

The Choir then sang: "Christ, the Redeemer"—Schubert—arranged by Allen S. Cornwall.

Announcer: We shall now hear on this Church of the Air Service, President J. Reuben Clark, Jr., First Counselor in the First Presidency of the Church of Jesus Christ of Latter-day Saints. President Clark was formerly United States Ambassador to Mexico, and former Under-secretary of State. He has titled his Easter talk: "He is Risen."

PRESIDENT J. REUBEN CLARK, JR.

On the second morning after the day of the crucifixion, Mary Magdalene, Mary the mother of James, Salome, Joanna, and other women, came early to the tomb where Jesus had been laid on the evening of the crucifixion, "and entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, "Be not affrighted: Ye seek Jesus of Nazareth, which was crucified." "He is not here: behold the place where they laid him." "He is risen." "Remember how he spake unto you when he was yet in Galilee." (Mark 16; Luke 24.)

The crafty plan of the fearsome chief priests and Pharisees, to guard the tomb lest his disciples should come and steal him away; the mighty power of Rome witnessed by the Roman watch set to prevent the theft of the body, the sealing of the tomb to make certain no one could enter,—all came to naught. The Christ that died to atone for the Fall of Adam, had risen from the dead to make secure the resurrection of all men from the grave. For had he not said months before, speaking to the Jews in Jerusalem: "I am the good shepherd. . . . I lay down my life for the sheep. . . . Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." (John 10:14-18.)

As he came out from the tomb that early morning, the darkness that had covered the earth since the day Adam fell, rolled back before the divine light of the risen Lord, and then was come to pass the fruition of the divine plan that as in Adam all had died, so in Christ had all been made alive.

APPEARANCES OF RISEN LORD

In the morning of the resurrection he came forth a being of flesh and bone, even as he laid himself down. Though he forbade Mary Magdalene to touch him, the other women who came to the tomb "held him by the feet, and worshipped him." (Matt. 28:9.) Sometime during this first day, he showed himself to Peter, and, in the late afternoon, to the two on their way to Emmaus. "And beginning

at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." As he sat at meat with them, "he took bread, and blessed it, and brake, and gave to them." (Luke 24:27, 30.) Their eyes were opened, they knew him, and he vanished from their sight. They returned to Jerusalem, met with the Twelve, except Thomas. The doors were shut. They told of their visit with the risen Lord. Even as they spoke, Jesus stood amongst them. He reproved and calmed their fears. "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." He asked for food. They gave him and he ate a piece of boiled fish and honeycomb. (Luke 24:39-42.)

Eight days later, the Twelve being again in a room with the doors shut, Thomas now being with them, Jesus again suddenly stood in their midst. He bade Thomas to look at and touch his hands; to thrust his finger into the spear wound in his side, and then, said he, "be not faithless, but believing." (John 20:27.)

On the shores of the sea of Galilee, he appeared to Peter, and Thomas and Nathanael of Cana, to the sons of Zebedee and two others, who had gone fishing. (John 21.)

"After that, he was seen of above five hundred brethren at once," and of James." (I Cor. 15:6-7.)

Eleven of the disciples visited him on a mountain in Galilee, where he had appointed them to come. (Matt. 28:16-20; Mark 16:14-18.)

ASCENSION

Finally, after forty days, he assembled them together in Jerusalem, and then leading them out as far as Bethany, where Mary and Martha and Lazarus lived, and while they still beheld him, "a cloud received him out of their sight." Two men stood before them in white apparel, and said to them: "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."

There is no word in the record that does not bear witness that the actual body that Joseph and Nicodemus had laid in the tomb (John 19: 38-42) had come forth out of it, a resurrected, glorified being, a body of flesh and bone, as he himself said.

Sometime after his resurrection, he came to this continent, set up his Church and did mighty works.

From the beginning of his ministry he had foretold this mighty miracle of death and resurrection. To the multitudes in the temple courts, challenging his first cleansing of the temple and demanding a sign of his authority, Jesus said: "Destroy this temple, and in three days I will raise it up." They thought he spoke of the marbled courts, the holy place, the holy of holies, "but he spake of the temple of his body." (John 2:13-22.)

MESSIAHSHIP AFFIRMED

Declaring to the Jews his relationship to the Father, he said: "When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself." (John 8:28.)

To the Jews in the temple, Jesus declared: "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die." (John 12:32-33.)

Time and again he declared his Messiahship. First by implication when, in the Temple at twelve years with the doctors, "both hearing them, and asking them questions," he asked, on Mary's reproof, "Wist ye not that I must be about my Father's business?" (Luke 2:46-49.)

To the woman of Samaria who said that when the Messiah came he would tell them the truth, "Jesus saith unto her, I that speak unto thee am he." (John 4:16-26.)

At Caesarea Philippi, Peter, replying to his question: "But whom say ye that I am," declared: "Thou art the Christ, the Son of the living God," Jesus blessed him, saying, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:13-17.)

When the Jews, lifted up in the pride of their hearts, proclaimed Abraham their father, Jesus said: "Verily, verily, I say unto you, Before Abraham was, I am." (John 8:58.)

To the impudent demand of Caiaphas, "Art thou the Christ, the Son of the Blessed?" Jesus replied: "I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." (Mark 14:61-62.)

Thus did Jesus testify again and again to his own Messiahship; thus did those touched by a divine testimony, likewise testify.

THE REDEMPTION

The central point in the great plan framed in the Grand Council of Heaven before the world was formed, was the redemption from the mortal death brought by the Fall, and this mortality was necessary that the spirits of men might be tabernacled in the flesh. (Moses 5:11.) His whole earthly career was pivoted about his atoning sacrifice, his crucifixion and resurrection. He, himself, had proposed the plan. Yet, so tutored, so led, so destined, so knowing, as the hour of his sacrifice drew near, his mortal heart grew fearsome.

In the temple, after saying, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit," he added, sensing the approaching sacrifice, "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour." (John 12:24-27.)

In Gethsemane, he prayed: "Abba, Father, all things are possible unto thee: take away this cup from me," but then, immediately, the divinity in him rising and taking command, he said,

"nevertheless not what I will, but what thou wilt." (Mark 14:36; Matt. 26:42.)

As they met the Judas-led multitude coming to arrest him, Peter cut off the right ear of Malchus. Jesus said unto Peter: "Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?" (John 18:10-11.)

On the cross, in the agony of expiring mortality, he cried aloud to the Father: "My God, my God, why hast thou forsaken me?" (Matt. 27:46.)

THE MESSIAH'S PLACE

Of the Messiah's place in the divine economy of God's universe, John declared: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." (John 1:1-5.)

To the woman of Samaria, of whom Jesus asked a drink of water drawn from the well of Jacob, Jesus said about himself: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water . . . whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4:10, 14.)

To the multitude, 5,000 strong, which he had fed with the five loaves and two fishes, he declared his place: "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." (John 6:26-35)

Again as he taught in the treasury of the temple, he spoke to the Pharisees concerning himself: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12)

To the people in the temple courts, he declared: "I am come a light into the world, that whosoever believeth on me should not abide in darkness." (John 12:46)

And in the upper chamber on the night of the last supper, discoursing to his disciples, he said: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6) He told them of his going away, saying, "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards." (John 13:33, 36.) On the Mount of Olives, he said: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:1-3)

Out near Bethany, at the ascension, as a cloud enfolding him, hid him from sight of his disciples, an angel declared: "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)

Stephen, before he "fell asleep," battered to death with stones, "being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." (Acts 7:55-56)

HE IS RISEN

Even as the angel said to the women at the tomb in the early morning of the resurrection:

"He is risen," and "the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." (Matt. 4:16)

"He is risen," leaving with us the word that salvation is in him alone, "for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12)

"He is risen," with the glorious promise to us that if we seek first the kingdom of God and his righteousness, the things of this world will be added. (Matt. 6:33)

"He is risen," trailing death his captive.

"He is risen," the "first-fruits of them that slept." (I. Cor. 15:20)

"He is risen," that all men may likewise rise, each to the station and glory to which his life and works and testimony entitle him, and when we are risen, "shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" (I Cor. 15:54-5)

"He is risen," that as in Adam all died, so in Christ shall all be made alive; for even "the dead shall hear the voice of the Son of God: and they that hear shall live," (John 5:25) and hearing, shall be "judged according to men in the flesh, but live according to God in the spirit." (I Pet. 4:5-6)

TESTIMONY OF DIVINITY

For well nigh two full millenniums since he walked and talked with men and from today till time merges into the eternities to come, the divine message vouchsafed to the humble Martha, "cumbered about much serving," (Luke 10:40) shall bring joy to God's children: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?" (John 11:24-26)

Then from this household drudge came the glorious testimony, unequalled, among the sayings of all others with whom the Christ mingled in Palestine, save alone by the words of the fisherman, Peter: "Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world." (John 11:27)

May this testimony, which is also mine, grow in the hearts

of all who now have it, and may it come to all who yet seek till they find it, that they may have eternal life, I humbly pray, in the name of him who died that men might live, and who is now risen. Amen.

The Choir sang: "Christ is Risen"—17th century German air, arranged by Deis.

Singing by the Choir, "O My Father."

The Choir also sang "Hosanna"—Leinbach-Pfohl, after which the Organ and humming choir presented "Sweet is the Work."

THIRD DAY

MORNING MEETING

Sunday, April 9, 1950

Preliminary to the commencement of the Sunday morning session of the Conference, which convened at 10:00 a.m., the regular Sunday morning nationwide Tabernacle Choir and Organ broadcast was presented from 9:30 to 10:00 a.m.

The great Tabernacle was crowded to capacity long in advance of the time for presenting this broadcast with people who had assembled to listen to this radio program and the Conference session which was to follow. The Assembly Hall just south of the Tabernacle was filled with people who could not get into the Tabernacle, who listened to and watched the proceedings in the Tabernacle, by means of television. Hundreds, if not thousands of others gathered on the grounds and listened to the services by means of amplifiers that had been installed.

CHOIR AND ORGAN BROADCAST

Preliminary to the commencement of the Sunday morning session of the General Conference, which convened at 10 o'clock a.m., the regular Sunday morning *Tabernacle Choir and Organ* broadcast was presented from 9:30 to 10:00.

This broadcast, which was presented through the courtesy and facilities of the Columbia Broadcasting System's coast-to-coast network, throughout the United States, was written and announced by Richard L. Evans and originated with Station KSL, Salt Lake City. It was as follows:

(Organ began playing "As the Dew" and on signal the organ and choir broke into "Gently Raise," singing words to end of second line, and humming to end of verse for announcer's background.)

Announcer: Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The Columbia Broadcasting System and its affiliated stations bring you at this hour another presentation from Temple Square