

Saturday, October 6

Second Day

That we may do this is my earnest prayer, in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

I will go where you want me to go,
I will say what you want me to say,
I will be what you want me to be.

The congregation will now join the Men's Chorus of our Tabernacle Choir

in singing, "T'll Go Where You Want Me to Go." Elder J. Spencer Cornwall will lead us.

The Tabernacle Choir Men's Chorus and the congregation sang the hymn, "T'll Go Where You Want Me To Go."

President David O. McKay:

President J. Reuben Clark, Jr. of the First Presidency will now speak to us.

PRESIDENT J. REUBEN CLARK, JR.

Second Counselor in the First Presidency

MY BRETHREN: We seem to be living in an age of ideologies of various kinds. The things that used to influence men and nations and lead them into conflict,—ordinary ambition, thirst for territory, thirst for power, still remain, but there have come to supersede them certain ideologies which move nations, sometimes in rebellion against the past, sometimes to build up new concepts and new rules.

One of these ideologies which is perhaps politically not so important but which socially is most important, has been talked about tonight by Brother Mark E. Petersen,—the ideology which lowers moral standards that we have been taught in the past to regard as sacred. I endorse all that Brother Mark has said tonight and urge you bishops, presidents of stakes, and heads of households, to follow his advice.

I am going to talk tonight, or plan to, about another ideology, and I should like, in all humility on my part, to have the assistance of your faith and prayers. I shall try not to be too long; it may be I shall be a bit dull. I am going to read in part, perhaps a good part, what I say.

The ideology I have in mind is what I might call the ideology of equality. We have a sort of feeling about our own people in our own nation and the nations of the world, that everybody is equal to everybody else. You remember that the Declaration of Independence said, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that

among these are Life, Liberty and the pursuit of Happiness."

Those phrases seem to have caught the imagination of people of various kinds. I am not going to talk about them, somebody would accuse me of talking politics, but I have this kind of a feeling about them,—that they are not intended to suggest that force shall be brought to bear upon me, if I be a law-abiding man, tending my own business, to take away a part of my life to give to somebody else who thinks he would like some of it. I feel the same way about liberty. I feel the same way about pursuit of happiness. That is my right as a member of the body politic, and just because somebody else thinks he would like some of my happiness, I not imposing upon him or taking anything away from him, that I should be compelled to bestow upon him some of my happiness, is just beyond me.

Now, I want to talk tonight about what I will call *spiritual relativity*. I do not know anything about what scientific relativity means, but I can get some idea about what I am going to talk about. I am going to speak from the Book of Abraham, primarily, and my speaking will consist principally in reading, in the first part of what I say, with perhaps an interpolation of a remark here and there.

If you will read the third chapter of the Book of Abraham, you will find that the Lord is giving instructions to Abraham about various matters, including matters of astronomy, and then the Lord begins to apply those matters of astronomy of which he has been talking,

where he has one planet and then another greater than that, and then that there shall be one greater than that, and he begins to apply that to individuals:

"19. And the Lord said unto me: These two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they; I am the Lord thy God, I am more intelligent than they all."

Now, I am not going to try to tell you what that principle means, or where it leads; all I want to get out of that is that here are three intelligences, spirits, and that they are not equal, even the two are unequal. There is the one, there is the second more intelligent than the first, and there is the third more intelligent than the other two.

I like to think of that, as I have said, as *spiritual relativity*.

I am going on, now, and reading from the third chapter of Abraham. The Lord has been talking about the intelligences, and he says:

"21. I dwell in the midst of them all; I now, therefore, have come down unto thee to deliver unto thee the works which my hands have made, wherein my wisdom excelleth them all, for I rule in the heavens above, and in the earth beneath, in all wisdom and prudence, over all the intelligences thine eyes have seen from the beginning; I came down in the beginning in the midst of all the intelligences thou hast seen.

"22. Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones; . . ."

In that great body of intelligences there were those whom the Lord has described as "noble and great ones"; obviously others were not noble and great. Then going on, apparently in the same sentence, as it is punctuated:

"23. And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born."

In a minute or two I will refer to this

same observation in connection with the Priesthood.

Then the scripture tells us that there were two who stood up. Each one wanted to create this new world that they had talked about. This is the Grand Council that we talk about, where all of us presumably were. Some were "noble and great ones," and some of us were not. We were not equal in that Grand Council, have no mistake about that. There it was decided:

"24. . . . We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

"25. And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

"26. And they who keep their first estate shall be added upon; . . ."

We understand that we kept our first estate, we who belong to this Church, that we have received the Gospel, and if we live as we should, we will be "added upon."

". . . and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; . . ."

The Lord has told us that we have three kingdoms, celestial, terrestrial, and telestial; he has told us who will be, in great broad classifications, in each of these kingdoms, possess each of these glories. He has told us that they differ. Paul told the Corinthians that they differed even as stars differed among themselves.

Now, then it goes on: (repeating)

". . . and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; . . ."

I am not undertaking to declare doctrine or Gospel, but as I read that, and as I understand it, it means that after we, so to speak, have been taken out, those who have kept their first estates, and we are not the only ones, there remains the great over-plus. They do not have the same heritage, the same kingdom, the same glory, that we shall have, and they have and can fall into the terrestrial, the telestial, and then the Doctrine and Covenants tells us

there is a kingdom without any glory. (D & C 88:24.)

My point is that we were not equal at the beginning as intelligences; we were not equal in the Grand Council; we were not equal after the Grand Council. We had our agency over there, and the Lord has so told us that and that it was because of the exercise of that agency that a third of the hosts of heaven rebelled. They did not keep their first estate and apparently the punishment to be inflicted upon them for their rebellion was that they should not have bodies.

"... and they who keep their second estate shall have glory added upon their heads for ever and ever."

Then the Lord goes on and tells us about the two beings who came and offered to build this earth and implement its creation. Satan, we learn from other scriptures, declared that he would save everybody, apparently either take away their free agency or else cause that nothing that they did would be a crime. The other one said he would do the will of the Father. The Father said that he would take the one who said he would do his will. Then it says:

"28. And the second was angry, and kept not his first estate; and, at that day, many followed after him."

Then the next chapter (chapter 4) says:

"1. . . . Let us go down. And they went down at the beginning, and they, that is the Gods, organized and formed the heavens and the earth.

"2. And the earth, after it was formed, was empty and desolate, because they had not formed anything but the earth; and darkness reigned upon the face of the deep, and the Spirit of the Gods was brooding upon the face of the waters."

I like that word "brooding," breeding, bringing forth the things of the earth, or preparing it therefor, it seems to me to mean.

Now, this matter of body which, I take it, will come to those who keep their first estate; and those who do not keep their first estate, but who do not belong to the rebellious group, they all get bodies too. We have our bodies. We are not all born in the same circumstances, with the same advantages, and all the rest of it. But evidently the

possession of a body was a great consideration, and I refer you, in that connection, to the incident of the Gadarene demons.

You will remember that when the Savior approached them, they said, "What have we to do with thee, Jesus, thou Son of God?" This was one case where the demons, themselves, bore testimony that Jesus was the Christ. "What have we to do with thee?"

And then they asked that the Savior, (when he cast them out of the man—they said they were "legion") that the Savior would permit them to go into the nearby herd of swine. I have always thought that there was a beautiful expression there. They asked him not to send them out into the "deep." You will recall that they went into the swine, and the swine ran down into the sea and were drowned. (Matt. 8:28-34; Mark 5:1-20; Luke 8:26-39.)

I have always thought that that indicated very, very clearly how valuable an earthly body is,—that they were willing in order to have possession, apparently even for the moment, of a body, to go into the body of a swine.

Now, I am trying to get out of all this only the one fundamental thought—we were not all equal at the beginning; we were not all equal at the Grand Council; we have never been all equal at any time since, and apparently we never shall be.

Now as to the Priesthood: Adam, the Prophet Joseph Smith tells us, received his Priesthood before the creation of the world, as I recall it. That is when he got his Priesthood. Seemingly it was not given to everybody. We do not know who else received it besides Adam, but probably some. The Prophet Joseph said, "I suppose that I was ordained to this very office in that Grand Council." And he said, "Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council of heaven before this world was." (Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith*, 2nd ed., 1940, pp. 157, 365.)

I like to think that perhaps we may have been there at that Grand Council and that we, the great body of this Church, with our divine commandment, our divine destiny, our divine responsi-

bility, to carry the Gospel to the nations of the earth—I like to think that we were endowed somehow with a mission, perhaps with the Priesthood, to carry on the work which we have to do.

Now, the Prophet told us that from that time down, apparently until the time of Moses, the Priesthood descended in a regular line from father to son, through their succeeding generations. (D.C. Sec. 84.)

You will remember at the very beginning there was a contest in the Priesthood. At any rate, Cain offered a sacrifice that was not acceptable to the Lord. You know the result. (Gen. 4.)

From that time on down to the time of Moses, we note that the men that were named (they are named in the Doctrine and Covenants, Sections 84 and 107) carried on the Priesthood. It does not seem to have been a common endowment. Everybody was not offering sacrifice, but only those who were chosen by the Lord.

When you come down to Moses, remember Moses had the Melchizedek Priesthood, which he received from Jethro, his father-in-law, at the beginning of his work. (D.C. 84:6.) He seems to have been the only one among the Israelites who then held the Melchizedek Priesthood. He tried, you will recall we are told, to have Israel fit itself to partake of the Melchizedek Priesthood. Israel would not do it, and so there was established the Aaronic Priesthood, the Lesser Priesthood, and that was bestowed upon Aaron and his family. (D.C. 84:18 ff.)

Way along at the beginning, soon after they began the exodus, Aaron and Miriam, the sister, apparently basing their actions upon the fact that Moses had married an Egyptian, Ethiopian, nevertheless it appears in the account that they accused Moses, who held the Melchizedek Priesthood and Aaron held only the Aaronic Priesthood—accused Moses of usurping power that they had formerly possessed. You will recall that they were severely chastened, chastised. Miriam was stricken with leprosy. (Num. 12.)

I have always thought that there was in this an indication of the priesthood status of women, because of the punishment which apparently was inflicted

upon Aaron, which differed from the punishment which was inflicted upon Miriam,—that here was an indication that women did not receive the Priesthood, and certainly so far as we know, women have not had the Priesthood. Miriam's punishment may have covered her seeming claim that she had a right to priesthood powers.

When that was settled, you will remember that a Levite, Korah, and Dathan and Abiram, apparently Reubenites, rebelled against Moses and said he was taking too much upon himself. They did not have the authority to officiate, they did not have the Priesthood that Moses had, and they did not have the authority that Aaron had. They rebelled. I will not take time to do more than tell you that finally a challenge was issued by Moses. They came out with their censers, and the earth opened and swallowed them up. (Num. 16.)

But they (Moses and Aaron) were not content with that demonstration. You will remember that then the question arose as to where the Priesthood authority was, and apparently Moses intended to settle it once for all, so he planned the experience of the rod that blossomed. Each of the tribes got a rod, and it was placed in a container in the tabernacle, as I recall it, and the rod that blossomed was to be the rod of the tribe that was chosen. Aaron's rod blossomed; the others did not.

I want to get from this the proposition that Israel, generally, did not have the Priesthood that Aaron had. Even the Levites, who had a secondary kind of officiating authority in taking care of the tabernacle, did not have the right to offer sacrifice, which belonged entirely to Aaron and his sons. (Num. 16.)

And you may recall that rather early in their Priesthood experience there were two sons of Aaron, Nadab and Abihu, who offered "strange fire" before the Lord, and they were smitten, killed. (Lev. 10.)

The Lord has always guarded his Priesthood with the utmost care, so that all during Israel's time, only a few held the Priesthood, and of that few only one family, seemingly, had the right to officiate. There evidently were indi-

viduals at various periods in Israel's history who held the Melchizedek Priesthood, but it was not generally possessed. Apparently the Priesthood has not ever gone to all humanity. The Lord has guarded it very, very carefully, and he guards it in the same way today.

So, my brothers, we need not be dismayed or suffer any inconvenience or embarrassment from the fact that the Priesthood is a sacred calling which is bestowed upon those whom the Lord designates, with such powers and such authority as the Lord may indicate by virtue of the office. We have deacons, teachers, priests, elders, seventies, high priests. You know how that comes about, how we get these various grades of Priesthood.

But two points:

First, there never was a time when all spirits were equal, so far as the Lord has revealed; so far as he has revealed, there never will be a time when all spirits are equal. He has provided different kingdoms and glories for the different kinds of individuals as they come to this earth, and I can imagine, having in mind the Gadarene demons, I can imagine that those who did not keep their first estate but who still may come to earth and get a body, are anxious to come and get a body no matter what the conditions are, if we are to judge by the anxiety of those demons who were cast out and who asked that they be permitted to enter the swine.

Next, the Priesthood has never been possessed by all individuals; the Lord has chosen those to whom he wishes to delegate his authority. He has carefully guarded the exercise of that authority. Some, our sisters, for instance, have never held the Priesthood.

Thank you, brethren, for your kindness.

I bear you my testimony that the Lord lives. I bear you my testimony that Jesus is the Christ, that he lived, was crucified, died, was resurrected.

I bear you my testimony that the Priesthood has been restored to us through the Prophet. I bear you my testimony that all of the rights and the powers which Joseph had have descended from him till now and that they are now possessed by President David O. McKay.

May the Lord bless us and build up our testimonies, enable us to understand the principles of the Gospel and not get off on the theory of this ideology that everybody is alike, and all have equal rights,—our rights depend upon our course before we came here, and our course since we arrived.

God bless you, I pray in the name of his Son. Amen.

President David O. McKay:

President Stephen L Richards of the First Presidency will now address us.

PRESIDENT STEPHEN L RICHARDS

First Counselor in the First Presidency

MY DEAR BRETHREN, President McKay has accorded me the privilege of bringing to your attention some matters concerning our missionary work. We think it well that the whole Priesthood of the Church should have an understanding of the great missionary work which is carried forward, reaching such large proportions as we took the liberty of telling you this morning. I assure you it is no inconsiderable undertaking to keep a force of 5,000 men, may I call them such, in the army of the Lord scattered throughout this world, and to replenish their numbers and cause all to

work in harmony and in accordance with the spirit of missionary work, which is the spirit of our Father.

So, there does arise the necessity of having some definitely defined procedures for the direction of this great undertaking, and we think it well if you knew perhaps a little more about these procedures than all may now know, although of course generally our work is well understood by this vast congregation of Priesthood.

I am going to mention several matters which relate largely to the calling of our brethren into the mission field.