

ments of God should pass over, how could we expect to be delivered or receive the blessings. Has not the Lord said, go into your closets and close the door while the wrath of God shall go over the earth. Has he not told us why we should gather into this country. How can you stop the emigration. I tell you it is no easy thing to stop the emigration when these souls have received the spirit of the gathering, and here they come flocking to the valleys of the mountains. I say, bless you, brethren and sisters, who have been so kind in helping these poor people when they come over here.

I want to say that I sustain all that the Presidency and the brethren have said. I sustain them a hundred percent and if they need me, even though I have just returned, I will be ready to go any time, if I get the call.

I want to be faithful unto the last. Like the old sister, a sweet old soul who had been in the Church for over forty years, I called her up to speak and bear her testimony—she was over a hundred years old—and after she had sung a song to us, she said, "Oh, I hope and pray that I may remain faithful unto the end."

What a glorious wish, and so I say, how necessary it is for each and every one of us to have with us, or for our companion, the Holy Ghost, and I promise you you will never go wrong, or that you will never say one word against the servants of our Heavenly Father who have been called and sustained.

May the Lord bless us. My testimony has grown and I am grateful for this testimony, and may the Lord bless us and help us all, I humbly pray, in the name of Jesus Christ, Amen

ELDER STEPHEN L RICHARDS

Of the Council of the Twelve Apostles

I believe in the gifts of the gospel. I believe they will come to those who live and strive for them. I believe that the gifts of the gospel comprehend more and wider powers and attributes than those specifically mentioned in our Articles of Faith, namely: "... the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc." (Article 7.) I believe that these listed gifts and others of comparable seemingly supernatural nature have come to men and women of faith, and I believe that they will continue to come from time to time as conditions and circumstances warrant. I place no limitation on the power of the Lord to manifest himself through his children and his chosen servants, however miraculous many may think the manifestation to be. I do place one limitation on those who exercise such powers—that they be very sure the inspiration is from the right source.

GIFTS OF THE GOSPEL

There are gifts of the gospel which are not usually thought of as being miraculous or supernatural. They would commonly be

spoken of as mere attributes of character, but I believe they have spiritual foundation. This conclusion seems to be borne out by the scriptures. The Apostle Paul tells his brethren:

Now there are diversities of gifts, but the same Spirit.

And there are differences of administrations, but the same Lord.

And there are diversities of operations, . . .

But all these worketh that one and the selfsame Spirit dividing to every man severally as he will. (I Cor. 12:4-6, 11.)

Modern revelation emphasizes this diversity:

To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, . . .

To others it is given to believe on their words. (D. & C. 46:13-14.)

The Book of Mormon, as usual, brings further clarification:

To one is given by the Spirit of God, that he may teach the word of wisdom;

And to another that he may teach the word of knowledge . . .

And to another, exceeding great faith; and to another, the gifts of healing,

. . . to another, that he may work mighty miracles;

. . . to another, that he may prophesy;

. . . to another, the beholding of angels and ministering spirits;

. . . to another, all kinds of tongues;

. . . to another, the interpretation of languages and of divers kinds of tongues. (Moroni 10:9-16.)

While this wide diversity of gifts mentioned in the scriptures may bring to our Father's children greatly varying talents and capacities, I feel sure that there are some highly important gifts of the gospel, which it is intended that all men of faith shall enjoy at least to some extent. It is to these precious gifts, available to all the Church and to many good men and women outside the Church, that I would direct attention.

GIFT OF DISCERNMENT

First, I mention the gift of discernment, embodying the power to discriminate, which has been spoken of in our hearing before, particularly as between right and wrong. I believe that this gift when highly developed arises largely out of an acute sensitivity to impressions—spiritual impressions, if you will—to read under the surface as it were, to detect hidden evil, and more importantly to find the good that may be concealed. The highest type of discernment is that which perceives in others and uncovers for them their better natures, the good inherent within them. It's the gift every missionary needs when he takes the gospel to the people of the world. He must make an appraisal of every personality whom he meets. He must be able to discern the hidden spark that may be lighted for truth. The gift of discernment will save him from mistakes and embarrassment, and it will never fail to inspire confidence in the one who is rightly appraised.

The gift of discernment is essential to the leadership of the Church. I never ordain a bishop or set apart a president of a stake without invoking upon him this divine blessing, that he may read the lives and hearts of his people and call forth the best within them. The gift and power of discernment in this world of contention between the forces of good and the power of evil is essential equipment for every son and daughter of God. There could be no such mass dissensions as endanger the security of the world, if its populations possessed this great gift in larger degree. People are generally so gullible one is sometimes led to wonder whether the great Lincoln was right, after all, in the conclusion of his memorable statement, "You can't fool all the people all the time." One does feel at times, however, a sense of pity and sympathy for some of the peoples of the world whose education, information, and exposure to higher ideals and exalted concepts have been so arbitrarily and ruthlessly restricted.

There is a class of people now grown sizable in the world who should possess this great gift in large degree. They know how the gift is attained. They have been educated in its spiritual foundations. They have been blessed with the counsels which foster it. They know how to order their lives to procure it. You know who they are, my brethren and sisters. Every member in the restored Church of Christ could have this gift if he willed to do so. He could not be deceived with the sophistries of the world. He could not be led astray by pseudo-prophets and subversive cults. Even the inexperienced would recognize false teachings, in a measure at least. With this gift they would be able to detect something of the disloyal, rebellious, and sinister influences which not infrequently prompt those who seemingly take pride in the destruction of youthful faith and loyalties. Discerning parents will do well to guard their children against such influences and such personalities and teachings before irreparable damage is done. The true gift of discernment is often premonitory. A sense of danger should be heeded to be of value. We give thanks for a set of providential circumstances which avert an accident. We ought to be grateful every day of our lives for this sense which keeps alive a conscience which constantly alerts us to the dangers inherent in wrongdoers and sin.

GIFT OF WISDOM

The next gift of the gospel which I present is that of wisdom. Wisdom cannot be disassociated from discernment, but it involves some other factors, and its applications are rather more specific. Wisdom is sometimes defined as sound judgment and a high degree of knowledge. I define wisdom as being the beneficent application of knowledge in decision. I think of wisdom not in the abstract but as functional. Life is largely made up of choices and determinations, and I can think of no wisdom that does not contemplate the

good of man and society. Wisdom is true understanding, and we are told in Proverbs that

She is more precious than rubies: and all the things thou canst desire are not to be compared unto her.

Length of days is in her right hand; and in her left hand riches and honour.

Her ways are ways of pleasantness, and all her paths are peace. . . .
Happy is the man that findeth wisdom. (Proverbs 3:15-17, 13.)

I do not believe that true wisdom can be acquired or exercised in living without a sound fundamental knowledge of the truth about life and living. The cry of the world is for wisdom and wise men. This is so particularly in the field of human relations. Why are they not found? It is because men are so blinded to the truth. Nearly one-half of the world are steeled against it, and the other half not too well-fortified in past and present performance to promote it. We have had for centuries a formula for peace. Wisdom for composition of the world's troubles is available, but the minds and hearts of men are not prepared to receive it. It is the mission of the Church of Christ to teach them how. We need wisdom in so doing, and we need to maintain our divinely appointed society in the wisdom which comes from God.

The really vital things in life are relatively few, my brethren and sisters—the body, family, property, and relationship to man and God. You may have wisdom about health, housing, marriage, children, economics, education, and even government if you truly seek it and live for it. The fundamental knowledge which the Church brings to you will bring you understanding. Your testimony, your spirit, and your service will direct the application of your knowledge; that is wisdom. Every man needs it a hundred times a day. Every woman needs it. Every youth needs it. The foolish and the wise are the antipodes of mankind as are the two poles of the earth. The foolish build on the sand; the wise on the rock. The one perishes; the other endures. Thank God for the gift of wisdom.

GIFT OF COMFORT

I shall have time to mention but one more gift of the gospel—that of comfort. I speak of comfort in the spiritual and scriptural sense bringing consolation, peace of mind and soul, resignation, tranquility, and serenity in times of bereavement, suffering, fear, doubt, and uncertainty. Very few are without some kind of trouble, and many think their own troubles most severe. I remember years ago on one of my first visits to the beautiful memorial church at Stanford University reading an inscription engraved in stone on one of the walls. In substance it was as follows: If every person in the world should wrap his troubles in a bag and then throw it in a heap with all the packages of troubles of all the people, and if each were then told that he could go to the heap and select the package of troubles which he would bear, each would go to the

pile and bring back his own package. So it may well be in the providence of things that each should have troubles of a kind suited to his capacity and experience in life. However this may be, we all need comfort and perhaps the self-sufficient ones who do not recognize the need really require it more than any others.

Physical pain is torturing, hard to endure. I am a witness to the fact that it may be assuaged by spiritual blessing and comfort. Thousands there are who testify as to the efficacy of prayer and the healing and the comfort of the priesthood, but even the torture of pain is not more excruciating than the humiliation and stigma of disgrace or the consciousness of guilt. Thank the Lord for the gift of repentance which has been so beautifully portrayed, to the transgressor, but it often happens that even the greater sorrow comes to the innocent. A wayward child brings tragedy to a family, shattering a reputation and good name it may have taken generations to build. A drunken or otherwise perverted husband or wife smashes a good home. A rebellious son or daughter stabs a knife into the hearts of loving parents as he or she discards the loyalties of a lifetime. These are cases for comfort beyond the merely human touch that call for deep understanding, for spiritual fortification, for a resignation that is divine.

And then there are the lonely. They who have been bereft of the companionship of loved ones, sometimes left all alone without kin about them. I was reading the other day that there are more than six million widows in the United States, many of them being widowed at as early an age as forty with an expectancy approximating thirty years of life without their mates. Some are without the companionship of children. In the immediate circle of my own friends and associates, many sad partings have come. Decades of loving and most beautiful association have been sadly interrupted just at a time when it seemed to mortal ken the ripest and richest years of holy wedlock were in the offing. I know many a friend who needs comfort. I am deeply grateful that for the most part my immediate friends have this consolation of the spirit. They are buoyed up by an unfaltering trust that the sad separations are but temporary. They give themselves and their great service to the master to requite in part at least that which he gives to them—comfort and peace to the soul.

RICH BLESSINGS

I am aware that in the Christian world and perhaps outside of it as well, there are countless thousands of our Father's children who are the beneficiaries of the gifts of the gospel. There are many of all faiths and conditions of life who love the Lord; and in return for this love and obedience to his commandments, he blesses them with his spirit. I am grateful indeed that it is so; but, my dear brethren and sisters, with the superior knowledge which the Lord has brought to us, with a more perfect understanding of his holy

gospel, with the gift of the Holy Ghost, how much more should we so favored enjoy its precious gifts! If others of our Father's children throughout the world observe these manifestations of his special blessings to his chosen people, they will be led to investigate and seek the truth.

It seems to me as we near the conclusion of this great conference with its uplifting and inspiring teachings and testimonies, we could do no better thing than to highly resolve that henceforth and always our loyalty, our lives, and our love shall be such that our Father may pour out his rich blessings upon us in the gifts of the eternal gospel with discernment, wisdom and comfort to all. I know that he lives. I know that he will reward the faithful. I pray that in his mercy he will bring light and truth to all the world, in the name of Jesus Christ. Amen.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

I had hoped and supposed that my many speeches before the various groups at this conference would relieve me from saying anything more, particularly I had thought that this morning's sermon would count as something said here. But President Smith has asked that I say a word or two. I shall not detain you long because we must have President Smith close this conference.

REPENTANCE

So many things have been said, so much good has been told us, that it would be folly to try to summarize or repeat, but I think that most of us will leave this conference with two matters principally in mind—that of repentance and its reciprocal, forgiveness. The call has been made: Repent, for the hour of his judgment is nigh.

The Lord has said,

By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them. (D. & C. 58:43.)

I would like to point out that to me there is a great difference between confession and admission, after transgression is proved. I doubt much the efficacy of an admission as a confession.

FORGIVENESS

In the ancient days, men made sacrifice that they might be forgiven. Today we are told that we must bring to the Lord for our forgiveness a humble heart and a contrite spirit. As to forgiveness, the Lord has said,

I, the Lord will forgive whom I will forgive, but of you it is required to forgive all men. (*Ibid.*, 64:10.)