

of the English language, of English literature, and of the English way of thought, was superb.

Maeser's influence was not merely that of an instructor. Says Sutherland,

He was a man of such transparent and natural goodness that his students gained not only knowledge, but character which is better than knowledge.

I like to remind myself of the saying of Emerson,

God offers to every mind its choice between truth and repose: take which you please, you can never have both.

The mothers of Zion begin the teaching of their children when they are in the cradle. They remember always that "Love grants in a moment what toil can hardly achieve in an age."

The very first thing every child should be taught (and as always example, not precept, is the best teacher) is respect for every human being. We should learn to have a great and good opinion of human life, for all are made in the image of God and have a dignity and a destiny. This will lead naturally to the principle of the Golden Rule, "Do unto others what I would that others should do unto me."

It is extraordinary how many kinds of men and women make desirable teachers because the pupils display a variety of human traits and cannot all be moved and reached by the same

teaching. Remember, too, that a mastered subject, and a person committed heart and soul to teaching it, with the spirit of God, will be near to the discourse of men and angels.

We need not be graduated of schools and colleges to know these truths of religion and teach them to our children. The Savior has told us that if we ask it shall be given to us; If we knock, it shall be opened unto us, and we need only to pray and work earnestly and with faith to receive the blessings we desire to become teachers of the gospel.

Sir Richard Livingston, an educator and classicist, and president of Corpus Christi College, Oxford, tells us in a lecture at Springfield, Massachusetts, "It is amazing that a person not intellectually bright, perhaps not even educated, is capable of grasping and living by something so advanced as the principles of Christianity."

The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.

For he hath founded it upon the sea, and established it upon the floods. (Psalm 24.)

May our faith be strengthened and may we have power to teach our children the truth and the beauty of the gospel, I humbly pray in Jesus' name. Amen.

The congregation sang the hymn, "O Say, What Is Truth?"

ELDER BRUCE R. McCONKIE

Of the First Council of the Seventy

WE BELIEVE that God has revealed himself in our day that men again may be able to gain eternal life in his kingdom. The knowledge of God, the knowledge as to the nature and kind of being that he is, is the rock foundation upon which all true religion is based, and without that knowledge and without revelation from him, it is not possible for men to hope for or gain the blessings, honors, and glories of eternity.

The Master gave the key to this principle in his great intercessory prayer when he said,

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. (John 17:3.)

The Prophet Joseph Smith said,

It is the first principle of the Gospel to know for a certainty the character of God, and to know that we may converse with

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him as one man converses with another. (*Teachings of the Prophet Joseph Smith*, page 345.)

This knowledge of God, always coming by revelation, has been had in every age of the earth's history when the gospel has been here. The prophets have known of him and have borne witness to the people concerning his attributes and his laws. He created Adam "in the image of his own body" (Moses 6:9) and then walked and talked with him, with the very man whom he had created in his own likeness. He sent his Firstborn spirit Son, Jehovah, to commune with Moses "face to face, as a man speaketh unto his friend." (Exodus 33:11.) And then in the Meridian of Time he sent this same Son, among other reasons, to manifest to the world the nature and kind of being that he is, so that men might know him and worship him and keep his commandments and thereby be entitled to come back into his presence again.

Christ said that he was the Son of God. He said that he came forth from the Father, that he came to bear witness of the Father. It is written of him that he is the express image of his Father's person, and this knowledge was had in all ages. And yet when the period of dark apostasy set in, men without revelation, without the Spirit of the Lord, sat down in conventions and conclaves and wrote creeds which attempted to define what kind of being he was. They said that he was in some mystical way three in one, that he filled the immensity of space, that he was everywhere and nowhere in particular present, that he was incomprehensible, unknowable, uncreated, incorporeal, and all the rest. And that is the understanding that prevailed in the world in the spring of 1820 when the Prophet went into that secluded place in a grove of trees to ask the Lord which of all the churches was right and which he should join. The Prophet said,

... I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

... When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air: One of them spake unto me, calling me by name, and said, pointing to the other.—*This is my Beloved Son. Hear Him!* (Joseph Smith 2:16-17.)

From that moment the knowledge of God began to roll forth in the world, and we expect to see a day, eventually, when the knowledge of God will cover the earth, as the waters cover the deep, when it will no longer be necessary for any man to say to his neighbor, "Know the Lord," for all shall know him from the greatest to the least.

We have a scripture that says,

The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. (D. & C. 130:22.)

If we had lived in the beginning, in Adam's day, and had received the knowledge of God as taught by revelation from the mouth of Adam, the presiding high priest in the Church, we would have seen that the very name of the Father, literally interpreted, meant Man of Holiness, for as the scripture says,

... In the language of Adam, Man of Holiness is his name, and the name of his Only Begotten is the Son of Man. (Moses 6:57.)

When Christ repeatedly referred to himself as the Son of Man, he was certifying that Man of Holiness, God the Eternal Father, was his Father, and he had no reference to his mortality, his birth as the son of Mary.

All of us who have received the gospel have power given us to become the sons of God. We can do that by faith. And Paul says those that become, by adoption, sons of God are joint heirs with Jesus Christ, entitled thereby to receive, inherit, and possess, as Christ has inherited before. The Apostle John, beloved disciple of the Lord, wrote these words:

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

And now note particularly what he says:

... Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

And every man that hath this hope in him purifieth himself, even as he is pure. (1 John 3:1-3.)

To that same John, who had written these words as moved upon by the Holy Ghost, the Lord said:

He that overcometh shall inherit all things; and I will be his God, and he shall be my son. (Rev. 21:7)

And then again:

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. (*Ibid.*, 3:21.)

These New Testament scriptures, and many others that could be cited, teach the doctrine of exaltation, a doctrine of

eternal life and eternal lives, a doctrine of joint heirship with Christ the Son. And this knowledge has been given again, with more particulars, by revelation in this day. We are taught that Christ received not of the fulness at the first but went from grace to grace, until he received a fulness, and that he finally received all power both in heaven and on earth. After having this truth recorded in the revelation, the Lord says that he is doing it so we may know what we worship and know how to worship, and that if we keep his commandments, we can go from grace to grace until, one in him as he is in the Father, we may inherit a fulness of all things.

Now the knowledge of God is the beginning of true religion. Without it there cannot be faith in God. The knowledge of God is the end of all true religion. If we have that knowledge and seek, as John says, to purify ourselves as he is pure, we can go on in eternal progression, having reached the blessings of peace and happiness here, and being assured of an eternal reward in the mansions that are prepared, in the name of Jesus Christ. Amen.

ELDER EZRA TAFT BENSON

Of the Council of the Twelve Apostles

MY BELOVED brethren and sisters, in humility I invoke the inspiration of the Lord and seek an interest in your faith and prayers as I stand for a few moments in this pulpit. I should like, if the Lord will bless me, to give vent to some thoughts that have been deeply impressed upon my mind for several weeks now. I hope I shall not be misunderstood. It seems to me that the day in which we live demands a frank and forthright consideration of some of the problems which face us, not only as a Church but also as a great Christian nation.

With you I thrilled at the opening address of our great leader, President McKay. As I have thought of his remarks regarding this land of America,

its achievements, and its needs, I have felt that I could characterize best what he said in two words: Spiritual Statesmanship. With you I love this land in which we live. I am proud of our heritage; I am grateful for the American tradition; I am thankful that the Lord has given through his prophets information regarding this great nation.

However, it seems to me that there are certain tendencies, trends, and practices which endanger very greatly our way of life and strike at the very foundation of much that we hold dear as a great Christian nation. Of course, the conditions of the world generally give us cause for concern. We seem to live in a world of conflict, insecurity, uncertainty, and almost bewilderment. We