

able to say that the more I have studied, the more wonderful this gospel becomes—so simple, so sublime, so satisfying. I give you my witness I have tried this gospel on, and it works—it works in every situation in life. And finally, I give you my testimony that the witness has come. It has come from Cumorah; it has come from Alaska; it has come from Hawaii; it has come from the hearthstone in my own home. I know as I stand here that God lives and hears and answers prayers. The recipient of answers to those prayers bids you to build richly, to invest in the bonds

that never fail—bonds of family, of true, sacred friends, and faith in Almighty God.

And I leave that witness with you, humbly, in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is Elder Adam S. Bennion of the Council of the Twelve. We shall now hear from Brother Richard L. Evans of the Council of the Twelve.

ELDER RICHARD L. EVANS

Of the Council of the Twelve Apostles

I SUPPOSE that the singing which most of us first remember is the singing of our mothers. I can remember, as a child, my cheeks wet with tears for the sweetness of my mother's singing. Music can be very mechanical or it can stir and feed and satisfy the soul. Of such we have heard here this day, and with you I am grateful for the sweetness of the singing of these mothers here assembled.

There is a sweet presence which I miss here this morning, and did yesterday—that of Sister McKay. I should like her to know that she is much missed at this conference. I have seen her and her beloved husband in their graciousness together in various countries, under many conditions, and when our President spoke of love at home yesterday and of what pertains to the making of a good home, I am sure he was speaking out of the experience of his life and heart, for his courtly graciousness and gentlemanly consideration of Sister McKay on all occasions, under all conditions, and in all places, has been a source of inspiration.

At a time of conference I am always faced with a dilemma—one which stems from the necessity of selecting always two subjects: one for the Sunday morning CBS broadcast and one for the regular conference sessions. It isn't ever easy. Those who work with me at the office know that I seldom select a subject for Sunday before Friday, and my family well know that the agonizing

experience between Saturday evening and Sunday morning does not see these short subjects in their final form until a very late hour. That is a dangerous way to live, a hazardous way!

People often ask why I do not work farther ahead. I cannot tell you why. I wish I could prepare in advance, and I have no criticism of those who do—I only envy them. But I have a conviction from experience that there is a kind of contagion in the air, and if one waits to catch it, he will come closer to the spirit of the occasion than if he prepares too far in advance. I have tried it both ways, and those things, even for radio, which I have prepared too far in advance seem to have a sort of pre-prepared flavor.

Fortunately for me today the theme I selected for tomorrow morning has been running concurrently in my mind with that which I should like to say in just a few words at this session of conference.

It is interesting how, in reading scripture over and over again, one often, after many readings and a long time, quite unexpectedly finds some word or phrase that comes into his consciousness with a new and particular meaning. I have had, within the last few hours, just such an experience.

This scripture, so familiar to you, and which will perhaps be the theme of the broadcast tomorrow morning, is no doubt one of the most quoted in the Church—one which I have read most

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often and heard most often, even unto thousands of times—that “Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. And if a person gains more knowledge and intelligence in this life” (and this is the phrase that struck me anew only yesterday) “*through his diligence and obedience* than another, he will have so much the advantage in the world to come,” not just a miscellaneous acquisition of knowledge, but knowledge and intelligence, through *diligence and obedience*. (See D & C 130:18, 19.)

Those words are most meaningful—and I have no fear of learning, of the pursuit of knowledge, for any of our young people, if they will keep in mind *diligence and obedience*—obedience to the commandments of God, diligence in keeping close to the Church, in keeping active, keeping prayerful, keeping clean, keeping circumspect in their conduct. It isn't learning or the love of learning, or knowledge, or the pursuit of any subject that would take from a man his faith, but it is failure to keep the commandments, the failure of a man to feed all sides of himself, and on this subject I should like to read just a few lines that I discarded from what might be used tomorrow morning, and make them serve now:

“Intelligence would not let a man lose his faith in finding truth. Learning does not lead to loss of faith. False learning might, but not true learning. Lack of learning may. Ignorance may. Failure to keep the commandments may lead to loss of faith. Loss of balance may lead to loss of faith. A man may pursue learning along too narrow lines and forget to feed all sides of himself; he may forget his spirit and starve it, but not learning itself leads to loss of faith, not the search for truth, for truth cannot come in conflict with truth. A man can have the pure love of learning and seek for it insatiably, and still keep a simple faith *if he will keep the commandments*, if he will feed his spirit, if he will be patient, and sweet in humility, and not commit himself to quick conclusions or tentative theories. If he will really seek for eternal truth, with ‘*diligence and obedience*’ he can keep and pursue an insatiable love of learn-

ing and still keep his faith, for ‘the glory of God is intelligence.’”

(That isn't too bad for something having been thrown away from what might be used tomorrow morning! Maybe I have been throwing away the wrong stuff! It's a terrible thing to have to put one's own immortal word-children in the wastebasket week after week.)

We are committed to continuous revelation, to an infinite search for truth, and there are some very significant lines accredited to Thomas Edison that I should like to share with you: “We don't know the millionth part of one percent about anything. We don't know what water is. We don't know what electricity is. We don't know what heat is. We have a lot of hypotheses about these things, but that is all; but we do not let our ignorance about these things deprive us of their use.”

We don't altogether know what faith is, or prayer, and the ultimate meaning or power of them. We don't altogether understand all the commandments, but the limitations of our knowledge should not keep us from observing them and using them, as we pursue learning and the love of learning, keeping the commandments of God and keeping close to him and his truth, in a well-balanced life, in the gospel of Jesus Christ, and using it as our standard as the measure of all things.

I am not concerned about the unanswered questions. I should like to know all the answers, but those I don't know do not bother me. This I know, and leave it with you as the conviction of my soul—that God lives, that Jesus the Christ, his divine and very Son, lives and stands by his side in the Godhead; that these two did appear to a young man, more than a century ago; that we live; that God made us in his image; that he has unspeakably great eternal blessings in store for us as we will search and seek and keep faith and keep clean, and keep his commandments and live in obedience and keep our lives balanced, and keep close to him.

In the wonderful words of Emerson: “All I have seen teaches me to trust the Creator for all I have not seen.”

God bless you, my brothers and sisters, in all things as you meet the daily

decisions of life and move on to those great as yet unseen activities and opportunities of eternity, toward which the ways of all of us move, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Richard L. Evans of the Council of the Twelve has just concluded speaking. The congregation will now join with the Singing Mothers in singing, "Now Let Us Rejoice." Elder Richard P. Condie, the Assistant Director of the Tabernacle Choir, will lead us.

ELDER JOHN LONGDEN

Assistant to the Council of the Twelve Apostles

I HAVE NO DESIRE to stand here alone. Humbly, in every fiber of my being, I seek the blessing of my Heavenly Father that has been so richly manifest here this morning as we have listened to his true servants speak under his inspiration.

The hymn we have just sung ["Now Let Us Rejoice"] calls to mind an inspirational experience I shared just about six months ago with President and Sister Jacobsen of the Eastern States Mission. We visited Brother and Sister Moss who are assigned to take care of the Peter Whitmer home in close proximity where the Church of Jesus Christ of Latter-day Saints was organized 126 years ago. I suggested we sing "Now Let Us Rejoice in the Day of Salvation." I am grateful for the inspiration of that moment. The day of salvation, yes—

. . . but there be some that trouble you, and would pervert the gospel of Christ.

But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. (Gal. 1:7-8.)

These were the words of the Apostle Paul to the Galatians almost two thousand years ago. I testify to you this morning the words you hear in this conference are truly the gospel of Jesus Christ. It is his gospel—not the gospel of Peter, not the gospel of Mark, not the gospel of Paul, not the gospel of John, or any of the other of those great apos-

Elder John Longden, Assistant to the Twelve, will speak to us following the singing.

The Singing Mothers Chorus joined with the congregation in singing the hymn, "Now, Let Us Rejoice in the Day of Salvation."

President David O. McKay:

Elder John Longden, Assistant to the Twelve, will now speak to us. Elder Longden will be followed by Bishop Thorpe B. Isaacson.

ties—they are merely the servants of the Lord Jesus Christ ordained to preach the gospel of Jesus Christ.

I should like to call the attention of the young people here and in the unseen audience to one or two thoughts which I trust will be a stimulation. Following the excellent remarks that have been given already, truly the word of the Lord, I would hope to continue in the same spirit.

How does our spiritual growth compare with our material progress? I realize that there would be those who would pervert the gospel, who would endeavor to weaken faith, who would endeavor to weaken the testimony of you young people as you go to study and improve your minds and to develop the intelligence which God has given you, but I humbly plead that you will always remember and understand who you are as you seek to study and to improve your minds. See that your spiritual growth keeps up with your material and economic progress.

I testify to you that you are the light of the world. Just previous to the statement which I quoted from Paul to the Galatian saints two thousand years ago, Jesus Christ, in his Sermon on the Mount said,

Ye are the light of the world. A city that is set on an hill cannot be hid.

Neither do men light a candle, and put it under a bushel, but on a candlestick; and