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Of the First Council of the Seventy

IF WE ARE to inherit eternal life in the kingdom of our Father, we must overcome the world. The world is a state of wickedness, evil, and carnality, a corrupt state in which men dwell and in which wickedness holds sway. To overcome the world, we must triumph over these things.

All men who live in this world, in this state of carnality, and who have not overcome the world, are themselves carnal and sensual and devilish by nature. That is the kind of inheritance that we have received as part of this mortality, and our object and end is to overcome the world and develop the kind of bodies, and the attributes and perfections, that will enable us to dwell with holy, pure, and exalted beings in the eternal world.

These truths have been revealed to us in many revelations; for instance, John wrote these words:

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. (1 John 2:15-17.)

And the great Nephite prophet, Alma, in discoursing upon the probationary nature of our mortal existence said that all men are "carnal, sensual, and devilish, by nature." (Alma 42:10.)

From James we have these words:

... know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. (James 4:4.)

Then finally, we have these expressions, as spoken by the angel who appeared to that righteous King Benjamin on this continent:

For the natural man is an enemy to God, and has been from the fall of Adam, and will be, forever and ever, unless he yields to the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint

through the atonement of Christ the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father. (Mosiah 3:19.)

As we understand the plan of salvation, we came into this sphere of existence for two purposes. First: We came to gain this natural body, this tangible body, this body which here in this life is a temporary house for the eternal spirit, but which body we will receive back again in immortality through the atoning sacrifice of Christ. Second: We came here to see if we would have the spiritual integrity, the devotion to righteousness, to overcome the world, to put off the natural man, to bridle our passions, to curb and control the appetites that are natural in this type of existence.

We have been put in this environment advisedly. We were on probation of a sort when we lived in the presence of God, our Heavenly Father. But in that sphere we walked by sight; in that sphere we had spirit bodies. We have been sent down here to walk by faith, and we have been given natural bodies, which are subject to the ills and vicissitudes, the temptations and lusts of the flesh. And now, if by obedience to the laws and ordinances of the gospel, by keeping the standards of personal righteousness that are found in the gospel, if by doing this, we can overcome the world, we will be taking the bodies which we possess and transforming them into the kind of bodies that can dwell with exalted beings.

The Prophet said that if we would go where God is, we must be like him; that is, we must develop the characteristics and the attributes and the perfections which God has. The struggle which we face is whether we will overcome the world or whether we will be overcome by the world. All men forsake the world when they come into the Church; they then overcome the world if they continue in righteousness and in diligence in keeping the commandments of God.

No one has overcome the world, the world of carnality and corruption, until he has given his heart to Christ, until he uses all his talents, abilities, and strength in keeping the commandments of God, and in causing this great work to roll forth.

The Lord has given us the agency, the talent, and the ability to achieve in this field. He sent his Son into the world to be the great Exemplar, to be a Pattern, to mark the way whereby we, like him, might attain glory and eternal reward.

It was Christ who said: "I have over-

come the world," (John 16:33) and it was also Christ who promised,

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. (Revelation 3:21.)

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. We shall now hear from Elder Sterling W. Sill, Assistant to the Twelve. He will be followed by Elder LeGrand Richards.

ELDER STERLING W. SILL

Assistant to the Council of the Twelve Apostles

IN THE early part of the year 1842, John Wentworth, editor of the *Chicago Democrat*, went to Nauvoo and obtained an interview with the Prophet Joseph Smith. He requested, among other things, that the Prophet write out a statement of the things in which the Church believed, and the Prophet wrote the Thirteen Articles of Faith. Later these were accepted by the vote of the people and became a part of the doctrine of the Church. They are now included in the Pearl of Great Price and form a part of that great volume of latter-day scripture.

This afternoon, and on this anniversary of the birth of the Savior of the world, I would like to offer for your consideration the first four words of the Prophet's statement, from the point of view of its being the greatest success formula in the world. Victor Hugo said, "There is nothing in the world as powerful as an idea whose time has come," and if we can learn anything from the signs of the times, we know that the time has fully come when great faith in God should take a firmer hold upon our minds.

It has been a hundred thirty-five years since God the Father and his Son, Jesus Christ, reappeared upon the earth to re-establish among men a belief in the God of Genesis and to usher in the greatest and final dispensation. And

so as the very foundation of our faith, the Prophet said, "We believe in God."

If the meaning of this phrase were limited to the idea that we believe that God exists, it would still be one of the great statements of the world. That is, there is great strength in the knowledge that we were not created by, nor are we at the mercy of, the forces of a blind and capricious chance. But when we say "we believe in God," we mean much more than merely that God exists. We mean that we understand something about the kind of being he is, that he is literally the Father of our spirits, and, according to the great law of the universe, the offspring may sometime become like the parent.

But the most thrilling and motivating part of this idea is what the words themselves indicate, that "we believe in God." We trust him. We believe that he knows his business, that regardless of chance or the errors of men, his purposes will prevail. We believe that our interests are his interests, that he meant what he said in that wonderful declaration that "This is my work and my glory to bring to pass the immortality and eternal life of man." We believe that God does not desire that his children be dull, or unattractive, or unhappy, or unsuccessful.

There are many things that we do not understand. We don't understand our