

Sunday, October 4

Third Day

come to Dr. John L. Clarke, President of Ricks College, Dr. Darrel Chase, President of the Branch Agricultural College at Cedar, Dr. Howard McDon-

ald, President of the Los Angeles State College.

Elder George Q. Morris, Assistant to the Twelve, will now speak to us.

### ELDER GEORGE Q. MORRIS

*Assistant to the Council of the Twelve Apostles*

**M**Y DEAR BROTHERS AND SISTERS, I thank the Lord for the privilege of being one with you here this morning, and during this whole glorious conference. I pray earnestly that the Spirit of the Lord may direct all that I shall say.

I have been impressed as I have looked out over this audience and been conscious of the atmosphere of this great Tabernacle and listened to the impressive and inspired testimonies and exhortations that have been given, that this is truly an historic and sacred building. Here for nearly a century the word of God has been preached by the authority of God, proclaiming the last Dispensation of the Fulness of Times. In this remarkable building, so unique in its structure, so simple, with the absence of all the ornamental and gilded appointments of great cathedrals, humble, brave, and devoted men and women have met to worship God. One prominent feature in this building is the great organ, and the choir seats, from which, as the choir occupy them, the glorious music comes, typical of harmony and heaven. The feature perhaps of greatest significance is this stand—this series of pulpits—a token of the priesthood of God, for here is assembled this morning the authoritative presiding servants of God in this last dispensation, men chosen of him, who possess the power and authority to speak in the name of almighty God.

As President Richards was speaking of the world situation and of our relation to it, I could not help feeling, though it may seem presumptuous and some may take offense, that this, nevertheless, is the spiritual capitol of this world. From here God speaks to this

world, and his Authorities are officially seated this day in this sacred Tabernacle, and their word is binding on all the world; and they are calling this world to repentance, to accept the gospel of Jesus Christ, the only power in the world that will save it, that will enable men and women to shape acceptable lives before our Father in heaven. Men and women by it are led to love the truth, to love God and to keep his commandments, and by their example and by their word, spread this glorious gospel.

I have before me a very simple statement from the Prophet Moroni, I think a statement of very great significance. He is addressing himself to this generation and all other generations where this idea prevails.

And again I speak unto you who deny the revelations of God, and say that they are done away, that there are no revelations, nor prophecies, nor gifts, nor healing, nor speaking with tongues, and the interpretation of tongues;

Behold I say unto you, he that denieth these things knoweth not the gospel of Christ; yea, he has not read the scriptures; if so, he does not understand them. (Mormon 9:7-8.)

That simple statement has tremendous implications.

That's the key to the history of Christendom for seventeen centuries. Following the death of the apostles, religious leaders set up the principle which persists to this day—perhaps to the best of their knowledge and understanding—that revelation had ceased and was finished, and that prophets and apostles were things of the past. And that is in itself definite and conclusive proof that, so far as the world is con-

cerned during seventeen hundred years, such was the case. For when revelation is shut off, and when all the preachers of religion (and this is and was their well-nigh universal opinion) deny its existence, then the Church and kingdom of God is not there, and has not been during this eclipse of seventeen hundred years; and that is the simple reason why men did not know what the gospel was, and why, consequently, when they read the scriptures they could not understand them because they are only understood by the spirit and power by which they were written. The ministrations of the authorized servants of God produce scripture; the scripture cannot produce authorized ministers of God, nor authority to preach, nor are they bringing new revelations to a living Church. That must be done by living oracles. And they were killed off. The world would not accept them. The world would not accept the Lord Jesus Christ himself; he was crucified. And then his Apostles, chosen and sent out to preach the gospel to the world, in the main, met the same fate. Revelation did cease, and the world went into an eclipse, a spiritual eclipse—seventeen hundred years of darkness. Men were left to themselves to do the best they could. But no man knows the gospel of Jesus Christ by his natural wisdom, nor by the wisdom and learning of the world. It must be taught by one sent of God. No man knew how the Church should be set up and organized, how its priesthood should function, nor what priesthood is. There was no priesthood operating for them to see or be instructed by and no organized church for them to see in operation during this seventeen hundred years of darkness and of night. There was, for perhaps a century or so, the afterglow of a sunset as this night set in, a reflection from the ministry of the Savior and his Apostles, but then darkness came. Churches were established by men not called of God (as the Apostle Paul said, "Having a form of godliness, but denying the power

thereof" [2 Tim. 3:5]), and doctrines were formulated without authority, and the significant and unhappy thing is that the prevailing doctrines of Christendom today found their origin in this spiritual darkness. Unfortunately, they still persist.

But later on after what historians in general agreement have called the Dark Ages, when these doctrines were being crystallized into creeds and man-made churches were increasing, the dawn began to break. The first rays of light appeared with the development of human freedom and the enlightenment of the human mind in the Renaissance, and with the discovery of America—America, the Promised Land—which in the providences of God had been held in reserve, hidden from men, on which it was his declared purpose to set up a free government, so that he might restore again the kingdom of God to the earth. And the sun arose, and the night was past, and this Church, the Church of Jesus Christ of Latter-day Saints, was set up in the earth. All this the scriptures had clearly foretold.

Three very important things occurred. I will mention them in just the moment of time remaining. First of all, and most essential, God again revealed himself to man. The Father and the Son stood in the presence of a fourteen-year-old boy and talked with him. He saw these celestial Personages. He heard their heart-penetrating voices. He received their glorious instructions. That swept away all the erroneous ideas, the false teachings and conceptions as to the identity and nature of God, and restored the true and living God to the knowledge of man. The second thing was that new scripture was brought forth. The Book of Mormon was given to the world by the power of God, containing a fulness of the gospel, which explains gospel doctrines and teachings and substantiates the teachings of the Bible and makes possible their correct interpretation. Also through the Prophet Joseph Smith a volume of revelations was brought forth, containing today's

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instructions of God to his Church. And then, third, was restored the priesthood of God, which exists in his Church in all generations, and is the power of God which administers the gospel and manifests godliness to men in the flesh. Without this priesthood the Church of God does not and cannot exist.

The absence of these three things had brought on the dark ages. They were now restored, and the sun has again risen. The Church and kingdom of God is here. Its sun is in the heavens to be seen by all men who will open their eyes to see its light, and here is its center place in the tops of the Rocky Mountains. May God help us to live its principles and proclaim its doctrines and devote our lives and our means and all that we have and are to the establishment of this cause in the earth for the happiness and the salvation of mankind. I humbly bear witness that Jesus is the Christ, the Redeemer of the world, and Joseph Smith was his prophet, and through them this Church has come into existence and will continue, and no power can stay it, for by the power of God it will cover the

earth, and Jesus Christ will come and reign in the world. May God give us power to be true to this great revelation of truth, I humbly pray, in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder George Q. Morris, Assistant to the Twelve, has just addressed us. The Choir and congregation will now sing, "O Ye Mountains High." We invite all who are listening in to join in spirit and where practicable and feasible, in song, as the Choir and congregation now led by Brother Richard P. Condie sing "O Ye Mountains High."

The Choir and congregation sang the hymn, "O, Ye Mountains High."

**President David O. McKay:**

Elder Matthew Cowley, member of the Council of the Twelve, will now address us. Elder Cowley will be followed by Elder Adam S. Bennion.

### ELDER MATTHEW COWLEY

#### *Of the Council of the Twelve Apostles*

**I** TRUST, my brothers and sisters and friends, that I may be able to round out my thoughts in a fluency of expression that will carry conviction to all of you who are listening. To enable me to do that, I must plead for an interest in your faith and prayers. I believe it was William Jennings Bryan who once said that true eloquence is from the heart to the heart, and not from the mouth to the ear. By that standard of eloquence, if there is any eloquence in what I may say, I assure you that it will be the eloquence of the heart and not the eloquence of the properly chosen phrase or the well modulated voice.

I believe implicitly in the efficacy of prayer. Even as I stand before you I

believe in the power of God to instill within my heart those thoughts which may be for your benefit, or for at least the benefit of some of you who may be praying to hear something which you need.

When President Richards was speaking so eloquently, especially about the sanctity of the home and the solidarity of the family, my mind raced back to my early childhood to a home which to me was sacred always, and to a family, the solidarity of which was preserved mostly by the family prayers. I thank God that in my infancy I knelt in a circle, in a humble home, night and morning with my parents, my brothers and sisters, and each in his turn invoked the blessings of God upon