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been completed; 74 missionaries are still in the field. In nearly all instances they have written to the contributors expressing their appreciation for the opportunity afforded to them to go out and serve the Lord.

Now, another item: No young man, or young woman either, should be pressed into the missionary service. It is true that it is perfectly legitimate to point out the advantages of missionary service, its opportunities, but everyone who goes should be imbued with the remarkable opportunities that a mission affords, and he should also know that he goes to bear witness of the Living Christ to all men, and to the divinity and the vitality of this work of the latter days. It is unfortunate when some get into the mission field and say that they were so pressured into coming that they have no interest in it. There are very few in this category, but we do think that there should always be assurance that those who go into the field go with a full understanding of what their work is to be, and with willingness to perform that work.

I pay my tribute to the wonderful men and women of the Church who so gloriously respond to missionary calls. They have set an outstanding record. I think in the eyes of the world nothing commends us to the esteem of men more than our marvelous missionary system. Indeed, many are unable to comprehend how our youth will go out at the expense of their parents, and at their own expense, to disseminate the principles of the Gospel among men without any

contribution whatever, and I pray the Lord to bless all the families that send these missionaries forth. May they have the satisfaction in their hearts of knowing that they are contributing tremendously to the advancement of this great work.

As we indicated this morning, baptisms are most encouraging, and they will continue to increase as you supply this great missionary movement with the young men and the young women that it needs to carry forth. Older men and older women are also welcome if they are in good health, but we have had many instances where their health would not stand the rigors of the missionary calling.

I will not take more time to dwell upon this important phase of our work, but I will solicit your cooperation—cooperation of bishops, and presidents of stakes, and of all the Priesthood—in seeing that our processes for the selection of missionaries and their placement in the field operates smoothly, without disappointment to missionaries or their families, and without regrets to anyone.

I pray the Lord's blessings upon you, my brethren of the Priesthood. I honor you in your respective callings, and I know that the holy power which you hold, and which is so potent and indispensable to the establishment of our Father's Kingdom, is genuine and divine. I thank God that we hold his divine power, that he has so generously endowed us with the right to represent him, and I thank him for all blessings in the name of Jesus Christ. Amen.

PRESIDENT DAVID O. MCKAY

THIS AFTERNOON at the height of a most inspirational meeting I saw two young men on my left in the gallery rise from their seats and walk out of the building. I hastily put on my long distance glasses to see more definitely who they were. They impressed me as being teachers, about the age of 15.

That little act emphasized one of the points to be mentioned at this Priesthood Meeting, and that is the attitude of our young men bearing the Aaronic Priesthood who are asked to administer

the emblems of our Lord's death and life. No more sacred ordinance has been given to us by the Lord than the administration of the Sacrament. I shall not dwell long upon its significance, the principal one of which is a covenant that we make with the Lord. We give our word of honor to do certain things, which as the Brethren said today, are contributive to our spiritual growth and happiness if kept, but which weaken our characters if we violate them.

Say over in your mind briefly just

what that covenant is. Those two men who are representing the audience appeal to the Lord in the name of the Redeemer, and ask him to bless and sanctify that bread or water to the souls of all those who partake of it. That is a sacred approach. "That they may do it in remembrance of the body (or blood) of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he hath given them," then the result, "that they may always have his Spirit to be with them."

That is one of the prayers given to us word for word. Young men who are given the Priesthood, the importance of which we have heard tonight, are asked to give the congregation the opportunity to make that covenant, and the two priests who are to bless it, or the four who are to participate, should be instructed regarding the importance and sacredness of their calling. No whispering should be engaged in by those boys. All preparation should be carefully made before the hour of the sacrament meeting, and those young men should at least refrain from conversation, even if they do not contemplate the responsibility which is theirs.

I am not going to say much about the dress. We are not a people who look to formality, certainly we do not believe in phylacteries, in uniforms, on sacred occasions, but I do think that the Lord will be pleased with a bishopric if they will instruct the young men who are invited to administer the sacrament to dress properly. He will not be displeased if they come with a white shirt instead of a colored one, and we are not so poor that we cannot afford clean, white shirts for the boys who administer the sacrament. If they do not have them, at least they will come with clean hands, and especially with a pure heart.

I have seen deacons not all dressed alike, but they have a special tie or a special shirt as evidence that those young men have been instructed that "you have a special calling this morning. Come in your best." And when they are all in white I think it contributes to

the sacredness of it. Anything that will make the young boys feel that they have been called upon to officiate in the Priesthood in one of the most sacred ordinances in the Church, and they too should remain quiet, even before the opening of the meeting.

That is just preliminary. I said I saw these two boys leave the building this afternoon, and it reminded me that in some of our wards, these young men who have been appointed to administer the sacrament, and who have officiated in the order of the Priesthood, start for the door and leave the worshipping assembly. I will not say it is sacrilege, but I will say that it is not in keeping with the order and sacredness of the service which they have rendered by virtue of the Priesthood.

Instruct them, bishops. When they accept that duty, they accept the responsibility of remaining throughout that entire meeting hour. They are part of it. A bishop would not think of leaving. His counselors would not. Neither should your representatives who administer the sacrament.

There should be more order in the administration of the sacrament. A keener sense of the promise, the covenant, we make will add much to the spirituality of the membership of the Church, and will entitle us to the guidance of the Holy Spirit. Indeed that is a principal end of our existence.

I like that parable Jesus gave when he said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin:

"And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." (Matthew 6:28-29.)

"Consider the lilies, how they grow," with their roots down in the ground seeking for sustenance, and all that sustenance and vitality going up through the stem for one purpose, until that flower blossoms in the sunshine in fulfillment of its life, receiving the glory of the sunshine, and the completion of pistil and stamens.

So we, with our tentacles in the earth, our hands, our brains, which God has given us physically, seek life and sustenance in subduing matter. Why? That we might realize the ideal, that our

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souls too may blossom in the sunshine of God's Holy Spirit, "that thy Spirit may be always with us."

Brethren, let us have the Lesser Priesthood remain and participate in that administration in sacredness, in reverence, and contribute to the order of the worshipping assembly.

There is one other principle to which I wish to call attention tonight, and that is the observance of the Sabbath Day. I was grieved, recently, and probably you were, to receive an invitation to attend the opening of a new multi-million dollar runway at the Hill Field Air Force Base. All our service boys will want to be there. Thousands of loyal citizens will want to be there, but why should it be on Sunday? We have our boys of the Air Force here tonight. They are loyal. Our boys are bringing honor to our Country. Their Captains, their officers, write to us and tell us how proud they are, and that goes for the boys particularly who are maintaining the ideals of the Church. Most of them are—God bless them.

Well, among those ideas is worshipping on the Sabbath Day, keeping it holy. I wish that they, in order to be loyal to their troops and associates, would not have to go up there on Sunday. I understand that possibly the State National Guard here in our own State may ask the members of the National Guard to go out and drill on Sunday. I hope not.

Sunday is worship day. It is holy. This is a Christian nation, and the Lord has promised that as long as we keep him in mind and worship him this Country will stand—this Government will stand. No other nation can take it or destroy it. But if we forget Him, God's promises are not binding.

Why should Sunday be observed as a day of rest? First, Sunday is essential to the true development and strength of body, and that is a principle which we should proclaim more generally abroad, and practice. I know that your men who have sedentary occupations, as we do in the Church, say it is good to go out and have exercise. That will be better for us. But there is something more than just that. Sunday is a day when we change our clothes, put on clean linen. It is truth that "cleanli-

ness is next to godliness," and the Lord said, "Be ye clean that bear the vessels of the Lord."

Bacon, the great philosopher, said, "Cleanliness of body was ever esteemed to proceed from a due reverence to God. The consciousness of clean linen is in and of itself a source of moral strength, second only to that of a clean conscience." The farmer who makes his boys go out and haul hay, even when a storm is coming, is doing his boys an injustice. It would be much better to let that hay be destroyed than to deprive those boys of a sense of coming nearer to the Eternal Spirit, and partake of the sacrament, that they may always have his Spirit to be with them.

A second purpose for keeping holy the Sabbath Day is: "That thou mayest more fully keep thyself unspotted from the world." Contemplation during that sacred hour, self communion, and higher than that, communion in thought and feeling with the Lord—the realization that He is near enough to be aware of what you are thinking. What you think about—is really what you are.

"Nae treasures, nor pleasures,
Could make us happy lang;
The heart ay's the part ay
That makes us right or wrang."

Keep thyself unspotted from the world, and ask God to forgive you if you have in mind injuring anyone who trusts you—I mean morally—or if you have in mind wronging anybody, cleanse it from your mind. Read Doctrine and Covenants Section 59.

There is a third reason. Keeping holy the Sabbath Day is a law of God, resounding through the ages from Mt. Sinai. You cannot transgress the law of God without circumscribing your spirit. Finally, our Sabbath, the first day of the week, commemorates the greatest event in all history: Christ's resurrection and his visit as a resurrected being to his assembled Apostles. His birth, of course, was necessary, and just as great, so I say this is one of the greatest events in all history.

"The Sunday," says Emerson, "is the core of our civilization, dedicated to thought and reverence. It invites to the

noblest solitude, and to the noblest society."

We have other instructions and suggestions, but I will add no more than to commend the excellent admonitions given by Brother Petersen, President Clark, and President Richards.

I will conclude with reference to an incident as a missionary in Scotland in 1898. After having been in Stirling only a few weeks, I walked around Stirling Castle with my senior companion, Elder Peter G. Johnston of Idaho. We had not yet secured our lodging in Stirling. I confess I was homesick. We had spent a halfday around the castle, and the men out in the fields ploughing, that spring day, made me all the more homesick, and took me back to my old home town.

As we returned to the town, I saw an unfinished building standing back from the sidewalk several yards. Over the front door was a stone arch, something unusual in a residence, and what was still more unusual, I could see from the sidewalk that there was an inscription chiseled in that arch.

I said to my companion: "That's unusual! I am going to see what the inscription is." When I approached near enough, this message came to me, not only in stone, but as if it came from One in whose service we were engaged: "Whate'er Thou Art, Act Well Thy Part."

I turned and walked thoughtfully away, and when I reached my companion I repeated the message to him.

God help us to follow that motto. It is just another expression of Christ's words: "He that will do the will of God shall know of the doctrine, whether the work is of God, or whether I speak of myself," and that testimony leads us all to the guidance of the Holy Spirit in life. I humbly pray that the Priesthood assembled this night (the number we will give you tomorrow—the greatest, probably, in the history of the Church) will take upon themselves the responsibilities which God has placed upon them, and do their duty wherever it

may be, and I ask it in the name of Jesus Christ. Amen.

President David O. McKay:

Eighteen groups have not yet reported the number who are listening to this service by direct wire broadcast. The grand total thus far reported is 26,874. God bless you brethren and keep you true to the Restored Gospel of Jesus Christ.

The Church of the Air Broadcast over the Columbia Broadcasting System network, which will have been recorded in advance, so you need not come to the Tabernacle to hear it, will be released by transcription by KSL Radio Station tomorrow morning from 7:30 to 8:00 a.m. Elder Alma Sonne, Assistant to 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 good seats. We plead with those thus standing to be courteous and considerate one to another. Avoid pushing and crowding, will you please. Courtesy is a great virtue. Let us show it one to another, and particularly to our visitors who are within our gates.

The Tabernacle Choir Men's Chorus furnished the singing for us tonight. We thank them and Brother Cornwall for their presence, and for their excellent singing. They will now sing, "Pilgrim's Chorus," after which Elder Frederick Lyman Schenk, president of the Twin Falls Stake, will offer the benediction, and this Conference will be adjourned until 10 o'clock tomorrow morning.

The Tabernacle Choir Men's Chorus sang "Pilgrim's Chorus," after which the benediction was pronounced by Frederick Lyman Schenk, president of the Twin Falls Stake.