

BISHOP THORPE B. ISAACSON

First Counselor in the Presiding Bishopric

PRESIDENT MCKAY, President Richards, who is following the conference on television, whom we miss very much, President Clark, and my dear brothers and sisters: I enjoy very much listening to the sermons of the Brethren. They are comforting to me. They build me up in my faith and in my testimony. I love these Brethren, every one of them. I pray for them daily, as I beg of them and beg of you to pray for me, one of the most humble, I believe, among you. I know these men are true servants of the Lord. I bear testimony to you that many times I have felt and witnessed the inspiration from on high come to them when I little expected it. I came from the business world to meet with these brethren, practically strangers, and I didn't know it was possible to love men as I have learned to love them, and as I know they love one another. I pray that I might have the right attitude and the right spirit while I occupy this position, so that I can receive the favor of the Lord and his sustaining influence and power. I shall be grateful to you if I can have an interest in your faith and prayers because I know I need the blessings of the Lord, and I will be grateful to you for your kindness, your co-operation, and your love.

This is a frightening experience, especially for me. The spirit here today has been beautiful. It has been uplifting, the spirit of brotherhood, and the spirit of love. I am sure that all of our young children today, on this particular day of Easter, have enjoyed what it means. My own little grandson came at noon just as I was leaving, only five years of age, but he had some Easter things, and I said, "What are those things, Bodie?" And he said, "O, it's Easter for my Jesus." How grateful we should be for that kind of lesson that is taught to the youth of this Church.

There are problems in life that come

to all of us. The day and age in which we live has brought forth some new theories, new standards, and there is a feeling that we should perhaps be more concerned about the word *security* than about other things in life. Now the true feeling of security is a wonderful feeling, but there is a great deal more to security than just the longing for it. We make our own security in a large degree, at least we should, both spiritually and temporally.

Sometimes incidents happen in the lives of men that disturb them, and they may become irritated, and then they may start finding fault, and then they become critical, and before long they may become bitter, and at that time we lose the finest things in life. True, the world is not at ease. We have been at high tension for a number of years. We have seen great changes. We have just finished a very bitter political campaign. There has been prejudice develop, misunderstandings develop, but it is best that we forget them entirely.

Real security to the members of the Church of Jesus Christ of Latter-day Saints will come to us as individuals through the living of the gospel of the Lord Jesus Christ. In the gospel are found the laws of truth, the laws of mankind, and if we live the principles of the gospel, the security that men seek and the security that men desire will come to each one of us. If we are not careful, however, living under these particular times and under this atmosphere, we may lose track of some of the finer things of life, and allow someone to mislead us. We may develop prejudices. We may be led off the true course. None of this is the Spirit of the Lord. None of this is the gospel of the Lord Jesus Christ. It is the spirit of the adversary, working upon the minds and hearts and souls of men to discourage them, to cause confusion, to create antagonism and misunderstandings one toward the other.

In the gospel of Jesus Christ is found the complete law of happiness—the laws that govern our daily lives, the laws that we can follow without any hesitation or without any misgivings. As members of the Church, we need no security other than the gospel. If we live it, there will come to all of us everything that we may need and everything that we may desire, for the Lord has said,

He that receiveth my Father receiveth my Father's kingdom: therefore all that my Father hath shall be given unto him. (D. & C. 84:38.)

The security in the gospel to the brethren of the Church is the kind of security that cannot be found anywhere else in the world. It is the kind of security that the world does not understand. This security is given to the brethren of the Church who hold the Holy Priesthood of God, the power delegated to man to act in the name and in the place of our Father in heaven here upon the earth in the building up of his kingdom. The power of the priesthood is the greatest power and the greatest force on the face of the earth. Talk about real security! That will be with us if we keep the commandments of the Lord, and if we keep the covenants that we have made with the Lord.

There is a security that comes to all members of the Church who have received the great Comforter spoken of by Elder Bruce R. McConkie this morning, the power and the gift of the Holy Ghost. And the Lord said regarding that great Comforter,

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever:

Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. (John 14:16-17.)

As members of the Church this type of security is the type of security that will be enduring and everlasting.

We must not expect perfection in the other fellow because we ourselves do not give perfection. We might be more tolerant with one another. Yes, we may have our differences, but we should have faith in our fellow men; faith in ourselves; faith in our friends and associates; and above all, faith in God our Eternal Father and in his Son, Jesus Christ; faith in the mission of the Savior who was crucified on Calvary.

When we talk of that, I wonder whether we stop to think of the great suffering that He was willing to go through for us. We should have faith in the mission of the Redeemer of mankind, the Savior of the world; faith in the mission of the Prophet Joseph Smith, truly an instrument in the hands of God in bringing forth the restored gospel that should make our lives sweeter, more tolerant, and more considerate. There isn't any teaching in the gospel that teaches us bitterness; in fact we are taught to be tolerant and forgiving and understanding. The Spirit of the Lord can be found in our own hearts. If we are out of harmony with the Lord, our spiritual well-being is not in accordance with the wishes of the Lord.

Yes, men may have their differences and often do, but these differences can all be settled if men will go about settling those differences as the gospel has prescribed the brethren of the Church to do. The Lord said,

But I say unto you, that whosoever is angry with his brother shall be in danger of his judgment. And whosoever shall say to his brother, Raca, [meaning the calling of angry names] shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of hell fire.

Therefore, if ye shall come unto me, or shall desire to come unto me, and rememberest that thy brother hath aught against thee—

Go thy way unto thy brother, and first be reconciled to thy brother, and then come unto me with full purpose of heart, and I will receive you. (3 Nephi 12:22-24.)

Oh, brethren, if we can only follow that principle when we have our dif-

Sunday, April 5

Second Day

ferences, they would fade away as the snow in the sunshine.

The doctrines taught in early times are real truths and principles. Time has worn well with them, and their victory stands firmly before the world. The security that men sought for in early years was that afforded by the blessing of opportunity.

The liberty of man may be circumscribed, his hands and his legs may be chained, and his body may be tortured, but as long as his soul is free to commune with God, he will never really become enslaved by any destructive force.

Men in the Kremlin who have had their satellites in Europe and Asia have been unable to date to permanently purge religion from their borders, and they will never purge the belief in God from the souls of men.

May we have the true Spirit of the Christ. May we remain faithful. We should never permit uneasiness or antagonism or bitterness to come into our souls. We must not judge too harshly

unless we ourselves bear the mark of perfection.

Talking to the young people about that word *security* that we read so much about, an educator recently informed me of a survey that he had completed of a group of seniors to see exactly what was foremost in their minds, and he asked them about twenty practical questions as to what was really their greatest concern. He asked them whether they wanted to start in business and work their way up, or whether they wanted to go into the government service, or whether they wanted to render social service, or missionary service, what they thought of their fellow men, what they thought of opportunities and security, and to his surprise, a large group of those young men interviewed listed the thing that was uppermost in their minds was that of security. They were not concerned too much about opportunity, and yet in this land, men have prayed that we would have opportunity, and we have been blessed abundantly with opportunities. Our grandparents never

thought of that word *temporal security*. They were willing to make their own. All they desired and prayed for was the opportunity to do so.

My association and some of my assignments have brought me in contact with fine men who for some reason or other have become inactive in the Church, and I want to bear you my testimony that I have seen these men literally changed. I want to tell you that when the gospel of the Lord Jesus Christ touches the souls of men, they are transformed into real, humble servants in his work. No man when he is humble and prayerful can resist the Spirit of the Lord if he will put himself in tune with communication with the Spirit of the Lord. And as the poem states from Boubar

Great Master, touch us with thy skilful hand.

Let not the music that is within us die.
Great sculptor, hew and polish us,
Nor let hidden and lost thy form within us lie.

Spare not the stroke, Do with us as thou wilt,

Let there be not unfinished or marred.
Complete thy purpose that we may become
thy perfect image,

For thou art God, our Lord.

I know that Joseph Smith is a prophet of God. I am grateful for the mission of his brother, Hyrum. Oh, what a brother! An elder brother to the Prophet. What a lesson he could preach to all the brethren of the Church, brothers, I mean, in families. He stayed with the Prophet until his death. I know that Joseph Smith and Brigham Young were true prophets of God. I know it by the dictates of the Holy Spirit and by the gift and the power of the Holy Ghost. I know that all the Presidencies and Apostles from that time to this have been called of God, and divinely called, and that they are inspired each day of their lives. I know that President David O. McKay is a true, living prophet of God, and that he does receive inspiration and revelation from on high, and that the Lord

reveals his will to him and that the Lord has protected him as though in the hollow of his hand.

May we keep the covenants that we have made with the Lord. It is my testimony that there is no enduring security other than the gospel of the Lord Jesus Christ. This security will comfort our hearts; this security will sustain our souls. God grant that we may remain faithful, that we may keep the lines of communication open so that not alone in time of need, but every day of our lives we can humble ourselves, as Brother Christiansen talked about yesterday, that we can go to the Lord, that we will not have to face

the problems of life alone. Our big problem is to keep ourselves in tune with the Spirit of the Lord so that we can hear the dictates which prompt us through the power and the gift of the Holy Ghost; this I humbly pray for in the name of Jesus Christ. Amen.

President David O. McKay:

Bishop Thorpe B. Isaacson of the Presiding Bishopric has just spoken to us. Elder Matthew Cowley of the Council of the Twelve will be our next speaker. And Elder Cowley will be followed by Bishop Wirthlin.

ELDER MATTHEW COWLEY

Of the Council of the Twelve Apostles

I WOULD like very much to welcome my friends who have come from far-off Hawaii, to this conference, *Aloha mai, aloha nui loa.*

Yesterday morning, had I been called upon to speak, I would have attempted to speak about the integrity of the home. Had I been called upon yesterday afternoon, I would have talked about this nation under God. Had I been called upon last night in priesthood meeting, I would have urged the brethren to keep in training with respect to the priesthood which they hold. Had I been called upon this morning, I would have talked about John the Baptist who was the forerunner of Christ, whose resurrection we commemorate this day. But I was told this morning that an inquiry had been made about when I was going to speak so that a little friend of mine could listen in, and so I am going to talk about my little friend, my little friend, Joe, who is in the polio ward of the county hospital.

A few weeks ago I went with a young bishop to visit Joe. I did not know how old he was, I could not see how large he was, all I could see was his head protruding from an iron lung. He was unconscious. He was afflicted with

polio and double pneumonia. When we went in, the nurse placed robes on us, and we had to put masks over our faces. We prayed over little Joe. Two weeks later we called again at the hospital and asked if we could see the little lad. The nurse said, "yes," and when she called him, he came running up the hall to meet us.

I said, "Do you know who I am?" He replied, "Are you Brother Cowley?" I said, "Yes." He then said, "I was unconscious when you came before, wasn't I?" "You certainly were," I said, and then he replied, "No wonder I don't recognize you."

He took us into his room, and lying in an adjoining bed to his was another young chap, twice the age of Joe. And after visiting for awhile, we were about to go when little Joe said, "Wait a minute, don't forget my partner." I said, "What do you mean?" And he said, "You pray over my partner, and then he can thank you for a prayer the same as I did."

And so we turned to his companion, a young lad sixteen years of age, stricken with polio, and he said, "I would like a blessing. I am a teacher in the Aaronic Priesthood in my ward." And so we blessed Joe's partner. Two weeks later