

Sunday, October 3

Third Day

Temple Square in Salt Lake City, through the facilities of Station KSL, and in connection with the semi-annual General Conference of the Church. The speaker will be Richard L. Evans, member of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. Music will be by the Tabernacle Choir, directed by J. Spencer Cornwall. Frank Asper is at the organ.

The choir opens with F. Flaxington Harker's setting for a cherished Old Testament text: "How beautiful upon the mountains are the feet of Him that

bringeth good tidings, that publisheth peace, . . . that publisheth salvation; that sayeth unto Zion, Thy God reigneth!"

(The Choir sang, "How Beautiful upon the Mountains."—Harker)

Announcer: We shall now hear on this Church of the Air Service Richard L. Evans of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, frequently referred to as the "Mormon" Church. Richard Evans has titled today's talk: "We Are Not Alone in Life."

ELDER RICHARD L. EVANS

Of the Council of the Twelve Apostles

My Beloved Friends:

As we see and talk to other people (and even sometimes as we look into our own hearts), it is apparent that there is much of loneliness in life—not only the loneliness that comes from lack of companionship with people—but also the loneliness that comes with lack of purpose, with lack of understanding of the reasons why we live.

No doubt, some loneliness comes because we are always inseparably ourselves. Some thoughts, some experiences, some intuitions, some of the awareness we have within us we cannot fully share with anyone else. We come into the world alone. We leave it alone. We are always and eternally our own separate selves.

But loneliness is more than simply solitude. (A person can be very lonely in a crowded busy place). And there is a kind of loneliness that comes from a sense of not belonging, of not fitting in, of not knowing our part in the picture—of not knowing what we are, or who we are, or where we came from, or where we are going, or why we are here, or what life is basically all about.

The mortal years of life pass swiftly and soon. And except for some glorious, eternal certainties there could well be a universal feeling of frustration. We labor long for things that sustain life and for things that afford a little passing pleasure—but there is nothing of these tangibles that we can take with us. These things we call our own are ours only for a short time. The farmer's

fields not long ago belonged to someone else, and soon again will belong to someone else. The stocks, the bonds, the buildings, the houses we have, whatever we have title to, we all shall leave in yet a little while—and our going will make a mockery of all the titles of our earthly tenancy.

About all we can take with us after all, are the knowledge and character we have acquired, the intelligence we have developed or improved upon, the service we have given, the lessons we have learned, and the blessed assurance that we may have our life and loved ones, always and forever—as assured us by a wise and kindly Father whose children we all are. And knowing Him, and what He is to us, (and what we are to one another), what His purpose is in sending us here from His presence, is one of the surest safeguards against loneliness and feelings of frustration.

Some few evenings ago, I sat at dinner by the side of a distinguished, successful industrialist, who told me simply and in a few sentences how he faced the heavy problems of his life, and met the decisions of each day:

"When I get up in the morning, he said, 'I often feel that I can't face it, but as I get down on my knees and say simply 'God help me to do what I have to do this day,' strength comes, and I feel that I am equal to it. And I think of Him as my Father, and talk to Him as simply and directly as I used to talk to my father when he was here."

And then he added: "Sometimes I do things I know I shouldn't do. But when I do, I don't lie to God about my motives. I know it's no use. I know He knows my heart, my thoughts. I know what I have done, and He knows what I have done. And I don't try to deceive Him or myself."

I was mellowed and humbled by the direct and simple spirit of this friend with whom I sat the other evening. He was not of my faith, but in my own earnest belief, he could not have talked to God with so much satisfaction or assurance if he had thought of Him merely as a force, or as an ineffable essence, the nature and purpose of which he knew nothing—or at least nothing that would bring to him the assured feeling that he was in fact talking to his Father.

It is urgently important in life to draw nearer to a knowledge of the nature of God, and of our relationship to Him and to one another. And what better place to begin than with the first book of the Bible—what better place to turn than to literal scriptural language?:

"In the beginning God created the heaven and the earth. . . . And God said, Let us make man in our own image, after our likeness: . . . So God created man in his own image, in the image of God created he him; . . . And God saw everything that he had made, and, behold, it was very good." (Genesis 1:1, 26, 27, 31)

It was a good world; it is a good world—despite the foolishness and perversities of men. It is good because of its beauties and bounties, and because of the glorious purpose and limitless possibilities that a loving Father has given His children—a Father whom the scriptures testify is personal and approachable, even as Paul proclaimed in his Epistle to the Hebrews that Jesus the Christ was in "the express image" of his Father's person. (Hebrews 1:3.)

Scripture records that many men have seen God, among them Moses and Aaron and the seventy elders of Israel (Exodus 24:9-11)—even as John recorded in Revelation that "his servants shall serve him: And they shall see his face." (Rev. 22:3, 4.)

And Stephen the Martyr, "being full of the Holy Ghost, looked up stedfastly

into heaven, and saw . . . Jesus standing on the right hand of God." (Acts 7:55.)

And Jesus frequently addressed His Father. In Gethsemane: "O my Father, if it be possible, let this cup pass from me." (Matt. 26:39.)

On Calvary: "Father, forgive them; for they know not what they do." (Luke 23:34.)

And earlier with the Twelve: "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come. . . .

"And now, O Father, glorify thou me . . . with the glory which I had with thee before the world was. . . .

"Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. . . .

["And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. . . ."] (John 17:1, 5, 11, 33.)

There is much more of scripture that affirms the oneness of purpose of the Father and of His beloved Son—and that also affirms their separateness of person as a literal, physical fact. And as Jesus approached Him, so also may we approach the Father, in all our needs. In every problem, in sorrow and success, in all the things we struggle with from day to day, we can reach out to Him with the assurance that He is there. He lives. He speaks. His voice is not unto the ancients only, but even unto our own day there is witness of His personal presence. He is a God of continuous revelation, of continuous mindfulness for all of us, and He does not shut Himself in the Heavens if we will let Him come into our lives.

He has sent us here, from where we were with Him before birth, for a brief period of mortal experience, with our free agency, our right of choice, with principles and commandments, and with His Spirit to light us through life, and has assured us everlasting life with the glorious promise of limitless and eternal progress and possibilities, with all the sweetness of association of family and friends in the peace and protection of His presence—if we will. He has assured us that "men are that they might have

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joy," (Book of Mormon, II Nephi 2:25) and has declared it to be His purpose "to bring to pass the immortality and eternal life of man." (Pearl of Great Price, Moses 1:39.)

Knowing our feelings for our own loved ones, for our own children, we can take confidence in the mercy and love and understanding and in the helpfulness of our Father in heaven, who will not leave the humblest child or the most lonely among us, alone in life.

You who are sick—you who are wracked with pain, you who are confined with physical infirmity—you are not alone in life. There is faith, there is hope, there is mercy, there is help from Him. "He that keepeth thee will not slumber. (Psalm 121:3.)

You who are discouraged, whose obligations are heavy, whose best efforts somehow seem to fall short of success; you who have been falsely dealt with; you who have met reverses and disappointments, you who have lost heart: There is a kind and just and merciful Father in heaven to whom you can turn, and who will see that you lose nothing that should have been yours. He can bring peace to your hearts, and restore faith and purpose. You are not alone.

And you who are tried and tempted, by appetites, by evil in its subtle shapes; you who have been careless in your conduct, who have lived the kind of lives that fall short of what you know you should have lived—and are contending with conscience and are torn inside yourselves: You also are not alone in life, for the Lord God who gave you life has also given the glorious principle of repentance, which, upon sincere turning away from false ways, can restore again the blessed peace that comes with quiet conscience.

You who have been hurt—hurt in your hearts, hurt in spirit, you who have been offended and have withdrawn yourselves and become a little aloof—you need not be alone. The door is open.

You who have unanswered questions (which all of us have); you who are torn between the teachings of contending teachers, who are confused by conflicting theories: Keep faith. Reserve

judgment. Be patient. God lives. He is the source of all truth, and where there seem to be discrepancies it is simply because we do not know enough. The theories of men change swiftly, but "the glory of God is intelligence," (Doctrine and Covenants 93:36) and there is no truth in all the universe that the Father of us all would not wish you to seek and to accept—for man cannot be "saved in ignorance." (Doctrine and Covenants 131:6) Keep an open mind and an open heart and a teachable spirit. "Seek learning, even by study and also by faith." (Doctrine and Covenants 88:118.)

And you who are young, who have ambitions for the future, but who face serious uncertainties: Go forward and live your lives with faith. Look far ahead; decide on some good goal. Study, work, and prepare yourselves. Make solid plans and pursue solid purposes and don't place undue emphasis on the passing, trivial pleasures. When the proper time comes, make your homes and have your families, and face your problems with faith. Your Father in heaven knows and understands you, and will help and lead you to happiness and usefulness here, and to your high destiny hereafter, if you will keep close to Him and take Him into your confidence.

And you who have lost your loved ones: You are not alone. God, who is the Father of the spirits of all men, has sent us here from His presence until he calls us to return. And our loved ones who have left us will always be themselves, and we may see and know and be with them again, always and forever—if we will but take the steps that lead to eternal family reunion. They are nearer to us than we know.

We are none of us alone in life. We belong to an eternal family. We belong also to one another—and God, who made us in His image, is the Father of us all. And there is justice and mercy and fair and adequate opportunity for all of us from Him who is and has been mindful of us all, from birth and before—through death and beyond.

He is there and within our reach. He will guide and enlighten and lift. He is the source of truth, of comfort,

of protection, and of the peace that passeth understanding, and the source of the sweet and satisfying assurance that life and truth are limitless and everlasting, and despite all problems and all perplexities we are not left alone in life.

We would testify to all who hear this day of the living reality of Him who did make us in His own image—that He lives, that He has spoken, that He does speak; that He sent His Son into the world, who is our Saviour and of whose divinity this day we testify; and that the heavens have been opened in this day and dispensation.

We are none of us alone in life, but in the hands of Him to whom His Son, our Savior and Redeemer, offered this sublime prayer:

"Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen." (Matthew 6:9-13.)

(The Choir sang: "Faith of Our Fathers."—Hemy-Walton.)

Announcer: "For the beauty of the earth, for the beauty of the skies, for the love which from our birth, over and around us lies, Lord of all, to Thee we raise, this our hymn of grateful praise."

(The Choir then sang: "For the Beauty of the Earth."—Kocher.)

Announcer: "Jesus, lover of my soul, Let me to thy bosom fly While the near-er waters roll, While the tempest still is high; Hide me, O my Savior, hide, Till the storm of life is past; Safe into the haven guide; Oh, receive my soul at last."

(The Choir sang: "Jesus, Lover of My Soul."—Marsh.)

Music: Organ and humming choir: "Sweet Is the Work."

Announcer: You have been attending CBS Radio's Church of the Air. Today's service came to you from the "Mormon" Tabernacle on Temple Square, through the facilities of Station KSL in Salt Lake City, Utah, and in connection

with the semi-annual General Conference of the Church. The speaker was Richard L. Evans, member of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

Music was by the Tabernacle Choir, J. Spencer Cornwall conducting, with Frank Asper at the organ.

CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, was presented from 9:00 to 9:30 a.m. Sunday, October 3, 1954, through the courtesy and facilities of the Columbia Broadcasting System's network, throughout the United States. The broadcast was as follows:

(The organ played "As the Dew," and on signal the Choir and Organ broke into the hymn, "Gently Raise," singing the words to the end of the second line, and humming to end of verse for announcer's background.)

Announcer: Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The CBS Radio Network and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with J. Spencer Cornwall conducting the Tabernacle Choir, Frank Asper, Tabernacle Organist, and the spoken word by Richard Evans.

We open with the worshipful music of Will James: "Almighty God of our fathers . . . Lord God of Israel . . . Unto thy throne do we lift up our songs . . . Our pray'rs ascend to Thee: Our Father which art in Heav'n, Hallowed be Thy name."

(The Choir sang: "Almighty God of Our Fathers."—James.)

Announcer: Frank Asper first turns on Temple Square today to one of the writings of Benedetto Marcello, the celebrated 16th Century composer of Psalm settings: We hear "Allegretto."

(Organ selection: "Allegretto."—Marcello.)

Announcer: Richard P. Condie and the Tabernacle Choir now sing James MacDermid's setting for this comforting, reassuring New Testament text: "Peace I leave with you, my peace I give unto