

for an interview, and said to the boy, "I saw and heard what you did last night when you were out with other men of your company. I admire you for your stand. Our company and this army needs men like you. You can have any job you wish in this company."

Well, young servicemen, you are a great asset to the Church when you live your lives in harmony with its teachings. Some of you have been excellent missionaries. We have heard of a number who have been converted to the Church through your devotion and faithfulness. I say, "God bless you and the young men of the Church and

all of us." Let us make this a great Church of action.

I have often said, "Life in this Church means a job in this Church." May we all secure a job and be active and do all we can to help build up God's kingdom, I pray, in the name of Jesus Christ. Amen.

President David O. McKay:

Bishop Carl W. Buehner of the Presiding Bishopric has just spoken to us. Elder Marion G. Romney of the Council of the Twelve will be our concluding speaker.

ELDER MARION G. ROMNEY

Of the Council of the Twelve Apostles

WITH YOU, my brethren and sisters, I have enjoyed this day very much, and in harmony with Elder Sonne there echoes in my heart feelings of approval of all that has been said and done. I join with the other brethren in congratulating the Church on having our great President, after fifty years of wonderful service, as our leader. I have loved him for a long time. I met him first in California when as a lad I was a Mormon refugee from Mexico. I saw him later in far away Australia. More recently I had the great honor to be the first member of the Council of the Twelve selected by him. I greatly honor him.

I think I can give you my message for this conference so that you can get it fully if you will do a little reading. Because of the great interest evidenced by the public in, and some resulting confusion from, certain so-called supernatural manifestations, such as telecast healings, hypnotic performances, and the doctrine of reincarnation, I thought it might be appropriate for me to take as my text the seventh Article of Faith, which reads: "We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc."

You can get the message I would like to give you in more detail than I will have time to give it here if you will read the forty-sixth section of the Doctrine and Covenants and an editorial written by the Prophet Joseph Smith in

1842, titled "Try the Spirits," which you will find in Volume IV, *History of the Church*, page 571. It is also printed in the *Teachings of the Prophet Joseph Smith*, compiled by our beloved President of the Council of the Twelve, beginning on page 202.

I. Gifts of the Spirit a Characteristic of the Church of Christ

The gifts named in the seventh Article of Faith, quoted above, are gifts of the Holy Ghost. The enjoyment of them has always been a distinctive characteristic of the Church of Jesus Christ. As a matter of fact, without the gift of revelation, which is one of the gifts of the Holy Ghost, there could be no Church of Jesus Christ. This is apparent from the obvious fact that in order for his Church to exist, there must be a society of people who individually have testimonies that Jesus is the Christ. According to Paul, such testimonies are revealed only by the Holy Ghost, for said he, ". . . no man can [know] say that Jesus is the Lord, but by the Holy Ghost." (See I Cor. 12:3.) In the 46th section of the Doctrine and Covenants, the Lord specifically lists such knowledge as one of the gifts of the Holy Ghost, as follows: "To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, . . ." (D & C 46:13.) Everyone who has a testimony of Jesus has re-

ceived it by revelation from the Holy Ghost. The Holy Ghost is a revelator, and everyone who receives him receives revelation.

Wherever and whenever revelation is operative, manifestations of other gifts of the Holy Ghost are prevalent. This has been so in all dispensations. It began with Father Adam who, having obeyed, repented and called upon God in the name of the Son, "... was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water.

"And thus he was baptized, and the Spirit of God descended upon him, and thus he was born of the Spirit, . . ." (Moses 6:64-65.) And in that very day "the Holy Ghost fell upon" him, and he "began to prophesy." (*Ibid.*, 5:9-10.)

The prophets from Adam to Malachi all enjoyed gifts of the Spirit. To Abraham was shown in vision the spirits of men as they were in the spirit world ere this earth rolled into being or ever "the morning stars sang together or the sons of God shouted for joy." (See Job 38:7.) In the days of Moses, Aaron's rod became a serpent, the waters of Egypt were turned to blood, for the Israelites a dry passage was provided through the Red Sea, and in the desert water burst from the solid rock to quench their thirst. In the days of the prophets, the widow's son was raised from the dead, and fire came down from heaven to consume Elijah's sacrifice in his contest with the priests of Baal. The leprous Naaman was instantly healed by following the instructions of Elisha.

Jesus exercised power over all things. He healed the sick, restored the lame, gave sight to the blind, cast out devils, and raised the dead. He turned water into wine, cursed the barren fig tree, stilled the storm, and walked upon the sea. He miraculously fed the four and the five thousand, and provided the tribute money.

Among the gifts of the spirit manifest in the Apostolic Church, Paul lists wisdom, knowledge, faith, healing, working of miracles, prophecy, discerning of spirits, diverse kinds of tongues, and the interpretation of tongues. The New Testament records numerous examples of the manifestation of these gifts.

Among the Jaredites and Nephites, the manifestations of these gifts were likewise prevalent. Mormon testified that they would not cease except for unbelief, "... so long as time shall last, or the earth shall stand, or there shall be one man upon the face thereof to be saved?" (Moroni 7:36.)

Unfortunately, however, and because of unbelief, they did cease, both in the old world and in the new. For more than fifteen centuries, so far as our records reveal, no mortal man enjoyed them. Then finally came that glorious event in 1820 when, by the appearance of the Father and the Son, this awful darkness was put to flight and the return of these gifts of the spirit heralded.

The Prophet Joseph translated the Book of Mormon by the gift of the Holy Ghost. The directions to him to organize the Church came in like manner. Within a year from the organization of the Church, the Lord set forth in a revelation the gifts which were to be enjoyed in the restored Church. He named all those listed by Paul, to which were added the following:

To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world.

To others it is given to believe on their words, that they also might have eternal life if they continue faithful.

And again, to some it is given by the Holy Ghost to know the differences of administration, . . .

And . . . to some to know the diversities of operations, whether they be of God, . . . (D & C 46:13-16.)

In 1839 the Prophet Joseph told Mr. Van Buren, then President of the United States, that possession of "the gift of the Holy Ghost" was the distinguishing difference between the restored Church and other religions of the day.

I know that the gifts of the Holy Spirit are in the Church today. Every faithful Latter-day Saint knows that they are. As Sister Romney and I left this building at the close of one of the conference meetings yesterday, a faithful sister was waiting at the door for us. She called our attention to an administration received by her some three years ago at a stake conference in Cali-

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fornia. She, with cancer, and her family, all fasting, sought for her a blessing. She reported yesterday that she was well. No evidence of her former affliction remains. Presently she is a stake missionary.

Yes, all the gifts of the Holy Spirit are in the Church today.

II. Not All Supernatural Manifestations Are Gifts of the Spirit.

By the statement in the revelation on spiritual gifts, ". . . it is given by the Holy Ghost to some to know the diversities of operations, whether they be of God, . . . and to others the discerning of spirits," it appears that there are some apparently supernatural manifestations which are not worked by the power of the Holy Ghost. The truth is there are many which are not. The world today is full of counterfeits. It has always been so. Away back in the days of Moses, when Aaron's rod became a serpent, then Pharaoh's wise men, sorcerers and magicians ". . . cast down every man his rod, and they became serpents: . . ." (Ex. 7:11-12.) Isaiah warned against seeking ". . . unto them that have familiar spirits, and unto wizards that peep, and that mutter: . . ." (Isa. 8:19.)

Jesus, in his great Sermon on the Mount, plainly stated that:

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; . . .

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. (Matt. 7:21-23.)

Before the end of 1830, the very year in which the restored Church was organized, some of the leading brethren were deceived as to the source of certain spiritual manifestations. "To our great grief . . ." wrote the Prophet Joseph, "Satan had been lying in wait to deceive, and seeking whom he might devour. Brother Hiram Page had in his possession a certain stone, by which he had obtained certain 'revelations' concerning the upbuilding of Zion, the order of the Church, etc., all of which were entirely at variance with the order

of God's house, as laid down in the New Testament, as well as in our late revelations." (*History of the Church*, Vol. I, pp. 109-110.) In a revelation given in answer to the Prophet's prayer concerning the matter, the Lord said to Oliver Cowdery:

. . . thou shalt take thy brother, Hiram Page, between him and thee alone, and tell him that those things which he hath written from that stone are not of me, and that Satan deceiveth him; (D & C 28:11.)

The Saints were cautioned by the Lord to walk uprightly before him, doing all things with prayer and thanksgiving, that they might ". . . not be seduced by evil spirits, or doctrines of devils, or the commandments of men; . . ." (*Ibid.*, 46:7.)

These citations not only sustain the proposition that there are counterfeits to the gifts of the spirit, but they also suggest the origin of the counterfeits. However, we are not required to rely alone upon their implications, plain as they are, for the Lord states specifically that some of the counterfeits ". . . are of men, and others of devils." (*Ibid.*, 46:7.)

Some of these counterfeits are crude and easily detected, but others closely simulate true manifestations of the spirit. Consequently, people are confused and deceived by them. Without a key, one cannot distinguish between the genuine and the counterfeit. The Egyptians could not tell the difference between the power through which Moses and Aaron worked and that by which the magicians worked. On the day of Pentecost, the non-believers did not recognize that the apostles were speaking in tongues by the power of the spirit; on the contrary, they concluded that they were "drunken with new wine." The Savior himself said,

. . . there shall also arise false Christs, and false prophets, and shall show great signs and wonders, insomuch, that, if possible, they shall deceive the very elect, who are the elect according to the covenant. (Joseph Smith 1:22.)

Now, those "who are the elect according to the covenant" are members of the Church, so we ourselves are on notice to beware.

III. Distinguishing Between the Manifestations of the Spirit and the Counterfeits.

This brings us to our most important consideration. Believing as we do in all the gifts named in the 46th section of the Doctrine and Covenants, and knowing that there are counterfeits to them, how are we to distinguish between the true and the false, the genuine and the counterfeit?

The Apostle John gave to the saints in his day the following test:

Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: . . . (1 John 4:1-3.)

This was a good test for them. It will not, however, do for us. The reason is given by the Prophet Joseph as follows:

Did not the Apostle speak the truth? Certainly he did, but he spoke to a people who were under the penalty of death, the moment they embraced Christianity; and no one without a knowledge of the fact would confess it, and expose themselves to death. (*History of the Church*, Vol. IV, p. 580.)

The Prophet Joseph having recited some of the workings of evil spirits in his day, said:

A man must have the discerning of spirits before he can drag into daylight this hellish influence and unfold it unto the world in all its soul-destroying, diabolical, and horrid colors; for nothing is a greater injury to the children of men than to be under the influence of a false spirit when they think they have the spirit of God. Thousands have felt the influence of its terrible power and baneful effects. Long pilgrimages have been undertaken, penances endured, and pain, misery and ruin have followed in their train; nations have been convulsed, kingdoms overthrown, provinces laid waste, and blood, carnage and desolation are habiliments in which it has been clothed. (*History of the Church*, Vol. IV, p. 573.)

Without attempting an exhaustive discussion of this question, I shall take the liberty to suggest three simple tests which, if applied, will prove of great value in making the distinction.

First, determine whether the alleged supernatural manifestation is edifying. If it is not, then it is not of God because spiritual gifts are given for the edification of God's people.

Paul, writing to the Corinthian saints concerning spiritual gifts, instructed them to "let all things be done unto edifying." And of those who would speak in tongues he said, "If there be no interpreter, let him keep silence in the church; . . ." And as to prophecy he added, ". . . the spirits of the prophets are subject to the prophets.

"For God is not the author of confusion, but of peace. . . ." (1 Cor. 14:26-33.) He compared the speaking in tongues without a clear interpretation thereof to a trumpet giving forth an uncertain sound, at which no one would know whether to prepare for the battle. "There are," he wrote, . . . So many kinds of voices in the world, . . .

Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. (1 Cor. 14:8-11.)

That the saints of the infant Church in this dispensation be not deceived, the Lord pleaded with them to keep in mind that the purpose of spiritual gifts was to benefit those who loved him and kept his commandments. They were not to be given as signs to those who would consume them upon their lusts.

Second—this pertains particularly to purported supernatural healings—find out whether the purported healer follows the divinely established procedure, that is, does he do as Jesus did when he laid his hands upon the sick and healed them (See Mark 6:5) and as his apostles did when, at his direction, they "went out, and preached that men should repent.

"And . . . cast out many devils, and anointed with oil many that were sick, and healed them." (*Ibid.*, 6:12-13.) The pattern which prevailed in the Apostolic Church, and which has been prescribed anew by revelation in this

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day (D & C 42:43-44), is set out by James as follows:

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. (James 5:14-15.)

Third, find out whether the worker of the purported miracle has himself received the gift of the Holy Ghost through the prescribed ordinances. If he has not, then his works, whatever they may be, are not the manifestations of the Holy Spirit. This is a key test because, as we have already pointed out, the gifts of the spirit are given by the power of the Holy Ghost. Without the gift of the Holy Ghost, the manifestations of his gifts may not be enjoyed. The Prophet Joseph Smith states this foundation doctrine as follows:

We believe in the gift of the Holy Ghost being enjoyed now, as much as it was in the Apostles' day; we believe that it [the gift of the Holy Ghost] is necessary to make and to organize the priesthood, that no man can be called to fill any office in the ministry without it; we also believe in prophecy, in tongues, in visions, and in revelations, in gifts, and in healings; and that these things cannot be enjoyed without the gift of the Holy Ghost. (*History of the Church*, Vol. V, p. 27.)

Thus one who has never received the gift of the Holy Ghost cannot possibly work miracles by his power.

Now, we know that there is but one way to obtain the gift of the Holy Ghost. That way is through the prescribed ordinances of baptism by immersion for the remission of sins and the laying on of hands for the gift of the Holy Ghost. The Apostle Paul's procedure emphasizes the indispensability of these ordinances. Coming to

... Ephesus: and finding certain disciples, He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

Then said Paul, John verily baptized with the baptism of repentance, saying unto

the people, that they should believe on him which should come after him, that is, on Christ Jesus.

When they heard this, they were baptized in the name of the Lord Jesus.

And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. (Acts 19:2-6.)

These gifts of the spirit they could not possibly have exercised until after they had received the gift of the Holy Ghost through compliance with the proper ordinances. Such has been the procedure for receiving the gift of the Holy Ghost from the days of Father Adam. We quoted at the beginning of these remarks the procedure by which he received it. That procedure was precisely the same as that followed by Paul in bestowing it. Such will always be the procedure, for God established it. Said the Prophet Joseph,

Baptism is a holy ordinance preparatory to the reception of the Holy Ghost; it is the channel and key by which the Holy Ghost will be administered.

The gift of the Holy Ghost by the laying on of hands, cannot be received through the medium of any other principle than the principle of righteousness, for if the proposals are not complied with it is of no use, but withdraws. (*History of the Church*, Vol. III, p. 379.)

Now, righteous men, bearing the holy priesthood of the living God and endowed with the gift of the Holy Ghost, who are magnifying their callings—and such are the only men upon the earth with the right to receive and exercise the gifts of the spirit—will do so circumspectly and in all humility. They will not spectacularly advertise their divine power nor boast about it. Neither will they display it for money. Of this you may be sure.

IV. Tests for Special Claims and Doctrines

Now, the Prophet gave other tests applicable to special claims and doctrines, of which the following two are typical.

(1) He made it clear that there is never more than one man on the earth at a time authorized to receive revelations for the Church. This principle answered the claims of the purported peepstone revelations.

(2) Of an interview with a Mr. Matthias, the Prophet wrote:

He said that he possessed the spirit of his fathers, that he was a literal descendant of Matthias, the Apostle, who was chosen in the place of Judas that fell; that his spirit was resurrected in him; and that this was the way or scheme of eternal life—this transmigration of soul or spirit from father to son.

I told him that his doctrine was of the devil. (*History of the Church*, Vol. II, p. 307.)

Thus removing all doubt with respect to the purported doctrine of "transmigration of souls or spirits," currently referred to as reincarnation.

In conclusion, I again call attention to the statement of the Prophet Joseph Smith already quoted, that "A man must have the discerning of spirits before he can drag into daylight this hellish influence and unfold it unto the world in all its soul-destroying, diabolical, and horrid colors;" for after all, the things of God can be understood only by the spirit of God. (See I Cor. 2:11.) The gift of "discernment of spirits" is the sure solution to this knotty problem. Seek after this gift, brethren and sisters, and after its kindred gifts—knowledge, wisdom, and "to know the diversities of operations whether they be of God,"—and not after sensational and miraculous signs and wonders. Remember that

... unto the bishop of the church, and unto such as God shall appoint and ordain to watch over the church and to be elders unto the church, are to have it given unto them to discern all those gifts lest there shall be any among you professing and yet be not of God.

And it shall come to pass that he that asketh in Spirit shall receive in Spirit;

That unto some it may be given to have all those gifts, that there may be a head, in order that every member may be profited thereby. (D & C 46:27-29.)

Finally:

Be virtuous and pure; be men of integrity and truth; keep the commandments of God; and then you will be able more perfectly to understand the difference between right and wrong—between the things [gifts] of God and the things of men; and your path will be like that of the just, which shineth brighter and brighter unto

the perfect day. (*History of the Church*, Vol. V, p. 31.)

God grant that it may be so, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Marion G. Romney of the Council of the Twelve has just spoken to us. Tonight, at 7:00 o'clock, the General Meeting of the Priesthood of the Church will be held in the Salt Lake Tabernacle. Only those holding the Priesthood are invited to be present. Persons not holding the Priesthood will kindly refrain from attempting to enter the building. The Priesthood Session will not be broadcast. However, in addition to the overflow meetings in the Assembly Hall and in Barratt Hall, the proceedings of this Priesthood Meeting will be relayed by closed circuit to members of the Priesthood assembled in 65 other Church buildings in Utah, California, Idaho, Oregon, Nevada, Colorado, Washington, Arizona, Wyoming, and Hawaii.

The session at ten o'clock Sunday morning will be broadcast over station KSL and by arrangement through KSL over fourteen radio stations in Utah, Idaho, Colorado, Nevada, Arizona, and Oregon. These services will also be televised over KSL-TV, Channel 5, and by special arrangement over eighteen television stations in Idaho, Washington, California, Oregon, Arizona, Nevada, and Colorado. This will be the largest television coverage we have ever had.

The Church of the Air broadcast over the CBS network which will have been recorded in advance will be released by KSL radio station from 8:00 to 8:30 A.M., tomorrow. President Joseph Fielding Smith, president of the Quorum of the Twelve, will be the speaker.

The Tabernacle Choir broadcast will be from 9:30 to 10:00 A.M. Those desiring to attend the Tabernacle Choir broadcast must be in their seats at 9:15 A.M. It is requested that the audience during the broadcast refrain from making any disturbance. Large crowds will undoubtedly be waiting outside the closed doors and when opened there is usually a rush by those outside to get