

Friday, October 5

First Day

Nephi in his parting testimony expressed his feeling of compassion for his own people, for the Jew, and for the gentile, and said:

But behold, for none of these can I hope except they shall be reconciled unto Christ, and enter into the narrow gate, and walk in the straight path which leads to life, and continue in the path until the end of the day of probation. (2 Nephi 33:9.)

And after bearing his witness of the Messiah to his people this same prophet said:

For the gate by which ye should enter is repentance and baptism by water; and then cometh a remission of your sins by fire and by the Holy Ghost. (*Ibid.*, 31:17.)

In 1831 the Lord revealed to the Prophet the following:

... he that receiveth my gospel receiveth me; and he that receiveth not my gospel receiveth not me.

And this is my gospel—repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost. . . . (D & C 39:5-6.)

There is one other thought companion to these. Testifying that fundamental to everything we believe and hope for and have faith in is the great sacrifice of the Son of the Living God, knowing that he requires of us that we accept his great gift, there is something else necessary if we are to enjoy the high spiritual possibilities which it is within our capacity to achieve. Let me refer to the teachings of Nephi to his people after he had taught them faith, repentance, baptism, and the reception of the gift of the Holy Ghost, as previously quoted. Said he,

And then are ye in this straight and narrow path which leads to eternal life; yea, ye have entered in by the gate; ye have done according to the commandments of the Father and the Son; . . .

And now, my beloved brethren, after ye have gotten into this straight and narrow path, I would ask if all is done? Behold, I say unto you, Nay; for ye have not come thus far save it were by the word of Christ with unshaken faith in him, relying wholly upon the merits of him who is mighty to save.

Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life.

And now, behold, my beloved brethren, this is the way; and there is none other way nor name given under heaven whereby man can be saved in the kingdom of God. . . . (2 Nephi 31:18-21.)

We accept with all our souls the absolute efficacy and essentiality of the atonement of Christ. We attest to the words of Peter and of other prophets ancient and modern that it is necessary for us to accept our Heavenly Father's gift by obedience to what we know as the first principles and ordinances of the gospel. We know also that if we are to enjoy the high possibilities for which we are created and which we might desire as children of God, we must build upon our faith and obedience with right thinking and well-doing. We must press forward with steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Through so doing, if we endure to the end, we shall have eternal life. There is no other way.

I testify of this in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder Marion D. Hanks of the First Council of Seventy has just addressed 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*

**M**Y BELOVED brethren and sisters: The very short talk just given by Brother Marion D. Hanks reminds me of an experience I had in Provo in

the early days of my ministry. While I was attending a Utah Stake conference, President Roy Murdock showed me through a recently remodeled Church

edifice. I expressed satisfaction with it and remarked that I thought they had everything in it that they would need. He said, "Yes, Brother Romney, we have everything we need except a trap door behind the pulpit to let the speakers through when they talk too long."

We do not need a trap door here for Brother Hanks. I appreciate very much his yielding so much time to me.

I was tremendously moved by President McKay's opening address. With it he set this conference on a very high spiritual plane. I have also enjoyed what the brethren who have followed him have said. I am sure that what I shall say will be anti-climax to President McKay's great talk, but I hope it will be in harmony therewith. I invite you to join with me in praying that our Heavenly Father will bless us these few minutes while I speak, to the end that we may conclude this meeting on the same high plane on which President McKay launched it.

I have in mind making a few remarks about "the perfecting of the saints," which Paul listed first when, in writing to the Ephesians, he set forth the purposes for which Church officers and teachers were given. You will remember that he said:

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

For the perfecting of the saints. . . (Eph. 4:11-12.)

It has been said that the major responsibilities resting upon the membership of the Church may be classified under three heads:

1. Preaching the gospel.
2. Performing vicariously the saving ordinances of the gospel for the dead.
3. Perfecting the Saints.

As to the preaching of the gospel, our obligation is to carry it "unto the ends of the world," "unto every nation, and kindred, and tongue, and people," "and before kings and rulers." (D & C 1:23; 133:37.)

It is thrilling to contemplate the progress being made in carrying out this great commission. I am sure we shall all be inspired anew when we hear Elders Moyle and Bennion report their

recent tours of the South American and the European missions.

That in discharging our obligations to the dead we are keeping pace with our missionary service is abundantly clear from the fact that western United States is blanketed with temples in which a prodigious work for the dead is being carried forward night and day. Much work is also being done in Canada, Hawaii, and Switzerland, and temples are now being reared in England and in far-off New Zealand.

Statistics also indicate that in "the perfecting of the saints" we are making headway. During the last twenty years there has been a great increase in the payment of tithing, in fast offerings, and other financial contributions, and there has been a substantial increase in attendance at Sacrament meetings and stake conferences. As to many other activities, there are like encouraging reports, all of which give us cause to rejoice.

We have reason, therefore, to take courage and strive for still better records. And as we do so, may I suggest that we keep in mind always that neither statistics nor Church averages guarantee perfection. Important as these are in stirring us to activity and keeping us aware of our progress, the fact remains that attaining the perfection commanded by the Savior and alluded to by Paul is an individual matter.

Years ago I read an article, which, as I remember it, made the point that while living the Word of Wisdom would on the average improve the health and lengthen the life span of the members of any group who observed it, still no one member of the group could safely rely upon receiving the promised blessings himself. I did not believe the doctrine then, and I do not believe it now.

The perfection upon which exaltation hangs, I repeat, is an individual matter. It is conditioned upon the observance of celestial laws as they apply to earth life. The Word of Wisdom is one of them, so also are chastity, tithing, observance of the Sabbath day, prayer, honesty, industry, love of God and fellow men, patience, kindness, charity, and all the rest of the principles and ordinances of the gospel of Jesus Christ. Each individual who ob-

Friday, October 5

First Day

serves one or more of these laws shall receive the blessings predicated thereon, and each Church member who will, with all the energy of his soul, diligently strive to live them all, shall receive the blessings predicated upon such striving. Eternal life, the greatest gift of God, is that blessing, and it will follow the living of the gospel as the night the day, regardless of statistics or averages, or of what others think or say or do, for the Lord Almighty himself has said that

... every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am. (D & C 93:1.)

The converse, that every member of the Church who refuses to do so will fall short of the glory of God, is just as true, for the Lord has also said that

... no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end. (3 Nephi 27:19.)

If I had the power, I would impress every member of the Church with the transcendent import to himself of strictly obeying the principles of the gospel. In these remarks I hope I can so present this matter that at least one of you will join with me in a resolution to make a greater effort to do so in the future than we have ever made in the past. With the great prize of eternal life set before us, and in light of the emphasis the Lord has put upon the fact that this eternal life is attainable only upon condition that we "endure to the end, in following the example of the Son of the living God," it does seem to me that no Latter-day Saint should be content to stand day after day in the same place on the way to eternal life.

On the mountain Jesus instructed his disciples to be "perfect, even as" their "Father which is in heaven is perfect." To the Nephites he varied the instruction just a little. He wanted them to "be perfect even as" *he*, or their "Father who is in heaven is perfect." John, the beloved apostle, made plain that all of

us, if we see the Savior, must purify ourselves, "even as he is pure." (Matt. 5:48; 3 Nephi 12:48; I John 3:3.)

Because there are so many people about us who have no vision of the goal to which we are inspired by the gospel, we are in danger of becoming surfeited with the things of the world and are apt to slacken in our daily striving to move onward in our quest for eternal life. It has therefore been one of the burdens of Church leadership in all dispensations to encourage the Saints to keep these things constantly in their remembrance.

Peter, the chief apostle, was deeply concerned about this matter when, almost within the shadow of his own cross, he penned his second and, so far as we know, his last epistle. Greeting the saints, who he said had "obtained like precious faith" with him, he reminded them that they had been rescued from the lusts of this world and brought into glory and virtue through the righteousness of Christ. He assured them that by possessing themselves of the Christian virtues he enumerated, and which President McKay this day repeated in our hearing, they could be made "partakers of the divine nature."

"For," said he,

if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.

Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance;

Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.

Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance. (II Peter 1:8-15.)

The Prophet Joseph Smith in his day over and over again pleaded with the Saints in the very words of Peter to make their "calling and election sure." Explaining what he meant by this admonition he said,

After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost . . . then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure. (D. H. C., Vol. 3, p. 380.)

In similar vein, our present leaders are continually putting us in remembrance of the importance of living the gospel. They are repeatedly urging us to gird up our loins and take upon us the whole armor of Christ. We heard President McKay make the plea this morning, and only recently and on more than one occasion, we have heard President McKay urge us to become "partakers of the divine nature,"—I think this is one of his favorite quotations,—which Peter says we may do by escaping through the righteousness of Christ "the corruption that is in the world through lust." (II Peter 1:4.)

Let us be reminded that we came into the Church of Jesus Christ through a cleansing and a purifying process. Believing that Jesus brought about our resurrection and put into operation the great plan of mercy by which our sins may be washed away in his blood, we developed a faith in him which moved us to repentance in the hope that we, by complying with the saving principles of the gospel, might be raised unto life eternal and gain an exaltation "through the atonement of Christ and the power of his resurrection." (Moroni 9:41.)

Then, in final preparation for Church membership, and as evidence of our willingness to take upon us the name of Christ and of our determination to keep his commandments, we were baptized by immersion for the remission of sin. As Jesus came forth from the

tomb with a glorified body, having left all corruptibility in the grave, so we through baptism should have buried in the watery grave the corruption of our sins, and come forth to walk in newness of life, never again to return to worldly lusts. Thus prepared we were confirmed members of the Church and given the gift of the Holy Ghost. Through these principles and ordinances we were cleansed and purified. Having thus washed our garments in the blood of Christ, we entered through the straight gate and stood redeemed on the narrow way which leads to life eternal. It should have then been, and it should now be, the controlling desire of every Church member, and it is the desire of every member who is on the way to eternal life always to retain this redeemed status.

With complete surrender to the spirit of the gospel let us, honestly and without guile, search our own souls and find the weakness which presently impedes our upward climb to eternal life. If that weakness be faultfinding, evil speaking of the Lord's anointed, or profaning the name of Deity, let us desist. If it be neglecting our prayers, let us pause night and morning in our mad rush and kneel with our families and in our secret chambers while we pour out our souls in thanksgiving and petition, until hungering and thirsting after righteousness we are filled with the Holy Ghost. If it be failure to obtain the sealing ordinances of the temple for ourselves and families, let us straightway prepare to enter that holy place and obtain them before it is too late. If it be the giving way to anger or appetite for the things forbidden in the Word of Wisdom, or surrendering to baser lusts; if it be desecration of the Sabbath day or refusing to contribute of our time and means according to the laws of the Church for the building of the kingdom; whatever it be, let us find it, recognize it, and do something about it daily.

Let us resolve never to relax in our striving for that perfection in ourselves which will bring us to eternal life. Doing so we can all measurably hasten that great day foreshadowed by Paul when he instructed the Saints that Jesus

. . . gave some, apostles; and some,

Friday, October 5

prophets; and some, evangelists; and some, pastors and teachers;

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: (Eph. 4:11-13.)

That we may do so, I humbly pray in the name of Jesus Christ, our Redeemer. Amen.

### President David O. McKay:

Elder Marion G. Romney of the Council of the Twelve has just spoken to us.

In announcing the attendance of our distinguished visitors, I think I stumbled over the name of Dr. John L. Clarke, president of Ricks College, who is in attendance here also as president of the Rexburg Stake.

I commend this large audience for the perfect order of this session. And now we ask that you will confer a favor in continuing to contribute to the orderly conduct of those who attend the sessions of the Conference.

I have a note here that there are literature distributors at our gates. We implore those who receive the leaflets that are being passed out not to throw them on the street. Please cooperate with our City Fathers and use the receptacles that have been furnished by our city officials. (Laughter) Well, that is all right. This also applies to

First Day

our Tabernacle Grounds. Please do not clutter this beautiful square with papers, lunch boxes, and so forth. There are receptacles conveniently placed for your waste paper.

We should also like to ask you to clear the building between meetings. Please do not eat your lunches in this sacred building.

Elder Edward L. Clissold, president of the Oahu Stake, has sent us word that the beautiful Anthuriums and other tropical flowers that beautify this building this morning bring to us the greetings and love of the members of the Church in Hawaii, and I wish to add, appreciatively, that these flowers were flown from Hawaii by the United Air Lines free of charge. We thank them for cooperating with our Hawaiian Saints in thus beautifying this Tabernacle.

This afternoon we shall again be favored by the presence and the singing of our Relief Society Singing Mothers, who will now favor us by singing, "Prayer for Service," conducted by Sister Florence J. Madsen.

The closing prayer will be offered by Elder Winslow B. Whiteley, president of the Cassia Stake, after which this Conference will stand adjourned until two o'clock this afternoon.

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The Singing Mothers sang a selection, "Prayer for Service."

Elder Winslow B. Whiteley, president of the Cassia Stake, offered the closing prayer.

Conference adjourned until 2:00 p.m.

## FIRST DAY

### AFTERNOON MEETING

Conference reconvened Friday afternoon at 2:00 p.m., Friday, October 5.

The music for this session of the Conference was furnished by the Relief Society Singing Mothers from the Northern Utah Region, Ogden Region, and Summit Stake.

President David O. McKay, who presided and conducted the meeting, opened the session promptly at 2 o'clock.

### President David O. McKay:

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City in the second session of the 127th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints.

There are present on the stand this afternoon all the General Authorities