

he indicates his displeasure that we "have not sought to recover them."

In closing, I would like to leave this thought with you (there is not sufficient time further to develop this subject), that we need the co-operation of the Latter-day Saints; we need to be careful what we say. The Lord has said that we should no "longer hiss, nor spurn, nor make game of the Jews." Some of them who have been investigating our message have come into our meetings and have heard such statements as "a Jewish trick" and "we Jewed them down." If we are to win these people unto the restored Church of Christ according to the promise of the Lord, it will be because we show forth kindness unto them and reach out our hands to try to share with them the glorious truths of the gospel.

It is my privilege to be personally acquainted with quite a few converted Jews of prominence, and I find in their hearts the same love of God, the same love of the truth, the same testimony of the divinity of the work, that you and I have, and I would like to have read to you some of their testimonies, but time will not permit. I have burning in my soul a testimony that if we will be kind to them, the Lord will richly reward us for every kindness we show unto these, our brethren of the house of Israel.

There is a question with some as to when the times of the gentiles shall be

fulfilled. The gospel came first to the Jews in the Meridian of Time, and then to the gentiles, and the promise was that in the latter days it would come first to the gentiles and then unto the Jews. But you will recall that the Lord did not wait until all the Jews were converted before he sent the gospel to the gentiles, through that marvelous vision and experience Peter had. It seems to me that if we wait until all the gentiles are converted before we take the gospel to the Jews, we shall never convert the Jews; and yet the Lord promised them that the fulness of his gospel would be preached unto them.

We have a few faithful missionaries working with the Jewish people and we are getting some encouragement and I extend to all of you Latter-day Saints an invitation to help these missionaries and to help in this great movement, according to the promises of the Lord, through showing kindness to them; and I bear you my witness that if you will do this the Lord will bless you for it, as he will for all that you do for the building of his kingdom in the earth, and I leave you my love and blessing in the name of the Lord Jesus Christ. Amen.

**President David O. McKay:**

Elder LeGrand Richards of the Council of the Twelve has just spoken to us. Elder Oscar A. Kirkham of the First Council of Seventy will now address us.

### ELDER OSCAR A. KIRKHAM

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

**I** PRAY FOR the blessings of the spirit of the Lord. It has been my high privilege through the years to address myself largely to the young people of this Church. Today, with fathers and mothers and grandfathers and grandmothers—I want to take the liberty of speaking to them all. Through the years one commandment has been intensified because of my travel in many lands, and my association with many people, to make it really part of my life. I recite briefly the fourth commandment: Keep the Sabbath day holy.

In the Old Testament we read that keeping the Sabbath was made a sign between Jehovah and the Israelites:

Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: . . .

(May I inject, for I sense deeply to whom I am talking. Yes, I appeal to you to keep the Sabbath day holy. Meetings, meetings, meetings, but never lose sight of the great commandment of God to keep the Sabbath day holy.)

Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed. (Ex. 31:15-17.)

This counsel still remains with us today, and brings its many blessings to us. Elder John A. Widtsoe has said: "Keeping the Sabbath day builds a man physically, mentally, and spiritually. Physically he may rest and have a change of occupation. Mentally, because he is engaged in quorum and other meetings, private reading and studying. Spiritually, because the day is dedicated to the Lord. Spiritual communion, contemplation, these are two essentials of the Sabbath: It is a day of rest. It should be kept holy."

On the Sabbath day every person shall attend religious meetings; fast, if desired, but always fast on the day designated as fast day; partake of the Sacrament, another opportunity, with all its great teachings; bear testimony of the Lord's truth and goodness. I call your attention especially to the next: Make right any misunderstandings with your fellow men. Do all things with singleness of heart toward the divine purpose of the Sabbath day. It then becomes a day of blessing, rejoicing, and prayer. When this is done, life-giving satisfaction comes from a Sabbath well kept.

Latter-day Saints of today often face the question: "Are we expected to observe the Sabbath day in the spirit in which the original commandment was given, or have changing conditions modified and liberalized our living so that we may engage in some activities which in the past have been banned?" To every Latter-day Saint the answer is: *Keep the Sabbath day holy.* The command to observe the Lord's day was first given as one of the Ten Commandments to the children of Israel from Mt. Sinai. Since that time it has been reiterated in every dispensation.

The Bible is clear, but as far as that record is concerned, to its very end Sabbath observance continues to be the law of the Lord. The Book of Mormon

definitely makes the same commandment a part of the gospel teaching. The Doctrine and Covenants, the most modern scripture, confirms this teaching, and enjoins strict observance of the Sabbath day. At no time has there been any pronouncement, scriptural or otherwise, to change the commandment. Therefore, regardless of what other churches may sanction, Latter-day Saints are under the obligation to give strict observance, to rest from their labors, and to pay devotion to the Most High.

Advance preparation could limit even household duties to a minimum. On Saturday in my grandmother's home the shoes were polished and placed in rows. Pies were baked, and the weekly bath was taken care of.

Pioneers observed the Sabbath day as they crossed the plains. From Rebecca Winters' diary I quote:

We camped early on a Saturday in August. We had broken our wagons, and we wished to mend our shoes. Washing and cooking to be done, for Sunday was always observed. All retired early for rest, waiting for that lovely dawn, the hour when we sang praises to God. As we sat and waited in our church in the forest for words of inspiration, the men wore their clean hickory shirts, and the women and children had clean starched bonnets. "How Firm a Foundation" was sung. Prayer was offered. Testimonies were borne. The gospel was preached, and counsel and instruction given by our Captain. All felt to renew their diligence in serving the Lord, and with fresh hope in their hearts they would soon meet with the faithful in the Valley. So was spent the Sabbath on the plains.

So important did this principle become a part of family life in a southern Utah city that a good mother, although very ill, called her boys to her bedside and said: "Never put a harness on a horse on the Sabbath day." This counsel has been kept, and this family has become one of southern Utah's most prosperous families, and all have enjoyed living the good life.

The spirit of rest, worship, and prayer should be fostered and made a part of every Latter-day Saint home. May we live and enjoy this commandment of the Lord, and especially give it to our children, our neighbors' children, and friends: "Six days may work be done;"

but on the seventh, may we keep it a day holy to the Lord, I humbly pray.

### President David O. McKay:

Elder Oscar A. Kirkham of the First Council of Seventy has just concluded speaking. The congregation will now join in singing, "Redeemer of Israel." After the singing, Elder ElRay L. Christiansen will speak to us.

The Choir and congregation joined in singing the hymn, "Redeemer of Israel."

### President David O. McKay:

Elder ElRay L. Christiansen, Assistant to the Twelve, will now speak to us. Elder Christiansen will be followed by Elder Adam S. Bennion, who will be our concluding speaker.

## ELDER ELRAY L. CHRISTIANSEN

### *Assistant to the Council of the Twelve Apostles*

**I** STAND BEFORE YOU in deep humility, my brothers and sisters, and with a prayer in my heart that what I might say may be of some encouragement to all of us. I should like to base my remarks upon a divine truth that is found in the Book of Proverbs. It reads as follows:

For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life. (Prov. 6:23.)

There are good people in every segment of life who have developed an erroneous philosophy that the laws of God, even the great Ten Commandments, are intended only for certain people; for those whom they describe as being extremely religious, or for the less fortunate; that while it is essential to observe the laws of the land, it matters little or none if one observes the laws of God. Some of these people feel that the laws of God are inhibitions to one's freedom, and that they who are not religiously inclined are automatically exempt from the laws and commandments of the Lord; that if one minds his own business and lives his own life, so to speak, he has sufficient religion for his own welfare, and that salvation and joy everlasting somehow will be forthcoming.

Surely these are short-sighted views. Actually, the laws and commandments of the Lord are the foundation principles upon which lives of happiness, success, and peace are built. They are de-

signed to bless and benefit all mankind. The love of the Lord is universal, all-inclusive. He has said:

Remember the worth of souls is great in the sight of God;

For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him. (D & C 18:10-11.)

that we might come home to him, as it were.

As a Church, we believe that through the atonement of Christ all mankind may be saved by obedience to the laws and the ordinances of the gospel, and that because of his great love for man the Lord has granted each of us an opportunity to live in the flesh, and through obedience to the laws of the gospel, find happiness and peace here, and prepare to live hereafter in a "state of never-ending happiness," as the Book of Mormon expressed it.

But the Lord does his work according to eternal principles and eternal laws. While he is a God of love, he is also a God of order. He does not deviate from the established principles and laws. He and they are the same yesterday, today, and forever. The laws and conditions prescribed for the welfare of mankind cannot be changed nor circumvented, because they are divine, and were declared before the foundation of the world was laid. They are, in fact, the only means by which we can have