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that there has been in the world since the day that Christ himself proclaimed that he was the Son of God. And there is not any reason or any excuse why anyone who is upright and honest should not have this knowledge. Every Latter-day Saint should have it.

You will recall that in ancient Israel, after Eldad and Medad had been called of God to a high calling, that his Spirit fell upon them and they prophesied in the camp. Then Joshua came before Moses and said, ". . . My lord Moses, forbid them." But Moses who himself had this gift of the Holy Ghost, this spirit of revelation and of prophecy—and it was by this power that he had led Israel through the Red Sea—said: ". . . Enviest thou for my sake? would God that all the Lord's people were

prophets, and that the Lord would put his spirit upon them?" (Num. 11:28-29.)

There is no greater gift that a person can earn and enjoy for himself, in mortality, than the gift of the Holy Ghost, which gift is the right to the constant companionship of that member of the Godhead, and which gift is actually enjoyed only on condition of individual righteousness.

In the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Elder Bruce R. McConkie, of the First Council of the Seventy. Elder Milton R. Hunter of the same Council will now speak to us.

ELDER MILTON R. HUNTER

Of the First Council of the Seventy

TODAY the hearts of millions of people throughout the world are turned in adoration to the Master of life and salvation. We, the members of the true Church of Jesus Christ, in this great conference assembled, bow our heads in reverence and from the depths of our hearts thank God for the mission of Jesus Christ and the marvelous atonement which he so gloriously brought about. Already in this meeting we have listened to some wonderful testimonies given by the various speakers regarding the resurrection of the Son of God. Especially is that true in the case of the testimony which was so beautifully presented by President J. Reuben Clark. I also want to voice my testimony here on this glorious Easter morning, because I also know that my Redeemer liveth; and my heart is filled with gratitude for that knowledge.

I have never read a statement in any of the holy scriptures dealing with the work of God which is as important as the one found in the Pearl of Great Price. It is as follows:

For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man. (Moses 1:39.)

That marvelous statement contains two distinctive features. The one is the immortality of man; and the other, the eternal life. Each of these items means something entirely different, distinctively different, from the other. Immortality means the resurrection from the grave. Eternal life means the type of life that will be lived in celestial glory by those who showed their love for God by keeping his commandments while living in mortality.

When the Eternal Father appointed his Only Begotten Son to be the Savior of the world, he gave unto him two major assignments. One of these assignments was to break the bands of death and thereby bring about the resurrection of all of God's sons and daughters. In other words, Jesus was to give immortality universally to the human family. The other assignment was to proclaim a gospel plan of salvation to the inhabitants of the earth, granting all men their free agency and

promising that all those who would obey that gospel plan, which contained the words of eternal life, eventually would be brought back into the presence of the Father and the Son and receive eternal life.

In the meridian of time, Jesus Christ came into the world; and in three short years' time of public ministry he marked out the pathway which leadeth unto eternal life. In other words, by the life he lived and through the teachings he gave, he proclaimed to the human family the gospel plan of salvation, assuring exaltation to everyone who proved faithful in doing "all things whatsoever the Lord their God shall command them." (Abraham 3:25.) And then, having been rejected by his own, he was crucified, dying as a ransom for the sins of the world.

As was so beautifully explained by President Clark in his address a few moments ago, early on that first Easter morning, Mary Magdalene and others of the women from Galilee who loved Jesus very much went to the tomb for the purpose of giving the Master's body a more proper burial. As has been pointed out, upon finding the tomb empty, all the women returned to Jerusalem except Mary Magdalene. She lingered near the doorway of the tomb weeping, and then she looked inside. There she saw two angels dressed in white and heard one of them declare:

... I know that ye seek Jesus, which was crucified.

He is not here: for he is risen, ... (Matt. 28:5-6.)

Thus, as had been predicted by the holy prophets even from the very beginning, Jesus Christ, the Savior of the world, had broken the bands of death. He had now overcome the tomb and the grave and thereby had given assurance to the human family that as he had risen from the grave, each of us also shall rise from the grave and take upon ourselves immortality.

The holy prophets had proclaimed that Jesus Christ was the Lamb of God slain from the foundation of the world;

that he would die and rise again; and that every man, woman, and child—bond and free, rich and poor, righteous and wicked—would receive immortality as a result of his atoning sacrifice.

Regarding this vital subject, the Lord revealed the fact to the Prophet Joseph Smith that through the redemption of the Only Begotten Son the human family would be raised from death

... in immortality unto eternal life, even as many as would believe;

And they that believe not unto eternal damnation; ... (D. & C. 29:43-44.)

Amulek declared that resurrection or immortality would come to

... all, both old and young, both bond and free, both male and female, both the wicked and the righteous. ...

[And at the resurrection or the receiving of immortality]

... the wicked remain as though there had been no redemption made, except it be the loosing of the bands of death. (Alma 11:44, 41.)

The other part of that great scripture, previously quoted, is:

For behold, this is my work and my glory—to bring to pass ... the eternal life of man. (Moses 1:39.)

Eternal life is very, very important. A careful study of the scriptures reveals the fact that it is the most desirable and important thing of all that exists.

In modern revelation we read: "Behold, he that hath eternal life is rich." (D. & C. 6:7; 11:7.) The Doctrine and Covenants also states that "... eternal life ... is the greatest of all the gifts of God." (*Ibid.*, 14:7.) Therefore, eternal life is the blessing that comes to the individual who keeps the commandments in their fulness.

Since eternal life is the greatest of all of God's gifts to man, it should be of more importance and much more worth while to you and me to put forth every effort to attain eternal life than it would be to accumulate a million dollars, or even a million, million dollars, or to rise to any position of leader-

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ship in this world, or to gratify any or all of our mortal desires.

A careful study of the statements on this subject found in the scriptures, especially those found in the Doctrine and Covenants, reveals the fact that eternal life is the gift received by husband and wife who are married for eternity, and has reference to their power of eternal increase or a continuation of the seeds forever and ever. Also, exaltation may include less than a continuation of the seeds and Godhood may convey a slightly different shade of meaning. In many of the quotations in the scriptures, "eternal life" and "life eternal" are also used with meanings closely akin with those other words or phrases. Therefore, all of those terms, although possessing slightly different shades in meaning, seem to lead to a similar final goal. In order to come to a more thorough understanding regarding the meaning of those terms, we shall refer directly to latter day revelation. In Section 131 of the Doctrine and Covenants, it is written:

In the celestial glory there are three heavens or degrees;

And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage];

And if he does not, he cannot obtain it. He may enter into the other, but that is the end of his kingdom; he cannot have an increase. (*Ibid.*, 131:1-4.)

Section 132, that marvelous revelation on celestial marriage, explains and clarifies the quotation I have just given, and also tells definitely what is meant by eternal life, exaltation, etc. In that revelation the Lord has informed us that if a man and a woman, members of the Church of Jesus Christ, refuse to enter into God's holy order of marriage, but accept instead a man-made order, and if this man and woman live all of the other principles of the gospel sufficiently well to go to the celestial glory, they will not attain exaltation. To quote the words of the Lord as received by the Prophet Joseph Smith:

... they ... 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. (*Ibid.*, 132:16-17.)

We also read in the same revelation that if a man and a woman enter into the holy covenant of marriage, according to God's law, and are sealed by the Holy Spirit of promise, living in accordance with the covenants made therein, rendering obedience to all of his commandments and enduring faithful to the end, they shall rise in the resurrection and be assigned to dwell with the Lord in the celestial glory. And then the revelation states:

... they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever. (*Ibid.*, 132:19.)

The Prophet Joseph Smith points out that this "continuation of seeds forever and ever," means to have children in the celestial glory.

To continue the revelation:

Then shall they be gods, because they have no end; ...

Verily, verily, I say unto you, except ye abide my law ye cannot attain to this glory.

For strait is the gate, and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world neither do ye know me. (*Ibid.*, 132:20-22.)

And then the Lord explained the meaning of eternal lives. He said:

This is eternal lives—to know the only wise and true God, and Jesus Christ, whom he hath sent. ... (*Ibid.*, 132:24.)

Now how can we come to know God fully and completely? Such a knowl-

edge or status cannot be obtained completely in this world. A full knowledge of God can be attained only in the celestial degree of glory by those who ultimately become as he is. When one thinks as he thinks, acts as he acts, attains power comparable to that enjoyed by him, then that individual has attained exaltation or eternal life. To such a person, Jesus has promised: "... all that my Father hath shall be given unto him." (*Ibid.*, 84:38.)

The question of importance which lies deeply imbedded in the hearts of each of us is: How may we gain eternal life?

Jesus Christ, our Lord and Master, came to the earth and pointed out the path which leadeth to eternal life; and he commanded us, saying:

And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life.

For you shall live by every word that proceedeth forth from the mouth of God. (*Ibid.*, 84:43-44.)

A summary of Jesus of Nazareth's teachings regarding the pathway that leadeth to eternal life is as follows:

First, we must have faith, faith in Jesus Christ and in the gospel plan which he promulgated;

Second, we must repent of all our sins;

Third, we must be baptized by one having proper authority;

Fourth, we must be confirmed members of the Church of Jesus Christ and receive the Holy Ghost;

(Then, according to Nephi, we have entered through the gateway into the kingdom of God and are now on the "... straight and narrow path which leads to eternal life." [2 Nephi 31:17-18.]

Fifth, we must receive the Holy Melchizedek Priesthood and honor and magnify that priesthood;

Sixth, we must enter into the law of celestial marriage and keep all of the covenants made therein;

Seventh, we must demonstrate to the Lord through the lives we live and

by rendering obedience to his commandments that we are willing to consecrate all we possess—our talents, our time, our means, and our very lives if need be—to the upbuilding of the Church and kingdom of God here upon the earth and also to the salvation of his sons and daughters;

Eighth, we must continue to press forward with unshaken faith in the words of Jesus Christ, whether spoken by himself or through the mouths of his prophets, proving faithful in keeping all of the commandments, pressing "forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men," and enduring faithful to the end, then, according to the promise of the Eternal Father, we "... shall have eternal life." (*Ibid.*, 31:20.)

Thus, if we prove faithful in walking along the pathway enumerated in those eight points, "... feasting upon the word of Christ, ... [for] there is none other way nor name given under heaven whereby man can be saved in the kingdom of God," (*Ibid.*, 31:20-21) then our election shall be made sure, with the glory of eternal lives as our reward; and then, as the revelation previously quoted states, those faithful ones "... shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads." (D. & C. 132:19.)

I would like to bear my testimony, which testimony has been given to me through the power of the Holy Ghost. I know that Jesus is the Christ, the Only Begotten Son of God. I know as I know that I live that he died for you and me, and on the third day he was resurrected, thereby breaking the bands of death and giving immortality to the human family. I have a strong conviction that some of God's children will rise through immortality to eternal life and others will rise through immortality to eternal condemnation. It is also my testimony that through the blood that Jesus shed and the sacrifice that he made, he atoned for the sins

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of those who receive him and keep his commandments; but, on the other hand, as Jesus of Nazareth declared, those who will not receive him and repent and keep his commandments will be required to suffer even as he, the greatest of all, suffered; and his suffering was so intense that it caused him "... to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit." (D. & C. 19:17-18; Mosiah 3:7; Luke 22:44.)

I know also that if we will render obedience to all the commandments given us by our Lord and Savior, Jesus Christ, and also those given through his holy prophets, someday we will come back into the presence of God and hear the voice of the Lamb, saying: "Well done, my beloved servants, enter ye into your exaltation"; and as King Benjamin has said, through the covenants we have made and by taking upon ourselves his name, we become sons and daughters of Jesus Christ and shall dwell with him eternally in the celestial degree of glory. (Mosiah 5:6-10.) This blessing and glory will be ours if we press forward "with an eye single to the glory of God" and endure faithful to the end. (D. & C. 4:5; 82:19.)

May our Eternal Father bless us as Latter-day Saints, who are now on the pathway which leadeth to eternal life, that we will be diligent and faithful in all things and eventually receive that great blessing which is "the greatest of all the gifts of God," namely, eternal life, I humbly pray, in the name of Jesus Christ. Amen.

President David O. McKay:

As we stated at the opening of this session, many thousands have participated in worship on this calm Easter morning. Sitting in seats reserved for them here in the Tabernacle are presidencies of stakes, bishoprics of wards, heads of priesthood quorums, and of Auxiliary organizations, and among them we note representatives from our State departments, and our educational institutions. We are pleased to note in addition the President and deans of

our Brigham Young University. We have the President of the University of Utah, of the Agricultural College, of Rick's College, of the Weber College, Branch Agricultural College at Cedar, and representatives and heads of our State educational system. To all we extend hearty welcome and express satisfaction and pleasure in your presence and your cooperative spirit in this session.

To our visitors who have come here this morning from afar, we bid a hearty welcome.

The closing song by the Tabernacle Choir will be, "Out of the Silence." This was composed and written by Brother Cyril Jenkins, a member of the Church from Australia, who is present here today, being in Salt Lake City on a special mission pertaining to the Choir and the possible rendering of some of its choicest selections in Great Britain over the British Broadcasting System. We are glad Brother Jenkins is here; and we shall listen with interest to his composition, "Out of the Silence," as now sung by the Tabernacle Choir, under the direction of Elder J. Spencer Cornwall.

The closing prayer will be offered by Elder D. Edward Judd, President of the Ensign Stake, following which this conference will stand adjourned until two o'clock this afternoon.

For this profusion of beautiful calla lilies we are indebted to the members of the Berkeley Stake in California. The Choir singing this morning has been furnished by the congregation and the Tabernacle Choir, with Brother Cornwall conducting, and Elder Frank W. Asper at the organ.

After the benediction by President D. Edward Judd this Conference will stand adjourned until two o'clock this afternoon.

Singing by the Choir, "Out Of The Silence," (by Cyril Jenkins).

The closing prayer was offered by President D. Edward Judd of the Ensign Stake.

Conference adjourned until 2:00 p.m.