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had had a good speaker, I think it was Dr. Bennion, and after dismissal the inmates were reluctant to leave. There was a fine spirit there, and they remained seated, and quiet.

Dr. Bennion leaned over and informally spoke to them, and among other things he said, "I wonder if any of you boys," (and there were quite a number of just boys there) "would like to send a message to your comrades outside."

One young fellow arose and raising his right hand to get permission, said, "Dr. Bennion, I would like to send my pals a message: 'Don't kid yourselves that nobody hain't never going to find out.'"

It is not very elegant language, but I tell you it means a lot—"Don't kid yourself that nobody hain't never going to find out."

It is too bad that some of these men, some of whom are now in jail, and others who are still being investigated had not received that admonition and followed it.

In closing, may I urge, as the Boy Scouts are doing, all of you, to register and vote. I think I spoke upon this subject once before from this pulpit, but it is very dear to me—my right, my privilege to vote.

We have four more days for registering, brothers and sisters. The 7th, the 14th, the 28th, and the 29th of this month. Now, everyone of you, register or else you can't vote.

Sister McKay and I were in Ogden on the invitation of our Ogden Stake high priests' quorum. I was invited to make a few remarks, and I recalled that while I presided over that stake so many years, that quorum had, as a project, getting every member on the tithing roll—and they succeeded.

Then they undertook to make every member a non-user of tobacco. I called attention to that, and then suggested the project at this time, to get all the members and their wives, and the widows, to register, so that we could announce it as an example for all other quorums to follow.

As soon as I sat down, the president arose and said, "President McKay, we accept the challenge; we now invite the presidents of the other 194 quorums, as well as the presidents of seventies and elders and especially all senior members of the Aaronic Priesthood to unite with the Boy Scouts of America in their effort to get all to register and vote.

May I express my appreciation and heartfelt thanks for the gospel. It is the great plan of life and salvation and brings joy and happiness to all who live it.

I bear you my testimony to the divinity of the gospel as revealed to the Prophet Joseph Smith and handed down through the other presidents, including the present leader of the Church, President David O. McKay. I bear you this testimony in the name of Jesus Christ. Amen.

ELDER SPENCER W. KIMBALL

Of the Council of the Twelve Apostles

I AM DEEPLY CONSCIOUS of the fact mentioned by Brother Thomas E. McKay that not only Brother McKay but most of you would rather hear some speakers than others, and it makes me very apprehensive indeed. I appreciated greatly his testimony. It is good to have Brother McKay with us again.

I appreciated very much the remarks upon prayer by President Clark who has preceded us, and recently it came

to my attention that some statistics covering the last eight years were very encouraging, showing that there was a considerable increase in family prayer among the high priests, a greater increase in the seventies, and almost a hundred percent increase in the percentage of elders in this Church who are now having their family prayers, as compared to eight years ago.

I pay tribute to you, my brothers and

sisters. I express to you my affection for all the time you devote, the effort you expend, the consecrated energy you give to the Church. It is a disappointment sometimes, however, to find some who are not willing to trust the Lord—to trust in his promise when he says, "Prove me and see." I often wonder why men cannot trust their Lord. He has promised his children every blessing contingent upon their faithfulness, but fickle man places his trust in "the arm of flesh" and sets about to make his own way unaided by him who could do so much.

The Lord has promised:

... prove me ... if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. (Mal. 3:10.)

The Prophet Moroni stopped abruptly in his abridging to offer his own inspired comments concerning the matter of faith:

I would show the world that faith is things which are hoped for and not seen; wherefore, dispute not because ye see not, for ye receive no witness until after the trial of your faith. (Ether 12:6.)

Father Adam understood this basic principle.

... an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me. (Moses 5:6.)

He showed his unwavering faith—his almost unbelievable faith—and since the witness and the miracle follow rather than precede the faith, the angel now sought to enlighten him:

And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father. (*Idem* 5:7.)

In faith we plant the seed, and soon we see the miracle of the blossoming. Men have often misunderstood and have reversed the process. They would have the harvest before the planting, the reward before the service, the miracle

before the faith. Even the most demanding labor unions would hardly ask the wages before the labor. But many of us would have the vigor without the observance of the health laws, prosperity through the opened windows of heaven without the payment of our tithes. We would have the close communion with our Father without fasting and praying; we would have rain in due season and peace in the land without observing the Sabbath and keeping the other commandments of the Lord. We would pluck the rose before planting the roots; we would harvest the grain before its planting and cultivating.

If we could only realize as Moroni writes:

For if there be no faith among the children of men, God can do no miracle among them. . . .

And neither at any time hath any wrought miracles until after their faith; wherefore they first believed in the Son of God. (Ether 12:12, 18.)

The Master said:

But, behold, faith cometh not by signs, but signs follow those that believe. (D. & C. 63:9.)

And these signs shall follow them that believe. (Mark 16:17.)

To the scribes and Pharisees who demanded signs without the preliminary faith and works the Lord said:

... An evil and adulterous generation seeketh after a sign. (Matt. 12:39.)

The Lord made it clear that faith was not developed by miracles. John said:

But though he had done so many miracles before them, yet they believed not on him. (John 12:37.)

In our own modern times we have eloquent evidence of this. Sidney Rigdon did not retain his membership in the kingdom even though he had, with Joseph Smith, witnessed marvelous signs. Had he not participated in the Great Vision and had he not been the recipient of many revelations? And in

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spite of all these manifestations from our Heavenly Father, he did not remain in the kingdom.

Oliver Cowdery saw many signs. He handled the sacred plates; was visited by Moroni, the ancient; saw John the Baptist; received the Higher Priesthood from Peter, James, and John; and was the recipient of many great miracles, and yet they could not hold him to the faith.

Amassed evidence in signs and works and miracles failed to touch the stony hearts of the Savior's Galilean cities:

Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

Woe unto thee, Chorazin! woe unto thee, Bethsaida!

. . . And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. (Matt. 11:20, 21, 23.)

Paul speaking to the Hebrews said:

By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house. (Heb. 11:7.)

As yet there was no evidence of rain and flood. His people mocked and called him a fool. His preaching fell on deaf ears. His warnings were considered irrational. There was no precedent; never had it been known that a deluge could cover the earth. How foolish to build an ark on dry ground with the sun shining and life moving forward as usual! But time ran out. The ark was finished. The floods came. The disobedient and rebellious were drowned. The miracle of the ark followed the faith manifested in its building.

Paul said again:

Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

Therefore sprang there even of one, and him as good as dead, so many as the stars

of the sky in multitude, and as the sand which is by the sea shore innumerable. (*Idem* 11-12.)

So absurd it was to be told that children could be born of centenarians that even Sarah doubted at first. But the faith of a noble pair prevailed, and the miracle son was born to father multitudes of nations.

Exceeding faith was shown by Abraham when the superhuman test was applied to him. His young "child of promise," destined to be the father of empires, must now be offered upon the sacrificial altar. It was God's command, but it seemed so contradictory! How could his son, Isaac, be the father of an uncountable posterity if in his youth his mortal life was to be terminated? Why should he, Abraham, be called upon to do this revolting deed? It was irreconcilable, impossible! And yet he believed God. His undaunted faith carried him with breaking heart toward the land of Moriah with this young son who little suspected the agonies through which his father must have been passing. Saddled asses took the party and supplies. The father and the son carrying the fire and the wood mounted to the place of sacrifice.

"Behold the fire and the wood," said Isaac, "but where is the lamb for a burnt offering." (Gen. 22:7.) What a heavy heart and sad voice it must have been which replied: "My son, God will provide himself a lamb for a burnt offering." (*Idem* 8.)

The place was reached, the altar built, the fire kindled, and the lad now surely knowing, but trusting and believing, was upon the altar. The father's raised hand was stopped in mid-air by a commanding voice:

. . . Lay not thine hand upon the lad, . . . now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son from me. (*Idem* 12.)

And as the near perfect prophet found the ram in the thicket and offered it upon the altar, he heard the voice of God again speaking:

And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. (*Idem* 18.)

This great and noble Abraham:

Who against hope believed in hope, that he might become the father of many nations. . . .

And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:

He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

And being fully persuaded that, what he had promised, he was able also to perform. (Rom. 4:18-21.)

Father Abraham and Mother Sarah knew—knew the promise would be fulfilled. *How*—they did not know and did not demand to know. Isaac positively would live to be the father of a numerous posterity. They knew he would, even though he might need to die. They knew he could still be raised from the dead to fulfil the promise, and faith here preceded the miracle.

Paul again said to the Hebrews:

By faith they [the children of Israel] passed through the Red Sea as by dry land. (Heb. 11:29.)

The Israelites knew, as did Pharaoh and his hosts that

. . . They are entangled in the land, the wilderness hath shut them in. (Ex. 14:3.)

And as Pharaoh's trained army approached with all the horses and chariots of Egypt, the escaping multitudes knew full well that they were hemmed in by the marshes, the deserts, and the sea. There was no earthly chance for them to escape the wrath of their pursuers. And in their terror they indicted Moses:

. . . Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?

. . . It had been better for us to serve the Egyptians than that we should die in the wilderness. (*Idem* 11-12.)

No hope on earth for their liberation! What could save them now? The

gloating armed forces of Egypt knew that Israel was trapped. Israel knew it only too well. But Moses, their inspired leader with a supreme faith, knew that God would not have called them on this exodus only to have them destroyed. He knew God would provide the escape. He may not at this moment have known just how, but he trusted.

Moses commanded his people:

. . . Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

The Lord shall fight for you. (*Idem* 13-14.)

The mighty warriors pressed on. Hope must have long since died in the breasts of the timid Israelitish souls who knew not faith. Deserts and wilderness and the sea—the uncrossable seal. No boats, no rafts, nor time to construct them! Hopelessness, fear, despair must have gripped their hearts, and then the miracle came. It was born of the faith of their indomitable leader. A cloud hid them from the view of their enemies. A strong east wind blew all the night; the waters were parted; the bed of the sea was dry; and Israel crossed to another world and saw the returning sea envelop and destroy their pursuers. Israel was safe. Faith had been rewarded, and Moses was vindicated. The impossible had happened. An almost superhuman faith had given birth to an unaccountable and mysterious miracle that was to be the theme of the sermons and warnings of Israel and their prophets for centuries.

Israel was later ready to cross into the Promised Land, the productivity and beauty of which could probably be seen from the higher hills. But how to get there? There were no bridges nor ferries across the flooding Jordan. Too deep for crossing in ordinary times, it was now at the time of harvest impossible to ford. A great prophet, Joshua, received the mind of the Lord and com-

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manded, and another miracle was born of faith.

. . . and as the feet of the priests that bare the ark were dipped in the brim of the water. . . .

. . . the waters which came down from above stood and rose up upon an heap . . . and those that came down failed, and were cut off: . . .

. . . and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan. (See Josh. 3:15-17.)

And when

. . . the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as they did before. (*Ibid.*, 4:18.)

The elements find control through faith. The wind, the clouds, the heavens obey the voice of faith. It was by and through the faith of Elijah that the drouth, which devastated Israel, prolonged for three interminable years, was finally terminated when repentance had come to Israel.

. . . Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him. (I Kings 16:33.)

And Elijah the prophet declared:

. . . there shall not be dew nor rain these years, but according to my word. (*Ibid.*, 17:1.)

The brooks dried up; rivers ceased to run; forage was scarce; famine was upon the land; and a king and his people were begging for relief—a people who had lost themselves in the worship of Baal. At Mount Carmel came the contest of power, which was mentioned here by President Clark, when a spectacular incident occurred. At Elijah's command fire came down from heaven and ignited the sacrifice and shocked the Baal worshipers once more into repentant submission.

Miracle followed faith again, and though the heavens were still clear and there was no indication of rain on the parched land, the prophet warned King Ahab:

. . . Prepare thy chariot, and get thee down, that the rain stop thee not. (*Ibid.*, 18:44.)

With his face between his knees, as he sat on Carmel, Elijah sent his servant seven times to look toward the sea. Six times there were cloudless skies and calm sea, but on the seventh he reported: "Behold, there ariseth a little cloud out of the sea, like a man's hand." (*Ibid.*)

Soon the heavens were black with clouds, and the wind was carrying them to Palestine, and "There was a great rain" and a dry, parched land was drenched in moisture, and the miracle of faith had again made good the promises of the Lord.

It was by the supreme faith of the three Hebrews that they were delivered from the fiery furnace of their king, Nebuchadnezzar. And the king asked:

. . . Did not we cast three men bound into the midst of the fire? They answered and said unto the king: True, O king.

He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

. . . these men upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire passed on them. (Dan. 3:24-26, 27.)

Now, if you would discount these miracles of the Old Testament, how can you accept the New Testament? You would also have difficulty in accepting Paul and his associate Apostles, and the Lord Jesus Christ, for they have verified and documented those miraculous events.

Now, brothers and sisters, how can these stories of faith be brought into our own lives? Faith is needed here as much as ever before. Little can we see. We know not what the morrow will bring. Accidents, sickness, even death seem to hover over us continually. Little do we know when they might strike.

It takes faith—unseeing faith—for young people to proceed immediately with their family responsibilities in the

face of financial uncertainties. It takes faith for the young woman to bear her family instead of accepting employment, especially when schooling for the young husband is to be finished. It takes faith to observe the Sabbath when "time and a half" can be had working, when sales can be made, when merchandise can be sold. It takes a great faith to pay tithes when funds are scarce and demands are great. It takes faith to fast and have family prayers and to observe the Word of Wisdom. It takes faith to do ward teaching, stake missionary work, and other service, when sacrifice is required. It takes faith to fill foreign missions. But know this—that all these are of the planting, while faithful devout families, spiritual security, peace, and eternal life are the harvests.

Remember that Abraham, Moses, Elijah, and others could not see clearly the end from the beginning. They also walked by faith and without sight. Remember again that no gates were open; Laban was not drunk; and no earthly hope was justified at the moment Nephi exercised his faith and set out finally to get the plates. No asbestos clothes or other ordinary protective devices were in the fiery furnace to protect the three Hebrews from death; there were no leather nor metal muzzles for the mouths of the lions when Daniel was locked in the den.

Remember that there were no clouds in the sky nor any hydrometer in his hand when Elijah promised an immediate break in the long extended drouth; though Joshua may have witnessed the miracle of the Red Sea, yet how could he by mortal means perceive that the flooding Jordan would back up for the exact time needed for the crossing, and then flow on its way to the Dead Sea.

ELDER S. DILWORTH YOUNG

Of the First Council of the Seventy

I REALIZE, my brothers and sisters, that conferences have to run somewhere nearly on time, and in the interest of time, therefore, I shall not

Remember that there were no clouds in the sky, no evidence of rain, and no precedent for the deluge when Noah builded the ark according to commandment. There was no ram in the thicket when Isaac and his father left for Moriah for the sacrifice. Remember there were no towns and cities, no farms and gardens, no homes and storehouses, no blossoming desert in Utah when the persecuted pioneers crossed the plains. And remember that there were no heavenly beings in Palmyra, on the Susquehanna or on Cumorah when the soul-hungry Joseph slipped quietly into the Grove, knelt in prayer on the river bank, and climbed the slopes of the sacred hill.

But know this: that undaunted faith can stop the mouths of lions, make ineffective the fiery flames, make dry corridors through beds of rivers and seas. Unwavering faith can protect against deluge, terminate drouths, heal the sick, and bring heavenly manifestations. Indomitable faith can help us live the commandments and thereby bring blessings unnumbered with peace, perfection, and exaltation in the kingdom of God. May this be our desire to develop this kind of faith and may we finally attain the blessings which such perfect faith can bring, I pray in the name of Jesus Christ. Amen.

The congregation and the *German-Speaking L.D.S. Choir* joined in singing the hymn, "Praise To The Man."

President David O. McKay:

Elder S. Dilworth Young of the First Council of the Seventy will now speak to us, and he will be followed by Elder EIRay L. Christiansen.

talk to you about the thing which I had hoped to discuss, but I shall be happy to bear my testimony.

Before I do so, however, I should like