

men, and some older ones, who are in this vast listening congregation tonight—some who have not been with us before and some who have not felt the warmth of the fellowship that we are permitted to enjoy. I hope I am not presumptuous when I welcome them into the bonds of fraternity and the brotherhood of the Holy Priesthood. And I know of few things that you can do to more perfectly bring to these newcomers a deep appreciation of this great and wonderful blessing than to take them to your hearts and your counsels in the quorums of the Holy Priesthood. The Lord has provided these quorums. He has specified them. He has given the very numbers which constitute them, and we know that he intends that they should be true fraternities among our brethren. Every one of us needs the help of a friend. We all need sympathetic understanding. We need encouragement. Sometimes we need correction. Within the quorums of the Priesthood there lie the facilities and the opportunities for a brotherhood that shall help all within it.

I would like to see the quorums of the Priesthood assume a larger and more important place in the teaching of the Gospel, in the nurturing of our young men and boys, and in their prepara-

tion for the great work of the latter days. I believe that they are organizations which the Lord himself designed to bless all of our brethren.

Now of course many things might be said about the opportunities that these quorums afford. Will you, my brethren, give to these groups to which you belong, these sacred societies, your allegiance, your love and devotion, and your help. The Lord needs his Priesthood to carry forward his work. I do not know that any of us can envision what the coming of the Savior will be like, but I have always felt that when he does come he will require the aid of his servants in perfecting the Kingdom, and that he will call upon his Priesthood in preference to any others to consummate his glorious work. I would like to be ready to serve acceptably to him when that day comes, and I know you would also, so I ask the Lord to bless us that we may so devote ourselves to the great Cause to which we have the honor to belong, to so uphold the standards of righteousness, to so proclaim the Gospel of our Lord, and to so live as to be worthy to be called and chosen now and when he comes, and that is my prayer for all of us, in the name of Jesus. Amen.

PRESIDENT DAVID O. McKAY



WE HAVE RECEIVED a message reading as follows: "Gathered in San Fernando Stake nearly completed stake center are 251 boys, 456 men, or a total attendance of

707."—James D. Pratt, First Counselor, Stake Presidency.

Later in the Conference perhaps we can give you a total report.

Much has been said, brethren, during the Conference about the favorable reports made in the public press, compliments paid by government and state officials, to the leaders of the Choir in Europe, to the excellency of the Choir, paying compliments to the Church, etc., and every word spoken has been merited. Some might feel that such praise will be dangerous. Let me tell you that nothing has been said about the efforts

of the Adversary coordinately with these words of praise.

When permission was granted by state and local officials to erect the Swiss Temple near Bern, notice was given that such permission had been granted, and the request made that if anybody had any objection, let him so express himself. High poles were erected on the site, showing the height of the main building.

Well, there was opposition led by a minister. A certain time elapsed—for other objections. Finally the authoritative council met and decided that the application to erect a temple be granted.

This minister met again and said, "I protest it." "Oh yes," said the chairman, or leader of that group, "but you did not put your objections in writing."

Saturday, October 1

Second Day

"Well," said the minister, "I did not know that was necessary."

"You are too late now. Permission is granted."

He resorted to the press, and the most scurrilous articles appeared, revamping all the old falsehoods, accusing the people of everything. But they paid little attention to it. I was surprised to learn recently that the temple stands just across the street from the town in which that man preaches.

Down in South America in Argentina, favorable reports were given regarding the Church and its activities. One paper, and I will not mention the church it represents, came out with scurrilous articles. On the following day the public press announced that President Peron had received officials of the Church. The next issue of the scurrilous sheets modified its attack, and later ceased entirely.

Right here at home the Adversary is at work. Some of you have received accusations that the Church has apostatized, and that Cultists doctrine should be accepted.

Well, the best way to treat these lies and scandalous reports is so to live that our actions will prove their falsity, and that is what we are trying to do. There are "fleas," and we shall have to treat them as such, I suppose. We shall always have people attacking us. As long as the Adversary to truth is free to exercise dominion in this world, we are going to have attacks, and the only way to meet those attacks is to live the Gospel.

Now, I mention this—and I could say a great deal more—to put you brethren on your guard. It is learned that in some cases excommunicants are moving into wards where they are not known, and are being or have been used in teaching classes. Bishops and branch presidents should not use anyone in their various organizations until the bishops and branch presidents have received their membership records, or at least know of their worthiness. The importance of that is evident. We do not want people who are prompted by the spirit of the Adversary, the spirit of an apostate, to be poisoning the minds of our youth. The latter are too precious, and they are in our keeping.

There is true philosophy in that old saying of David Harrum: "A certain amount of fleas is good for a dog. It keeps him from worrying that he is a dog." Well, the Adversary will see to it that we have plenty of these fleas as they exercise their pestilential acts in trying to undo the good that the Church is doing. I shall be glad and thankful when our friends who speak well of us, papers who publish the truth, will be more numerous than they are today, and it is our duty so to live that the people will have to speak well as they had to speak well of the excellency of our Choir and the concerts given in Europe.

Thank you brethren who have spoken to us on the great principle of Reverence.

A few weeks ago, with some companions, I had the pleasure, through the kindness of A. Hamer Reiser, of visiting Stoke Poges where Thomas Gray wrote that great poem, "Elegy Written in a Country Churchyard." Of course I had in mind renewing the interesting passages in that poem and visiting for the first time the spot where he is buried. He died about 1871, as I remember. As we rode out there we recalled:

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth
e'er gave,
Awaits alike th' inevitable hour:—
The paths of glory lead but to the grave."

Then that familiar quotation:

"Full many a gem of purest ray serene
The dark unfathomed caves of ocean
bear:
Full many a flower is born to blush un-
seen,
And waste its sweetness on the desert
air."

Those two sublime stanzas follow his tribute to the humble of Stoke Poges. Those who lie underneath the old elms, still standing, "some mute inglorious Milton here may rest," you remember.

I saw something else in that old Churchyard that is appropriate tonight. By the way, we should never know anything about that if it had not been for

Thomas Gray. We should never know anything much about Stratford-on-Avon had it not been for Shakespeare; nothing about Ayr had it not been for Bobby Burns. These great men have immortalized those humble places. Let us not look with disrespect upon these great leaders in the literary world. They make life worth living and give us the best in the world.

Note this about the theme tonight. As we entered the old Stoke Poges Church built in 1086 by the Normans, my attention was called to a plaque on the door upon which was written the following: "Our courteous Lord wills that we should be as homely with him as heart may think or soul desire, but let us beware that we take not this homeliness so recklessly as to leave reverence and courtesy." I do not know when it was written, but I leave it with you tonight as coming from somebody 200 years ago.

Reverence embraces regard, deference, honor, and esteem. Without some degree of it there would be no courtesy, no gentility, no consideration of other's feelings or of other's rights. It is the fundamental virtue in religion. Reverence is one of the signs of strength, irreverence one of the surest indications of weakness. No man will rise high who jeers at sacred things. The fine loyalties of life must be revered, or they will be foresworn in the day of trial.

We walked recently through those old halls of Westminster Abbey. Everybody spoke in whispers. In one place—I have never before visited it—we were asked to take off our shoes. It was more to save the old floor, though, than to pay deference or reverence to the room.

When Brother Cannon and I went round the world we visited some of the temples of Buddha and Shinto. We had to take our shoes off before we entered. We are not going to worship houses, and we certainly do not wish to violate the command of God to worship images, but we do want to be courteous, deferential, reverent, when we enter the presence of our Lord, to whom all should give reverence. If you were invited to go before a Governor-general, before one of Royalty, you would pre-

pare in dress and in attitude so as to appear properly in his presence. Well, our houses are dedicated by the Priesthood, and our chapels are consecrated for the worship of the Lord, and we give them over to him. It is not just a mere act, and I promise you, my brethren, that the Lord will be there and we shall feel his Presence, if we approach him properly. That is a fact because he lives, and this is his Church, and you are his servants by divine right. I know the world thinks we are unreasonable, fantastic in our ideas when we tell them that there is no other authorized Church, but that is true. The Priesthood came direct from our Lord and Savior, Jesus Christ, who is the great High Priest, and he authorized Peter, James and John, on whom he bestowed that Priesthood, to bestow it upon the Prophet Joseph Smith; and John the Baptist, who held the Aaronic Priesthood to bestow the Aaronic Priesthood upon Joseph Smith. Joseph Smith did not take it; it came direct, and you brethren, everyone present, can trace your ordination, probably within five steps, right back to the Savior himself.

When we go into the chapel, let us go in there realizing that we are in the presence of our Heavenly Father, and we sit and commune reverently from within. Happiness is from within. It must be, as one of the brethren said, an individual matter. What right have I to go into a chapel and speak in loud tones and disturb somebody who is communing, probably praying in his heart?

Oh my brethren, presidents of stakes, bishoprics of wards, God bless you in your leadership, in your responsibility to guide, to bless, to comfort. Many of our people need comfort. Lead them to come to you in confession. Guide them to go to the Lord, and seek inspiration so to live that they may rise above the low and the mean and live in the spiritual.

This has been a glorious Conference. It is a glorious Conference, and tonight is an epoch-making event in the history of the Church. God bless every man assembled tonight who has come with his heart and soul filled with the desire to come closer to our Heavenly Father, filled with the desire to get a stronger testimony that our Lord and

Saturday, October 1

Second Day

Savior, Jesus Christ, stands at the head of the Church. There is no question about it.

God bless the man who sneaked in here to find something to publish to weaken the faith of those who might be weak. May he repent and be led to know the truth.

I bless you, my brethren, with the power that the Lord has given us to bless, that from this hour we go forth with renewed determination to discharge our duties more faithfully, more successfully under the inspiration of God than ever before, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

I have just been handed the information that there is a total of 22,004 in assembly, and 12 more places to hear from.

To you brethren of Bonneville Stake we express our sincere gratitude for your having practiced to render the service you have rendered so inspirationally tonight—Brother Shand, the presidency of the stake, and all of you. We are proud of you, and as President Clark has said there is no other body in the world with so many singers who like music as you.

What a feast we have had today and yesterday, from the German Choir and those young people today, and now just one stake tonight, with the string instrument accompaniment. In behalf of the 22,000, (and 12 more places to hear from), we thank you from the bottom of our hearts.

The Chorus, under the direction of Brother Shand, will now sing "Hosanna Anthem," and Elder George Z. Aposhian, president of the Wilford Stake, will offer the benediction.

Just a moment please about tomorrow morning. There will be a broadcast, but the Choir will not be in their seats, of course. You may hear it in the Tabernacle and on the air from 9:30 to 10:00 a.m. This record was made in Zurich, Switzerland. Those of you who enter the building after 9:30 are asked to do so quietly, and without conversation, so that visitors assembled here may hear the recorded broadcast undisturbed.

The Chorus sang the "Hosanna Anthem."

The benediction was pronounced by President George Z. Aposhian, of the Wilford Stake.

THIRD DAY MORNING MEETING

The Sunday morning session of the Conference convened in the Tabernacle at 10 o'clock.

However, prior to the commencement of the Conference session the Tabernacle Choir and Organ Broadcast was presented as follows:

TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, was recorded in the Grosser Tonhalle-Saal in Zurich, Switzerland, on September 14, 1955, and was presented from 9:30 to 10:00 a.m. Sunday, October 2, 1955, through the courtesy and facilities of KSL and the Columbia Broadcasting

System's network, throughout the United States. The broadcast was as follows:

(The organ played "As the Dew from Heaven Distilling," and on signal the Choir and organ broke into the hymn, "Gently Raise The Sacred Strain," 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 with music and the spoken word as the Tabernacle Choir continues its European concert tour.

The CBS Radio Network and its affiliated stations bring you today's presentation, transcribed, from the Grosser Tonhalle-Saal in Zurich, Switzerland, with J. Spencer Cornwall conducting the Tabernacle Choir, Frank