

"Gloria"—Mozart	Choir
"How Great the Wisdom and the Love"—McIntyre.....	Organ
"Abide With Me"—Monk	Choir

The singing was directed by J. Spencer Cornwall. Dr. Frank W. Asper was at the Tabernacle Organ. The spoken word was by Richard L. Evans.

CHURCH OF THE AIR BROADCAST

Immediately after the conclusion of the traditional *Tabernacle Choir and Organ Broadcast*, an additional thirty minute period, regularly known as the Columbia Broadcasting System's *Church of the Air* program, was presented from 11:00 to 11:30 a. m. as a part of the proceedings of this session of the Conference, and was also released over nation-wide and international network facilities. The program was conducted by Elder Richard L. Evans; music was by the congregation of more than 10,000 voices and by the Tabernacle Choir and Organ, with J. Spencer Cornwall directing and Dr. Frank W. Asper at the Organ, and Elder Stephen L. Richards of the Council of the Twelve delivered the following address:

ELDER STEPHEN L RICHARDS

Of the Council of the Twelve Apostles

DESCRIPTION OF THE TABERNACLE

For the benefit of those who listen over the air, perhaps I should first say something about my surroundings at this broadcast. I stand in the historic Tabernacle in Salt Lake City. The vast auditorium is completely filled by the congregation. Thousands are standing in the aisles and in the spacious doorways and more thousands are in the grounds about the building, unable to gain admittance. There are more men than women in the audience, which, I believe, is rather exceptional in church gatherings throughout the country. The people here assembled have come from many parts of the United States, chiefly from the West, from Canada, Mexico, and some islands of the Pacific. War disturbances have prevented travel from Europe and other distant countries.

Behind the upper pulpit where I stand are seated the Tabernacle Choir composed of about 300 singers who serve without pay and who, for more than a decade, have gratuitously furnished weekly programs to the radio listeners of America. You have just heard the voice of their faithful, capable announcer, Richard L. Evans. The great Organ of the Tabernacle towers over the Choir in the background,—its massive, ornamented structure almost presenting the appearance of another building within the main building.

The Tabernacle has unusual acoustical properties, as some of you may have learned. To demonstrate these properties a pin is dropped on a table near the rostrum and those who listen in the other end of the building, 200 or more feet away, are able to hear it. These remarkable

sound effects are obtained largely through the elliptical dome-like roof which was erected by the Pioneers in early days before the railroads came to this section of the country. Steel girders were not available, bolts and even nails were hard to obtain. So the roof is supported by wooden truss-work made of timbers taken from the nearby mountains and in lieu of bolts and metal commonly used in such construction, wooden pins were employed as fasteners and strips of rawhide used to secure the pins and prevent splitting of the timbers.

The Tabernacle is but one of many enterprises undertaken and successfully completed by the Pioneers, during the time they were isolated from production centers. They were of necessity forced to be resourceful and they were not without ambition and skill. They came to this then forbidding land of desert and mountains, driven by a great religious urge and a still greater religious intolerance on the part of others. The story of their persecutions, their drivings and migrations is pretty well known. It is doubtful, however, that their motives and their lives have ever been generally understood. It is from their motivating concepts that I desire to draw the theme of this hour.

RELIGIOUS IDEALS OF THE PIONEERS

These Pioneers, who were the progenitors of many who sit in this audience and others who hear my voice this day, had the idea that religion is the most important and vital thing in the world. They subordinated all things to it. They construed it to be broad and comprehensive enough to cover every aspect of living. They gave to temporal things spiritual significance. They accepted divine law as the standard by which all things are rightly determined. They consecrated themselves to the doing of God's will and the establishment of His Kingdom.

So resolute and intent were they upon this latter objective that they stood ready to devote time, talent and property to the advancement of the Cause in which they believed, often with untold sacrifice to themselves and their families. In response to the call of their leaders they frequently undertook hazardous colonization projects which deprived them of the security and comfort of homes they had built and communities they had helped to establish. Then, too, the menfolk would leave their newly formed homes with the bare subsistence obtained for their families and again at the call of their religious leaders undertake, at their own expense, missions for the Church, frequently retraversing the path of their migration to distant lands from which they had come or to other countries, seeking to carry to others, perhaps their kinsmen, neighbors and friends of the Old World, the message in which they believed; so that in the early days of the settlement of this country there were always two armies on the march,—one made up of men and women coming from the eastern States and from lands across the sea, converts of the new faith, making the long, weary trek across the prairies to the land and people of their adoption,—and the other made up of missionaries, many of whom came from the ranks of these same converts, winding their way back across the prairies to expand the knowledge of the truth they had found. It was

one continuous round from convert to missionary and missionary to convert.

This was the demonstration of the vitality of their religion to these people. No one who knew their sacrifices ever questioned their sincerity. They had been taught to make sacrifices and endure hardships for the Cause they had espoused by their first leader. His devotion, his perseverance, and his loyalty through the unspeakable persecutions heaped upon him, finally resulting in his cruel martyrdom, had served to make the hardships and deprivations of his followers seem small by comparison. So these men and women of the early days did not complain. They welcomed opportunities for service and they counted themselves fortunate to be chosen for great undertakings.

EARLY MISSIONARIES AND THEIR MESSAGE

These missionaries of whom I speak were not trained theologians and preachers. They were almost entirely made up of men from the ordinary walks of life who made their own living by their own work. Not many of them had enjoyed the privilege of extensive schooling because schools were rare in those days, but they were hard-headed men of practical experience who knew the value of industry and who prized education, even though they may not have had much of it. Many of them came from the New England States. Their fathers had fought in the Revolutionary War, so they knew the meaning and the value of freedom and democracy. They believed the Constitution to have been framed by divinely inspired men and they loved their country with a greater love than in some instances it had deserved at their hands. So these missionaries for the most part were loyal, free Americans who went forth with conviction in their hearts to preach a religion and a Gospel which they believed would make all men free. They had no eloquence but the eloquence of their message, but people everywhere listened to them and believed in their sincerity and many thousands embraced the truth which they taught.

Perhaps the principal thing which made them feel that their religion was so vital and their responsibility in it so great was that they believed that Jesus Christ had set in the earth anew His holy Gospel with a new interpretation of it for all mankind. They considered themselves under obligation to present this new interpretation of the Gospel to every person possible for them to reach that he might have the opportunity of accepting or rejecting the message. I think perhaps you might be interested to know what some of these new interpretations which the early missionaries carried to the people of the world are.

They taught that since every man is a son of God, each man is entitled, if he lives worthily, to receive and exercise the power of God in the form of the holy Priesthood. They believed that this divine gift and its bestowal was not reserved merely for a few selected men, but that it was essential for every man who would do Christ's work effectively and prepare himself for eternal life with the Savior of the world. They taught that each one receiving this power should use it to bless

the lives of others by performing the ordinances of the Gospel and by carrying with him the inspiring and comforting spirit which emanates from the Priesthood. They bore witness of the authentic bestowal of the Priesthood in their generation and of innumerable demonstrations of its efficacy. They interpreted the Priesthood as a divine force coming to men on whom it is bestowed to be exercised only in mercy and by persuasive means, without any compulsion whatsoever. They taught that anyone who sought to use his Priesthood for ulterior purposes or self aggrandizement or in any degree of unrighteousness should lose it. It was recognized as a Christ-like endowment, thriving only in Christian virtue.

NEW CONCEPTS IN THE RESTORED GOSPEL

They set forth a new concept of man's body, that it is the tabernacle wherein is housed the spirit of man which is the literal child of God, the Father, and that no man can knowingly take into his body poisons and other deleterious substances without offending God, the Father of his spirit,—so that infractions of the true laws of health have spiritual as well as temporal significance. They endeavored to persuade men to refrain from indulgence in intoxicating liquors, tobacco, coffee, tea and other narcotics, not alone for reasons of health but because they believed that such practices would militate against faith and spiritual growth and consequently against true worship of God. As a health measure, these early teachings of more than a century ago have been amply vindicated by modern science and their spiritual value has likewise been substantiated.

Another new concept which these men taught related to the matrimonial status. They set forth that marital unions, through the performance of proper ordinances under divine authority, may be made to endure not for time and earthly life only, but for all eternity; that a man and woman properly married by the holy Priesthood may establish a home which will be the basis for their exaltation and happiness in the world to come; that all children born to them in this holy compact of marriage shall belong to and be with them hereafter; that death does not break such bonds and that sin only can sever such ties,—the epitome of such teaching being that our heaven is little more than the projection of our home into eternity.

They gave to the world a new idea about salvation. The interpretation which they promulgated was that through the atonement of the Lord Jesus Christ all men would be resurrected from the grave and come forth in a new life hereafter—and this irrespective of the creed they might profess or without belief in or acceptance of any religion whatsoever. They made clear distinction between general salvation or resurrection from the grave and individual salvation or exaltation earned by a man through his compliance with the laws of God. They taught that there are preferential places in heaven as there are on earth and that the highest place or Celestial Kingdom could be attained only by those who faithfully subscribe to and keep all the laws and ordinances of the Gospel

of Jesus Christ and thereby entitle themselves to come into the presence of our God and Jesus Christ, His Son.

They taught, too, that holy Temples dedicated to the Lord are essential for the administration of some of the necessary ordinances of the Gospel to prepare for the highest blessings to which man may aspire and that these Temples are also necessary for the accomplishment of certain vicarious work to be performed for our ancestors who have passed away without knowledge of the Gospel plan, so that ultimately none of God's children will be treated unfairly but that each shall have opportunity to accept the principles of the Gospel and earn our Father's blessings. So confident were these early missionaries as to the necessity and vitality of this Temple work that they and their people made almost incomprehensible sacrifices for the erection of beautiful buildings to be dedicated to the Lord for these holy purposes. One such building built at Nauvoo, Illinois, at a cost of a million dollars, entailing years of labor and untold deprivation to poor people was wantonly destroyed by a mob within sight of the people fleeing from their cruelty in evacuation of the city. Wherever the adherents to the faith have gathered in sufficient numbers they have always caused to be erected as their most expensive establishment a Temple of the Lord for the performance of sacred ordinances and ceremonies.

These missionaries also carried the word that new revelations had come from the Lord, setting forth, among other things, these new concepts of which I have told you and bearing new and additional witness of the divinity of our Lord and Savior, Jesus Christ. They acknowledged these new revelations as additional scripture to the Bible and as the Word of God. They heralded them as a supreme blessing in the resolution of doubt and uncertainty and the acquisition of deep and abiding faith in the Gospel of Christ. In these revelations are such important statements as these:

Truth is knowledge of things as they are, and as they were and as they are to come.

The spirit of truth is of God.

And no man receiveth a fullness unless he keepeth His commandments.

The glory of God is intelligence, or in other words light and truth.

No man can be saved in ignorance. A man is saved no faster than he learns. Whatever knowledge a man acquires in this life he will take with him into the world to come.

On the basis of such statements the doctrine of eternal progression was deduced and taught. Men were given to understand that through obedience to the laws of the Gospel they might continue to grow and develop in knowledge and power until in eternity they would come to divinity itself; that the highest order of intelligence is that intelligence which comprehends the things of God and eternity; that, "It is the glory of God to bring to pass the immortality and eternal life of man," and that "men are that they might have joy." The place of good and evil in the world and their necessity for the exercise of man's free agency were all set forth in this new interpretation of the Gospel of Christ.

A VITAL FAITH THE NEED OF THE WORLD

I have, of course, only outlined very briefly the distinctive doctrines and principles which these early missionaries carried to many countries of the earth. My purpose in telling you of this almost incomparable devotion to a cause is to emphasize the necessity I feel exists in the Christian world for a living, vital faith that truly works. Surely all observers must be convinced that mere protestation of faith in Christ is wholly inadequate to carry forward His work and set up His Kingdom in the earth. "Faith without works is dead." Lip service is futile. No man truly loves Christ unless he obeys the laws of His Gospel. We never have the truth until we adopt it in our lives. No man learns true worship of Christ without truly giving himself to Christian service and I believe that no man is a true disciple of Christ who does not acknowledge Him for what He really is, the Savior and the divine God of this earth.

Equivocation about His divinity not only would rob the Christ of His real power but it likewise robs the professed Christian of the concept and the loyalty which alone make him a true disciple. What the world most needs today is not so much adoration of the attributes of Christ, however beautiful and beneficent they are, as the true worship and acknowledgment of the sovereignty of the Lord and His divine power. When men and nations look to Him as the arbiter of all questions and the principles of His Gospel as the criteria by which all considerations shall be judged, then, and then only, will the world be the beneficiary of the true Christian influence and power.

IRREVERENCE WEAKENS FAITH

This will not come about so long as men mock God and set at naught His holy laws. No man can love God and damn Him. Irreverence expressed in profanity is an all too important factor in weakening Christian influence. I call upon men everywhere, for the most part thoughtless men, to cease taking the name of God and Christ in vain and to seek to establish, among the youth particularly, a sincere reverence for these holy Beings. Why do we have to endure such profanity in our military establishments? I should think the Commander-in-Chief would exercise his great influence to stop it.

I am sure that disrespect for sacred names and sacred things has in large measure contributed to widespread disregard of law, authority and established institutions throughout the land. If a boy is taught to revere God and respect his father, we may be pretty well assured of a loyal, law abiding citizen, whereas those who blaspheme holy names and speak of their parents as "the old man" and "the old woman" are very apt to be a liability rather than an asset to society.

RESPONSIBILITY OF EDUCATORS

I decry the tendency manifest among certain educators who are still greatly in the minority, I am happy to believe, and among other sophisticated people to tear down the faith of youth and their confidence in

eternal verities. I can scarcely think of anything more cruel and mean than for one who has had extended educational opportunities and the advantage of a position in an institution of learning to impose upon the credulity and immaturity of a student and rob the young mind of a faith and confidence that will support him at least until he has had experience sufficient to make wise decisions.

Would not the fathers and mothers of America today take great comfort if they could have the assurance that all their boys in the training camps were fortified and directed by faith in God? I believe they would, and anyone who has robbed them of that faith has cause for regret and repentance.

It is therefore *living faith* in the eternal God and in Jesus Christ, His Son and faith in man, too, as the son of God which is so imperative today in the advancement of Christian civilization. Such faith will clarify and not mystify our thinking, our relationships and our aspirations.

I firmly believe that true science has no quarrel with faith of this order. The scientists who are frank enough to admit the limitations of their fields of research and demonstration will impugn neither the motives nor convictions of the spiritual man of true faith. If they themselves do not share such faith, their very scientific attitude should prompt them to say of the faithful, "They may be right,—we do not know. The province of the spiritual is beyond the scope of our investigations."

Now I realize, my friends, that this is a subject on which the experiences and the convictions of each man determine his attitude and conclusion. Faith is individual. No one can acquire it for another. About all one can do for another is to voice his testimony and substantiate it by consistent living.

THE VALUE OF A LIVING FAITH

I take the liberty, in conclusion, to give to you my humble assurance that the living faith in Jesus Christ which dominated the lives and work of our Pioneer progenitors is alive in the hearts of our people today. I know that there is vitality and power in that faith. I have had ample demonstration of its efficacy in my own life and I commend it with all the power of my soul to men and women of all countries, tongues and creeds the world over. It will resolve doubt and uncertainties. It will give high purpose to living. It will fortify against temptation. It will promote love and charity. It will assuage sorrow, and rob death of its sting. It will bring contentment, peace, enduring happiness, and a spirit that passes understanding.

God grant that such faith may be the portion of men and nations and that divine truth may quickly triumph, I humbly pray in the name of Jesus Christ, the Lord of this earth. Amen.

The Choir and congregation sang the hymn, "O Ye Mountains High"—Charles W. Penrose.

An anthem, "Praise Ye the Lord"—Evan Stephens—was sung by the Choir.

(End of *Church of the Air* Program)