

this: "Great and wise men and women of all ages have sought and received help through prayer, and all these are proper petitions to an understanding Father in Heaven: the trust of a child at his mother's knee, the prayer of a father for the return of a wayward son, the students' honest seeking for answers, a young man's reverent request for strength to do his best in a ball game or business venture, the young woman's plea for guidance in choosing a husband. Do you ever need help from a higher source? Then follow the example of the great and good of all the ages. Ask and receive. Pray. Be honest with yourself."

Brethren, we are planning to continue this program for some time. The artist has in mind painting such additional ones as representations of modesty, in dress and actions, and other such subjects.

Now, brethren, as these posters and cards come to you, you will be getting additional support. We are going to ask the publishers of all of the Church publications, the magazines and the Church Section of the Deseret News, to give us a full page, once a month. During the month when the posters appear new we will place, with their permission, a full-page display tied in with the current poster. We are having written up a series of success stories from the lives of true Latter-day Saint men who have made good in a big way in big business

or in the professions, still maintaining their standards. The theme will be that they are succeeding not in spite of, but with the assistance of, their observance of the standards of the Church. This human interest story based on the standards of the Church will come in the alternate months in between the placing of the new posters.

The MIA have already pledged to us their assistance, and they will give us a further follow-through at their June Conference. The Presiding Bishopric, who have helped us in this planning, particularly Bishop Joseph L. Wirthlin, will give us their support for our program. The other organizations, although not yet contacted, are always similarly cooperative.

Brethren, we humbly ask that each one of you cooperate with this positive effort to teach good Latter-day Saint standards to the young people of the Church. We believe that by these positive methods we can help them to realize that to help them succeed most in the earth, they will desire to keep the standards of the Church, and that this may be is our humble prayer, in the name of the Lord, Jesus Christ. Amen.

President David O. McKay:

Elder S. Dilworth Young of the First Council of Seventy will be our next speaker.

## ELDER S. DILWORTH YOUNG

### *Of the First Council of the Seventy*

I CANNOT express in words, my brethren, the honor that is paid me by President McKay in asking me to address you this evening. I feel very much indebted to him. I was eight years of age when he entered the Quorum of the Twelve, and I have grown up through most of my life always remembering him as an Apostle of the Lord.

It was he who called me on the phone one day in April of 1945 and invited me to come to the Conference and take my place in the First Council of the Seventy. There have been times when I have

needed to be rebuked, as I guess all men do. I shall never protest as long as those I receive in the future are as gentle as those President McKay has given me, for he always leaves me built up and strengthened when he calls attention to the errors which have been made.

President McKay, I should like you to know that my own personal feeling toward you is one of deep devotion, and toward your family likewise. I think I have no greater love for any man than I do for your brother, Thomas, who has been to me always a friend, often in time of need.

Saturday, April 7

Second Day

I should like to indulge myself for a moment, and ask you to indulge me, in an imaginary thing. I should like to have you imagine with me that we have gone back 136 years. I imagine myself to be a member of a family, newly moved into New York State, by the name of Smith.

We were having a hard time. Father had contracted for some land. It was heavily forested. It is no easy thing to cut down hardwood trees of diameter from three to four feet, and yet that was our lot if we expected to clear the land and make a farm out of it. We progressed slowly by hard work.

On one particular clear sunny day in early spring, when the buds were starting to come out a little, a rare thing in New York state in that season of the year, I had been sent to clear in the lower bottom land, and having spent the whole day there, did not have much connection with the family. I came home that evening in time for supper and gathered with the family around the table. Our usual custom was to have a verse of Scripture and a prayer over the food, and then to indulge ourselves in conversation concerning religion. We had good cause, because at that moment there were in the town four ministers representing four churches, all of them pleading with us to be saved and to accept Christ.

My mother and my brother, Hyrum, had felt they would like to espouse the cause of the Presbyterian Church, and so indicated. Myself, I favored the Methodist Church. I thought that was nearer to what I considered Christ to be. But we were a loyal family and we did not ever quarrel over these things. It was all happy conversation, reason was given, Scripture was quoted, and we had a good laugh whenever we came to a difference we could not resolve.

After the supper was cleared away, my father said to us children, "Gather around the fire. We have something important to have you hear." And so we gathered, and after we were seated in the various chairs and on the floor, my mother gently rocking in her favorite rocking chair with her knitting in her lap, my father said:

"Now, Joseph," and then I saw my

younger brother stand. I noticed he had been a little quiet during the evening. Now he spoke. He told us what we all know so well about his experience of the morning. He told us it was a vision. A remarkable thing occurred to me. In my heart as I heard him speak I had no more doubt about religion. There was no argument in my mind. Somehow, without any thought, without any analysis, I knew he spoke the truth. I did not have to analyze it. I did not want to analyze it. There was no need for it. I was sure.

As I remember back, it seems to me that each of my brothers and sisters were equally sure. I think the whole thing—the whole explanation—was summed up by my father when he said, in his quiet way, "Boys and girls, it is of God." That seemed to be the feeling of all of us.

I experienced also a new feeling toward Joseph. In my eyes, suddenly, though he was but a boy, he seemed to assume the stature of a man, and I had equal confidence, as I had of the sureness of his vision, that he had the stature and would grow to fill it in such a way that he could always carry the burdens which the Lord was placing upon him.

The passing years have done nothing to change my feelings in that respect. He did measure up. For the first time, I guess, since the history in the days of Christ, we had found the truth about the Father and the Son, which is now so clearly testified of in the Scriptures. Up until that time the Father and Son relationship had been a mystery. But another thing we also learned: we learned the true feeling which comes when the Holy Ghost bears witness of the truth, for that, my brethren, was also a part of the revelation that day.

You see, it could not very well be that the Father and the Son could come and reveal themselves to a boy and have the world believe that boy unless the third member of the Grand Presidency of Heaven also played his part and bore witness to our souls with such sureness we could not fail to accept the fact that what he said was true. It was the still, small voice, not loud, not contentious. We just knew.

Thank you for your patience in this

imaginary excursion. My brethren, that great revelation of two glorious Beings, and the testimony of its truth, witnessed by the Holy Ghost—has been the basis of this Church. The strength we have today of a million and three hundred and fifty thousand, our immense outlay of buildings and the vast numbers of you of the Priesthood, is because all of us have also had borne in upon our souls that same, still, small, quiet, witness that indeed the events did transpire; that indeed Joseph Smith was a Prophet; and indeed carried his work to the satisfaction of his Father in Heaven, and we know by the same whispering of the spirit that his keys are held by President McKay and those who associate with him as prophets and seers and revelators.

That is my testimony also, in the name of Christ. Amen.

**President David O. McKay:**

The congregation will now sing, "Do What Is Right," with Elder J. Spencer Cornwall conducting.

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The Chorus and the congregation joined in singing the hymn, "Do What Is Right," Elder J. Spencer Cornwall conducting.

**President David O. McKay:**

President J. Reuben Clark, Jr., will now speak to us.

## PRESIDENT J. REUBEN CLARK, JR.

### *Second Counselor in the First Presidency*

**M**Y BRETHREN: Again in this semi-annual Priesthood Meeting, I am privileged and honored to be asked to say a few words to you. I hope that you will aid me, that the things that I wish to say, have thought I might say, will seem to be appropriate, and that I may be led either along that line or some other. I know in part the value of your prayers. I know in part the power of the Priesthood. I know in part the power of our Heavenly Father. And these things I invoke at this time.

If Brother Young will permit me, I should just like to make one observation. You know, if I cannot accept this First Vision, I do not see how I can be regarded as a member of this Church. I do not see any alternative to that, because it is elemental. There are some, in numbers I am sure few, in position of some importance, who seem to think that the Church is a great social organization and such it is, and if that were all it is I suppose it would be worth belonging to, but the Church is that and far, far more. The social activity, the economic set up of the Church is most important, but without the First Vision and all that flows from it, this Church as we know it, would never have been built, would not now exist, and would have been but a memory.

You know, of course, I cannot think for anybody else but myself but I believe that if I held that erroneous view which I have named, I would have the courage, the ordinary, everyday honesty publicly to proclaim myself and ask to be relieved of my membership. That is the way I would feel.

Now, I am sure the brethren who are still waiting here, President McKay and President Richards, have much that they want to say, and I have only one or two points that I would like to mention. What I am going to say now I cannot be too sure about, and I do not give you these things that I shall read to you, tell you about, as being actual facts. But I think they are fairly accurate. Compared with the most numerous, that is the Church with the most membership in the United States, we stand as one to 24, by which I mean that the largest is twenty-four times plus larger than are we.

However, when it comes to the Priesthood, the situation is very different. In the United States, according to our best figures, there are 165,000 holding the Melchizedek Priesthood; there are 143,000 bearing the Aaronic Priesthood; a total of 309,000.

Now I cannot be sure about the figures I shall give you next, but the best I have