

On this point of deferring obedience to the gospel, we might with profit consider the Savior's parable of the ten virgins. I do not remember any provision being made in that parable for the five foolish virgins to enter into the marriage at a later time. I do remember, however, that after the door was shut they, having in the meantime filled their lamps with oil, came saying, "Lord, Lord, open to us," and that his answer was, "Verily I say unto you, I know you not." (See Matt. 25:1-13.)

In 1831 the Lord continued with the lesson he had in mind to teach with this parable. Speaking to the Prophet Joseph, he specified some of the blessings to be received by the five wise virgins. Said he:

And at that day, when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins.

For they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived—verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day.

And the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation.

For the Lord shall be in their midst, and his glory shall be upon them, and he will be their king and their lawgiver. (D. & C. 45:56-59.)

No mention is made in this revelation of the whereabouts of the foolish virgins. Said the Prophet Joseph,

If men would acquire salvation they have got to be subject, before they leave this world, to certain rules and principles,

which were fixed by an unalterable decree before the world was.

[Otherwise] the disappointment of hopes and expectations at the resurrection would be indescribably dreadful. (D. H. C. 6:50-51.)

In view of these teachings and the many others which carry the message that today is the day for us to perform our labors, it would seem to be wisdom on the part of every soul who has been taught the gospel, to here and now make a daily conscious and sincere effort to live it. And this effort should continue to the end of mortal life. Failing to make such an effort, a person identifies himself as one who does not believe the Lord, for, said he, "... if ye believe me, ye will labor while it is called today."

That we may, by laboring today, inherit the great blessings we have heard so much about in this conference, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

We have just listened to Elder Marion G. Romney of the Council of the Twelve.

The Congregation will now join with the Singing Mothers in singing "Come O Thou Kings of Kings," under the direction of J. Spencer Cornwall.

After the singing Elder Delbert L. Stapley will speak to us.

The Relief Society Singing Mothers and the congregation joined in singing the hymn, "Come, O Thou King of Kings."

ELDER DELBERT L. STAPLEY

Of the Council of the Twelve Apostles

I ASSURE YOU, my brothers and and sisters, the southern route to this stand is no shorter than the northern route. I find it rather difficult to be in the caboose of conference speakers, particularly because

I am sitting on the last seat, realizing that many of my brethren have already given part of my message to you.

Through this conference my mind has been upon Brother Cowley. I want to say to you, my brothers and sisters, he was a man of God, one who exemplified

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the calling of apostleship in a high degree. We loved him; he was loved by the people. We were stirred by his inspiring messages.

Today I am glad to welcome into our Council Brother George Q. Morris to fill the vacancy caused by Brother Cowley's passing. Brother Morris is a strong and devoted leader. He brings great strength and wisdom to our council. With all my heart I support and sustain him, and offer him my help.

I welcome also Brother Sterling W. Sill. I am sure he will add greatly to the General Authorities in the quality of service and devotion he gives to the people of the Church.

Last Friday we had the delightful opportunity of listening to the reports and testimonies of the mission presidents. These men, under the direction of the Twelve, are responsible for the missionary program of the Church, which answers the charge of the Redeemer to his Church of the latter days to proclaim the message of the restored gospel to every nation, kindred, tongue, and people.

The Lord said through the Prophet Joseph Smith for the elders of this Church to open their mouths and say to the world,

Repent, repent, and prepare ye the way of the Lord, and make his paths straight; for the kingdom of heaven is at hand;

Yea, repent and be baptized, every one of you, for a remission of your sins; yea, be baptized even by water, and then cometh the baptism of fire and of the Holy Ghost.

Behold, verily, verily, I say unto you, this is my gospel; and remember that they shall have faith in me or they can in nowise be saved;

And upon this rock I will build my church; yea, upon this rock ye are built, and if ye continue, the gates of hell shall not prevail against you.

And ye shall remember the church articles and covenants to keep them. (D. & C. 33: 10-14.)

May I paraphrase that verse: "And ye shall remember the church articles (the laws, commandments, and doctrines) and covenants (the covenant

of baptism, sacrament, priesthood, and of the temple, and all other holy ordinances) to keep them."

Wherefore, be faithful, praying always, having your lamps trimmed and burning, and oil with you, that you may be ready at the coming of the Bridegroom. (*Ibid.*, 33:17.)

The Savior, appearing to the Nephites on this, the American continent, said,

. . . ye know the things that ye must do in my church; for the works which ye have seen me do that shall ye also do; . . .

Therefore, if ye do these things blessed are ye, for ye shall be lifted up at the last day. (3 Nephi 27:21-22.)

The Lord again counseled the Nephites:

Therefore, whatsoever ye shall do, ye shall do it in my name; therefore ye shall call the church in my name; and ye shall call upon the Father in my name that he will bless the church for my sake.

And how be it my church save it be called in my name? For if a church be called in Moses' name then it be Moses' church; or if it be called in the name of a man then it be the church of a man; but if it be called in my name then it is my church,

and then the Lord adds this significant phrase,

if it so be that they are build upon my gospel.

And if it so be that the church is built upon my gospel then will the Father show forth his own works in it. (*Ibid.*, 27:7-8, 10.)

My brothers and sisters, I testify that the Church of Jesus Christ of Latter-day Saints is built upon the true gospel of Jesus Christ. It does bear his name and does show forth the works of God in it. I call your attention to the specific and general information given Sunday morning by President McKay of the growth and the progress of the Church. The Church provides for the temporal and spiritual needs of its people. Its missionaries bear the gospel message to all nations. It is set up after the organization of the primitive Church, with prophets, apostles, evangelists, etc., and with au-

thority divinely bestowed through the priesthood of God to officiate in all the saving ordinances of the gospel to perfect and exalt man.

We learn in the writings of Nephi that Satan has no power over the hearts of people who dwell in righteousness. The evil and wickedness present in the world today show the power Satan has over the hearts of people, and therefore the promotion of righteousness among men is the important duty of God's servants, and thus they prepare all his children against the days of tribulation preceding the Savior's coming to earth again.

Nephi again admonished his people:

For the gate by which ye should enter is repentance and baptism by water; and then cometh a remission of your sins by fire and by the Holy Ghost.

And now, my beloved brethren, after ye have gotten into this straight and narrow path, I would ask if all is done? Behold, I say unto you, Nay; for ye have not come thus far save it were by the word of Christ with unshaken faith in him, relying wholly upon the merits of him who is mighty to save.

Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life. (2 Nephi 31:17, 19-20.)

The beloved King Benjamin counseled his people:

... I would desire that ye should consider on the blessed and happy state of those that keep the commandments of God. For behold, they are blessed in all things, both temporal and spiritual; and if they hold out faithful to the end they are received into heaven, that thereby they may dwell with God in a state of never-ending happiness. O remember, remember that these things are true; for the Lord God hath spoken it. (Mosiah 2:41.)

My brothers and sisters, I would plead for faith on the part of the membership of this Church, the faith that is typical of a child, teachable, eager to learn,

willing to accept and to obey, not blindly, but with understanding. I am pleading with you who have entered into the straight and narrow path through faith, repentance, baptism, and receiving the Holy Ghost, to press forward and worthily comply with every ordinance of the gospel.

If men were offered material riches as a reward for years of devoted service, no doubt a decision to accept would be promptly given, even though the price to be paid might overtax their strength and undermine their health. God offers eternal life, glory, exaltation, and the association of himself and Son as a reward to those who diligently serve him to the end of their days. He has no greater gift to bestow. Yet, because of the intangible nature of this gift and the weakness of people's faith, they fail to accept and follow the conditions to obtain this state of peace and happiness in celestial glory.

If men will open their hearts to truth, the Holy Ghost will stimulate their faith to accept the revelations and follow the counsel of divinely appointed leaders. Faith is a gift from God, to be earnestly sought for. It cannot be the type of faith exhibited by Thomas, who would not accept his fellow workers' word that Jesus had risen and appeared unto them, unless he had the privilege of feeling the prints of the nails in his hands and thrusting his own hand into the side of the Savior. It cannot be the type of faith of those who seek after signs upon which they might establish faith.

The Lord revealed to the Prophet Joseph Smith 121 years ago the Word of Wisdom, the Lord's law of health, showing forth the order and will of God in the temporal salvation of all Saints in the last days and given for a principle with promise. Many have doubted, and by their acts have refused to accept this revelation to be a word of wisdom. The inviting advertising appeal and enticing claims of tobacco interests are listened to and accepted by men and women against their Creator's revealed truth that tobacco is not good for man. But now that science is proving cancer to be

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linked with tobacco use, many are dropping the habit through fear of this dreaded and often incurable disease. Why will men set at naught the revelations of God about good health habits taught in the Word of Wisdom and yield to habit-forming products from plants or herbs that are detrimental to their systems or bodily functions?

Daily we see the disastrous results of strong drink—accidents on the highways, homes broken, wives and children suffering and in want, oftentimes deserted and helpless, with no hope to live normal and happy lives. The Lord has said,

That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father. . . .

And, again, strong drinks are not for the belly, but for the washing of your bodies. (D. & C. 89:5, 7.)

When these revealed truths are verified by scientific research in the field of health, thus becoming actual knowledge, it makes the faith of the so-called believer appear weak and presumptive, and also clearly demonstrates rebellious and disobedient attitudes, prompted no doubt by a feeling of restricted freedoms. Of what value, my brothers and sisters, is faith if people have lost their privilege to exercise it? Can God be pleased with people of little or no faith?

Listen to the words of Alma:

Yea, there are many who do say: If thou wilt show unto us a sign from heaven, then we shall know of a surety; then we shall believe.

Now I ask, is this faith? Behold, I say unto you, Nay; for if a man knoweth a thing he hath no cause to believe, for he knoweth it.

And now as I said concerning faith—faith is not to have a perfect knowledge of things; therefore if ye have faith ye hope for things which are not seen, which are true. (Alma 32:17-18, 21.)

And this is the type of faith, my brothers and sisters, that Latter-day Saints should have, and recognize that scripture is from God, revealed through the Holy Ghost for the blessing and for

the good of God's children, and being our Creator, certainly he would not give us any principle or reveal any truth that was not for our good.

Now may I call your attention to the Church welfare program. This plan was given by revelation and has been implemented in this generation of uncertainties and perplexities to provide the temporal needs and to increase spirituality among our people. Is this plan operating in the homes of the Latter-day Saints?

To be realistic we have to view present economic conditions with some concern. The economy has tightened up. Unemployment is a problem. Church members are experiencing difficulties. Can we depend upon reported improved business trends and non-stable commodity prices to restore and assure a high economic level? What is the condition of our personal affairs? Are we in debt with instalment payments and heavy obligations on our hands? Do we have cash funds in savings or on deposit?

If we should be adversely affected, even temporarily, can we sustain ourselves for a reasonable period without help? We have all been counseled to set our personal affairs in good order. Those who have heeded this counsel, I firmly believe, are wise. Your Church follows its own counsel, cushioning its finances and storing welfare goods to protect the work of the Church, and insofar as possible, the welfare of its members.

Our strength as a people is in unity, emphasized so often by President Clark. This unity is made possible by keeping the commandments of God.

I am firmly convinced our greatest blessings as a Church and people come collectively and not individually. If God were pleased with us individually, it follows he would be pleased with us collectively. Each of us, as an integral part of God's kingdom, either contributes beneficially or adversely to the welfare and blessing of our fellow Church members.

I call your attention to the great patriarch, Enoch, who lived so close to

God that he walked and talked with him and was given great power in the priesthood, to the perfecting and sanctifying of his people. It is said, in the writings of Moses:

. . . And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish. (Moses 7:17.)

And Enoch and all his people walked with God, and he dwelt in the midst of Zion; and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, Zion is fled. (*Ibid.*, 7:69.)

Then we read the account of the Savior's visit to the Nephites where he established his kingdom among them. Righteousness was taught the people by the disciples whom Jesus chose, and a condition of righteousness prevailed among all the people. We read in Fourth Nephi that:

. . . every man did deal justly one with another.

And they had all things common among them; therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift.

. . . they did walk after the commandments which they had received from their Lord. . . .

And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people.

. . . and surely there could not be a happier people among all the people who had been created by the hand of God. (4 Nephi 2-3, 12, 15-16.)

Now in contrast to these two seemingly perfect conditions we have examples of unrighteousness on the part of the people whereby they did not enjoy the full blessings of God that he held out to them through promise if they would but serve him and keep his commandments.

Moses, the great prophet, lawgiver, and friend of God, sought diligently to sanctify the children of Israel that they might behold the face of their God. They would not listen, but hardened their hearts; therefore, God took Moses,

the Holy Priesthood, and the gospel out of their midst and left with them the Lesser Priesthood and the law of carnal commandments, which priesthood and law does not have the power to perfect nor sanctify people.

And then again in our day, as recorded in the 105th Section of the Doctrine and Covenants, the Lord said:

Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now.

But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them;

And are not united according to the union required by the law of the celestial kingdom;

And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself.

Therefore, in consequence of the transgressions of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion. (D. & C. 105:2-5, 9.)

When Brigham Young established our people in the tops of these mountains, he promised them that if they would keep the commandments of God and serve the Lord, that the Lord would temper the elements for their sakes, and their lands should produce bountifully.

Now, I recognize, my brothers and sisters, that a condition of righteousness is becoming better and stronger among the people of the Church. I feel this is true as I make my visits to the stakes of Zion. However, there is room for improvement, and I am sure if we would put into operation the plans that have been developed to reactivate the inactive, that we could bring about a condition of righteousness that would permit the blessings of God to flow to us in rich measure.

In the 42nd Section of the Doctrine and Covenants called the revelation embracing the Law of the Lord, the Lord said to the Prophet Joseph Smith:

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And again, every person who belongeth to this church of Christ, shall observe to keep all the commandments and covenants of the church. (*Ibid.*, 42:78.)

And the Savior said as he walked among men,

If ye continue in my word, then are ye my disciples indeed. (John 8:31.)

In closing, my brothers and sisters, I would plead with the Saints and with all peoples to have the kind of faith that leads to good works, to accept the atoning sacrifice and redeeming power of the Son of God, to keep all his laws and commandments, to walk uprightly and in all holiness before him, that the blessings of heaven might be theirs to enjoy; and his Church prosper and fulfil its great destiny of saving the souls of men.

I bear my testimony and witness to you and all men that this work is of God, and therefore true. May we all enjoy that witness and that testimony, and do all within our power to step forward the interests of this great kingdom, I pray in the name of Jesus Christ. Amen.

SIR ALEXANDER FLEMING

I am no orator. This is the first time I have ever addressed a religious gathering. I may say that the chance of attending this Conference in Salt Lake City was one of the attractions which brought me to the West.

My object in coming to the United States was to attend the Conference of Doctors in Cleveland, but when Dr. Bryner suggested the possibility of being in Salt Lake City at the time of this

President David O. McKay:

He to whom we have just listened is Elder Delbert L. Stapley of the Council of the Twelve.

Many years ago it was said that great men taken up in any way are profitable company. "A great man is a living light fountain," said Carlisle, "in whose radiance it is always good and pleasant to be near."

I took the privilege of sending a note to Dr. Bryner, asking if Sir Alexander Fleming would not say a few words to this congregation this afternoon, and received the word, "Yes, Dr. Fleming will."

Thank you, Dr. Fleming, and while you are coming to the rostrum, I will tell the audience that Sir Alexander Fleming would not say a few words to this congregation this afternoon, and received the word, "Yes, Dr. Fleming will."

We welcome Dr. Fleming as a great man, and will appreciate a few words from him to this congregation.

Conference, that plus other things brought us to the West.

I am not of your Church. I belong to the Church of Scotland, into which I was born some 72 years ago, but no one could fail to be impressed as I have been this afternoon by attending this Conference and hearing the speeches, and I am very glad that I have been given the opportunity of saying thank you for the privilege I have had in coming here, and I can only say thank you again, and wish you well.

PRESIDENT DAVID O. MCKAY

Now, my brethren and sisters, the hour is drawing to a close, wherein our great conference gathering will soon have become an event of the past. The sessions themselves will be mere history, but the

messages, we hope, will ever remain on the tablets of our memories and will become moving factors in our daily lives.

There are one or two features I should like to name before announcing the closing hymn and benediction. It has been most gratifying to see the number of