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is also just as vital for all God's children, including those who died without these glorious opportunities. Therefore, the ordinance of marriage and sealing children to parents must also be done vicariously for the dead, and also in the temple. The great genealogical work of the Church is of vital importance.

A temple then, has two main purposes: It is a holy edifice in which the most sacred ordinances of the gospel may be performed for the living and for the dead.

A great responsibility rests upon the living in this day: first, to prepare themselves by so living that they may be found worthy to receive these saving blessings for themselves; second, that they may also be worthy of doing the vicarious work for their kindred dead. Without the living, the dead have no hope, and the earth would be cursed at his coming.

Too many who claim to be Latter-day

Saints do not avail themselves of these eternal blessings. I do not think the Lord will accept their flimsy excuses. Brother Lee told us yesterday how we should be concerned about this situation in the Church.

The steady growth of the Church today is increasing the demands upon the temples. Additional temples are being built, and many more will follow. They stand today as a witness to the world, testifying that the heavens have been opened and the gospel of Jesus Christ is again restored to the earth, with the power and authority to act in his name. This I testify to you in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Eldred G. Smith, Patriarch to the Church, has just concluded speaking. Elder Delbert L. Stapley of the Council of the Twelve will be our concluding speaker.

ELDER DELBERT L. STAPLEY

Of the Council of the Twelve Apostles

MY BELOVED brothers and sisters, I am indeed grateful for the messages of this conference, starting with the great message of our beloved President yesterday morning. Several have established the springboard that I should like to start from in what I have to say this afternoon.

It is gratifying to witness the leaven of the gospel at work, infused and invigorated by faithful and devoted Church leadership, which is awakening faith, encouraging renewed activity, and promoting an upsurge of spirituality among members whose lives heretofore have not responded fully to the teachings and ordinances of the everlasting gospel covenant, restored in this dispensation of God's providence as a light to the world and as a standard for his people. The results are so pronounced, as evidenced by activity reports, that they can be measured and totaled. It all adds up to a satisfying accomplishment which has brought joy, happiness, peace, and contentment to many families. The wisdom of the present pro-

gram to reach out and touch the lives of all Church members with the gospel of salvation cannot be gainsaid because the benefits thus far have been most fruitful and stimulating. Many have been motivated to give up bad habits, also indifferent attitudes, and in so doing have prepared, qualified, and made themselves worthy for the choice privileges and sacred blessings of the Church, the priesthood, and the temples of God. Those engaged in this worth-while service also have been blessed and fully recompensed. The Apostle James gave this admonition and promise:

Brethren, if any of you do err from the truth, and one convert him;

Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins. (James 5:19-20.)

If I understand the plan of exaltation correctly, all eternal blessings are obtained by and through the Holy Priesthood of God. They cannot be obtained in any other way. That being true,

then, the Holy Priesthood, which is God's authority and sealing power, is not only of great importance to the man who possesses it, but also to his wife and children, for they cannot enjoy in full measure the blessings, opportunities, and privileges of the gospel unless the husband and father worthily honors and faithfully and righteously functions in his sacred priesthood calling. The husband and wife relationship was planned of God to be an eternal partnership. The family that is united in faithfulness and sealed together by the binding power of the Holy Priesthood can be assured the great privilege of sharing eternal glory together in perfect companionship. No true parent would want to deny loved ones opportunities for blessings both here in mortality and eternally. Our families and the desire for eternal association with them as a family unit in celestial glory are worth all the sacrifice we are required to make to secure such blessings. We cannot afford indifference because life hereafter is too important. The joy and happiness of all our loved ones depends upon our actions and spiritual activities. No man can be saved and exalted in the kingdom of God without the woman, and no woman can reach perfection and exaltation in the kingdom of God alone. There is no union for time and eternity that can be perfected outside the law of God, and the order of his house. An individual may attain a degree of salvation alone, but when they are exalted they will be exalted according to the law of the celestial kingdom. The Apostle Peter exhorted the husbands to,

... dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. (1 Peter 3:7.)

Having perfect knowledge through ancient and modern revelation concerning the eternity of the marriage relationship, we can understand how husband and wife are heirs together of the grace of life. We also know that individually and separately they cannot attain to the highest glory in the celestial kingdom. No man holding the Holy Priesthood can cast it aside and then wear it as desired and expect to have his be-

stowed blessings ratified and sealed by the Holy Spirit of Promise. That heavenly sealing power to all covenants, vows, and performances is gained by the righteousness of individuals. The ordinances, endowments, and blessings received are otherwise not efficacious in the eternal celestial mansions of God.

The Prophet Joseph Smith taught that the power, glory, and blessings of the priesthood could not continue with those who received ordination, only as their righteousness continued. The Apostle Peter refers to this authority as a royal priesthood. The right of this power belongs to the Gods and is shared by them with faithful, divinely called men. It is the authority by which the Lord Almighty governs his people, also by which he creates and controls all the works of his hands. Disregard of this authority leads to darkness, sin, and often apostasy, which severs an individual from all rights and privileges of the house of God. Those who receive a bestowal of this divine authority should honor it and be worthy of the gifts, powers, and obligations it confers upon them. Every man who receives the endowment of the Holy Priesthood of God can trace his line of authority in an unbroken chain back to the Savior. The Lord has made it clear that every man who holds this priesthood must learn his duty and act in the office in which he is appointed, in all diligence; and if he is slothful and shows himself not approved, he shall not be counted worthy to stand. (See D & C 107:99-100.)

The Lord also has admonished that he will not command in all things but instructs every man to be anxiously engaged in a good cause and do many things of his own free will and bring to pass much righteousness. He declares that if a man obeys not his commandments, he will not be guiltless before him. (See *ibid.*, 58:26-30.)

These scriptures enjoin faithfulness and devotion of those who receive the authority of God's Holy Priesthood, which permits them to officiate in the sacred ordinances of the true gospel of Christ. In an important revelation on priesthood the Lord has declared:

The power and authority of the higher, or Melchizedek Priesthood, is to hold the

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keys of all the spiritual blessings of the church—

To have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant. (*Ibid.*, 107:18-19.)

Therefore, because of its sacred nature and authority, possessing binding and sealing powers into the eternities, the priesthood is accepted by those who receive its bestowal with an oath and covenant which involves obligations and trusts of the most sacred character. Those who receive it must, like God, abide in it, for they share and enjoy with him the right of his authority and power; therefore, they must not permit themselves to be moved out of the right way nor to fail.

According to a revelation on priesthood recorded in the 84th section of the Doctrine and Covenants, there are two main requirements of this oath and covenant. First is faithfulness, which denotes obedience to the laws of God and connotes true observance of all gospel standards. For better understanding of the oath and covenant of the priesthood, may I propound these questions:

1. Can a man be faithful who does not abide by the first two great commandments, to love the Lord God with all his heart, soul, strength, and mind, and his neighbor as himself?

2. Can a man be faithful who is not honest and truthful in all dealings and relationships with his fellow men?

3. Can a man be faithful who does not honor the Sabbath day and keep it holy, attend the Sacrament and priesthood meetings; also worthily fulfil all other duties in keeping with his callings and obligations that day?

4. Can a man be faithful who does not plan and arrange for daily family prayer in the home?

5. Can a man be faithful who does not teach his children the true principles of the gospel of Christ and then set them a worthy example by living according to those truths?

6. Can a man be faithful who does not observe and keep the Word of Wisdom?

7. Can a man be faithful who does not pay an honest tithing and fast offering?

8. Can a man be faithful who does not obey the law of chastity and is not morally clean in his life and habits?

9. Can a man be faithful who does not, through obedience and sacrifice, prepare himself worthily for the holy temples of God where he can receive his endowments and sealings in the higher ordinances of the gospel and thus bind his family happily and eternally together in love and understanding?

10. Can a man be faithful who does not honor and obey the laws of the land?

Perhaps we could summarize by asking, "Can a man be faithful if he does not keep all the commandments of God?" The Savior counseled the man who came to him and inquired, "Good Master, what good thing shall I do, that I may have eternal life?"—by saying, ". . . if thou wilt enter into life, keep the commandments." (Matt. 19:16-17.) This counsel from the Lord is all inclusive and clearly points the way to joy and happiness.

These enumerated thoughts are just a few requirements associated with faithfulness, but each is important. As you meditate the full meaning of the word, other attributes that are important qualities of faithfulness will also impress and inspire your mind and heart for better understanding and personal resolves.

The second requirement of the oath and covenant of the Holy Priesthood is to magnify one's calling. To magnify is to honor, to exalt and glorify, and cause to be held in greater esteem or respect. It also means to increase the importance of, to enlarge and make greater. Keeping this definition in mind, may I again resort to a few questions for more lucid understanding:

1. Can a man magnify his office and calling without honoring and abiding in the priesthood faithfully and worthily as a devoted and true servant of God?

2. Can a man magnify his calling without giving spiritual and humble dignity to his office?

3. Can a man magnify his calling who refuses to accept positions and responsibilities of trust when called upon

to serve by his stake president, bishop, or other constituted authority?

4. Can a man magnify his calling if he is not obedient to gospel standards and requirements, and if he also fails to be amenable to the counsel and direction of righteous men who are properly called and approved by the people as their authorized leaders?

5. Can a man magnify his calling who refuses to sustain by his faith, prayers, and works those whom God has called and ordained to preside over him?

6. Can a man magnify his calling who does not use his priesthood in righteousness for the blessing and benefit of his fellow men?

7. Can a man magnify his calling who does not banish all iniquity from his soul, that he may gain favor with God and thus enjoy power in the use of the priesthood to bless people?

Again, may I summarize by asking, "Can a man magnify his calling who is not willing to sacrifice and consecrate all for the building of God's kingdom in righteousness, truth, and power in the earth?"

Here also by prayerful meditation you can add other important considerations applying to holders of the Holy Priesthood magnifying their callings, but these will suffice for the purpose of this talk.

To be faithful and devoted to priesthood obligations is the only way man can gain favor and power with God and have rightful claim upon him for blessings to himself, his family, and others to whom he may minister. The priesthood will not abide in force and power with him who does not honor it in his life by complying with the requirements of heaven. The Prophet Joseph Smith declared, "A man can do nothing for himself unless God direct him in the right way; and the priesthood is for that purpose." To magnify his calling in the priesthood a man must use it in righteousness and service to his fellow men. If he does so, he will gain power in its use and thus become enlarged in his gifts and abilities to perform greater service. Every man who receives the Holy Priesthood and is ordained according to the gifts and callings of God unto him, and faith-

fully magnifies his sacred calling, which fulfils the conditions of the oath and covenant, is sanctified by the Spirit unto the renewing of his body. He is then worthy to be numbered among the elect of God, having also received the Father's kingdom. By the power of the Spirit, which is light and truth, and through honoring the Holy Priesthood in faithfulness and obedience, a man develops holiness of life and character; therefore, he is set apart by this regeneration of soul for special and sacred trusts with the glorious promise for having continued in the oath and covenant of the priesthood, that "all that my Father hath shall be given unto him." (See D & C 84:38.)

The Lord is bound to fulfil this promise to those who abide by the conditions of the oath and covenant. If men are not faithful in magnifying their callings, they have no right to expect the blessings of this promise. Now the Lord has affixed a penalty for violating the oath and covenant of the Holy Priesthood by proclaiming,

... whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come. (*Ibid.*, 84:41.)

This severe penalty for violating altogether the oath and covenant should cause the unfaithful to repent of their actions, sins, and transgressions and do the works of righteousness, that they might obtain forgiveness and gain a renewal of God's promises and blessings to them. If men recommended for the office of elder in the Melchizedek Priesthood thoroughly understood the oath and covenant, also the penalty for its violation, at the time of accepting the priesthood, fewer of them, I feel certain, would transgress its obligations and drift into inactivity and thereby come under condemnation.

Fathers holding this great gift of the Holy Priesthood should set the example they desire their children to follow. The eternal happiness of their families depends upon the father's obedience to God's laws and his faithful performance in the sacred calling of his priesthood office.

It is my hope, my brothers and sisters,

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that this great and important work among the inactive that has been mentioned in this conference, will not only go forward unabated but will also go forward with renewed and increased devotion and vigor. The compensations are soul-satisfying, and the inactive are given opportunity for rich experiences and choice blessings. It is also my sincere wish and prayer that every father with his family may attain this blessed privilege and exalted state of eternal unity and companionship in the celestial mansions of God.

I bear witness to the truthfulness of these things in the name of Jesus Christ. Amen.

President David O. McKay:

He who has just concluded speaking is Elder Delbert L. Stapley of the Council of the Twelve. The Institute of Religion Chorus from the University of Utah, accompanied by the Bonneville Strings, will now sing "Hallelujah," conducted by David Austin Shand. The closing prayer will be offered by Elder Vernard L. Beckstrand, president of the San Jose Stake.

In your behalf, I wish to express appreciation for the presence and inspiring singing of these young students from the University. Thank you for the inspiration you have given us. You have rendered a service which has brought credit to the Institute and your school. We thank you for this service today, and your presence here—Dr. Shand and all the students. God bless you as you continue a life of service!

Tonight at 7 o'clock the General Meeting of the Priesthood of the Church will be held in the Salt Lake Tabernacle. Only those holding the Priesthood are invited to be present. Persons not holding the Priesthood will kindly refrain from attempting to enter the building. The Priesthood session will not be broadcast. However, in addition to the overflow meetings in the Assembly Hall and in Barratt Hall, the proceedings of this Priesthood Meeting will be relayed by closed circuit to members of the Priesthood assembled in 96 other Church buildings in Utah, Idaho, Colorado, Washington, Oregon, Arizona, Wyoming, Nevada, Illinois, New Mex-

ico, Maryland, Montana, New York, California, Pennsylvania, and Canada, the largest ever held in the Church, undoubtedly.

The General Session at 10 o'clock Sunday morning will be broadcast over radio stations here in the West in Utah, Idaho, and Nevada. These services will be televised over KSL-TV Channel 5 of this city, and by special arrangement over 21 television stations in the states I have named.

This is important, and we ask your cooperation. The Church of the Air Broadcast over CBS radio network will be released locally by transcription over the Radio Station named from 7:30 a.m. to 8:00 a.m. MST, and again Sunday evening from 9:00 to 9:30 p.m. Elder Marion G. Romney of the Council of the Twelve will be the speaker. The music for the Church of the Air Broadcast will be furnished by the Tabernacle Choir.

Please note: The Tabernacle Choir Broadcast will be from 9:30 to 10:00 a.m. Sunday morning. Those desiring to attend the Tabernacle Choir Broadcast must be in their seats at 9:20. As the 10:00 session will commence immediately following the Tabernacle Choir Broadcast, it will be necessary for everyone attending to be in his or her seat by 9:20 Sunday morning, as there will be no seats held after that hour. Six months ago, you will remember, there was confusion for about five minutes between the broadcast and the commencement of the ten o'clock session. There were no seats, but people crowded in trying to find them. It will be evident that people will be standing at the doorway of this building after the Broadcast, but there will be no room for you, so do not attempt to find seats. We suggest, and earnestly plead, with those thus standing to be courteous and considerate one to another. Avoid pushing or crowding. Courtesy is a great virtue, one we need in driving in Salt Lake City and in Utah. Let us show it one to another here, and especially to our visitors who are within our city gates.

The Chorus will now sing, "Hallelujah." The closing prayer will be offered by Elder Vernard L. Beckstrand, president of the San Jose Stake, and