

TESTIMONY OF DIVINE MISSION

I repeat what I have said in this pulpit before: My grandfather was the close friend and companion of this man. He knew him as intimately as one man may know another. He had abundant opportunity to detect any flaws in his character and discover any deceit in his work. He found none, and he has left his testimony to his family and to all the world that this man was true, that he was divinely commissioned for the work he had to do, and that he gave his life to the fulfilment of his mission. I have complete assurance that Willard Richards did not lie about his friend, and on my own account, independent of my grandfather's testimony, borne out of the spirit within me, I know that Joseph Smith was a prophet of the Living God, and the work he was instrumental in setting up in the earth is the veritable kingdom of our Father in heaven.

Having that knowledge and a deep reverence for his illustrious name, I deplore and resent the miserable attempts made to discredit him; and I predict that they will all come to nought, that he will survive every attack, that he will yet win the esteem and respect of all good men, and that the Father has already glorified him.

PRESERVATION OF ZION

If I have been able in any degree to clarify our understanding about Zion and her relationship to the world, if the Spirit of the Lord has entered into your hearts, my brethren and sisters, to give you a greater love for Zion and awake within you a keener apprehension of the dangers which the foe has brought to our very doors, and if resolution shall now grip your hearts to arise and defend Zion, I will be profoundly grateful. And some day the righteous of the world will be grateful, for "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted?" (Matt. 5:13.)

O God, help us, thy favored children, to preserve Zion, I humbly pray in the name of the Lord Jesus Christ. Amen.

PRESIDENT JOSEPH FIELDING SMITH

President of the Council of the Twelve

With the help of the Lord, which I seek, and your faith and prayers, I shall try not to trespass too far upon the excellent remarks that we have heard by others in this conference. But I have been impressed with the thought of saying something in addition to what has been said in relation to the sacred and holy covenant of marriage.

MISUNDERSTANDING OF SCRIPTURES

There is plenty that can be said, I think, without my crossing the lines and necessarily repeating. The Lord never intended, never

designated nor designed that marriage should come to an end with death. There isn't anything in the scriptures when properly understood that indicates anything of that kind. It is due to a misunderstanding through a lack of the guidance of the Spirit of the Lord that has led the world almost universally to believe that marriage is for time only, that when death comes, there comes a separation of husbands and wives, and children are left without any claim in the eternities upon their parents.

The one passage of scripture above all others that is relied on in the world to attempt to prove that marriage comes to an end and that there is no marriage hereafter is taken from the remarks of our Savior to the Sadducees who came tempting him. You recall that these Sadducees did not believe in the resurrection. They came with a story, which no doubt is fictitious, to the effect that a woman had been married consecutively seven times, and trying to catch him in a trap, they asked him which of these seven husbands would be the husband of the woman in eternity. Our Lord gave them the proper answer because he was speaking to people who did not believe in the hereafter. So he said in answer to their questions: "The children of *this* world marry and are given in marriage." I call your attention to the fact that the Lord said that he and his disciples did not belong to this world; the Sadducees did. To continue: "But they which shall be counted worthy to attain *that* world and the resurrection from the dead, neither marry nor are given in marriage." (See Matt. 22:23-30.) This is absolutely true.

And the Lord has revealed this same doctrine to the Church in the day in which we live. He says unto those who are married for time only, and those who do not believe in marriage for eternity:

Therefore, when they are out of the world they neither marry nor are given in marriage; but are appointed angels in heaven; which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory.

For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods, but are angels of God forever and ever. (D. & C. 132:16-17.)

So the Lord says those of that class, who may be worthy to enter the kingdom of heaven, shall be like the angels, and they remain separately and singly in eternity.

MARRIAGE AN ETERNAL PRINCIPLE

But the Lord very definitely has declared that marriage is an eternal principle. That is recorded in our scriptures, in the Bible. I call your attention to the fact that the very first marriage on the face of this earth was performed by the Lord, and it was not for time only because there was no time. That was declared, and that ceremony given, to a couple who were not subject to death. Therefore, marriage was not intended to come to an end. And after the

Fall, when Adam and Eve were driven from the Garden of Eden, the Lord did not say that they should return to the dust, and their bodies should remain, but he gave them the promise of the resurrection; nor did he say to them that this marriage that was performed for eternity, if you please, would come to an end.

When the Lord was confronted by the Pharisees, who believed in the resurrection, his answer to them was a very different one. Likewise they came tempting him. They wanted to know if it is lawful for a man to put away his wife for every cause. And the answer was given them:

. . . Have ye not read, that he which made them at the beginning made them male and female,

And said for this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? (Matthew 19:4-5.)

Where is any idea of separation in that remark? "Wherefore they are no more twain"—that sounds like eternity. "No more twain, but one flesh. What therefore God hath joined together, let no man put asunder." (*Ibid.*, 19:6.)

MARRIAGE BY DIVINE COMMANDMENT

In the temples of the Lord men and women are sealed, married for time and for all eternity. The Lord has commanded it. Children born to them will be their children not only in this life, but also in eternity; and the family relationship, according to the plan of the Lord, is not designed to come to an end. But, of course, if people will not accept marriage by divine commandment, it cannot be recognized. What God has joined together must be something that will endure, for he does not perform ceremonies for time only. The Lord did not say to these Pharisees, "There is no marriage in eternity," but he said, where God joins, it endures forever. That, I read into this passage of scripture, and I think I read it correctly.

COVENANTS AND OBLIGATIONS

Now I want to plead to my good brethren and sisters, good members of the Church, to go to the temple to be married for time and all eternity. I want to plead with those who have been to the temple and have been so married to be faithful and true to their covenants and their obligations, for in the House of the Lord they have made solemn covenants and have taken upon themselves before God, angels, and witnesses, obligations that sometimes are broken.

What does marriage mean to members of the Church? It means that they are receiving in that ordinance the greatest, the crowning blessing, the blessing of eternal lives. Now that's the way the Lord puts it, "eternal lives," which means not only will the husband and the wife enter into eternal life, but their children who were born under the covenant likewise will be entitled through their faithful-

ness to eternal lives. And further, that the husband and the wife after the resurrection of the dead will not come to an end. By that the Lord means that they will have a continuation of the seeds forever, and the family organization does not come to an end.

REASON FOR DIVORCE

We have too many marriages in the temple of the Lord where the parties entering into the covenants violate them. If we as members of the Church were living in full accord with the principles of the gospel, living by every word that proceedeth forth from the mouth of God, divorce would practically disappear so far as the Church is concerned; that is, among those who are married in the temple.

When divorce comes to those who are married in the temple, it has come because they have violated the covenants and the obligations they have taken upon themselves to be true to each other, true to God, true to the Church. If they will continue to live in that faithfulness, if they will have love in their hearts for each other, respect each other's rights and not one attempt to take an advantage unduly of the other but have the proper consideration, there will be no failures. When the separation comes, as I say, too frequently, it is because of violation of the covenants and obligations of this sacred and holy ceremony.

And when a man and a woman are married in the temple for time and all eternity and then seek through the courts a separation, and perhaps come to the President of the Church to get a cancellation, what have they done? Children likely have been born, and as we have already heard, these children belong to God; they are his children sent to that home with all the rights of protection from father and mother, guidance from father and mother, to be built up and strengthened in the faith, and to go into the heavens, into the celestial kingdom with the father and mother to sit with them in exaltation and glory. But frequently a man and a woman cannot live together, many times because of some trivial thing that arises, and they separate. What have they done to those children? They have destroyed their God-given rights, taken them away from them, destroyed a family. And how are they going to go into the eternities and face their Maker under those conditions?

Now I realize, the Savior realized it, I did not read far enough to take that into consideration because that was not what I was talking about at the time, that there are some cases where a wife needs to have a separation, perhaps a husband should have a separation, but always because of a violation, a serious violation of the covenants that have been made. But here you have the broken home; children left without one and maybe without both parents, to be taken perhaps through the mercy of the Almighty into some other faithful family to be adopted in such a family to be theirs through all eternity.

Now time will not permit me to say more. There is so much that could be said, much perhaps that ought to be said. But those who violate this sacred and solemn covenant are going to have a sorry time of it if they are guilty when they come to the judgment seat of God, for they have broken the bands of an eternal union and lost their promise of exaltation in the kingdom of God.

The Lord bless you I pray in the name of Jesus Christ. Amen.

Singing by the congregation and the Choir, "O Ye Mountains High."

ELDER DELBERT L. STAPLEY

Of the Council of the Twelve Apostles

My brothers and sisters, I rejoice with you for the blessings of this conference. I have completed one year of service, and I am most grateful for the experiences of this past year. I want to welcome Elder Marion G. Romney into the Council of the Twelve. For years I have admired and respected him for his devotion and for his friendly spirit. I am sure we will all be happy with the quality of the service he is able to give the people of the Church. I also want to welcome those who have been selected as assistants to the Quorum of the Apostles, and pledge them my love and support.

I hope, my brothers and sisters, I will not detract from the spirit of this conference. I earnestly pray for the blessings of our Heavenly Father. Through the sessions of this conference we have had a tremendous spiritual uplift, and the counsel given to keep the commandments of God and to stand in holy places has been timely indeed.

FASTING AND PRAYER

As I have traveled about the Church these past few months with members of the general welfare committee and listened to their talks on fasting and prayer, I have felt this principle has great spiritual power and opportunity for the blessings of God to the people of the Church and to the Church itself. I have been impressed by its great spiritual significance. It seems to me it is a source of strength, a source of power, a source of blessing that perhaps as a people we are not using enough; that it does have tremendous spiritual value to those who observe the law, and who apply it faithfully. It also seems to me that fasting and prayer can be employed to bless others, and if we would faithfully observe the law, the blessings of our Heavenly Father would collectively be given to the people of the Church.

President Joseph F. Smith said, speaking of the fast, that "the law to the Latter-day Saints as understood by the Authorities of the Church is that food and drink are not to be partaken of for twenty-four hours, 'from eve to eve,' and that the Saints are to refrain from