

Saturday, October 4

Second Day

now available to us innumerable facilities, which make the world very small, (methods of transportation and communication have become such that we are readily transported to distant lands, and our voices are carried instantaneously over the globe) not any of these facilities, however much they may conduce ultimately to the advancement of our work, will ever take the place of and supplant that personal contact which is involved in our missionary service. The reaction of one personality upon another, the bearing of a per-

sonal testimony to a fellow, in order that he may know and feel the truth that the real missionary carries with him,—nothing will take the place of that, so we will always need to supply missionaries.

I pray the Lord that he will guide and direct us in our missionary efforts, and that he will inspire our people in some way to meet the needs of the hour, and bless mankind with the dissemination of the great truths of the eternal Gospel. I do so in the name of Jesus. Amen.

PRESIDENT DAVID O. McKAY

LAST evening in the meeting of the bishoprics of the Church a youth chorus furnished the music. It was inspiring. At the singing of the closing song I had to leave this building. Tonight, in the presence of all of you, I apologize to those young men and young women and to you bishoprics, 4000 of whom, approximately, were here assembled. It is true, I had an excuse, to meet some eastern men at nine o'clock who had to leave the city at seven this morning, and we met that appointment. But that in no way lessened my sense of having shown what to me, always seems disrespect, if not irreverence, on the part of anybody who leaves a house of worship before the close of the exercises. To the Bishopric, to you bishops, to you leaders who had those young people there, and to them especially I offer my apology.

We have had tonight, as we had last night, presented to us by the Presidency of the Aaronic Priesthood, an expanded vision, of the great work of the Lesser Priesthood. God bless you, the Presiding Bishopric and the bishops throughout the Church, as you enter upon this new activity, and he will bless you if you follow the instructions of your leaders and the impressions that the Spirit of the Lord will give you.

Tonight I have a message in my heart, whether I can give it to you, as I should like, it may be a question, and I

pray for your sympathy and faith and prayers.

I am going to lead up to the topic by referring to a kind of will that a man wrote to his son. Among other things he said, "It has not been my fate, in life's sharp struggles to win the honors other men have won. Mine has not been a life of great achievements; I have not done the deeds some men have done. But I have kept unsullied and untarnished that thing, a name entrusted to my care. I have not let dishonor dim its luster, nor have I let shame leave its black mark there." And then, he finally tells what he has done, "I have made, instead, my name synonymous, in all men's minds, with things the most worthwhile." And here, in his opinion, they are: First, "with strength to do the right, though none might see me." Second, "with grit to meet disaster with a smile." Third, "with loyalty to those with claims upon me." Fourth, "with justice equally toward foe and friend." Fifth, "with honor, truth, integrity, square-dealing,—'My word my bond.'"

All the virtues he had striven to develop, it seems, he climaxes, with "My word my bond." And that is the subject of my message to you. *The sacredness of promise.*

Recently, in this city, a prominent physician lay dying. Realizing that the end was near, he called his sobbing

wife to his side and said, "Years ago when I was on a mission I promised a woman who was ill in the hospital that if she did not recover I would do her work in the temple. She did not recover. I tried to get her genealogy but could not, but I have her name, and I ask you now to see to it that my promise to her is fulfilled." His word was his bond. He was called to the other side before he fulfilled it, but he transferred that responsibility to his wife. She came to me following his death, and said, "I have promised to do that woman's work." Now this wife is not a religious woman, and has done very little in the Church, but she has given her promise and she wants it fulfilled. *Her Word her Bond!*

I have told you before about a man, a prominent English lord, who had to borrow funds from his two friends. To the first he gave his note, but before he could pay that note, his lordship found himself in financial distress again and borrowed from another friend, to whom he gave his promise. When his lordship's income was sufficient to repay those loans, the two men were present. The man who held his lordship's note was surprised to learn that both could not be paid, and that the gentleman intended to pay the second lender, first. To that the first protested, saying, "Your lordship, I was first to lend you and therefore should be paid first." His lordship answered, "You have my note, guaranteeing payment; this gentleman has only my word of honor. I shall redeem my word of honor first." At that the holder of the note pulled the note from his pocket-book, tore it into shreds and threw the pieces into the wastebasket, saying, "There, your lordship, I have only your promise." "As you have put it upon that basis, you shall be paid first."

Only a little, simple incident of a man outside the Church who sensed that his word was his bond.

Fellow members of the Priesthood, do you so esteem your word? In all sincerity I ask it, tonight. You and I have given our words, our covenants.

Do we hold them as sacred as did the people of Ammon, the story of whom you find in the Book of Mormon, who made an oath that they would never shed blood, and the time came when their benefactors were being punished, persecuted, killed, and the people of Ammon thought they would break that oath, but Helaman said no. And so those good men and women preferred death, if necessary, rather than break their word, violate their oath.

You know the story of how two thousand boys went out to sacrifice their lives if necessary, so that their parents would not violate that oath. I wish to read something about those boys.

"And they were all young men, and they were exceedingly valiant for courage, and also for strength and activity; but behold, this was not all—they were men who were true at all times in whatsoever thing they were entrusted." (Alma 53:20.)

That is a great story, and an inspiration to young men in all the world.

Now, the application—Do you realize that we made a promise, a covenant at the water's edge? You and I are pretty well along in years, some of you, but we remember our baptism on our eighth birthday. There was a sense that came to us that we would not swear after that baptism, that we would do whatever our parents asked us to do, that we would do our part, or render service in the Church when called upon to do it. We were only children at eight years of age, that is true, but I can remember those feelings and sentiments as clearly as though they were yesterday. Don't you?

Later we realized what that covenant is. We buried the "old man," with all of his weaknesses, his jealousies, his tendency to slander, that we might come forth and walk in the newness of life. We refer to it now as the covenant made at the water's edge.

You made it, you gave your word. Is your word your bond? I ask the Church, and especially the men who hold the Priesthood.

Again, every Sunday in Sacrament

meeting we give our word of honor, that we are willing to take upon us the name of the Son, that we will always remember him, that we will keep his commandments which he has given us, that we may have his Spirit to be with us. What a covenant! and we make it in the presence of one another and in the presence of God whom we are worshipping that day.

Another promise: do you remember what you said when you took your sweet wife through the Temple, your confidence in her, her purity, her worthiness was supreme—as pure as a snowflake, as spotless as a sunbeam, as worthy of motherhood as the purest of virgins. And she had that same confidence in you, as a husband and father; and together you stood in the House of the Lord and covenanted with each other that you would be true.

Is your word your bond? If so, then there should be no divorces, and the man who, because of his tendency to drink, abuses his wife and severs that connection, the man who, through desire to gratify his passion, becomes untrue to his wife, violates his word. There is no other explanation for it.

We are a covenant people. I am thankful we are. We develop the virtues mentioned by the gentleman to whom I referred at the opening of my remarks. We keep unsullied and untarnished our name; we have not let dishonor dim its luster, nor have we let shame leave its dark mark there. We pray for strength to do the right, though none might see us. We want grit to meet disaster with a smile. We teach

loyalty to all who have claims upon us. We advise to exercise justice equally to friend and foe. We teach honor, truth, integrity, and square-dealing, but to all this we add *sacredness of our word of honor.*

God help us to keep our covenants. With all my soul I pray that the Priesthood of the Church may have that power in the name of Jesus Christ. Amen.

President David O. McKay:

There are in the Tabernacle, 10,251; the Assembly Hall, 2,936; Barratt Hall, 838; on the Grounds, as near as they could count, 3,800. Or a total of 17,885 in attendance on the grounds, and we will add 800 down in Provo, so we have 18,625. What an army! What a power! Oh, it is thrilling! God bless you, you armies of Israel, you leaders in Zion. I repeat with all my heart, God bless you, your wives and your children! May the Church radiate an influence throughout the world that will lead men to peace and good will, I pray in Jesus' name. Amen.

"The Lord bless you and keep you," how appropriate, by the Tabernacle Choir Men's Chorus; and Elder Hollis G. Hullinger, President of the Roosevelt Stake, will offer the closing prayer.

Selection by the Tabernacle Choir Men's Chorus, "The Lord Bless You and Keep You."

President Hollis G. Hullinger of the Roosevelt Stake, offered the closing prayer.

THIRD DAY

CHURCH OF THE AIR

The *Church of the Air* broadcast was presented Sunday morning, October 5, from 8:30 to 9:00 over radio station KSL and the Columbia Broadcasting System, with Elder LeGrand Richards as the speaker. The following is a report of this service:

The Tabernacle Choir, under the leadership of J. Spencer Cornwall, furnished the singing numbers. Frank W. Asper was at the organ. Richard L. Evans was the announcer.

(Organ and humming Choir: "Sweet is the Work.")