

in participation in women's clubs, in men's clubs, but if families could only seek their recreation and cultural activities more as a family unit, I am sure that untold benefits and blessings would accrue. A little boy was asked only this last summer, after he said he was going to a summer camp, "What is a summer camp?" And he answered, "Those places where little boys go for mother's vacation." Let us take more of our vacations together as families. Can we have a weekly evening at home, as has been admonished and counseled for years by the First Presidency of the Church? More wholesome activities together is a great need of the families of America.

And fifth, we need a closer parent-child relationship. This is closely related to the other four matters. One of the greatest needs of our young people is a closer, more frequent companionship with father and mother. There is no satisfactory substitute. I was thrilled some time ago, as I picked up a paper in the East and read an account of a letter which a rich industrialist had sent to his son, his sixteen-year-old boy, as a Christmas present. This man could have given his son anything that money could buy—an automobile, a yacht, I guess, if he wished. But when the boy came down from his room Christmas morning and went over to the mantel where he usually found his present, there was an envelope, a plain envelope with his name on it, and he opened it and read:

"To my dear son:

"I give to you one hour each weekday

and two hours of my Sundays to be yours to be used as you want it without interference of any kind whatsoever.

"Lovingly,
"Dad."

As I read that, I thought, what a wise father, and what a fortunate son! Yes, that is what they need.

God bless us, my brethren and sisters, that we may give personal attention now to these vital matters:

More time of parents in the home

Daily family devotion in the home

Parental instruction in life's problems

Family recreation and cultural activities together

A closer parent-child relationship

May we be faithful to this great obligation of parenthood, this sacred obligation, that we may build our homes solidly upon eternal principles, that we may have no regrets. May we never be recreant to the great trust which has been imposed in us. May we always keep in mind that these spirits that have entered our homes are choice spirits. Many of them have been born under the covenant. As we look into their faces and contemplate their needs, we might well consider that some of them were probably choicer spirits up there than we were. It is a grave responsibility. May we not shirk it.

God bless us in our homes and in all our worthy endeavors. May we carry with us from this conference the instructions given and put them into practice in our homes I humbly pray, in the name of Jesus Christ. Amen.

ELDER BRUCE R. McCONKIE

Of the First Council of the Seventy

IT HAS been my privilege, for seven years now, to serve on the First Council of the Seventy with Elder Richard L. Evans, and I think I can certify to you from personal knowledge, born of that association, that Brother Richard is a man of great ability and

devotion to the cause of Christ. He supports and sustains the brethren and the programs of the Church, and, I am persuaded, has a great mission to perform in his new and high calling.

I think, perhaps, there is scarcely a name in the Church more widely known

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Third Day

and heralded than his; and in the field of his especial talent and assignment, that of radio, he approaches as near the indispensable man as any man could. For myself, and I am sure, speaking also for the other members of the Council, we are pleased with the selection that has been made and give him, as we do all the brethren who sit on this stand, our united support and love and affection.

Brother Hugh B. Brown and Brother Marion D. Hanks, as yet, I do not know well, but with the rest of these brethren, and with all of you, I extend a welcome hand of fellowship.

I have had it in my heart for some-time, if the Spirit would give me utterance and direction, to say a few words in this great conference about that faith which leads to life and salvation and without which no man can be saved in the kingdom of God.

Briefly, speaking in outline form only, I would like to suggest:

First, what faith is.

Second, how faith may be gained.

And third, the test whereby it may be known whether we have gained faith in sufficient measure to justify a hope of life and salvation.

The Prophet Joseph Smith taught, as may be found recorded in the *Lectures on Faith*—which lectures I commend to all men—that faith is the first principle in revealed religion, that it is the foundation of all righteousness, that it is a principle of power. He taught that faith is the assurance which men have of the existence of things which they have not seen, that it is the moving cause of all action in intelligent beings, and that it is the first great governing principle which has power, dominion, and authority over all things.

He gave this formula whereby men may exercise faith in God unto life and salvation:

First, we must believe in God, and that means in the true and living God, the Being who actually exists and is our Father in heaven, in whose image we are created, and who by his grace

and because of his desire to see his children gain salvation, appeared in our day, with his beloved Son, to usher in this great work.

It is not sufficient to believe in a god of wood or stone, one that has been created by men, or to believe in the god described in the creeds that have been created by men. We have to get to the truth if we are to have faith.

Faith is founded on truth. It was Alma who said that, “. . . if ye have faith ye hope for things which are not seen, which are true,” (Alma 32:21) and so, without truth, there can be no faith.

The second requisite in gaining faith is to have a correct idea of the character, perfections, and attributes of God. The Prophet summarizes the character of God in these words, and I think every member of the Church ought to memorize them:

First, that he was God before the world was created and the same God that he was after it was created.

Second, that he is merciful and gracious, slow to anger, abundant in goodness, and that he was so from everlasting and will be so to everlasting.

Third, that he changes not, neither is there variability with him, and that his course is one eternal round.

Fourth, that he is a God of truth and cannot lie.

Fifth, that he is no respecter of persons;

And sixth, that he is love.

Then the Prophet gives the attributes of God, also six in number, as follows: knowledge, faith or power, justice, judgment, mercy, and truth. The perfections of God are given as the perfections which attach to the attributes of his nature.

Then the third requisite for gaining faith unto life and salvation is so to live that we have the actual knowledge that the course of life we are pursuing is in harmony with the divine will.

I suppose there are many people in the Church who have a measurable

knowledge of the attributes of God. I think there are even more who have a correct idea of his character and of his perfections. And I am sure that nearly all, perhaps all in the Church, believe in him as the personal Being who actually lives. But the place where we fall down in acquiring faith, faith unto life and salvation, is in that we do not order our lives in such a way that we have the assurance that our conduct is in harmony with the divine will.

Faith comes by righteousness, and without righteousness and obedience we cannot have the measure of faith that will save us.

Now the test whereby it may be known whether we do have faith is very simple. It is the eternal truth proclaimed by the Lord when he said: "And these signs shall follow them that believe." (Mark 16:17.) If we have faith, there will be signs. If there are no signs, there is no faith. Where there is faith, there will be the gifts of the Spirit; there will be the ministering of angels and the working of miracles. Where there is faith, there will be apostles and prophets; there will be the authority of the priesthood; there will be the knowledge of God and the organization of the kingdom of God on earth.

Now, I suggest to you that faith is the great foundation upon which we must build: faith in God, faith in

Christ, faith in the restored truth and in the living oracles who direct the kingdom under the Lord in our day.

By faith all things can be done. There is nothing too hard for the Lord, and if we have faith, we can do whatever is requisite, according to his mind and will. By faith the worlds were made; by faith the elements can be controlled, rivers turned out of their courses, mountains removed. By faith we can have angels minister to us, see our sick healed, and the dead raised; and what is more important than all this, by faith we can live so as to become the sons of God and be joint heirs with Jesus Christ, entitled to receive and inherit and possess, as he has done before, the fulness of the kingdom of the Father.

In the name of Jesus Christ. Amen.

President David O. McKay:

Elder Bruce R. McConkie, of the First Council of Seventy, has just concluded speaking. The Choir and Congregation will now sing, "Redeemer of Israel," conducted by J. Spencer Cornwall, following which we will hear Elder ElRay L. Christiansen, Assistant to the Twelve.

The Choir and congregation joined in singing the hymn, "Redeemer of Israel."

ELDER ELRAY L. CHRISTIANSEN

Assistant to the Council of the Twelve Apostles

I REMEMBER that we used to come in from the mission field, and somehow we gave a ten minute talk each time the conference convened, and for three times in succession, somehow, I was in this position—the very last speaker before the summary remarks of President Grant. On one occasion I felt to say this: that I had never had a headache to speak of, I had never had a pain, I had never been to the hospital, but I knew what it meant to suffer. I have

experienced that, to a degree, during the past three days.

I think in all my experience in temple work, where four thousand couples knelt before the altar at which I officiated, the most thrilling thing was to have the parents, the brothers and sisters, and the in-laws, in addition to the friends assembled in the temple on the day of the marriage of their loved ones who had achieved so much in the early years of their lives and had prepared and