, and we ask you to please take time to listen to the glorious message of the Restoration.

I testify to you that we are the only true church of Jesus Christ on the earth today, and one of our great missions in this life as members of the Church is to share the gospel truths with all of our Heavenly Father's children. May the Lord bless each one of us that our ears may hear and our eyes might be opened, that together we may learn to live the gospel and find the joy that only the gospel can give to us, I humbly pray in the name of Jesus Christ. Amen.

President Marion G. Romney

We have just listened to Elder M. Russell Ballard, Jr., of the First Quorum of the Seventy.

Elder Joseph Anderson of the First Quorum of the Seventy will now address us.

Elder Joseph Anderson

Of the First Quorum of the Seventy

Righteous Israel, ancient and modern, has always been a covenant-making people.

Covenants in Ancient Israel

Ancient Israel worshiped a living God, a personal God, a God in whose image they had been created. In this respect they were different from all other peoples.

Another difference was the observance of the weekly Sabbath. Jehovah

told Israel that other nations would recognize this as a distinguishing feature.

Jehovah commanded Israel that they should pay a tenth of their increase as tithing. This, too, was an important distinguishing feature of God's people.

The Lord entered into covenant with Abraham, stating that He would make of him a great nation and make his name great. He said: "I will bless them that bless thee, and curse him that curseth thee: and in thee shall all

families of the earth be blessed." (Gen. 12:3.) This was an everlasting covenant, and it was confirmed upon Isaac and later upon Jacob who was called Israel.

This covenant has been literally realized so far as Abraham's posterity are concerned. It is also being fulfilled in that through him and his descendants all the nations of the earth have been blessed. The children of Israel have been scattered throughout all the nations. A further fulfillment of the blessing is that the Redeemer came through Abraham's lineage, and through the mission and sacrifice of the Savior all the people of the earth have been or will be blessed.

The Lord also made covenant with Abraham as follows: "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." (Gen. 15:18.)

At the present time the descendants of Abraham are contending over that land and that blessing.

"And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

"Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for the earth is mine:

"And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

"And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him.

"And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord." (Exod. 19:3-8.)

However, Israel of old failed to keep the covenants, and as a result the Lord was displeased with them and calamities befell them.

Everlasting covenant

The Church of Jesus Christ of Latter-day Saints in this day is a covenant-making people.

The gospel is the everlasting covenant. In the very first section of the Doctrine and Covenants, the Lord, speaking through the Prophet Joseph Smith, said: "I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant, Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments; . . .

"That mine everlasting covenant might be established;

"That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers." (D&C 1:17, 22-23.)

And in the twenty-second section of the Doctrine and Covenants the Lord says: "This is a new and an everlasting covenant, even that which was from the beginning" (D&C 22:1), meaning the gospel of our Lord Jesus Christ.

Again in the forty-fifth section the Lord says: "And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me." (D&C 45:9.)

Baptism

Baptism by water is a part of that covenant—that everlasting covenant.

Before entering into the waters of baptism one must learn about the gospel. He must have faith in it, that it is what the Lord says it is, His everlasting covenant, a light to the world, a light to His people. One must prove his faith

and sincerity by repentance, by laying aside his evil ways before entering into the covenant of baptism. This holy ordinance, to be valid, must be performed by one having proper authority from Jesus Christ.

Following baptism by immersion we must have hands laid upon our heads by authorized servants of the Lord for the reception of the Holy Ghost. We are then prepared to receive for our individual guidance such inspiration and even revelation as may be expedient.

These covenants all pertain to keeping the commandments of the Lord, and the blessings promised are dependent thereon.

In that spiritual existence before we came here, as recorded in the book of Abraham, the Gods said: "And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

"And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate [this estate] shall have glory added upon their heads for ever and ever." (Abr. 3:25-26.)

When we enter into the waters of baptism we enter into covenant with the Lord that we will keep the commandments that He has given us.

Sacrament

When we partake of the sacrament we renew that covenant; we partake of these emblems in remembrance of the atoning sacrifice of our Lord and Savior; we express a willingness to take upon us His name, the name of our Lord and Master, our Savior, Jesus Christ; and we covenant that we will always remember Him, that we will keep the commandments which He has given us. He, the Lord, covenants with us that if we will do these things we shall have

His Spirit to be with us. He will most certainly keep His part of the covenant if we keep ours.

Tithing and the Sabbath

As was the case with ancient Israel, the payment of tithing is a distinguishing part of the everlasting covenant as revealed to modern Israel in this day and age. The Lord has declared: "Behold, now it is called today until the coming of the Son of Man, and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at his coming." (D&C 64:23.)

On August 7, 1831, the Lord gave a commandment to the Church regarding the observance of the Sabbath day:

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

"For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;

"Nevertheless thy vows shall be offered up in righteousness on all days and at all times;

"But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

"And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full." (D&C 59:9-13.)

This commandment is followed by a promise that if we will do these things the fulness of the earth will be ours. (See D&C 59:16.) The Lord outlines in detail what the fulness of the earth comprehends.

Are we living up to this commandment? And if not, are we entitled to the blessings that accrue to those who keep

Sunday, October 3

Third Day

their covenants with the Lord? The Lord says: "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.)

Priesthood covenant

When we receive the priesthood we receive it with a covenant and promise. The Lord has told us, as recorded in the Doctrine and Covenants:

"For whoso is faithful to the obtaining these two priesthoods [Melchizedek and Aaronic] of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies. . . .

"And also all they who receive this priesthood receive me, saith the Lord;

"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.

"And this is according to the oath and covenant which belongeth to the priesthood.

"Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved." (D&C 84:33, 35-40.)

There are among us those who break this covenant after receiving it and turn therefrom. We plead with them to repent and seek forgiveness of their folly and make themselves worthy of the blessings that are promised to those who honor their priesthood covenants and keep the commandments of the Lord.

Marriage for eternity

The Lord has made known to us by a revelation through the Prophet Joseph Smith that in the celestial kingdom

there are three heavens or degrees of glory, and that in order to attain the highest degree of glory in our Heavenly Father's kingdom a man must enter into the new and everlasting covenant of marriage. (See D&C 132:15-21.) In other words, he must be married for all eternity. The Lord explains that in order to receive a blessing at His hands, we must abide the law appointed for that blessing. He has said, "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.)

It must be understood that the covenant of marriage must be made and entered into and sealed by the Holy Spirit of Promise through the medium of him whom the Lord has appointed and authorized to hold this power on the earth in these last days. The covenant pertaining to the eternity of the family unit is one of utmost importance. If we are to return into the presence of our Eternal Father and His Beloved Son and obtain eternal life, we must honor the covenant pertaining thereto. An ancient Book of Mormon prophet has said, "Adam fell that men might be; and men are, that they might have joy." (2 Ne. 2:25.) In order to have true joy, the joy that our Father desires us to have, we must honor the covenants and the commandments involved in the gospel—the new and everlasting covenant.

Plan of salvation

The Prophet Joseph Smith, the first prophet of this dispensation, said, "Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God." (*Teach-*

ings of the Prophet Joseph Smith, p. 255.)

God lives, Jesus is the Christ, Spencer W. Kimball is His living prophet. The everlasting gospel of our Lord and Master, which is the new and everlasting covenant, has been restored to earth. It is the plan of life and salvation. To these things I testify in the name of Jesus Christ. Amen.

Following Elder Joseph Anderson,

the Choir sang without announcement, "For I Am Called by Thy Name."

President Marion G. Romney

We have just listened to Elder Joseph Anderson, of the First Quorum of the Seventy, followed by the Tabernacle Choir singing, "For I Am Called By Thy Name."

We shall now be pleased to hear from Elder Delbert L. Stapley of the Council of the Twelve Apostles, who will be our concluding speaker.

Elder Delbert L. Stapley

Of the Council of the Twelve

Brothers and sisters and friends, after a few introductory remarks my message today is taken from the writings of the apostle Paul, given over 1,900 years ago. Paul was born as Saul of Tarsus, being both a Jew and a Roman citizen. He became a powerful persecutor of those who accepted Jesus Christ as their Lord and King. Saul was not motivated by malice, but by the belief that he was working against an enemy of his Jewish faith.

En route to Damascus

As he was en route to Damascus to pursue his persecutions, a bright heavenly light suddenly enveloped him and he fell helplessly to the ground. A voice asked, "Saul, Saul, why persecutest thou me?" In response, Saul asked two questions: "Who art thou, Lord?" and "Lord, what wilt thou have me to do?" (Acts 9:4-6.)

The Christ identified Himself as "Jesus whom thou persecutest." (Acts 9:5.) Then He told Saul to go to the city of Damascus where he would be

instructed. Having been struck blind, Saul was assisted into the city by his companions. There, Ananias, a disciple and servant of the Lord, restored Saul's sight and informed him that God had chosen him to know His will and hear His voice; that he was to be a witness unto all men of the resurrected Christ. He was baptized by Ananias and from that time on dedicated himself to the upbuilding of the Lord's kingdom. (See Acts 9:4-19.)

Defender of the faith

When he was ordained, Saul became a great defender of the faith, a dynamic teacher of righteousness, and a fearless preacher to the world. He went first to the Jews in their synagogues, then subsequently made three missionary journeys, carrying the message of the resurrected Christ to many peoples. While on a mission to the gentiles, he became known as Paul. His love for and interest in his converts found him returning to oversee their

progress and writing them letters of exhortation.

I have a great respect for the apostle Paul. I admire his courage, honesty, strength of faith, and deep testimony. I love his teachings and find them equally applicable to the people of today. He was specially chosen, a true witness of the resurrected Christ.

Paul's responsibility

As a witness, what was Paul's responsibility? To teach the message of faith, repentance, and baptism, to bear witness to the divine mission of the Savior, to outline man's relationship to Jesus and to God our Father, to strengthen testimonies, to define doctrine, and to reinforce the teachings of the Christian church. He also instructed the people in their everyday living, and gave warning to the world.

Aren't these the goals of our Latter-day Saint Church leaders? In all meetings and at all times they seek to increase faith, build testimony, strengthen commitment, bless people, teach duties and responsibilities, develop leadership, increase spirituality, and also, give warning.

I desire to present my message from Paul's own words, as selected from his writings.

"Not ashamed"

He stated his principal theme when he courageously declared to the Romans: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." (Rom. 1:16.)

"But I certify you, brethren, that the gospel which was preached of me is not after man.

"For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." (Gal. 1:11-12.)

He said to Timothy: "Be not *thou* therefore ashamed of the testimony of our Lord." (2 Tim. 1:8; italics added.)

"One God"

Paul also taught that there is "One Lord, one faith, one baptism.

"One God and Father of all." (Eph. 4:5-6.)

This doctrine is still true. No man can enter into heaven on his own terms. God's plan is the only way to achieve this goal, and Christ is our teacher and exemplar.

Paul declared: "For as many as are led by the Spirit of God, they are the sons of God. . . .

"We are the children of God:

"And if children, then heirs; heirs of God, and joint-heirs with Christ; . . .

"And we know that all things work together for good to them that love God." (Rom. 8:14, 16-17, 28.)

Paul admonished Timothy: "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee. . . .

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." (2 Tim. 1:6-7.)

Paul also taught explicitly about the resurrection: "Know ye not," he asked, "that so many of us were baptized into Jesus Christ were baptized into his death?"

"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6:3, 5.)

Preaching the gospel

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

His counsel for others who desired to preach include these words:

"And how shall they preach, except they be sent?" (Rom. 10:15.)

"And no man taketh this honour unto himself, but he that is called of God, as was Aaron." (Heb. 5:4.) Aaron was called of God by revelation.

Faith

Paul emphasized unity of faith: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1:10.)

"For God is not the author of confusion, but of peace." (1 Cor. 14:33.)

Then he asked, "Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" (1 Cor. 1:13.)

"As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. 1:9.)

The apostle Paul outlined explicit ways for the saints to live as true Christians, preparing themselves for exaltation. He reminded the leaders:

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel." (1 Cor. 9:14.)

In teaching faith, he first defined it as: "the substance of things hoped for, the evidence of things not seen." (Heb. 11:1.)

Then he gave the promise: "Know ye therefore that they which are of faith, the same are the children of Abraham." (Gal. 3:7.)

And he instructed, "Fight the good fight of faith." (1 Tim. 6:12.)

Prayer

Stressing the importance of prayer, Paul advised: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

"For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." (1 Tim. 2:1-2.)

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (Phil. 4:7.)

Scriptures

Paul kept the saints in remembrance of the necessity to read and study the scriptures. To Timothy he said,

"From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

"That the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:15-17.)

Family

Family members were instructed: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." (Eph. 5:25.)

"And the wife see that she reverence her husband." (Eph. 5:33.)

"Teach the young women to be sober, to love their husbands, to love their children,

"To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

"Young men likewise exhort to be sober minded.

"In all things shewing . . . a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity,

"Sound speech, that cannot be condemned." (Titus 2:4-8.)

"And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 6:4.)

"Children, obey your parents in all things: for this is well pleasing unto the Lord." (Col. 3:20.)

Then to all he taught: "Be ye therefore followers of God, as dear children:

"And walk in love, as Christ also hath loved us, and hath given himself

for us an offering and a sacrifice to God for a sweetsmelling savour.

"Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience." (Eph. 5:1-2, 6.)

Important teachings

Other important teachings included: "Prove all things; hold fast that which is good.

"Abstain from all appearance of evil." (1 Thess. 5:21-22.)

"Let us walk honestly, as in the day." (Rom. 13:13.)

"Remember the poor." (Gal. 2:10.)

"Give; not grudgingly, or of necessity; for God loveth a cheerful giver." (2 Cor. 9:7.)

"Bear ye one another's burdens." (Gal. 6:2.)

"Let us do good unto all men." (Gal. 6:10.)

"Let brotherly love continue." (Heb. 13:1.)

"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Eph. 4:32.)

"Let your conversation be without covetousness; and be content with such things as ye have." (Heb. 13:5.)

"Remember them which have the rule over you, who have spoken unto you the word of God." (Heb. 13:7.)

Paul further counseled: "Quench not the Spirit.

"Despise not prophesyings." (1 Thess. 5:19-20.)

"Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way." (Rom. 14:13.)

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you." (Eph. 4:31.)

"Finally, my brethren, be strong in the Lord, and in the power of his might." (Eph. 6:10.)

"And . . . put on the new man, which after God is created in righteousness and true holiness." (Eph. 4:24.)

"Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." (2 Cor. 13:11.)

The dangers of riches were pointed out, and Paul stressed the necessity of their being put to proper usage. Wisely he reminded:

"For we brought nothing into this world, and it is certain we can carry nothing out.

"For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." (1 Tim. 6:7, 10.)

"Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

"That they do good, that they be rich in good works." (1 Tim. 6:17-18.)

Warnings

Paul also pronounced these significant warnings:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (2 Cor. 6:14.)

"Ye cannot drink the cup of the Lord, and the cup of devils." (1 Cor. 10:21.)

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

"For he that soweth to his flesh shall of the flesh reap corruption: but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6:7-8.)

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23.)

As we read Paul's predictions of the wickedness to come, we find many

similarities to the world conditions of today. Ponder these warnings:

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

"And they shall turn away their ears from the truth, and shall be turned into fables." (2 Tim. 4:3-4.)

"This know also, that in the last days perilous times shall come.

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

"Without natural affection, truce-breakers, 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. . . .

"Ever learning, and never able to come to the knowledge of the truth." (2 Tim. 3:1-5, 7.)

"They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." (Titus 1:16.)

Guidance

The ungodliness of which Paul warned is present in our world today, and becoming increasingly prevalent. But just as he gave us warning, he also gave us guidance, and counseled:

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, . . .

"Having your loins girt about with truth, and having on the breastplate of righteousness;

"And your feet shod with the preparation of the gospel of peace;

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

"And take the helmet of salvation,

and the sword of the Spirit, which is the word of God:

"Praying always." (Eph. 6:13-18.)

"That ye might walk worthy of the Lord." (Col. 1:10.)

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Phil. 4:8.)

Then he gave this promise, that we can "do all things through Christ which strengtheneth" us. (Phil. 4:13.)

Strive for perfection

Paul impressively taught the importance of patterning our lives after the Lord Jesus Christ, striving constantly toward perfection. The writings of the apostle Paul can give us answers, direction, and strength, just as they aided the saints in the early church. If we prayerfully ponder not only the words of Paul, but all the scriptures now available to us, our lives can be strengthened and enriched.

How beautifully and completely Paul encompassed all that would enable us to gain the greatest happiness in this life and exaltation in the life to come! Paul proclaimed the truth boldly and frankly just as our beloved prophet Spencer W. Kimball does today. If we follow our prophet's counsel and that given by the apostle Paul we cannot go astray.

I bear solemn witness to the sacredness of the apostle Paul's teachings. To accept and live them will bring peace and happiness to all who are sincerely searching for light and truth. This I humbly pray in the name of Jesus Christ. Amen.

The Choir sang, "Lead Me into Life Eternal" without announcement following Elder Stapley's address.

President Marion G. Romney

Elder Delbert L. Stapley of the Council of the Twelve has just spoken to us, followed by the Tabernacle Choir singing, "Lead Me Into Life Eternal."

We appreciate the courtesies shown by the owners and operators of over 375 radio and television stations for offering their facilities as a public service to make the proceedings of this conference available to a large audience throughout many areas of the world.

These services are being carried over radio stations in Australia, the Philippines, and countries of Latin America by satellite transmission.

The proceedings of this session have been carried over direct oceanic cables to hundreds of members and

friends assembled in chapels throughout Great Britain, Germany, France, Switzerland, Holland, Belgium, and Austria.

We shall conclude this Sixth Session of the conference with the Tabernacle Choir singing, "O Great Is The Depth," after which the benediction will be pronounced by Elder James A. Cullimore of the First Quorum of the Seventy.

This conference will then be adjourned until two o'clock this afternoon.

The Tabernacle Choir sang, "O Great Is The Depth."

The benediction was offered by Elder James A. Cullimore of the First Quorum of the Seventy.

THIRD DAY AFTERNOON MEETING

SEVENTH SESSION

The seventh and concluding session of the General Conference began at 2 o'clock P.M. on Sunday, October 3, 1976.

President Spencer W. Kimball presided and President N. Eldon Tanner conducted this session.

The choral numbers were provided by the Tabernacle Choir with Donald H. Ripplinger conducting and Robert Cundick at the organ.

President Tanner made the following remarks at the beginning of the meeting:

President N. Eldon Tanner

President Spencer W. Kimball, who presides at all sessions of the conference, has asked me to conduct

this session. We extend a sincere welcome to all assembled this afternoon in the Tabernacle on Temple Square in Salt Lake City, Utah, in the seventh and concluding session of the 146th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints. We also welcome those seated in the Assembly Hall and Salt Palace. Elder Adney Y. Komatsu and Bishop Victor L. Brown preside at the Assembly Hall, and Elders Robert D. Hales and Joseph B. Wirthlin preside at the Salt Palace.

Sessions of this conference are being carried over hundreds of radio and television stations to a large audience in the United States and many other parts of the world.

We send our blessings and greetings to members of the Church and many friends everywhere witnessing

these proceedings by radio and television.

This morning's session was broadcast by oceanic cable to Europe and heard by members assembled in many chapels in England, France, Germany, Austria, Holland, Switzerland, and Belgium.

The Tabernacle Choir with Donald H. Ripplinger conducting and Robert Cundick at the organ, will begin this service by singing, "Come, Ye Children Of The Lord."

The invocation will be offered by Elder George P. Lee of the First Quorum of the Seventy, who is President of the Arizona Holbrook Mission.

The Choir sang the hymn, "Come, Ye Children Of The Lord."

Elder George P. Lee of the First Quorum of the Seventy and President

of the Arizona Holbrook Mission, offered the invocation.

President N. Eldon Tanner

The Tabernacle Choir will now sing, "Psalm 149." Following the singing, we shall hear from Elder Gordon B. Hinckley of the Council of the Twelve.

The Tabernacle Choir sang, "Psalm 149."

President Tanner

Elder Gordon B. Hinckley of the Council of the Twelve will now address us. He will be followed by Elder Hartman Rector, Jr., of the First Quorum of the Seventy.

Elder Gordon B. Hinckley

Of the Council of the Twelve

In this final session, this Sunday afternoon, I am hopeful that somewhere there may be listening—even out of curiosity—a few of those who once were close to the Church, but who, for one reason or another, have drifted away. It is to these that I would like to speak, with an earnest prayer that I may do so by the power of the Holy Spirit.

"Who is God?"

First, let me read portions of a letter recently sent to Temple Square. It began, "Dear Sirs:

"I am not of the Mormon religion.

"I have never believed in God or Jesus Christ. I have never understood how to love a spirit that I don't know. When I was baptized, I accepted Christ

because I have always been told that if I wasn't saved, I would go to hell. Being 'saved' has always been thrown at me. I haven't gone to church in a very long time because I was always being pushed into something I didn't, and still don't, quite understand.

"[Someone] showed me a pamphlet, 'Man's Search for Happiness,' and explained what it said. I opened my eyes then, because through the Mormon religion God made sense to me. . . .

"A 'small voice' inside of me told me to search for God. Before, it didn't make any difference to me if God was there, or not. Now it does.

"Who is God? Why is God? Why does he need or want me? Why am I here? Why am I so lost? So very, very lost? There are thousands of questions

in my head that I want so badly to fulfill with answers. And since I have no place to go, or I don't know how to start searching, I'm asking you to give me some understanding of Him and the Mormon religion. Please help me find my way. Listen to my cry for help and give me sensible answers. Pamphlets, letters, notes, cards, anything, please.

"Thank you so much."

Many crying for help

I am satisfied that there are thousands across the world who in their loneliness and hunger for truth are crying out for help, as is the writer of that letter. And in addition to these there is another group who are members of the Church in name, but who have left, and who now in their hearts long to return, but do not know how and are too timid to try. They, too, in moments of quiet reflection, ask, "Why am I here? Why am I so lost? Please, please help me find my way."

The prodigal son

As I think of them I think also of one of the most beautiful stories ever told. May I recount it in the language of Him who first spoke it?

"A certain man had two sons:

"And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

"And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

"And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

"And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

"And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

"And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

"I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

"And am no more worthy to be called thy son: make me as one of thy hired servants.

"And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

"And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

"But the father said to his servants, Bring forth the best robe, and put it on him; and put his ring on his hand, and shoes on his feet:

"And bring hither the fatted calf, and kill it; and let us eat, and be merry:

"For this my son was dead, and is alive again; he was lost, and is found." (Luke 15:11-24.)

Way open for return

To you, my brethren and sisters, who have taken your spiritual inheritance and left, and now find an emptiness in your lives, the way is open for your return.

Note the words of the parable of the Prodigal Son: "And when he came to himself."

Have you not also reflected on your condition and circumstances, and longed to return?

The boy in the parable wanted only to be a servant in his father's house, but his father, seeing him afar off, ran to meet him and kissed him, put a robe on his back, a ring on his hand, and shoes on his feet, and had a feast prepared for him.

So it will be with you. If you will take the first timid step to return, you will find open arms to greet you and warm friends to make you welcome.

Process of change

I think I know why some of you left. You were offended by a thoughtless individual who injured you, and you mistook his actions as representative of the Church. Or you may have moved from an area where you were known to an area where you were largely alone, and there grew up with only little knowledge of the Church.

Or you may have been drawn to other company or habits which you felt were incompatible with association in the Church. Or you may have felt yourself wiser in the wisdom of the world than those of your Church associates, and with some air of disdain, withdrawn yourself from their company.

I am not here to dwell on the reasons. I hope you will not. Put the past behind you. Said the prophet Isaiah in another age, with words that fit our own:

"Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

"Learn to do well. . . .

"Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

"If ye be willing and obedient, ye shall eat the good of the land." (Isa. 1:16-19.)

This, my beloved friends, is what the gospel is all about—to make bad men good and good men better, as President McKay was wont to say. There is a process of change, a procedure in the Church by which even those who have sinned seriously may come back.

Beware of pride

Do not let pride stand in your way. If that is a problem, there is a story from the Old Testament I should like to give you:

Naaman was captain of the host of

the king of Syria, a great man, "a mighty man in valour, but he was a leper." And Naaman's wife had a little maid, a daughter of Israel, who said to her mistress: "Would God my lord [Naaman] were with the prophet that is in Samaria for he would recover him of his leprosy."

When Naaman heard this he prepared rich gifts and a letter to the king of Israel. But the king, learning of the reason for Naaman's coming, was frightened, for he had not the power to cleanse the leper. Then Elisha the prophet sent word to the king that he would deal with the captain.

"So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha."

But Elisha did not even so much as go out to greet the captain. He sent a messenger to Naaman saying, "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean."

Naaman was insulted that he should be told to wash in Jordan when there were cleaner streams in his own land, and "he turned and went away in a rage."

But his servants pleaded with him to do as Elisha had suggested. The proud captain finally relented, and the scripture records, "Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean." (See 2 Kings 5:1-14.)

And so I repeat, do not let pride stand in your way. The way of the gospel is a simple way. Some of the requirements may appear to you as elementary and unnecessary. Do not spurn them. Humble yourselves and walk in obedience. I promise that the results that follow will be marvelous to behold and satisfying to experience.

How to begin

Where do you begin? How do you

get in touch? In every unit of the Church throughout the world there are two men who have been given responsibility for you. If you do not know them, call the bishop of the ward in which you live, or write a letter to the Church. There will come to you those who can help without embarrassment. In kindness and love and appreciation they will show you the way, and take you by the hand and walk with you.

Try it. There is everything to gain and nothing to lose. Come back, my friends. There is more of peace to be found in the Church than you have known in a long while. There are many whose friendship you will come to enjoy. There is reading to be done, instruction to be received, discussions in which to participate that will stretch your minds and feed your spirits.

The quiet longings of your heart will be fulfilled. The emptiness you have known for so long will be replaced with a fulness of joy.

"I'm back . . ."

I have a friend like you. More than forty years ago we were in the mission field together. In the years that followed he went off to war. In his loneliness he picked up with careless companions. He married out of the Church. He followed habits which had made him feel he would not be welcomed. He moved from one part of the country to another. His identity was lost.

One Sunday I found myself in a California city for a stake conference. My name and picture had been in the local newspaper. The phone rang at the stake center as the stake president and I entered the building that morning. The call was for me, and the caller identified himself. He wanted to see me. I excused myself from the meeting I was to have held early that morning and asked the stake president to carry on with it. I had something more important to do.

He came, this friend of mine, timidly and somewhat fearfully. He had

been away for a long time. We embraced as brothers long separated. At first the conversation was awkward, but it soon warmed as we discussed together days spent in England many years ago. There were tears in the eyes of this strong man as he spoke of the Church of which he had once been so effective a part, and then told of the long, empty years that had followed. He dwelt upon them as a man speaks of nightmares. When he had described those wasted years, we talked of his returning. He thought it would be difficult, that it would be embarrassing, but he agreed to try.

I had a letter from him not long ago. He said, "I'm back. I'm back, and how wonderful it feels to be home again."

Find happiness, peace

And so to you, my friends, who, like him, long to return but are reluctant to take the first step, try. Let us meet you where you now stand, and take you by the hand and help you. I promise you it will feel good to be home again.

I bear you my witness that this is the work of the Lord. It is the kingdom of God in the earth. It bears the name of the Only Begotten of the Father. Here you will find happiness, and strength, and a reassuring peace you have not known for a long while, the peace that passeth all understanding. God bless you to try, I pray, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Gordon B. Hinckley of the Council of the Twelve has just spoken to us.

We shall now hear from Elder Hartman Rector, Jr., of the First Quorum of the Seventy. He will be followed by Elder Robert L. Simpson of the First Quorum of the Seventy who is Supervisor of the Australia-New Zealand Area.

Elder Hartman Rector, Jr.

Of the First Quorum of the Seventy

The gospel makes evil minded men good, and good men better and women and children better than they have ever been before."

Reverend Novak

So said the prophet David O. McKay. To illustrate I would like to share with you a conversion story. The account concerns Louis Novak, a Lutheran minister, and his wife, Alice, and their two children, Kurt and Kristin. Reverend Novak and his wife had been born, baptized, raised, confirmed, and married in the Lutheran Church. It was with a sense of pride on the part of his parents and a sense of duty on his own part that he went through two Lutheran private colleges and a Lutheran theological graduate school to become a pastor in the American Lutheran Church. For nearly fourteen years he and his wife served in the Lutheran Church and endeavored to find truth and spiritual peace. During that period, from all external appearances, they were able to attain a level of income, style of life, social stratum, and educational prestige which left little to be desired. With such stability and high approval from family, friends, and supervisors, it could be said "they had it made." Yet they were not satisfied. They had haunting insecurity in their souls that something very basic and important was missing in their lives. They could not be satisfied.

Honest soul must search

The soul that is honest in heart must search.

In Reverend Novak's words, "As I look back on my life and experience, I realize my dissatisfaction stemmed from a number of areas. [First] I had a deep and negative reaction to my association with my fellow pastors. The strong and

seemingly overwhelming stress on church politics, self-advancement, personal glory, financial achievement, and congregational statistics made me feel that true spirituality was seriously lacking.

"[Second] I had deep theological concerns—the order of worship service seemed cold, impersonal, and unimaginative. The great stress on salvation by grace and minimization on works was to me a scriptural contradiction. On contemplating scripture I found that the 'works' passages far exceeded the 'grace' passages.

"I found myself recoiling at the indifferent reaction of my church leadership to the virgin birth, the creation, the wide acceptance and use of loose translations of scripture and the general lack of response to basic Christian morals.

"Was God really dead, or had He gone into retirement and ceased to care about His creation? Why did He sink into strange and sudden silence with the last word in the Bible?"

Spiritual hollowness

On September 1, 1968, Reverend Novak and his family moved to Broomfield, Colorado, where he was made pastor of the Lutheran Church of Hope, a very prestigious and desirable assignment. From all outward appearances it left nothing to be desired, but there was something desperately wrong. Something was missing: there was a feeling of spiritual hollowness in his heart and it was shared equally by his wife, Alice.

Alice was a music educator and in Broomfield she had a number of Latter-day Saint students. She could not help but notice something very special about them. She reported to her husband that she had asked one of her Mormon students if Mormons were Christian. Of

course, Reverend Novak knew well the Lutheran position that Mormons were non-Christian. The little Mormon girl boldly stated that Mormons most definitely were Christian.

Alice had been touched by the young girl's testimony. Next came an invitation from the family of one of the piano students to attend the Broomfield Ward open house. The young student's family had resisted because they did not think it appropriate to send such an invitation to a Lutheran pastor. But this little girl persisted to the point that the parents reluctantly consented.

On the appointed day Alice was unavailable to attend the open house and Reverend Novak was hosting a regional meeting of the Lutheran Church of Hope. As the time for the open house arrived he had a strange and overpowering urge to leave the Lutheran meeting and attend. *He yielded.*

As he entered the Latter-day Saint chapel he said he was met by a friendly and concerned gentleman who talked with him and stayed by his side for fully two hours, answering questions, and "just being supportive."

Effects of open house

The Reverend continues, "As the program began, a member of the Seventies made a presentation on the doctrine of the Church which I am sure was inspired by the Holy Spirit. I shall never forget it. From the chapel we were led to the baptismal font by a young priest who explained baptism according to the theology of the Latter-day Saints. This mature presentation by such a young man made a great impression, because I had seriously questioned the Lutheran theology of baptism for years. I sensed that what this young man said was true.

"We then went to the Relief Society room where we were given a beautiful and intelligent presentation. To hear a lovely woman give such a positive and strong testimony was heartwarming to me. We were then ushered

into a seminary room to view the film *Christ in America*. I could hardly contain my excitement as so many of my questions regarding church history were suddenly answered.

Spiritual turmoil

"I was currently pursuing a doctorate in religion. Here I was, my doctorate nearly complete and the answers to my quest for the truth coming in the Latter-day Saint chapel! It was probably at this time, at the culmination of so much presented so well, that I was actually converted. I knew that this had to be the true church. My heart was ready but how could I become a part of it all? How hard it is to give up physical security and comfortable tradition. I purchased a Book of Mormon that day and went home elated. I remember telling Alice later, 'There *is* something special there. I really felt good at that church. They have something I have never known before.'

"The summer of 1974, after I had received my doctorate, I was in spiritual turmoil. The ward open house remained a haunting reminder that something better was available. One evening the mother of one of the Mormon students called regarding a musical question. For the first time I bared my spiritual turmoil to a patient and understanding ear.

"Not long after this our family was invited to their family home evening. We came away so warmed; yet how impossible it seemed for us to make such a change. My job, security, comfortable life, social standing, family ties, house, pension—it all flooded through my mind. Yet how does one in the name of Jesus Christ preach and teach that which he knows is not true?

"Finally in the fall of 1974, although things were still going well at my parish, I knew in my heart that a change was necessary. I knew I was spiritually starved and I was even more concerned for the spiritual malnutrition of my family.

Visit to mission home

"And so it was that on October 25, 1974, an especially beautiful day in Colorado, as I left the University of Denver where I was pursuing a second doctorate, a strange and overpowering urge came upon me to go to the Colorado Mission home. I had memorized the address long before and so, although I had many other pressing matters on my agenda, my automobile seemed to refuse to go anywhere except to 709 Clarkson Street. I kept telling myself I merely wanted to drive by to see what the mission home looked like.

"I remember, however, that I did stop the car in front of the house, my intention being only to look the place over from the outside. I remember sitting there for a moment intending not to shut off the engine. But somehow the engine did shut off and I sat there and looked at my watch. It was noon—12:35 P.M.—and I told myself it was inappropriate to call on anyone during the lunch hour. But I remember getting out of the car. I remember standing on the sidewalk at the base of the steps thinking, 'This is a nice place and I'll just turn around now and go back to the car. I have no business here. After all, I *am* a Lutheran pastor.'

"But instead I labored up those steps. I must have rung the buzzer because the door opened. There stood a bright-eyed missionary. He invited me in. I said, 'I really shouldn't be here today. Besides, it's lunch hour.' He said, 'We are through eating.'

"I almost panicked. Why was I here? How could I get out of this one? So I said, 'I want you to know something. I am a Lutheran pastor and I'm here because I'm interested in all the world religions. So I thought I'd stop by and see what the Mormons are all about. I don't want to take too much of your time because it is the noon hour.' The young man explained again, 'We are through eating.' One thing led to another; all the while I was reminding

them that I was a minister of the gospel and, therefore, not a good prospect.

"Somehow we spent an hour or two. I apologized upon leaving that I had taken so much time and wished them well, reminding them again that I was a Lutheran pastor and therefore not a prospect. As I drove away I had a warm feeling in my heart and yet a nagging fear that these good missionaries just might believe that I *wasn't* a prospect!

Family involvement

"One day later the bright-eyed missionary telephoned me at my office in the Lutheran Church of Hope, of all places! How glad I was he called! During the conversation he asked if he and his companion could come over and meet my family. The next evening two missionaries came to our home and the process of our conversion continued to develop step by step, logically and without hesitation. On January 25, 1975, three months and five hours exactly from the time I rang the door bell at the Colorado Mission home, our family entered the waters of baptism at the Broomfield Ward Chapel. After half a lifetime of searching, finally our joy was full.

"Kurt and Kristin relished the new challenge and associations of the Church. They grew and matured beautifully. It was a joy to see them blossom as they learned the ways of Christ's true church on earth. Alice and I equally relished the joy of having found the truth. Our hearts were finally at peace.

Eternal family unit

"We had a great desire and sense of urgency to go to the temple and there to have our family sealed for all time and eternity. As soon as we were able to go to the Salt Lake Temple following our first year in the Church, we eagerly went. The support of so many people who accompanied us was tremendous.

The sealing for all time and eternity was one of the most glorious occasions of our lives.

"The reason for the urgency of going to the temple and being sealed as a family was realized when just two weeks later a tragic automobile accident claimed the life of our eleven-year-old daughter Kristin. As we stagger under the heavy loss and grieve her mortal absence in our lives, and as we examine and study the process of the accident, we know in our hearts that it was the will of Heavenly Father to call her spirit unto Himself. We are strengthened and comforted in the knowledge that her joy is full. We have gratitude in our hearts that the timing of our Heavenly Father was so kind and merciful.

"At a time such as this we can only ask questions and stand amazed as we ponder the answers: What if we had not joined the true church of Jesus Christ and given this gift to Kristin? What if we had delayed the conversion to a more convenient time? What if we had not gone to the temple with a sense of urgency when we did? What if we had not given Kristin the great joy of Primary, Sunday School, sacrament meetings and family home evenings?

"During the week before the accident Kristin had asked her mother if it would be possible for her to go back into the temple. She had loved it so.

"On a lonely Kansas cemetery there stands a gray monument. On it are the four names of our family. At the bottom are engraved these words: 'This family is sealed for all time and eternity.' Behind the tears of temporary loss our eyes show the clear and joyous knowledge that our decision was truly the correct decision."

Surely the gospel does make "good men better and women and children better than they have ever been before." In the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Hartman Rector, Jr., of the First Quorum of the Seventy has just addressed us. We shall now be pleased to hear from Elder Robert L. Simpson of the First Quorum of the Seventy who is Supervisor of the Australia-New Zealand Area. He will be followed by Elder S. Dilworth Young of the First Quorum of the Seventy.

Elder Robert L. Simpson

Of the First Quorum of the Seventy

My beloved brothers and sisters, I sincerely pray that in this balcony and listening on the radio and on television there might be those who are serving in the Church as ward librarians, Primary teachers, ward clerks, stake clerks, those who don't have much opportunity to preside, but who love the Lord and love the work.

Support systems

One of the most devastating ex-

periences of our space age is when a multi-billion-dollar space effort is on final countdown—only to be placed on "hold" due to a technical failure. Unless the problem can be identified and corrected within a very short time, the mission will need to be scrapped and perhaps rescheduled weeks later when the moon phase comes right again. The cost of that technical failure becomes astronomical in terms of manhours and money. It was reported on one such occasion that the malfunction turned out

to be caused by a small transistor worth about thirty cents.

Just as space probes depend upon tens of thousands of other lesser components in their so-called support system, so does the Lord depend upon tens of thousands in His support system, that His ultimate objective of blessing the lives of people and qualifying them for eternal life might be accomplished on schedule.

Today I would suggest a sincere tribute to the tremendous priesthood support system in operation throughout the Church, people in so-called "lesser" callings, individuals who carry on week after week, month after month without fanfare, and too often without even a simple "thank you."

Custodians

Today, may we say thanks to building custodians all over the Church who dust and dust, who sweep and sweep, who clean and clean; and there it is again the next Monday, the building in total disarray; and the process starts all over again, just as on every previous Monday. Money cannot buy the kind of love and devotion that is required to face those Monday mornings. Building custodians have strong testimonies like you and me. If they did not, they could not possibly face the awesome task of keeping our places of worship as they need to be at the appropriate hour. Without testimony, they could not remain pleasant when we perform a thoughtless act that adds to their burden.

Ushers

Oh that every ward and branch had greeters and ushers assigned for each worship service! Where members are so assigned and carry out their responsibilities properly, a reverential setting is assured. It can make such a difference when Saints are greeted at the door ever so cordially but in quiet, subdued tones,

that each one might be reminded, that each one might begin to get in tune even before the meeting begins. We need more of that in the Church.

As we wait for the service to begin, we must make the transition from worldly cares and concerns. May we pay tribute to a multitude of organists who play ever so softly the heavenly music that mellows the heart and brings a peace of mind compatible with the teachings we seek.

Teachers

We offer very little thanks to our teachers throughout the Church. Each good teacher spends hours in preparation—not minutes, but hours. Scriptural references and concepts are pondered. The right words need to be found. Then those right words need to come out modulated by the Spirit, for this church has always been taught, "If ye receive not the Spirit ye shall not teach." (D&C 42:14.) May we ever bless the name of those who convey the truth.

In one of Carol Lynn Pearson's poems, she likens eternity to a school play. Reference is made to the unlikely persons who frequently receive the starring role and how they seem to invariably rise to the occasion and develop beyond expectation because of the confidence that someone has placed in them. I think Heavenly Father is a lot like that. Ours is a church of involvement. On a continuing basis, we are witnesses to those who have responded to a divine calling as we mumble to ourselves, "Why him? Why her?" A short time later, it is all too obvious, as we note the personal growth taking place—as hidden talents begin to develop. Were it not for the inspiration connected with a Church calling—if we were forced to use the yardstick of the world in measuring the potential of an individual—our progress would be greatly impaired, for it is true: "Where there is no vision, the people perish." (Prov. 29:18.)

Sunday, October 3

Third Day

Do not seek positions

In the work of the Lord we don't seek positions, nor should we refuse the opportunity to serve when called. The story is told of one good brother, obviously quite new in the Church. He was most eager to serve in the *front* ranks. Between conference sessions, he had the good fortune of shaking hands with President Hugh B. Brown and immediately asked, "President Brown, how does someone get to be a bishop in the Church?"

"Well," answered President Brown, "the process is very simple. You just have to be invited by the Lord." What a tremendous goal for every Latter-day Saint—to qualify in every way to be worthy of an invitation from the Lord, no matter what that calling may be.

"Spear carriers"

Sister Pearson's poem also makes allusion to the so-called spear carriers in the school drama. This church, like the school play, would indeed lose its savor without the "spear carriers," those who make the scene complete although they all but lose themselves in the background. These are the faithful members who are so important and form the Lord's support system in the greatest space probe of all time. Every great Church leader of today was a "spear carrier" yesterday. That is what eternal progress is all about. This divine process of human development is the very foundation of the gospel plan.

May we also pay tribute to thousands who have stepped back momentarily from the front ranks to pick up a spear for the final scenes, at least in this life. I know a former mission president who now serves willingly and capably as a ward clerk. A former stake president is now the deacons quorum advisor and is preparing young men for missions as they have never been prepared before. We reflect on one of the great observations of this dispensation:

"It doesn't matter where we serve, but *how* we serve."

Ask any parent how important a good Scoutmaster is. Ask any bishop how important his ward clerks are. Ask any teacher how indispensable the ward library staff is. It's too bad we can't ask someone who lived 300 years ago how important he thinks a genealogical researcher is.

Some of the more glamorous "spear carriers" in Heavenly Father's army we call "counselors." What a choice spirit these people have, always keeping themselves just a half step behind their file leader—always ready to express an opinion, ever willing to accept a final decision, even though that final decision be in a totally different direction.

Inherit all the Father has

Gospel concepts as taught by the Savior are sometimes difficult for the mind of mortal man. You see, God's ways are not man's ways, and all of us need to learn that lesson well. I suppose some of what we have been talking about here today is involved in the divine truth that "the first shall be last, and that the last shall be first." (D&C 29:30.) There could be many surprises in the hereafter as we look up ahead and exclaim in our amazement, "But he was only a home teacher." You know and I know that if he was the kind of home teacher that the handbook talks about and if he lived worthily, that man could likely stand eligible to inherit *all* that the Father has. And there is no greater blessing than that.

It is also interesting to note that these brethren who sit behind me are bound by the exact same set of eternal standards as every other member of the Church. In that final judgment that is just and true, there will be one set of rules and one only—and God is no respecter of persons. And how significant that there is no private access to the scriptures. Holy writ is the same

for the newest convert as for members of the First Presidency.

Gratitude for service

To every "spear carrier" in the Church, we express a sincere *thank you* from the bottom of our hearts. Thank you for the way you carry out your responsibility for the Lord. Thank you for the support and sustaining influence that we feel as we visit among you. Without that support, there would be no Church organization as we know it today. People's lives would not be blessed so abundantly.

That we may all go forth willingly, effectively, full of faith, with an eye single to His glory is my prayer in the name of the Lord Jesus Christ. Amen.

President N. Eldon Tanner

Elder Robert L. Simpson of the First Quorum of the Seventy and Supervisor of the Australia-New Zealand Area, has just addressed us. We shall now be pleased to hear from Elder S. Dilworth Young of the First Quorum of the Seventy.

Elder S. Dilworth Young

Of the First Quorum of the Seventy

A week or so ago I wrote an address which I thought I might give at this conference, but the events of the past two days have made that a little inconvenient. So I thought perhaps I ought to begin by apologizing to the translators who have to change these things into foreign tongues for not giving them more time to do what they have to do now.

"I have gained"

Since last Friday the number of people who stop and offer their arms as I walk or climb stairs has increased fourfold. I assure you that I am not retired; I am retreaded. There have been several times when I have looked about as my name is mentioned with affectionate tones, as did Golden Kimball, wondering who had died.

A friend said to me last Friday, "How can you bear what you have lost?" I replied, "I have lost nothing. Rather I have gained."

I have gained a new group of close friends and associates in a quorum

which I hope will have such unity of purpose that it will be as a banner of righteousness before the world.

I have gained seven leaders far beyond me in ability, strength, and wisdom, which, had there not been this enlargement, I could not have had.

I have gained the opportunity to serve rather than to direct. In that service my arms will extend in the wide world, as far as I can find the strength to extend them, and my upward reach will be as high as I can see.

Now the only limit to my personal service, which I myself originate, is my strength of body, facility of mind, and compassion of heart.

Service

I have gained a personal knowledge and understanding of the meaning of the words of President J. Reuben Clark: Not where I serve, but how.

I have gained a chance to pause briefly and measure what I have learned in my association with the First Council

over the many years as its members have done their work and passed on.

I was a soldier in a war in which President Brigham H. Roberts was the chaplain of the regiment.

I have listened in happy enjoyment to the wisdom as well as the humor of President J. Golden Kimball, not from the pulpit, but at home.

I served for twenty-six months as the close servant of President Samuel O. Bennion.

I have thrilled many times, both publicly and privately, to the eloquence of President Rey L. Pratt.

I have respected President John H. Taylor long before he was a member of the First Council.

I have been lifted by the powerful voice of Oscar A. Kirkham, as you have. I have basked in the absolute faith of Milton R. Hunter.

I still value the memory of the friendship of Richard L. Evans as well as the quiet wisdom of Antoine R. Ivins.

There are others, many of them, the choice men and close friends in the Council with whom I have been associated since 1945.

I have not mentioned the long years of listening to the wisdom and faith of my grandfather, Dr. Seymour B. Young, who served many years as a senior president of this council, and my uncle, Levi Edgar Young, with whom I spent many happy hours all during my growing years and much of my adult life. All of these have hoped, worked, and prayed that the First Quorum would be organized.

I have lost nothing.

Inspired changes

I look forward with happy anticipation to my next adventure in gaining. So I say to the First Council as was said in *David Copperfield*: "Barkis is willin'."

Before I close I must say that throughout the process of the changes you have witnessed, we have been kept informed and have been consulted

constantly for our feelings and input by President Kimball and his counselors. This thing has not, as Paul said, been done in a corner. It is right. It is inspired. Its time has come. It could not be stayed.

I sat in the temple Wednesday last and looked at the two presiding quorums, the First Presidency and the Twelve. I had borne in on me the great increase in the power of President Kimball, as in the third general quorum he placed some of the best-trained, most experienced, and loyal men in the Church. It thrilled me to see something come to pass for which we had so long hoped.

Antoine Ivins said to me shortly before his death that he wished the First Quorum of Seventy could be organized before he died.

For a time I thought I also would see this great event from the spirit world. I am grateful that I have been able to see it in mortality. When I get there, I'll report to President Ivins that he should have stayed here a few years longer.

I believe there are some things yet to be done as a member of the First Quorum that only I have the talent to do. The same is true for my other colleagues who with me join this Quorum. If I can exercise that talent and perform well, I shall be satisfied.

I know that what has been done by the prophet of the Lord, exercising his inspired right to organize to fit the circumstance of 1976, is right. It is my hope to continue to serve where President Kimball would have me serve. It will give me complete joy to see the Church accelerate in its missionary work as this new quorum presidency and this quorum swing into action.

This is the church of Jesus Christ. I mean by that that it belongs to him. He restored it personally by calling Joseph Smith. I sustain President Kimball and his counselors. I do more than that: I love them more than I find words to properly express.

I pray that we all may satisfy them with our work from now on, in the name of the Lord Jesus Christ. Amen.

President N. Eldon Tanner

He to whom we have just listened is Elder S. Dilworth Young of the First Quorum of the Seventy.

The Choir and Congregation will now join in singing, "Sweet is the Work." After the singing, Elder Vaughn J. Featherstone, new member of the First Quorum of the Seventy and President of the Texas San Antonio Mission will speak to us.

"Sweet is the Work" was sung by the Choir and congregation.

President Tanner

Elder Vaughn J. Featherstone, new member of the First Quorum of the Seventy and President of the Texas San Antonio Mission will be our next speaker. He will be followed by Elder Bruce R. McConkie of the Council of the Twelve.

Elder Vaughn J. Featherstone

Of the First Quorum of the Seventy

In Ezekiel we read:

"My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.

"Therefore, ye shepherds, hear the word of the Lord." (Ezek. 34:6-7.)

The impact teacher

As we near the close of this momentous conference, I would like to address my remarks to all who teach. I would like to discuss the role of the "impact teacher."

President David O. McKay said, "There is no greater responsibility in the world than the training of a human soul." A great part of the personal stewardship of every parent and teacher in the Church is to teach and train. How well we fill this divinely commissioned task may well have eternal implications for many.

One of America's philosophers, John Dewey, said, "The deepest urge in

human nature is the desire to be important. It is a gnawing, unfaltering hunger. People sometimes become invalids in order to win sympathy and to get a feeling of importance. Some authorities declare that people may actually go insane in order to find, in that dreamland of insanity, the feeling of importance that has been denied them in the harsh world of reality."

What miracles an impact teacher can achieve by giving honest appreciation and a sense of self-worth! The parent or teacher who honestly satisfies this heart hunger will hold a child or a class in the palm of his hand.

Teach souls, not lessons

Some years ago when Aldin Porter was president of the Boise North Stake, he dropped by the home of Glen Clayton, who was the Scoutmaster in his ward. Glen and his son were working together repairing a bicycle. President Porter stood and talked to them for a few minutes and then left.

Several hours later he returned and the father and son were still working on the bike together. President Porter said, "Glen, with the wages you make per hour you could have bought a new bike, considering the time you have spent repairing this old one."

Glen stood up and said, "I'm not repairing a bike, I'm training a boy!"

That year twenty-one boys achieved the rank of Eagle Scout in Glen's troop. Impact teachers do not teach lessons, they teach souls.

Remembering why educators fail, someone furnished a rhyming explanation:

College professor says:

*Such rawness in a pupil is a shame;
High school preparation is to blame.*

High school teacher says:

*Good heavens, what crudity—the
boy's a fool,
The fault of course is the grammar
school.*

Grade school teacher cries:

*From such stupidity may I be
spared,
They send them to me so
unprepared.*

Kindergarten teacher says:

*Such lack of training did I never
see—
What kind of woman must the
mother be?*

Mother laments:

*Poor helpless child—he is not to
blame,
His father's folks are just the same.*

Father's role

Recently, after a priesthood leadership meeting at a stake conference where I spoke about a father's role with his family, a man came up and introduced himself. He said he was going to write to me and a few days later I received this letter. I quote only part:

"Dear Bishop Featherstone:

"You possibly don't recall the brief conversation we had on the stand at the stake conference last Saturday night. I told you I had a seventeen-year-old son to whom I hadn't spoken a kind word in nine years and I was going home and tell him how much I loved him.

"He has caused his mother and me many hours of heartbreak, especially in the last two years. He and I haven't had a father-son relationship in over half his life. Isn't that a frightening thought? However, the little unhappiness he has caused us is nothing compared to the lonely hours he must have spent because of me all those years. The many nights he went to bed feeling so unloved and unwanted by me, his father!"

Ezekiel said that the fathers have eaten sour grapes and it hath set the children's teeth on edge. (See Ezek. 18:2.) Paraphrasing President Lee's statement, "The greatest teaching we will ever do is within the walls of our own home." We have a sacred trust to teach our children the principles of truth; but equally important is to love and care in following the way of the Master.

Priorities

Impact teachers are not cast in a certain mold in the spirit world and introduced on earth's scene at just the proper time. Every leader in the kingdom can become an impact teacher. Your notoriety may not reach much past the quorum or class, but your influence may be felt in the eternities.

We sometimes get our priorities all mixed up, as stated by a national columnist, Erma Bombeck, in her column. I am indebted to President John Sonnenberg for this article, entitled "Mike Will Come Back, Won't He?"

*When Mike was three he wanted a
sandbox,*

And his father said, "There goes the yard,

We'll have kids over here day and night and they'll throw sand and it'll kill the grass for sure."

And Mike's mother said, "It'll come back."

When Mike was five, he wanted a jungle gym

With swings that would take his breath away

And bars to take him to the summit, And his father said, "Good grief. I've seen those things in back yards, and do you know what the yards look like? Mud holes in a pasture! Kids digging their gym shoes in the ground. It'll kill the grass."

Between breaths, when Daddy was blowing up the plastic

Swimming pool, he warned, "They'll track water everywhere and they'll have a million water fights and you won't be able to take out the garbage without stepping in mud up to your neck and we'll have the only brown lawn on the block."

And Mike's mother said, "It'll come back."

When Mike was twelve, he volunteered his yard for a camp-out.

As the boys hoisted the tents and drove in the spikes,

Mike's father said, "You know those tents and all those big feet are going to trample down every single blade of grass, don't you? Don't bother to answer. I know what you're going to say— It'll come back."

Just when it looked as if the new seed might take root,

Winter came and the sled runners beat it into ridges,

And Mike's father shook his head and said, "I never asked for much in this life—only a patch of grass."

And Mike's mother said, "It'll come back."

Now Mike is eighteen. The lawn this year is beautiful—

Green and alive and rolling out like a carpet

Along the drive where gym shoes had trod,

Along the garage where bicycles used to fall,

And around the flower beds where little boys used to dig

With teaspoons.

But Mike's father doesn't notice.

He looks anxiously beyond the yard and asks,

"Mike will come back, won't he?"

The impact teacher cares with an attitude of pure charity. The impact teacher asks, "What would the Savior do when faced with this problem?"

President Kimball's remarks

In 1966 President Kimball addressed the seminary and institute teachers and supervisors. He titled his talk, "What I Hope You Will Teach My Grandchildren." His talk was filled with profound truths. Every teacher in the Church should read and apply it:

"So I salute you, the trainers and inspirers of youth. Your responsibility is awesome. Your opportunities to become saviors near limitless. We do not excuse the parents in their failures, but we must place the burden upon your strong backs to carry on. It must be brilliant and effective. . . .

"I'm depending on you to teach my offspring. I have twenty-six grandchildren. One died an infant and went to the Celestial Kingdom. Two are married and finished with their conventional schooling. But we still have twenty-three to be taught by you. . . . Now you can see why I'm so concerned about the men who will be employed . . . and why I hope they will be men of valor and faith, of forcefulness and courage, and of example. However, I expect nothing more for my own than for the other multitudes of Latter-day Saint youth."

Then in conclusion he said, "What

Sunday, October 3

Third Day

do I wish you to teach my grandchildren and all others? Above all, I hope you will teach them faith in the living God and in his Only Begotten Son—not a superficial, intellectual kind of acceptance, but a deep spiritual inner feeling of dependence and closeness; . . . I hope that you will teach righteousness, pure and undefiled. I hope that if any of God's children are out in spiritual darkness, you will come to them with a lamp and light their way; if they are out in the cold of spiritual bleakness with its fridity penetrating their bones, you will come to them holding their hands a little way, you will walk miles and miles with them lifting them, strengthening them, encouraging them and inspiring them."

Yes, we must teach truths of the gospel to our youth with that kind of conviction.

An impact teacher will be pure. President Kimball said, at the Regional Representatives Seminar a year ago, "It takes a clean fountain to send forth pure and clear water."

Save every soul

The work of the impact teacher is first—and with greatest and lasting emphasis—to save the soul of the student. If we do all else and lose the boy or girl, we have failed in our sacred and holy stewardship. Let us declare as Job:

"Oh that my words were now written! oh that they were printed in a book!

"That they were graven with an iron pen and lead in the rock for ever!" (Job 19:23-24.)

That the work of the impact teacher is to save every soul in the class or quorum!

Dr. Gustov Eckstein, one of the world's renowned ornithologists, worked in the same laboratory for over twenty-five years. He bred and crossbred species of birds. He kept meticulous records on the varieties and hybrids of birds in his laboratory. Each

day when he would enter his laboratory he would go down two or three stairs to the stereo. He would put on classical music and turn the volume up very loud. Then he would go about his work. The birds would sing along with the classical music. At the end of the day, about 5:30 P.M., he would turn off the stereo and leave for home.

After twenty-five years he had to hire a new custodian. After Dr. Eckstein left the laboratory, the new custodian thought the place should be aired out, so he opened all the windows.

The next morning when Dr. Eckstein went into his laboratory he saw the open windows and noted that every bird had flown out during the night. He was devastated, his life's work ruined. By sort of habit or instinct, he went to the stereo and turned the classical music up very loud. Then he went and sat down on the steps, put his head in his hands, and wept.

The strains of music carried out through the open windows, through the trees, and down the streets. In a few moments Dr. Eckstein heard a fluttering of wings. He looked up and saw that the birds were beginning to come back into the laboratory through the open windows.

Dr. Eckstein said, "And every bird came back!"

Our youth will hear the classical music of the gospel, and if they have an impact teacher, every boy and girl will come back. God bless you great hosts of parents, bishops, and Aaronic Priesthood, Young Women, seminary, and Sunday School teachers who have been raised up for this special time with a special mission as impact teachers to this great generation. In the name of Jesus Christ. Amen.

President N. Eldon Tanner

Bishop Vaughn J. Featherstone of the First Quorum of the Seventy has just spoken to us.

We shall now be pleased to hear from Elder Bruce R. McConkie of the Council of the Twelve.

Elder Bruce R. McConkie

Of the Council of the Twelve

I shall speak of a subject which strikes dread—even terror—into the hearts of most men. It is something we fear, of which we are sorely afraid, and from which most of us would flee if we could.

Death

I shall speak of the passing of the immortal soul into the eternal realms ahead, of that dread day when we shall shuffle off this mortal coil and go back to the dust from whence we came. I shall speak of death—mortal death, the natural death, the death of the body—and of the state of the souls of men when this final consummation is imposed upon them.

Manifestly, we must all be guided and enlightened by the power of the Holy Spirit as we step into this realm, this realm of which carnal men know so little, but of which so much has been revealed to the saints of the Most High.

I pray that my words, spoken by the power of the Holy Ghost, shall sink deeply into your hearts by the power of that same Spirit, so that you will know of their truth and verity.

For a text I take these sweet and consoling words of biblical origin: "Precious in the sight of the Lord is the death of his saints." (Ps. 116:15.) To them I append Paul's pointed and painful pronouncement: "The sting of death is sin." (1 Cor. 15:56.)

Death can be comforting and sweet and precious or it can thrust upon us all the agonies and sulphurous burnings of an endless hell. And we—each of us individually—make the choice as to which it shall be.

Eternal scheme

If we are to place death in its proper perspective in the eternal scheme of things, we must first learn the

purposes of life. We must know whence we came, Whose we are, and why He placed us here. Only then can we envision whither we shall yet go in the providences of Him who made us.

We know, because the Lord has revealed it in this our day, that we are the spirit children of an exalted, glorified Being, a Holy Man who has a body of flesh and bones and who is our Father in heaven.

We know that the name of the kind of life He lives is *eternal life* and that it consists of living in the family unit and of possessing all power, all might, and all dominion.

We know that He ordained and established the plan of salvation to enable us to advance and progress from our spirit state, to the same state of glory, honor, and exaltation which He Himself possesses.

Plan of salvation

We know that the Father's plan called for the creation of this earth, where we could dwell as mortals, receive bodies made of the dust of the earth, and undergo the tests and trials which now face us.

We know that this plan of salvation included provisions for the fall of man, with its consequent temporal and spiritual death; for a redemption from death through the atoning sacrifice of the Son of God; and for an inheritance of eternal life for all the obedient.

We know that this great plan of progression called for a *birth* which would provide a mortal tabernacle for our eternal spirits, and for a *death* which would free those spirits from the frailties, diseases, and weaknesses of mortality.

Testing processes of mortality

And may I say that this life never

was intended to be easy. It is a probationary estate in which we are tested physically, mentally, morally, and spiritually. We are subject to disease and decay. We are attacked by cancer, leprosy, and contagious diseases. We suffer pain and sorrow and afflictions. Disasters strike; floods sweep away our homes; famines destroy our food; plagues and wars fill our graves with dead bodies and our broken homes with sorrow.

We are called upon to choose between the revealed word of God and the soul-destroying postulates of the theoretical sciences. Temptations, the lusts of the flesh, evils of every sort—all these are part of the plan, and must be faced by every person privileged to undergo the experiences of mortality.

The testing processes of mortality are for all men, saints and sinners alike. Sometimes the tests and trials of those who have received the gospel far exceed any imposed upon worldly people. Abraham was called upon to sacrifice his only son. Lehi and his family left their lands and wealth to live in a wilderness. Saints in all ages have been commanded to lay all that they have upon the altar, sometimes even their very lives.

As to the individual trials are problems that befall any of us, all we need say is that in the wisdom of Him who knows all things, and who does all things well, all of us are given the particular and specific tests that we need in our personal situations. It is to us, His saints, that the Lord speaks when He says: "I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy.

"For if ye will not abide in my covenant ye are not worthy of me." (D&C 98:14-15.)

Life beyond the grave

Now, what of death? of the passing

of loved ones? of our life beyond the grave?

Our scriptures say: "Death hath passed upon all men, to fulfil the merciful plan of the great Creator." (2 Ne. 9:6.) Where the true Saints are concerned there is no sorrow in death except that which attends a temporary separation from loved ones. Birth and death are both essential steps in the unfolding drama of eternity.

We shouted for joy at the privilege of becoming mortal because without the tests of mortality there could be no eternal life. We now sing praises to the great Redeemer for the privilege of passing from this life because without death and the resurrection we could not be raised in immortal glory and gain eternal life.

When the faithful saints depart from this life they "are received into a state of happiness, which is called paradise, a state of rest, a state of peace, where they shall rest from all their troubles and from all care, and sorrow" (Al. 40:12), and they remain in this state until the day of their resurrection.

When the wicked and ungodly depart from this life they continue in their wickedness and rebellion. "That same spirit which doth possess your bodies at the time ye go out of this life," the scripture says, "that same spirit will have power to possess your body in that eternal world." (Al. 34:34.)

Endure to the end

"Ye must press forward with a steadfastness in Christ," Nephi said to members of the Church, "having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life." (2 Ne. 31:20.) That is to say—all the faithful Saints, all of those who have endured to the end, depart this life with the absolute guarantee of eternal life.

There is no equivocation, no doubt, no uncertainty in our minds. Those who have been true and faithful in this life will not fall by the wayside in the life to come. If they keep their covenants here and now and depart this life firm and true in the testimony of our blessed Lord, they shall come forth with an inheritance of eternal life.

Those who die in the Lord

We do not mean to say that those who die in the Lord, and who are true and faithful in this life, must be perfect in all things when they go into the next sphere of existence. There was only one perfect man—the Lord Jesus whose Father was God.

There have been many righteous souls who have attained relative degrees of perfection, and there have been great hosts of faithful people who have kept the faith, and lived the law, and departed this life with the full assurance of an eventual inheritance of eternal life.

There are many things they will do and must do, even beyond the grave, to merit the fulness of the Father's kingdom in that final glorious day when the great King shall say unto them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25:34.)

But what we are saying is that when the saints of God chart a course of righteousness, when they gain sure testimonies of the truth and divinity of the Lord's work, when they keep the commandments, when they overcome the world, when they put first in their lives the things of God's kingdom: when they do all these things, and then depart this life—though they have not yet become perfect—they shall nonetheless gain eternal life in our Father's kingdom; and eventually they shall be perfect as God their Father and Christ His Son are perfect.

Is it any wonder that the scriptures say: "Precious in the sight of the Lord is the death of his saints"? (Ps. 116:15.)

Truly such is precious, wondrous, and glorious, for when the saints die, added souls have assured themselves of exaltation with Him who provided the way for them to advance and progress and become like Him.

Is it any wonder that the scriptures say: "Blessed are the dead which die in the Lord," for they shall "rest from their labours; and their works do follow them." (Rev. 14:13.) Truly it is a blessed occasion, for the faithful saints have filled the full measure of their creation, and a gracious God will give them all things in due course.

Is it any wonder that the Lord says to His saints, "Those that die in me shall not taste of death, for it shall be sweet unto them"? (D&C 42:46.)

Is it any wonder that the Prophet Joseph Smith said such things as: "When men are prepared, they are better off to go hence"? (*Teachings of the Prophet Joseph Smith*, p. 326.)

"Those who have died in Jesus Christ may expect to enter into all that fruition of joy when they come forth, which they possessed or anticipated here." (*Teachings*, p. 295.)

"In the resurrection, some are raised to be angels, others are raised to become Gods." (*Teachings*, p. 312.)

Now, we do not seek death, though it is part of the merciful plan of the great Creator. Rather, we rejoice in life, and desire to live as long as we can be of service to our fellowmen. Faithful saints are a leaven of righteousness in a wicked world.

But sometimes the Lord's people are hounded and persecuted. Sometimes He deliberately lets His faithful saints linger and suffer, in both body and spirit, to prove them in all things, and to see if they will abide in His covenant, even unto death, that they may be found worthy of eternal life. If such be the lot of any of us, so be it.

Resurrection

But come what may, anything that

befalls us here in mortality is but for a small moment, and if we are true and faithful God will eventually exalt us on high. All our losses and sufferings will be made up to us in the resurrection.

We shall be raised from mortality to immortality, from corruption to incorruption. We shall come forth from the grave in physical perfection. Not a hair of the head shall be lost, and God shall wipe away all tears.

If we have lived the gospel we shall come forth with celestial bodies which are prepared to stand the glory of a celestial kingdom. We shall continue to live in the family unit, and as Joseph Smith said, "That same sociality which exists among us here will exist among us there, only it will be coupled with eternal glory, which glory we do not now enjoy." (D&C 130:2.)

Rejoice in life and death

We rejoice in life. We rejoice in death. We have no desires except to do the will of Him whose we are and to dwell with Him in His kingdom at the appointed time.

O that it might be with each of us

as it was with that valiant apostle of old who said, as the hour of his death approached:

"I am now ready to be offered, and the time of my departure is at hand.

"I have fought a good fight, I have finished my course, I have kept the faith:

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (2 Tim. 4:6-8.)

In the name of the Lord Jesus Christ. Amen.

President N. Eldon Tanner

Elder Bruce R. McConkie of the Council of the Twelve has just spoken to us. We shall now be pleased to hear from Elder Robert E. Wells who was sustained Friday morning as a new member of the First Quorum of the Seventy. Following Elder Wells we shall be pleased to hear from Bishop J. Richard Clarke, the new Second Counselor in the Presiding Bishopric.

Elder Robert E. Wells

Of the First Quorum of the Seventy

The Savior chose a very dramatic moment in which to emphasize the value of missionary work. He gave to his apostles the choice of their hearts. Peter said that he preferred to depart speedily from this life and be with the Savior in his kingdom. John the Beloved chose to stay behind and bring souls unto Christ.

Imagine the importance of that beautiful moment, Peter choosing to be with the Savior in his kingdom above; and yet the Savior turned and said to

Peter, "John my Beloved has chosen the greater thing." (See D&C 7.)

Missionary Work

The greatest thing of my life has been missionary work—proselyting—and I am tremendously honored to be included in this historic missionary Quorum of Seventies.

On this occasion I would like to pay tribute to those who have meant so much to me in my life: my sweet com-

panion, who is a great missionary and who takes great joy in serving the Lord; to my children whom I love and appreciate and who are an honor to me and my wife; to a sweet companion, long since on the other side of the veil; to parents that I honor and love, who are here today; to a father also on the other side of the veil; and to the Latin Lamanite people, a people of prophecy and a people of promise, among whom I have had the honor and privilege of working and living for over a quarter of a century.

Testimony

And at this time-hallowed pulpit of the prophets I wish to bear my testimony that our Father in heaven lives and loves us and answers our prayers; that Jesus is the Christ, the Creator of this world—the Creator of worlds without number—who suffered, died for our

sins, and was resurrected on that third day, and who stands at the head of this Church which bears his name.

I testify that the gospel was restored by Joseph Smith in these the latter days, and that we are, today, guided and directed by a living prophet of the Lord who has my most affectionate loyalty and obedience, as do all of these great Brethren who sit before us.

I offer that witness, this testimony, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

We have just listened to Elder Robert E. Wells, a new member of the First Quorum of the Seventy. Bishop J. Richard Clarke, the new Second Counselor in the Presiding Bishopric, will now address us.

Bishop J. Richard Clarke

Second Counselor in the Presiding Bishopric

My brothers and sisters, it is impossible to describe the feelings of my heart at this time—and during this past week. Someone tried to describe, I guess, some of the feelings that had been going through his mind; he said, "I'm not sure that I was nervous but I was incredibly alert."

Never the same

The one thing I do know for sure is that I will never be the same. To be called by a prophet of God, and to receive a commission under his hand with the Brethren of the Council of the Twelve, is a unique experience which will last me for a lifetime.

And may I join Elder Wells in paying homage to those who have made so

many contributions to my life to make this experience possible. In front of a television set in Rexburg there sits an elderly couple in their nineties who feel, I am sure, that part of the reason for their longevity was to see a fulfillment of this hour.

I pay my respects to my wife and companion, who has always sustained me in whatever calling has come to me, as I have tried to sustain her in those things which she has been called to do.

When President Kimball asked me in my numb silence if I wanted to go home and think over the proposition, I was pleased to say that was a decision which my wife and I had made at the time of our marriage, and so I could immediately answer in the affirmative.

Let me say to my family that this,

as other callings which we have received, is a family calling. We recognize that we have a responsibility to each other—that families of Church leaders live in glass houses, as it were—and that we will do our best to live worthy of the blessings which have come to us and to try to live as closely as we can to the principles of the gospel.

Witness

Now may I add my testimony that God has borne witness to my soul that sitting behind me is a choice and holy prophet of God; that we are the recipients of one of the greatest blessings in the history of the world—to be living at this time when the Lord has called for all who would hear His voice to come and be partakers of His Spirit and righteousness and enjoy the peace and prosperity within His kingdom, here and in the eternal life hereafter.

May I bear witness that I know that Jesus is the Christ, the Son of the Living God, and our eternal Savior.

And may I express my love and appreciation to the Prophet Joseph Smith and all those who have given their lives or so much else that we might enjoy this hour in peaceful assembly.

Now I pray for the Lord's blessings upon all of us, that we may fulfill the righteous desires of our hearts and do His work as He would have it, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Bishop J. Richard Clarke, new Second Counselor in the Presiding Bishopric, has just addressed us.

Before calling upon the concluding speaker, we should like to say on behalf of all who have listened to the singing during sessions of this General Conference, we express appreciation and our sincere thanks to the members of the Tabernacle Choir for once again

giving so generously of their time to bring us the beautiful and inspiring music heard in the sessions of this Conference.

We are deeply grateful to the members and conductors of other choirs and organists who have performed during the conference.

We thank all who have contributed in various ways to the success and inspiration of this conference, especially the General Authorities, who have delivered such timely and inspiring messages.

We appreciate the attention given by local and national press representatives, and by representatives of radio and television in reporting the sessions of this conference.

We thank our city officials for the cooperation given this conference; the city traffic officers for courteously and efficiently handling the increased traffic; the fire department and the Relief Society and Church Health Unit nurses, who have been on hand to render service throughout the conference.

We are grateful to the Tabernacle ushers for seating the great audiences of these conference sessions in such a courteous manner.

We express appreciation to those who have provided the floral arrangements for the Conference.

We again express appreciation to the owners and managers of the many Radio and television stations who have given public service time to carry sessions of this conference from coast to coast in the United States, to Hawaii, Alaska, Mexico, Central America, and Canada; and by satellite to Australia, the Philippines, and countries of South America.

We thank the interpreters who have provided translation for the various sessions of the conference.

Our beloved Prophet, President Spencer W. Kimball, will be our concluding speaker, after which the Tabernacle Choir, directed by Brother Donald H. Ripplinger, with Robert

Cundick at the organ, will render, "Love at Home."

The benediction will then be offered by Bishop H. Burke Peterson,

First Counselor in the Presiding Bishopric, following which this conference will stand adjourned for six months.

President Spencer W. Kimball

Beloved brothers and sisters, I will say just a brief word at the conclusion of this marvelous conference.

There has been a generous outpouring from the Lord to all of the numerous speakers who have addressed us. We have been greatly stirred by our famous and beloved Tabernacle Choir as they have used their rich talents to bless us with heavenly symphonies. And we are deeply grateful to the other groups of singers: they have enriched our services and made them pleasing to us and to the Lord. And to all others who have contributed we are deeply grateful.

We have made some changes in the General Authorities, and we hope all of our people are sympathetic and approve in their hearts.

Review of sermons

The sermons from the Brethren have developed almost every theme and subject, and they have been rich and full of meat. We have been greatly pleased with all of their contributions. May we mention a few:

President Tanner has relived for us the area conferences of Europe. We have carried similar ones to the Orient and South America and Mexico and the South Seas.

President Romney has given us the word of the Lord on honesty and integrity and companion themes.

In between the choir's presentations, we have heard excerpts from the sermons of our beloved brother, Paul.

We were given a picture of the temptations of Jesus, and we have seen,

with the eyes of an apostle, the families that are forever.

We have partly relived the Bicentennial through the eyes of one of the Brethren.

Delightful experiences from life have been used by the Brethren to point the way and direct our footsteps, and great lessons have been taught by parable, quotation, and exhortation.

The standards of the Church have been emphasized over and over, with warm appeals from the Brethren for us to live God's commandments.

We have been taught as fathers and mothers and bishops how to prepare missionaries to attain excellence.

One of our favorite songs has these words from the Master: "He marked the path and led the way, And every point defines To life and light and endless day Where God's full presence shines." (*Hymns*, no. 68.) Why should we be so concerned about flickering candles, when there is an unextinguishable light at hand for the earning?

The numerous testimonies of the Brethren of the ages are positive and uniform, uplifting and faith-building and hope-building, and they encourage worthiness. They are like these lines:

*Canst thou take the barren soil
And with all thy pain and toil
Make lilies grow?
Have faith in God, He can!
Canst thou pain: the clouds above
And all sunset colors weave
Into the sky?
Thou canst not, O pow'rless man.
Have faith in God, He can.
Canst thou still the troubled heart*

*And make all care and trials depart
From out our soul?
Thou canst not, thou helpless man.
Have faith in God, He can.*

"He that doeth the will of my Father"

And we wonder why we fail with all of the exhortation and explanation given us by the numerous Brethren who have pled with us! We can understand why the Savior must have been disappointed, and why he said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father." (Matt. 7:21.)

And then he said again, "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46.) I hope that theme will follow us to our homes and to our future lives.

As we close this great conference, I again implore the hearer of these messages to do the things which the Lord says and which have been so clearly outlined during this conference.

Recently a prominent doctor, knowing of my surgery and cancer treatments, exhibited a little surprise at my assuming the great responsibility of the church presidency. He was not a member of the Church and evidently had never known the pull and the pressure one feels when one has a positive assurance that the Lord is *not* playing games, but rather has a serious program for man and for his glory. The Lord knows what He is doing, and all His moves are appropriate and right.

And I was surprised also that any man would wonder and question the work of the Lord. We who have the positive assurance and testimony of the divinity of this work do not question the ways or determinations of the Lord.

Testimony of God's work

I know without question that God lives and have a feeling of sorrow for those people in the world who live in

the gray area of doubt, who do not have such an assurance.

I know that the Lord Jesus Christ is the Only Begotten Son of our Heavenly Father, and that He assisted in the creation of man and of all that serves man, including the earth and all that is in the world. He was the Redeemer of mankind and the Savior of this world and the author of the plan of salvation for all men and the exaltation of all who live the laws He has given.

He it was who organized this vehicle—this true church—and called it after his name: The Church of Jesus Christ of Latter-day Saints. In it are all the saving graces.

I know that the Lord has contact with his prophets, and that he reveals the truth today to his servants as he did in the days of Adam and Abraham and Moses and Peter and Joseph and the numerous others throughout time. God's messages of light and truth are as surely given to man today as in any other dispensation.

Since Adam and Eve were placed in the garden the Lord has been eager—eager to reveal truth and right to his people. There have been many times when man would not listen, and, of course, where there is no ear, there is no voice.

I know the gospel truths will save and exalt mankind if men will accept the truth and fully live up to their commitments and covenants.

I know this is true, and I bear this testimony to you, my beloved brothers and sisters and friends in all the world, and I urge all men to seriously accept and conform their lives totally to the gospel. I bear this witness in the name of Jesus Christ. Amen.

The Tabernacle Choir sang the hymn, "Love at Home."

Bishop H. Burke Peterson, First Counselor in the Presiding Bishopric, offered the benediction.

WELFARE SERVICES SESSION

Saturday, October 2, 1976 — 7:00 A.M.

A Welfare Services session was held in connection with the General Conference on Saturday morning, October 2, 1976, at 7 o'clock. Invited to attend this meeting were General Authorities, regional representatives, stake presidencies, high councilors involved in welfare work, bishoprics, and stake and ward Relief Society presidencies and others responsible for operating welfare production projects. President

Spencer W. Kimball was present and presided. The meeting was conducted by Presiding Bishop Victor L. Brown.

Speakers at this meeting included Bishop Victor L. Brown, Bishop H. Burke Peterson, Elder Vaughn J. Featherstone of the First Quorum of the Seventy, and Sister Barbara B. Smith, President of the Relief Society.

The First Presidency then gave the following talks:

President Marion G. Romney

Second Counselor in the First Presidency

Brothers and sisters, I seek your faith and prayers as I attempt to direct your thoughts a little while to the fundamentals of the welfare program. I want to congratulate the Brethren and Sister Smith on the fine presentations they've made here this morning.

Brother Featherstone's account of the talking wall brought to my mind an incident that I was told about. Not long ago two of our security men were working high up on the temple, inspecting it or something, in the night, when it was dark. Down in front of the temple, two or three inebriated men were hanging on the gate looking up at the temple, and one of them said, "Oh Moroni, speak to me." And one of our men said, "Yes, what is it you want?"

I won't tell you anything new this morning. I'll give you some remarks that I've given many, many times—not verbatim, but the substance of what I've been teaching about the fundamentals of the Church welfare program throughout the Church in the last thirty-five years. I have entitled these remarks, "In Mine Own Way."

As our modern societies follow the

course which led to the fall of Rome and other civilizations which succumbed to the deceptive lure of the welfare state and socialism, I think it not inappropriate for me to emphasize again the Lord's plan for the temporal salvation of His mortal children.

To emphasize the contrast between the Lord's plan and some of the absurd practices of our day, I shall read a clipping or two from my miscellaneous file.

The first concerns a hippie couple who were walking down the street. They both had long hair and were dressed in typical hippie attire, complete with beads, sandals, and headbands. The fellow said to the girl: "I'm going over and pick up my unemployment check. Then I'll drop in at the university to see what's holding up my check for my federal education grant. After that I'll pick up our food stamps. Meanwhile, you go over to the free clinic and check your tests, pick up my new glasses at the city health center, then go to the welfare department and apply for another increase on our eligibility limit.

"Then I'll meet you at five o'clock

at the federal building for the mass demonstration against this rotten establishment."

Self-sufficiency

I clipped the following from the *Reader's Digest* some time ago.

"In our friendly neighbor city of St. Augustine great flocks of sea gulls are starving amid plenty. Fishing is still good, but the gulls don't know how to fish. For generations they have depended on the shrimp fleet to toss them scraps from the nets. Now the fleet has moved. . . .

"The shrimpers had created a Welfare State for the . . . sea gulls. The big birds never bothered to learn how to fish for themselves and they never taught their children to fish. Instead they led their little ones to the shrimp nets.

"Now the sea gulls, the fine free birds that almost symbolize liberty itself, are starving to death because they gave in to the 'something for nothing' lure! They sacrificed their independence for a hand-out.

"A lot of people are like that, too. They see nothing wrong in picking delectable scraps from the tax nets of the U.S. Government's 'shrimp fleet.' But what will happen when the Government runs out of goods? What about our children of generations to come?

"Let's not be gullible gulls. We . . . must preserve our talents of self-sufficiency, our genius for creating things for ourselves, our sense of thrift and our true love of independence." (*Reader's Digest*, Oct. 1950, p. 32.)

Pilgrims

Now a contrasting clipping entitled, "It's a Good Thing There Wasn't Anybody Around to Help the Pilgrims":

"They landed in a forbidding wilderness. No Federal Housing, so they went to work and built their own.

No Free Stamp Program, so they raised what food they ate, and when they didn't raise enough, went without.

"No Free Schools, so mothers taught their children. No Recreational Programs—they were too busy working. No anti-draft riots—everyone was expected to share in the protection of his country. No Social Security—no security at all, except what each provided for himself.

"But there *were* compensations. No rioters demanding something for nothing. No unwashed 'students' telling their mothers what to teach. No wasteful bureaucrats paying themselves out of the workers' production.

"Nothing, really, for the Pilgrims but hard work and a lot of it.

"Did it pay off?

"Our standard of living proves it." (*Christian Economics*, Nov. 1972, p. 25.)

The Lord's plan

Now to the Lord's plan.

"I, the Lord, stretched out the heavens, and built the earth," He said, ". . . and all things therein are mine.

"And it is my purpose to provide for my saints, for all things are mine.

"But it must needs be done in mine own way; and behold this is the way that I, the Lord, have decreed to provide for my saints, that the poor shall be exalted, in that the rich are made low.

"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 104:14-17.)

Temporal salvation

The underlying principles of God's economy for the temporal salvation of His saints are clearly revealed in this scripture. Proclaiming Himself the creator of the earth and all things therein, He speaks of Himself as supreme landlord. He announces that it is His pur-

pose to provide for His saints, at the same time declaring, "The earth is full, and there is enough and to spare." He warns, however, that providing for His saints "must needs be done in mine own way."

"And . . . this," He continues, "is the way that I, the Lord, have decreed to provide for my saints, that the poor shall be exalted, in that the rich are made low."

Following His way is indispensable to a well-ordered society.

We Latter-day Saints know that all men are brothers and sisters—"begotten sons and daughters unto God" (D&C 76:24)—that we are responsible for the welfare of one another. These concepts are inherent in all the doctrines of the gospel.

We know that the ills of this troubled world have come about because men have failed to do what the Lord has commanded them. This applies to economic problems as well as to all other ills. We know also that the only cure for them is to do all things whatsoever the Lord our God commands us.

We know that the day will come when "every man" shall share equally in the good things of earth, "according to his family, according to his circumstances and his wants and needs." (D&C 51:3.) We also know that attaining such equality must await the time when all men willingly work to sustain themselves and, motivated by love for their fellowmen, liberally "impart" of their substance unto the poor and the

needy, "according to the law of [the] gospel." (D&C 104:18.)

Responsibility

It is the responsibility of every Latter-day Saint to work and so impart of his substance, regardless of the shifting standards of this world. We must uphold these principles and oppose every derogation of them. We must be careful not to adopt the commonly accepted

practice of expecting the government or anyone other than ourselves to supply us with the necessities of life.

The practice of coveting and receiving unearned benefits has now become so fixed in our society that even men of great wealth, and possessing the means to produce more wealth, are expecting the government to guarantee them a profit. Elections often turn on what the candidates promise to do for voters from government funds. This practice, if universally accepted and implemented in any society, will make slaves of its citizens.

We cannot afford to become wards of the government, even though we have a legal right to do so. It requires too great a sacrifice in self-respect and in political, temporal, and spiritual independence.

Be self-reliant

Let us work for what we need. Let us be self-reliant and independent. Salvation can be obtained on no other principle. Salvation is an individual matter, and we must work out our own salvation, in temporal as well as in spiritual things.

Paul's statement, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8-9), has been misunderstood. Some have interpreted it to mean that works are not necessary. This is an erroneous conclusion.

The truth is that we are saved by grace only after all we ourselves can do. (See 2 Ne. 25:23.) There will be no government dole which can get us through the pearly gates. Nor will anybody go into the celestial kingdom who wants to go there on the works of someone else. Every man must go through on his own merits. We might just as well learn this here and now.

Take care of ourselves

The first principle of action in the

Sunday, October 3

Third Day

Lord's plan for our temporal salvation is, therefore, to take care of ourselves. This principle is so important that the Lord said to Adam, as he was about to leave the Garden of Eden, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the fruit of the tree of which I commanded thee, saying—Thou shalt not eat of it, cursed shall be the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." (Moses 4:23.)

Note that the curse was not placed upon Adam, but upon the ground for Adam's sake. Rather than a curse upon Adam, it was a blessing to him. It launched him and his posterity upon the only course by which they can eventually reach that perfection enjoined by the Master. The fact that when the Lord cursed the ground to bring forth "thorns" and "thistles," thereby requiring men to labor in order to derive a living from it, it was for their "sake"—meaning "good," "advantage," or "well-being." This cannot be over-emphasized.

Since that eventful day in Eden, the Lord has frequently reemphasized the fact that individual effort is the basic principle in His economy—both spiritual and temporal. Let us never forget that the Lord's way to provide for His saints is "that the poor shall be exalted, in that the rich are made low." (D&C 104:16.)

The poor can be exalted when and only when they are enabled to obtain independence and self-respect through their own industry and thrift. Our duty is to enable them to do this.

"The rich are made low" when they evidence their obedience to the second great commandment—"Thou shalt love thy neighbour as thyself" (Matt. 22:39)—by imparting of their substance "according to the law of [the] gospel, unto the poor and the needy." (D&C 104:18.)

Honor parents

In addition to maintaining our in-

dependence and self-respect by means of our own industry, and seeing to it that those to whom we extend Church welfare assistance do likewise to the full extent of their ability, we must never forget to honor our fathers and mothers. Since our obligation to so honor them is often observed in the breach and since the rewards for honoring them are so great and the penalty for failing to do so is so severe, I shall explain our obligation as I did in the October 1974 Welfare Services meeting, in the words of President Clark:

"This principle," said he, "runs back to Mount Sinai." It was there as you will remember that Moses received the "ten commandments, and one of them was 'Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.' (Ex. 20:12.) . . . I call your attention [first] to the command and then to the promise: 'Honor thy father and thy mother'—the command. The promise: 'That thy days may be long upon the land which the Lord thy God giveth thee.' . . .

"Israel departed from this command, and in the time of the Savior the Jews had gotten so far away from it that the Lord took occasion to explain it to them and told them what it meant. You remember that on one occasion the Jews—[that is] the Scribes and Pharisees—came up from Jerusalem, trying to trick the Savior as usual, so they asked him why his disciples ate with unwashed hands, contrary to the teachings of the traditions of the fathers. The Savior did with them what he so frequently did with those who tried to entrap him, he answered their question by asking another, and the question which he asked of them was:

"*Why do ye also transgress the commandment of God by your tradition?*

"*For God commanded, saying, Honor thy father and mother: . . .*

"*But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me;*

"*And honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.*" (Matt. 15:3-6 [italics added].)

"That is the account in Matthew. The account is virtually the same in Mark:

"*For Moses said, [and Mark quotes] Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:*

"*But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.*

"*And ye suffer him no more to do ought for his father or his mother.*" (Mark 7:10-12 [italics added].)

"This means [explains President Clark] that in place of observing the responsibility imposed by the Lord upon children to care for their parents, Israel had gone so astray that whenever a son or a daughter wanted to rid himself or herself of the obligation of caring for father and mother, he proceeded to say to father or mother, 'From this time on, . . . I repudiate my obligation, and whatever I give to you is a gift (Corban), and not given under the commandment of the Lord.'"

Today the temptation, and too often the practice, is to turn father and mother over to public welfare and let the state take care of them. But to return to President Clark's treatment of the subject:

"After calling their attention to this, the Savior said unto them, as recorded by Matthew:

"*Ye hypocrites [that was the Savior's statement about those who taught that we needn't take care of our parents], well did Esaias prophesy of you, saying,*

"*This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me.*

"*But in vain they do worship me, teaching for doctrines the commandments of men.*" (Matt. 15:7-9 [italics added].)

"Now I repeat to you, brethren, that command is without restriction. It runs to Israel, in my view, wherever Israel may be, and its promise as well as its command follows Israel in whatever land they may reside.

"*Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.*" (Exod. 20:12 [italics added].)

Penalty for disobedience

"This land of ours is a chosen land to Joseph. I believe the promise applies here. In the Book of Mormon we are told what will happen to those who dwell on this land if they do not keep the commandments of God, if they do not worship Jesus the Christ who is the God of this land. He tells what will come to us when we are full of iniquity, and if we disobey that commandment of the Lord we are thus far under the condemnation which the Lord decreed, and we are thus far forward on the road to being full of iniquity."

President Clark concluded this particular discussion with this reminder:

"I have given you what the Lord has said. We may use our agency as to whether we shall obey or disobey; and if we disobey we must abide the penalty." ("Fundamentals of the Church Welfare Program," October 6, 1944, pp. 3-5.)

That the Lord will give us the wisdom and the courage to understand and live by this principle, I humbly pray, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

First Counselor in the First Presidency

I feel that this has been a great meeting. I've attended no better meeting of this kind. If I were a bishop now, I think I could go home and do a better job than I've ever done before, understanding more clearly my responsibilities and having been taught how to perform them. It's important that we know our duty.

I'd like to know how many bishops have been called and ordained since last April conference; will you stand please—all new bishops. Thank you very much. That gives you an idea of why these meetings are held as they are, so that you might understand your duty and responsibility.

Would the Relief Society presidents who have been called and set apart since last April please stand. They're fewer, but they are certainly important. Thank you.

The repetition is good for those who have been in office for some time. We go home with a greater desire and better feeling about this work, and with a better ability to perform it.

Two or three things that were mentioned here today appealed to me particularly. One is that material help should be temporary and spiritual help should be permanent. Now if we're go-

ing to do that, we're going to do all we can to help people be employed so that they can take care of their own temporal needs.

Self-respect

There's one thing that hasn't been emphasized but has been mentioned here this morning, and that is the great importance of maintaining self-respect. That's so important. Help these people in such a way that they'll feel that they're helping themselves and contributing to the welfare program.

Go and do the work

Now that we have had this meeting, my advice to you is to go and do what you've been instructed to do. You're responsible. The work of the Lord in this area, and in all areas in fact, is upon your shoulders. May the Lord give you strength and courage and understanding and the realization that you're members of The Church of Jesus Christ of latter-day Saints with a proper program for those who need help, I humbly pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Brethren and sisters, this has been a most desirable meeting. I have sat entranced. I know that we did not come here to be entertained; we came here to be instructed. I hope we have accepted this meeting in that tone, that we will take into our lives those suggestions which have been given. The brethren and sisters have given a wonderful demonstration of how it can be done,

how we should do, and where we should go.

I remember, rather indistinctly, that when we first moved to Arizona from Salt Lake City this program officially was not in vogue, but unofficially it was. In many of the stakes and wards the work was going forward—partly it was.

Real welfare work

I remember that when we went to Arizona, President Christopher Layton had been the president of the stake. He was ill and soon passed away. My father took the reins and became the president of the stake. I remember we lived in one room. I guess there were about nine of us at that time, and we lived in that one room for some time. Then we moved to a little adobe building a few blocks away, where there were about three rooms, where the roof leaked and where we needed to sleep out in tents.

And then we acquired a ten-acre place which was above the canal. It was covered with mesquite bushes and chapparral and other desert plants. How to get rid of them, how to clear it up—that was the question. And the first thing we knew the brethren from Central Ward had come those several miles with their picks and shovels, their axes, and they began to help us clear our lot, our ten acres. And then they came from Layton Ward, and then they came from Pima Ward; and before we knew it, almost, with the help of my father, who was a very excellent worker, and two sons who were older than I was, we soon had the place ready to plant.

And that was welfare work. It wasn't under the same direction. It wasn't stimulated in the same way. But it was real welfare work, because each helped the other.

Also, my father was very responsive. He found that President Layton, who was beginning to get rather old and decrepit, didn't have the help to do the things he needed to do, but he had a big orchard. And so Father gathered all of us children up, with all the buckets and pans, and with the consent and approval of President Layton we all went down to his orchard and picked fruit on shares. There was a large family of the Laytons and there was a large family of us, and we divided the pickings from the orchard and went forward with our program. And my dear mother knew

how to make ends meet. We had a pantry and that pantry was always filled with bottled fruits and everything else you could think of that was available at the time.

Relief Society monument

Another thing I wish to mention is that in Nauvoo, Illinois, the Relief Society has been given approval to establish a project there which will be a joy forever. We would like it understood that we have given approval. We would appreciate it if the stake presidencies and the mission presidencies and the bishoprics would give this encouragement. Encourage the sisters who will make individual contributions—not too large in many cases, but very voluntary and adequate. We hope that you will encourage your sisters to go forward with this program. We shall mention this again tonight in the priesthood meeting. It is very important.

Care for aging parents

Brother Romney was talking about the work which involved our parents. We sat the other day and heard a story in our council meeting that I saw raise the ire of the brethren. It was all righteous ire because of the things that had happened. A father who had been very careful in his investments and in his service had saved hundreds of thousands of dollars for his sweet little wife who had helped him to gather it. But unfortunately he died first and was laid away. His wife became a little older. She became senile. She was put in a rest home. The money went to the children's bank accounts, and she went suffering. Maybe she didn't fully understand all the suffering that came to her; but maybe she did. With inadequate clothes and with inadequate treatment and training in a rest home, the poor woman is still living. As far as we know her children *never* see her.

It must be a little bit difficult to

visit a mother who gave her life for her children, who spent many, many years rearing and training and saving for them. It must be very difficult for them to show their interest when she is in a position where she needs some comfort from those whom she has loved.

This is very important, and I hope you'll not forget it, you bishops. In your wards, remind your people that they should take care of their fathers and mothers, no matter if they do become senile, no matter if they do become difficult to handle. They should be taken care of; that is a part of the program of the Lord established when He first organized this world.

Teach children work habits

One other matter. I remember some years ago, a young man and his wife and little children moved to our Arizona community. As we got acquainted with them, he told me of the rigorous youth he had spent as he grew up. He'd had to get up at five and six o'clock in the morning and go out and deliver papers. He'd had to work on the

farm, and he'd had to do many things that were still rankling in his soul. And then he concluded with this statement: "My boys are never going to have to do that." And we saw his boys grow up to where you couldn't get them to do anything, and where they left off their Church activity and nothing seemed very important to them.

"Thou shalt not be idle," the Lord said. (D&C 42:42.) Idleness is of the devil, and we are not kind to our children when we become affluent and when we take from them their labors, their opportunities to serve and to be trained and to do things for themselves and for others.

This has been a wonderful meeting. We're deeply grateful for the splendid service as directed by Bishop Brown and his counselors, Sister Smith and her counselors. We're grateful for their wonderful service. And we're grateful for your service as bishoprics and stake presidencies as you give leadership to this marvelous program. And we pray that the Lord will bless us as we go forward to follow the program as it is outlined for us. And we say this in the name of Jesus Christ. Amen.

SALT LAKE TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by J. Spencer Kinard, and originating with Station KSL, Salt Lake City, Utah, was presented from 9:30 to 10:00 A.M. on Sunday, October 3, 1976, 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 the Mormon Tabernacle Choir from Temple Square in Salt Lake City, with Donald Ripplinger conducting the Choir, Alexander Schreiner

Tabernacle Organist, and the Spoken Word by Spencer Kinard.

(Choir: without announcement "Jubilare Deo" -Wood)

Announcer: The Tabernacle Choir has begun with Dale Wood's interpretation of the 100th Psalm: "O sing to the Lord with a jubilant voice; Glory to God in the highest!"

The music of Norwegian Edvard Grieg is heard now as Alexander Schreiner plays one of the lyric pieces entitled "Love Poem".

(Organ: "Love Poem" -Grieg)

(Choir: without announcement "Oh, How Lovely Was the Morning" -Manookin)

Announcer: We have heard Robert P. Manookin's arrangement: "Oh, How Lovely Was the Morning".

And now, we reflect back a century. . . . to our nation's centennial celebration, when Daniel C. Roberts first introduced this hymn . . . especially written to celebrate that momentous occasion. . . . "God of Our Fathers, Whose Almighty Hand".

(Choir: "God of Our Fathers, Whose Almighty Hand" -Warren)

The Spoken Word

By J. Spencer Kinard

A prayer to the "God of our fathers . . . [to] nourish us in peace"¹ was very much a part of America's need at the end of Her first one hundred years. When Daniel Roberts wrote those words this country had just endured a devastating civil war, and concern for peace was paramount. Certainly it was a time of great hope, of rebuilding, of looking to the future and the bounties of life.

But as always, there were undoubtedly those who could not appreciate the present because they were already worrying about the future. True, peace was not permanent, strife was not eliminated and life was not

trouble-free, but there were real moments of beauty and pleasure and happiness. It is unfortunate that some failed to recognize and appreciate them because they were too occupied with the road ahead.

In this Bicentennial year we face a similar challenge — to enjoy the present while we plan for the future. We live in the greatest era man has ever known, and planning for tomorrow is a natural part of our eternal progression, but we must simply be careful not to overlook the joys of today.

In our youth we often yearn for the time when the pressures of life will ease — when schooling will end and we can settle into marriage and a comfortable routine of family life. But as time goes on that day always seems out of reach, somewhere in the future. Hopefully, we will realize that no one ever arrives at a given point, that life is a series of ups and downs, of challenges, setbacks, successes. In fact, without them we would lose much of the daily joy and fulfillment that comes to us. And unless we are willing to seek that satisfaction in the present it is destined to slip away while we blindly chase after the future.

Wherever we are in our sojourn upon earth, we can look either direction to the beauties of another age, but as we do, perhaps it would be well for us to remember the words from the ancient Sanskrit:

For Yesterday is but a Dream,
And To-morrow is only a Vision;
But To-day well lived
Makes every Yesterday a Dream of Happiness
And Every To-morrow a Vision of Hope.
Look well, therefore, to this Day!²

Yes, today is yesterday's future to enjoy, and if we enjoy the blessings of life as they come to us, we too can say with the poet ". . . keep me, guide and love me, Lord, Just for today."³

¹Hymn: "God of Our Fathers, Whose Almighty Hand," words by Daniel C. Roberts.

²Unknown. "The Salutation of the Dawn" From the Sanskrit.

³"Just For To-day," Words by Sybil F. Partridge

Sunday, October 3

Third Day

(Choir; without announcement
"Just For To-day" -Seaver arr. Pro-
theroe)

Announcer: With the words and music of Blanche Seaver, the Tabernacle Choir has sung: "Lord, for tomorrow and its needs, I do not pray; . . . But keep me, guide and love me, Lord, just for today".

(Organ: "Jesus, The Very Thought of Thee" -Dykes) as time permits

(Choir; without announcement "The Heavens Are Telling" -Haydn)

Announcer: From "The Creation" by Franz Josef Haydn the Tabernacle Choir and Organ have presented "The Heavens Are Telling" with Soloists Marion Miller, Stephen Boyd and Lloyd Neal.

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 four hundred fifty-ninth performance, continuing the 48th year of this traditional broadcast from the Tabernacle on Temple Square brought to you by CBS and its affiliated stations, originating with Station KSL in Salt Lake City, Utah.

Donald Ripplinger conducted the Mormon Tabernacle Choir, Alexander Schreiner was at the Organ, the Spoken Word by Spencer Kinard.

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.

SUMMARY OF CONFERENCE MUSIC

The Salt Lake Tabernacle Choir furnished the choral numbers for the Friday morning, Saturday morning, Sunday morning, and Sunday afternoon sessions of the conference, with Jerold Ottley and Donald H. Ripplinger conducting.

A Relief Society Combined Choir from the Provo-Orem area under the direction of Anna Jean Skidmore sang at the Friday afternoon session.

The choral music for the Saturday afternoon session was provided by the Mormon Youth Chorus under the direction of Robert C. Bowden.

At the General Priesthood Meeting on Saturday evening, a Combined Men's Choir from the Tabernacle Choir and the Mormon Youth Chorus furnished the music, directed by Jerold Ottley and Robert C. Bowden.

Prelude, postlude, and interlude music, and accompaniments on the Tabernacle organ throughout the conference sessions were played by Alexander Schreiner, Robert Cundick, and Roy M. Darley, Tabernacle Organists.

FRANCIS M. GIBBONS

Clerk of the Conference

INDEX

	Page
Anderson, Elder Joseph	131
Covenants in ancient Israel, 131; Everlasting covenant, 132; Baptism, 132; Sacrament, 133; Tithing and the Sabbath, 133; Priesthood covenant, 134; Marriage for eternity, 134; Plan of salvation, 134.	
Asay, Elder Carlos E.	57
Spirit of missionary work, 57; Sons of Mosiah, 57; Lehi's dream, 58; Concern for others, 58; Feel of the Spirit, 58; Spirit builds testimony, 58; Lifting spirit of missionary work, 59; Missionary experience, 60; Alma's wish, 60.	
Ashton, Elder Marvin J.	124
Proper self-management, 124; Self-image, 125; Know oneself, 125; Self-discipline, 26; Act with propriety, 127; Patience and punctuality, 127; We are children of God, 127.	
Authorities and Officers Sustained, General	11
Authorities Present	2
Authorities Present, General	2
Ballard, Jr., Elder M. Russell	128
Struggle for righteousness, 128; Prepare, 128; Training, 129; Role of fathers, 129; How mothers help prepare, 130; Church leaders, 130; Harvest is urgent, 130; Listen to Gospel, 131.	
Bennett, Elder William H.	37
Our goal is perfection, 35; Olympic perfection, 38; Athletes achieve dreams, 38; Others excell, 39; Spiritual perfection, 39; Cliff Cushman's efforts, 39; Saving souls, 40.	
Benson, President Ezra Taft	43
Our heritage, 43; The Declaration of Independence, 44; Signers of the Declaration of Independence, 44; Our Mormon forebears, 45; Counsel, 45; Dignity of work, 46; Protect our freedoms, 46; Our task today, 47.	

	Page
Clarke, Bishop J. Richard -----	161
Never the same, 161; Witness, 162.	
de Jager, Elder Jacob -----	79
General Conference, 79; Area Supervision, 80; Building the Church in Asia, 80; Experience in Holland, 80; Saving others, 81	
Dunn, Elder Paul H. -----	76
"An odd little voice," 77; Influence of teachers and leaders, 77; Building champions, 77; Commitment, 78, Teaching moments, 78; Courage to share Gospel, 79.	
Faust, Elder James E. -----	82
South America, 82; Personal relationship with the Savior, 82; Daily communion, 83; Selfless service, 83; Obedience, 83; Acknowledgment of divinity, 83; Study scriptures, 83; Eyewitnesses, 83; Love of God, 84; Spiritual knowledge, 84; Spiritual stamina, 84; Knowledge of the Savior, 85.	
Featherstone, Elder Vaughn J. -----	153
The impact teacher, 153; Teach souls, not lessons, 153; Father's role, 154; Priorities, 154; President Kimball's remarks, 155; Save every soul, 156.	
Fifth Session -----	95
First Day - Afternoon Meeting -----	24
First Day - Morning Meeting -----	3
First Session -----	3
Fourth Session -----	72
General Authorities and Officers Sustained -----	11
General Authorities Present -----	2
General Priesthood Meeting -----	95
Groberg, Elder John H. -----	61
South Pacific incident, 61; "There is the light," 62; A great lesson, 63; Overpopulation, 63; Wisdom of Polynesian captain, 63; The strength of the Prophet, 63; Testimony, 63.	
Haight, Elder David B. -----	25
Baptism is the gate, 25; Families are forever, 26; Fellowshiping obligation, 26; Members aid in conversion, 26; "Raise our	

	Page
sights," 27; Missionary experience, 27; Day of warning, 28; Success in Ohio, 28; Involve families, 28.	
Hales, Elder Robert D. -----	31
Repentance restores us, 31; A young lady's experience, 32; Changes, 32; The first step, 33; Forgiveness, 33; Steps of repentance, 34; Testimony, 34.	
Hanks, Elder Marion D. -----	40
"What do ye more than others?" 40; Rejoicing, 41; The Lord expects more, 41; Loftier expectations, 41; True disciples, 42; Love God and each other, 42; Show compassion, 43.	
Hinckley, Elder Gordon B. -----	141
"Who is God?" 141; Many crying for help, 142; The prodigal son, 142; Way open for return, 142; Process of change, 143; Beware of pride, 143; How to begin, 143; "I'm back . . .", 144; Find happiness, peace, 144.	
Hunter, Elder Howard W. -----	20
Temptations of Christ, 20; Tempting physical needs, 21; Second temptation, 21; A final ploy, 21; "Get thee hence, Satan," 22; Will we resist? 22; All temptation classified, 23; Withstand temptation, 23.	
Kimball, President Spencer W. -----	4
Growth of the Church, 4; Rescission of Extermination Order, 4; Gardens, 5; Pornography, 5; Abortion, 6; Bicentennial, 7; Honesty, 7; Home Evening, 8; Humane Society, 8; Politics, 9; Lamanite Work, 9; Calamities, 9.	
Kimball, President Spencer W. -----	10
General Authority changes, 10.	
Kimball, President Spencer W. (Priesthood Meeting) -----	114
Children's Medical Center, 114; Support of monument fund, 114; Teaching the truth, 115; In place of others, 115; Ball of curious workmanship, 115; Workings of ball, 115; In Nephi's place, 116; Nephi's faith, 116; A personal Liahona, 116; A glorious meeting, 117.	
Kimball, President Spencer W. -----	163
Review of sermons, 163; "He that doeth the will of my Father," 164; Testimony of God's work, 164.	
Kimball, President Spencer W. (Welfare Services Session) -----	170
Real welfare work, 171; Relief Society monument, 171; Care for aging parents, 171; Teach children work habits, 172.	

	Page
Kimball, President Spencer W. -----	3, 12, 13, 16, 20, 23, 48, 49, 53, 57, 60, 61, 64, 67, 71, 95, 96, 102, 105, 109, 117.
Larsen, Elder Dean L. -----	12
Never the same, 13; Testimony, 13.	
Maxwell, Elder Neal A. -----	14
Inadequate feelings common, 14; Direction, then velocity, 14; Scriptural examples, 15; Suggestions for improvement, 15; Testi- mony, 16.	
Monson, Elder Thomas S. -----	73
No destination, 73; Clearly defined goal, 73; Guides for destiny, 74; Visualize, 74; Continuous efforts, 74; No detours, 74; Pay the price, 75; Randall Ellsworth, 75; Completed journey, 76.	
Music, Summary of Conference -----	174
McConkie, Elder Bruce R. -----	157
Death, 157; Eternal scheme, 157; Plan of salvation, 157; Testing processes of mortality, 157; Life beyond the grave, 158; Endure to the end, 158; Those who die in the Lord, 159; Resurrection, 159; Rejoice in life and death, 160.	
Packer, Elder Boyd K., (Priesthood Meeting) -----	97
Mortal body, 97; Complete control, 97; Sacred power, 97; Life- generating "factory", 98; Resist temptation, 98; Keep thoughts worthy, 99; How to control thoughts, 99; Sacred music inspires righteous thoughts, 100; Fasting and prayer, 100; Avoid perva- sion, 100; The Lord's standard, 101; "Be ye clean," 101.	
Perry, Elder L. Tom -----	53
America's Bicentennial, 53; Education, 54; Public Communica- tions, 54; Primary Association, 55; Youth, Young Adult, Special Interest, 55; Relief Society, 55; Other organizations, 56; Tabernacle Choir, 56; A new century, 56.	
Petersen Elder Mark E. -----	67
Abraham Lincoln, 67; God controls nations affairs, 68; Human affairs, 68; Blessings conditioned upon righteousness, 69; Apos- tacy, 69; Lack of faith, 69; "We have forgotten God," 69; Freedom in righteousness, 70; Individual responsibility, 70; Savor can be lost, 70; Two spirits, 71; Trust the Lord, 71.	
Pinegar, Elder Rex D. (Priesthood Meeting) -----	102
Calling of President Kimball, 102; Makes time for people, 102; Message to Argentine youth, 103; Missionary approach, 103; Thorvaldsen's Christus and Apostles, 103; Living apostles, 104; Testimony of divine call, 104.	

	Page
Priesthood Meeting, General -----	95
Rector, Jr., Elder Hartman -----	145
Reverend Novak, 145; Honest soul must search, 145; Spiritual hollowness, 145; Effects of open house, 146; Spiritual turmoil, 146; Visit to mission home, 147; Family involvement, 147; Eternal family unit, 147.	
Richards, Elder Franklin D. -----	17
Perfecting the Saints, 17; Prospective elders, 17; A great challenge, 18; Parents' example, 18; Methods of reactivation, 18; Quorum involvement, 19; Returning to activity; 19, Perfect our lives, 20.	
Richards, Elder LeGrand -----	91
Blessings, 91; Simple truths, 92; Nature of Deity, 92; Corrupted ideas, 93; Truth restored, 93; Joseph Smith, 93; Revelations, 94; Testimony, 94.	
Romney, President Marion G. -----	49
Dishonesty rampant, 49; Honesty is basic tenet, 49; Lying is sin, 50; Satan, father of lies, 50; God hates lies, 51; Ananias and Sapphira, 51; Ultimate consequences, 51; "Thou shalt not lie," 52; Cheating and stealing, 52; True doctrine, 53.	
Romney, President Marion G. (Priesthood Meeting) -----	105
Importance of message, 105; Understanding the gospel, 106; Paul's charge, 106; Counsel of Peter, 106; Obedience to law, 107; Live to God's will, 107; Diligence in learning, 107; Peter's testi- mony, 108; Eternal life, 108.	
Romney, President Marion G. (Welfare Services Session) -----	165
Self-sufficiency, 166; Pilgrims, 166; The Lord's plan, 166; Tem- poral salvation, 166; Responsibility, 165; Be self-reliant, 167; Take care of ourselves, 167; Honor parents, 168; Penalty for disobedience, 169	
Romney, President Marion G. -----	72, 73, 76, 79, 81, 82, 85, 88, 90, 95, 118, 119, 124, 128, 131, 135, 140
Salt Lake Tabernacle Choir and Organ Broadcast -----	112
Second Day - Afternoon Meeting -----	72
Second Day - Morning Meeting -----	48
Second Session -----	24

	Page
Seventh Session -----	140
Sill, Elder Sterling W. -----	64
To die well, 64; All shall die, 64; Death is a graduation, 65; Legend of Faust, 65; Celestial accomplishment, 65; Celestial beings indescribable, 66; Moroni, 66; Inner beauty, 67; Magnify our callings, 67.	
Simpson, Elder Robert L. -----	148
Support systems, 148; Custodians, 149; Ushers, 149; Teachers, 149; Do not seek positions, 150; "Spear carriers", 150; Inherit all the Father has, 150; Gratitude for service, 151.	
Sixth Session -----	118
Stapley, Elder Delbert L. -----	135
En route to Damascus, 135; Defender of the faith, 136; Paul's responsibility, 136; "Not ashamed," 136; "One God," 136; Preaching the gospel, 136; Faith, 137; Prayer, 137; Scriptures, 137; Family, 137; Important teachings, 138; Warnings, 138; Guidance, 139; Strive for perfection, 139.	
Stone, Elder O. Leslie -----	85
"The greatest trust", 85; Delinquent parents, 85; Parental responsibility, 86; Raise children properly, 86; A great song, 87; Challenges of youth, 87; Draw close to parents, 87; A glorious promise, 88.	
Summary of Conference Music -----	174
Sustaining of General Authorities and Officers -----	11
Tabernacle Choir and Organ Broadcast, Salt Lake -----	112
Tanner, President N. Eldon -----	11
Releases, 11; General Authorities and Officers sustained, 11.	
Tanner, President N. Eldon (Priesthood Meeting) -----	109
Blessing of church membership, 109; Talk to B.Y.U. graduates, 110; Strength of B.Y.U., 110; Responsibility of Church, 111; Evils of the world, 111; Parable of Elder Talmage, 111; Application to life, 112; Onslaught of Satan, 112; Observing the Sabbath, 113; The Word of Wisdom, 113; Unchastity, 113; Testimony of God's love, 113.	
Tanner, President N. Eldon -----	119
Purpose of Area Conferences, 119; Format, 119; Those who attend, 120; New members, 120; Messages, presented, 120; Chastity emphasized, 121; Listen, learn, labor and love, 122; "Voice of warning," 123; Warn our neighbors, 124.	

	Page
Tanner, President N. Eldon (Welfare Services Session)---	170
Self-respect, 170; Go and do the work, 170.	
Tanner, President N. Eldon -----	24, 25, 29, 31, 34, 37,
	40, 43, 47, 140, 141,
	144, 148, 151, 153,
	156, 160, 161, 162
Taylor, Elder Henry D. -----	88
Study the scriptures, 88; Read scriptures daily, 89; The standard works, 89; New scriptures, 90; Revelation, 90.	
Third Day - Afternoon Meeting -----	140
Third Day - Morning Meeting-----	118
Third Session -----	48
Tuttle, Elder A. Theodore -----	29
Missionaries require finances, 29; First Presidency's Missionary Fund, 30; Examples of those in need, 30; Seek the Kingdom of God, 30; Nephite example, 31; Urgency, 31.	
Welfare Services Session -----	165
Wells, Elder Robert E. -----	160
Missionary work, 160; Testimony, 161.	
Wirthlin, Elder Joseph B. -----	35
America is a spiritual country, 35; Holland's dikes, 35; Other disasters, 36; Gospel answers problems, 36; Jack Robertson, 36; Opposition necessary, 36; Drink of "living water," 37.	
Young, Elder S. Dilworth-----	151
"I have gained," 151; Service, 151; Inspired changes, 152.	

