

blessing. I never expected to be called into this position, but it does open up the way whereby this blessing will be realized. And so I'm grateful to the faithful patriarchs of the Church who enjoy the spirit of their calling, and for the ability they have to lay out before us our pattern of life, and I know if we keep in the way of God's commandments, we will realize that pattern of life.

I have a testimony of this gospel. It is a great Church, and I enjoy working in it, and I hope, brothers and sisters, that I may get acquainted with you in this responsibility and gain your love and respect and confidence. I ask for your faith and prayers that I may serve you well, and I do it in the name of Jesus Christ. Amen.

#### President J. Reuben Clark, Jr.:

You have just listened to Elder Delbert Leon Stapley delivering his maiden talk as a newly sustained member of the Council of the Twelve of the Church of Jesus Christ of Latter-day Saints and, as you brothers and sisters know, he comes into the Council with the reputation of a long life of activity and usefulness and with our full faith and confidence.

#### PRESIDENT J. REUBEN CLARK, JR.

##### *First Counselor in the First Presidency*

I feel very humble, brothers and sisters, standing before you today, and it is my dearest hope that the spirit which has thus far been present in this conference will continue with us while I speak. And to that end may I humbly ask for faith and your prayers, that I may be led to say something that will be helpful to you and to all who are listening in.

I might begin by adding my tribute to that great soul who is not with us today, who was here last time, President George F. Richards. I have never known a man of finer spirit, greater integrity, more devotion, more loyalty than President George F. Richards possessed or exercised in his life.

Brother Frank Evans also was a splendid character, a man of great ability, a man whose place it will be hard to fill.

We are met here today as members of the Church of Jesus Christ of Latter-day Saints—and I am impressed with that name, The Church of Jesus Christ. I would like to say a few words today based on the necessity of our remembering that name and of our yielding loyalty and obedience thereto.

#### SERMON ON MOUNT OF OLIVES

Out on the Mount of Olives, the day before the crucifixion, the Lord preached a great sermon to his Apostles, in which he spoke of the times that were to come. The Prophet Joseph has given us a

revised translation of that great speech. In that speech he spoke of the times when the anti-Christ would come. He also spoke of the destruction of Jerusalem and what should precede that event, apparently the destruction which came under Titus. You may have to read the discourse with care to determine when the Lord was speaking of the one and then of the other, but the revised translation will help you in your study.

At that time, the Apostles seemingly felt, and they felt thereafter, that the second coming of the Savior was near at hand. That was nearly two thousand years ago. In those early days of the Church, shortly after the Apostles began their work, there began to be "fallings away" from those who had joined the Church. There were a number of things that led to that: perhaps not a full understanding of the gospel, their association and proximity, their elbow rubbing with pagan religions, and other things. But in that time, Peter warned them of what he called "damnable heresies," and the Apostle Paul, in his epistles to Timothy and to Titus, spoke more specifically of the wickedness and the transgressions which were among the people, and warned Timothy and Titus to warn the people.

In our own modern revelation, the Prophet Nephi has spoken of these days when men would set up their own reason and their own learning against the gospel of the Lord Jesus Christ, and he warned us to beware of such doctrines.

#### HERESIES NOW PRESENT

I want to refer briefly to two or three of the old heresies that are now present amongst us. You will hear among our intellectuals not infrequently that the God of the Old Testament is different from the God of the New Testament; that the God of the Old Testament has evolved into the God of the New—rather a rapid evolution, if it were true. That doctrine had its base in what we know as Marcionism, which appeared very early in the church. The doctrines of Marcion seem to have been founded upon the hatred which he bore toward the Jews and his determination to try to wipe out belief in all that God had done with the Jews, and to destroy the God of Abraham, Isaac, and Jacob. When that doctrine is reduced down, it means this: that God is what man conceives him to be; that man creates his God, instead of God creating man. No greater falsehood can be promulgated than that.

#### ARIANISM

Another heresy which appeared in the early days was known as Arianism and that was called Sabellianism, which identified as one being, the Father, the Son, and the Holy Ghost. This man Arius, apparently a resident of Alexandria and a member of the Egyptian church, in order to get away from that concept, developed the idea, the doctrine, that Jesus was merely a mortal man, a man of

exceptional power, wisdom, and with a great code of ethics. That was in substance the contention. Marcionism destroyed God and Arianism destroyed the Christ. These two false doctrines shook the early Christian church. That doctrine of Arianism is with us today. As a matter of fact, it would seem that the Protestant churches themselves are largely tinctured with it. They no longer, apparently, preach the simple doctrine that Jesus Christ is the Son of the Living God, but on the other hand they gloss that over and talk about his greatness, which, of course, he had. I want us to be warned against the appearance of these doctrines, because they are grievous sins.

#### PAGANISTIC IMMORALITY

The third thing I want to mention is paganistic immorality. Among some ancient peoples it had advanced, immorality had, to such a stage of depravity that they actually set up in the worship of some of the pagan deities, religious prostitutes, who, as a matter of religion, offered themselves in the temple precincts to those who were devotees of that religion.

The same elements that had to do with that doctrine are at work amongst us. There is an effort made in some quarters to destroy all idea of the sanctity of chastity. In some quarters it is taught that the urge of sex is like the urge of hunger and thirst and should be equally satisfied. That doctrine is from the devil and will lead to destruction for any man, any woman, any people that espouse it and practise it.

Now, coming back to the Savior, he said: "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matthew 16:26.)

#### EVIDENCE ABOUT THE SAVIOR

The evidence about the Savior and his identity has been accumulating over the years, both by experience from him, himself, and by the testimonies of those who have been privileged to receive a testimony and a knowledge that he lives. We will note some great testimonies.

On several occasions the Savior himself declared to those who were about him that he was the light of the world, the light that shineth in the darkness, and the darkness comprehendeth it not. He made this statement to the multitude who remained after he had forgiven and dismissed the woman who was taken in adultery. He made the same statement to those who were in attendance when he healed the man blind from his birth at the pool of Siloam. He has made it in modern times, in our modern revelations, over and over again, where he has said, changing it a little bit: "I am the life and the light of the world." (D. & C. 12:9.) When he was in the temple shortly before the crucifixion, when he was speaking to the

Father, he said his soul was troubled; should he say save me from this hour; yet, he added, for the very purpose of enduring this hour he had come. He asked the Father to glorify his name, and the Father said: "I have both glorified it, and will glorify it again." (John 12:28.) Some of the people thought it thundered; others thought an angel spoke. Jesus understood.

#### LACK OF UNDERSTANDING

There has always been to me a great lesson in that incident. We do not always understand the Savior. We do not always understand the messages from heaven. We are not in tune. When the Savior was introduced upon this continent, the Father spoke from heaven. The people heard the noise but did not understand. He spoke again, but they did not understand. Finally, the third time, they heard and knew what he said: "Behold my Beloved Son." (III Nephi 11:7.)

When Jesus was before the Sanhedrin on the night before the crucifixion, Annas and Caiaphas were there, and the rest of them. Finally, they said to the Savior, "Art thou the Christ, the Son of the Blessed?" And he replied to them, "I am." (See Mark 14:61-62.)

You remember when he was met by Martha; you remember that colloquy at the time of the death of Lazarus. Just before Lazarus was raised, the Savior said to Martha, in the course of their conversation and near its end, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die." (John 11:25-26.)

I want to read you John's testimony found at the beginning of the gospel:

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 anything 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. . . .

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. (*Ibid.*, 1:1-5, 14.)

#### VISIONS GIVEN

I can only refer to the great vision of Stephen and to his testimony as he died. After they had gnashed at him with their teeth and beaten him with stones, he cried out that he saw the Son sitting on the right hand of the Father. And then, as the scriptures say, before "he fell asleep" from his beating, he implored our Heavenly Father to forgive them.

Then I refer to the First Vision and its testimony when the

Father and the Son came to the Prophet Joseph in the most glorious vision ever recorded in history—two beings, the one introducing the other, and the other giving the instructions. I am always lifted up by reading what is recorded in the Doctrine and Covenants of the time when Joseph and Sidney had their vision and another testimony:

The Lord touched the eyes of our understandings [they record], and they were opened, and the glory of the Lord shone round about.

And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness;

And saw the holy angels, and them who are sanctified before his throne, worshipping God, and the Lamb who worship him forever and ever.

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives! For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God. (D. & C. 76:19-24.)

#### TESTIMONY

Out on the Mount of Olives on the night before the crucifixion, just before he went into the garden, the Christ said: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

My brothers and sisters, this is the testimony which we have. This is the testimony that we must retain. I bear you my testimony, born of the spirit, that Jesus is the Christ; that as Peter said: "There is none other name under heaven given among men, whereby we must be saved"; (Acts 4:12) that he is the Only Begotten of the Father; that salvation comes through him and only through him; and I bear you my testimony that we have the restored gospel, that Joseph Smith was a prophet, and that all those who have followed him as Presidents of the Church are prophets, seers, and revelators. I bear you this testimony in the hope that it may strengthen others as well as strengthen my own, and I pray that God's choicest blessings be with you, and I do it in the name of the Lord, Jesus Christ. Amen.

#### President J. Reuben Clark, Jr.:

The Deseret Stake Choir will now sing "Freedom and Brotherly Love," after which the closing prayer will be offered by President Frederick Charles Horlacher, Nevada Stake, and this Conference will stand adjourned until 7 o'clock, when, in accordance with the custom of the Church, the General Meeting of the Priesthood of the Church will be held in this building. Only those holding the Priesthood are invited to be present. Persons not holding the Priesthood will kindly refrain from attempting to enter the building. That ses-