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man; Ernest L. Wilkinson, President of the Brigham Young University; President A. Ray Olpin of the University of Utah; J. Elliott Cameron, Director of the Snow College; E. Allen Bateman, State Superintendent of Public Instruction; and perhaps others whom I am sure we may not see. I would like to mention, also, the presence of Mr. Elmaar H. Bakken, Director of the Division of Relationships, National Council, Boy Scouts of America, from New Brunswick, New Jersey.

We received a telegram this morning from Mayor Adiel F. Stewart, who had another appointment and is unable to be present, but who sends his regrets at not being able to be present and his best wishes for a successful Conference.

We also acknowledge the presence of our stake presidencies, bishoprics, temple presidencies, and general auxiliary officers. We have before us, also, our mission presidents from the United States, Mexico, Central America, Canada, and Hawaii.

To all we extend a hearty welcome, and express satisfaction and pleasure in your presence and your cooperative spirit in these sessions. The singing for this morning's session, as already announced, will be furnished by the Brigham Young University Combined Choruses with

Elder John R. Halliday conducting, and Elder Alexander Schreiner at the organ.

We shall open this service by the Brigham Young University Combined Choruses singing, "How Beautiful Are The Feet Of Him," to be conducted by Elder Halliday. The opening prayer will be offered by Elder A. Hamer Reiser, formerly president of the British Mission and president of the Sugar House Stake.

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Singing by the Brigham Young University Combined Choruses, "How Beautiful Are the Feet of Him."

Elder A. Hamer Reiser, president of the Sugar House Stake, offered the invocation.

#### President David O. McKay:

The invocation was just offered by Elder A. Hamer Reiser, formerly president of the British Mission and now president of the Sugar House Stake. The Brigham Young University Combined Choruses will now sing, "O My Father," the solo by Sister Janice Bailey, conducted by Elder John R. Halliday.

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Selection by the Brigham Young University Combined Choruses, "O My Father."

### PRESIDENT DAVID O. MCKAY

May I say to these students that their presence and especially their inspiring singing add much to the sacredness of this assembly. It is glorious to have several hundred students sing with such spirit and devotion. We are proud of them and of the university from which they come. We appreciate the co-operation of President Wilkinson, members of the faculty, and the students in postponing their regular day's work in school to join in this worship.

It is over fifty years since I stood here for the first time as one of the General Authorities of the Church. I remember well then my trembling and humility at facing such an audience and accepting a position as one of the leaders. The passing of a half a century has made it no easier to face this vast audience and to realize the responsibility

that one holds in discharging such a responsibility. This morning, as then and during the intervening years, I solicit your sympathy and your prayers.

A year has passed since we met on such an occasion. In behalf of the First Presidency I bid you welcome, not only those who are here in the Tabernacle, the Assembly Hall, and other surrounding halls, but also the vast audience listening in over radio and television. We are very happy indeed that you are taking time out to participate in the general conference of the Church.

We extend welcome especially to the 31,817 converts of the Church during this past year. That group alone will constitute six stakes of five thousand each. We bid you welcome and trust that you, with all others listening in, will realize the added responsibility

which is yours as you assume the responsibility of membership in the Church of Christ.

We wish to commend the missionaries in the stakes and in the field who have been instrumental in bringing these added numbers to the Church of Christ—six new stakes, more than that if we limit the number to three thousand each.

“And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!” (D & C 18:15.)

And as you bring many souls, how much joy you will experience. We commend those who have been diligent during the past year in carrying the message of glad tidings to so many people.

I shall not take time to report the advance in priesthood work, in auxiliary work, and other phases of the Church, but you may feel gratified indeed with the work of the past year.

It has been difficult for me to put even in outline the message that I have had in my heart for the people of the Church and the people of the world. There is a saying by Paul, that “to be carnally minded is death; but to be spiritually minded is life and peace.” (Rom. 8:6.)

Carnal relates, as you know, to the physical. It includes sensual. But we have in mind this morning the physical surroundings and our animal instincts, the anger that comes to us, the unpleasant words that are spoken, making life unpleasant, rather than emphasizing the spiritual side, the real side of our nature.

The text was suggested several weeks ago, particularly emphasized at that time, by a report that came to me of unpleasantness in a home, and I wondered why we cannot emphasize spiritual attitudes in our homes instead of unpleasant attitudes; why, having before us all the admonitions of the Lord, all the opportunities offered by the Church, we cannot express spiritual attitudes every day of our lives. What good is religion if it does not make our daily lives better? Why need there be

emphasis put upon the carnal side of our natures? True, that is the natural reaction for all animals. But having in our possession the high principles of the gospel as revealed through Christ, why cannot members of the Church at least in the home, in school, in all their associations, emphasize the spiritual side of their natures instead of the carnal side?

I learned through a letter of a condition which I think, so far as members of the Church are concerned, is absolutely inexcusable. A husband and wife quarreling—the husband demeaning himself to such an extent as to curse his wife, and in a mad fit of anger overturning a table spread with dishes—a creature in the form of a man harboring the nature of an animal! A man in such a mental state that the anger itself does him more harm than the condition which aroused his anger, and in reality, brothers and sisters, he suffers more from the vexation than he does from the acts that aroused that vexation.

I wonder how long it will take us to realize that in matters of temper nothing can bring us damage but ourselves—we are responsible for what helps us and for what injures us—that the harm that each one sustains he carries about with him, and never is he a real sufferer but by his own fault. I think you get that thought, and yet the tendency of each one is to blame somebody else, the wife blaming the husband, the husband blaming the wife, children finding fault with the parents when the fault lies with themselves. If in the dignity of manhood such a man would cease to magnify his troubles; would face things as they really are; recognize blessings that immediately surround him; cease to entertain disparaging wishes for another; how much more of a man he would be, to say nothing about being a better husband and a more worthy father! A man who cannot control his temper is not very likely to control his passion, and no matter what his pretensions in religion, he moves in daily life very close to the animal plane.

Religion is supposed to lift us on a higher level. Religion appeals to the spirit in man, the real person, and yet how often notwithstanding our possess-

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ing a testimony of the truth, we yield to the carnal side of our nature. The man who quarrels in his home, banishes from his heart the spirit of religion. A mother in this Church who would light a cigaret in the home is yielding to the carnal side of her nature. How far below the ideal of the Church! Any quarreling in the home is antagonistic to the spirituality which Christ would have us develop within us, and it is in our daily life that these expressions have their effect.

Man is making great progress in science and invention, greater perhaps than ever before, but is not making comparable progress in character and spirituality.

I read awhile ago of a remark of General Omar N. Bradley, formerly Army's Chief of Staff, who on one occasion said: "With the monstrous weapons man already has, humanity is in danger of being trapped in this world by its moral adolescence. Our knowledge of science has clearly outstripped our capacity to control it.

"We have too many men of science; too few men of God. We have grasped the mystery of the atom and rejected the Sermon on the Mount. Man is stumbling blindly through a spiritual darkness while toying with the precarious secrets of life and death.

"The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace, more about killing than we know about living."

Our living comes hourly and daily in the home, in our association in business affairs, in our meeting strangers. It is the attitude of the person during the daily contacts by which we show whether we are appealing to the carnal or to the spiritual within us and within those with whom we associate. It is a daily matter. I do not know whether we can get the thought over or not. And it is within the power of each one, especially members of the Church who make such pretensions. You cannot imagine a real, true Christian, and especially a member of the Mormon Church, swearing at his wife. Why, it is in-

conceivable that such a thing as that could be in a home and especially with children around. How can anyone justify parents quarreling in front of children! In the instance to which I have referred the man (I should say the *brute*) even struck his wife. Such a thing should never be. That is out of the life of Church members.

Christ has asked us to develop the spiritual within us.

Man's earthly existence is but a test as to whether he will concentrate his efforts, his mind, his soul upon things which contribute to the comfort and gratification of his physical nature or whether he will make as his life's purpose the acquisition of spiritual qualities.

"Every noble impulse, every unselfish expression of love, every brave suffering for the right; every surrender of self to something higher than self; every loyalty to an ideal; every unselfish devotion to principle; every helpfulness to humanity; every act of self-control; every fine courage of the soul, undefeated by pretence or policy, but by being, doing, and living of good for the very good's sake—that is spirituality."

The spiritual road has Christ as its ideal—not the gratification of the physical, for he that will save his life, yielding to that first gratification of a seeming need, will lose his life, lose his happiness, the pleasure of living at this present time. If he would seek the real purpose of life, the individual must live for something higher than self. He hears the Savior's voice, saying: "I am the way, the truth, and the life." (John 14:6.) Following that voice he soon learns that there is no one great thing which he can do to attain happiness or eternal life. He learns that "life is made up not of great sacrifices or duties, but of little things in which smiles and kindness and small obligations given habitually are what win and preserve the heart and secure comfort."

Spirituality, our true aim, is the consciousness of victory over self, and of communion with the Infinite. Spirituality impels one to conquer difficulties and acquire more and more strength. To feel one's faculties unfolding, and

truth expanding in the soul, is one of life's sublimest experiences.

"The thing a man does practically lay to heart," says Carlyle, "and know for certain concerning his vital relations to this mysterious Universe, and his duty and destiny there, that is in all cases the primary thing for him, and creatively determines all the rest. . . . And, I say, if you tell me what that is, you tell me to a very great extent what the man is, what the kind of things he will do is."

The man who sets his heart upon the things of the world, who does not hesitate to cheat his brother, who will lie for gain, who will steal from his neighbor, or, who, by slander, will rob another of his reputation, lives on a low, animal plane of existence, and either stifles his spirituality or permits it to lie dormant. To be thus carnally minded is to be spiritually dead.

On the other hand, keeping in mind our daily vocations, the man who tills the soil, garners his fruit, increases his flocks and his herds, having in mind making better the world in which he lives, desiring to contribute to the happiness of his family and his fellows, and who does all things for the glory of God, will, to the extent that he denies himself for these ideals, develop his spirituality. Indeed, only to the extent that he does this will he rise above the plane of the animal world.

Years ago we read in school the following from Rudolph Eucken:

"I cannot," he says, "conceive of the development of a powerful personality, a deep-rooted, profound mind, of a character rising above this world, without his having experienced a divinity in life above, beyond the world of sensible reality, and as surely as we create in ourselves a life in contrast to pure nature, growing by degrees and extending to the heights of the true, the good, and the beautiful, we may have the same assurance of that religion called universal."

Paul, you will remember, expresses it more specifically:

"But if ye bite and devour one another, take heed that ye be not consumed one of another.

"This I say then, Walk in the Spirit,

and ye shall not fulfil the lust of the flesh.

"For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

"But if ye be led of the Spirit, ye are not under the law.

"Now the works of the flesh," he says, "are manifest, which are these; Adultery. . . ."

The young man who leaves his home at night having in mind anything that would injure either the character or the life or the reputation of a young woman with whose company he is entrusted, is carnal-minded instead of spiritual-minded.

". . . fornication, uncleanness, . . .  
". . . hatred, variance, emulations . . .  
strife, seditions. . . .

"Envyings . . . drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

"Meekness, temperance: against such there is no law.

"And they that are Christ's have crucified the flesh with the affections and lusts.

"If we live in the Spirit, let us also walk in the Spirit," daily, hourly. (Gal. 5:15-25.)

It can be done, and it should be done in every home of the Latter-day Saint Church.

With all our boasted civilization there never was a time when spiritual awakening and spiritual ideals were more needed. Civilization has grown too complex for the human mind to visualize or to control. Unless mankind come to a speedy realization that the higher and not the baser qualities of man must be developed, the present status of civilization is in jeopardy. Life on the animal plane has as its ideal the survival of the fittest, crush or be crushed, mangle or be mangled, kill or be killed. For man, with his intelligence, this is a sure road to anguish and death.

About fifty years ago, Lord Balfour,

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Prime Minister of Great Britain, delivered a lecture in the McEwen Hall of the University of Edinburgh on the subject, "The Moral Values Which Unite the Nations." In an interesting and convincing manner, the gentleman presented four fundamental ties that unite the different nations of the world: (1) "Common Knowledge"; (2) "Common Commercial Interests"; (3) "The Intercourse of Diplomatic Relationship"; (4) "The Bonds of Human Friendship." The audience greeted his masterful address with a great outburst of applause.

As the presiding officer arose to express his appreciation and that of the audience, a Japanese student who was doing graduate work at the University stood up, and leaning over the balcony, said, "But, Mr. Balfour, what about Jesus Christ?"

Mr. Robin E. Spear, to whom Professor Lang related this incident, writes:

"One could have heard a pin drop in the hall. Everyone felt at once the justice of the rebuke. The leading statesman of the greatest Christian empire in the world had been dealing with the different ties that are to unite mankind, and had omitted the one fundamental and essential bond. And everyone felt, too, the dramatic element in the situation—that the reminder of his forgetfulness had come from a Japanese student from a far-away non-Christian land."

Life, brethren and sisters, is an ever-flowing river on which one embarks at birth and sails, or is rowed, for fifty, seventy, eighty, or more years. Every year that passes goes into an eternity, never to return; yet each carries with it into the past no personal weakness, no bodily ailment, no sorrow, no laughter, no thought, no noble aspirations, no hope, no ambition; all these with every trait of character, every inclination, every tendency remain with each individual. In other words, our lives are made up of daily thoughts and actions. We may resolve to let all our sorrows and weaknesses go with the passing time, but we know that every thought, every inclination has left its indelible impression upon our souls, and we shall have to deal with it today.

So live, then, that each day will find

you conscious of having wilfully made no person unhappy. No one who has lived a well-spent day will have a sleepless night because of a stricken conscience. Daniel Webster once said that the greatest thought that had ever occupied his mind was the realization of the fact that, and I quote, "there is no evil we cannot face or flee from but the consequences of duty disregarded. A sense of obligation pursues us ever. It is omnipresent like the Deity. If we take to ourselves the wings of the morning and dwell in the uttermost parts of the sea, duty performed, or duty violated is still with us, for our happiness or our misery. If we say that night shall cover us, in the darkness as in the light, our obligations are yet with us. We cannot escape their power nor fly from their presence. They are with us in this life, will be with us at its close, and in that scene of inconceivable solemnity which lies yet farther on, we shall find ourselves followed by the consciousness of duty—to pain us forever if it has been violated, and to console us so far as God has given us grace to perform it. Weighed against conscience the world itself is but a bubble. For God himself is in conscience lending it authority."

Mankind needs a spiritual awakening, brethren and sisters; the carnal minded are causing heartaches and threatening the extinction of the race.

But the sun of hope is rising. Thinking men and women are recognizing the need of man's looking up towards the heavens instead of groveling in response to the animal instinct. One man, commenting upon this, said that if all the destroyers of civilization could be eliminated, and the traits of the rest of us that come from destructive strains could be eliminated, an approach to the millennium some hundred years hence is by no means inconceivable.

"Can you imagine," he continues, "what this country would be like if ten or twenty billion dollars a year" (that is the amount expended to take care of our criminals) "were added to our national income? That would mean five hundred dollars, or one thousand dollars per family; but the average today, even if we include Henry Ford,

is only twenty-five hundred, or three thousand dollars. What would happen if that sum were increased by twenty or even forty percent all around? Even if you cannot imagine the result, do you realize what it would be like to feel no need of locking doors and windows, no fear of leaving your car unprotected, no danger that your wife or daughter would be insulted, or you yourself sandbagged if you went out at night, no fear that you would have any uncollectable bills except through accident or unpreventable misfortune, no fear that in political election there would be any bribery, or in politics any graft, and no fear that anyone anywhere was trying to 'do you'—can you imagine all that? It would almost be heaven on earth. Of course, it cannot happen" (someday it will have to happen) "... and yet if all the destroyers of civilization could be eliminated, and if the traits of the rest of us that come from destructive strains could be eliminated, an approach to such a state some hundred years hence is by no means inconceivable."

Spiritual awakening in the hearts of millions of men and women would bring about a changed world. I am hopeful, my brethren and sisters, that the dawning of that day is not far distant. I am conscious, as I hope all of you are, that the responsibility to try to bring about such a day rests upon the priesthood of the Church of Jesus Christ

and upon the membership and upon husbands and wives and upon children in Mormon homes.

May that message be felt throughout the conference that we are now holding. We cannot just come and meet and talk about good things and then go home and express our feelings, the feelings of our carnal nature.

My faith in the ultimate triumph of the gospel of Jesus Christ assures me that a spiritual awakening must come. It will come through the acceptance of Jesus Christ and obedience to his gospel and in no other way completely. I believe there never was a time in the history of the world when there was such a need for a united, determined stand to uphold Christ and the restoration of the gospel through the Prophet Joseph Smith as there is today.

God bless you here assembled that we may sense as never before the efficacy of the restored gospel and that we hold as a duty our application of spiritual traits in our daily association with one another in home, in business, in society, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Sterling W. Sill, Assistant to the Twelve, will now speak to us. He will be followed by Elder Spencer W. Kimball.

## ELDER STERLING W. SILL

*Assistant to the Council of the Twelve Apostles*

Since the last general conference it has been my privilege, in company with President and Sister Henry A. Smith, to tour the Central Atlantic States Mission. Our travels took us to Jamestown, Virginia, where during this past year some \$25,000,000 has been spent to commemorate the 350th anniversary of the establishment of the first English settlement in America. During this 350 years, there has been built upon this continent the greatest nation, having the highest standard of living, ever known in the world. I have thought many times, what a wonderful invest-

ment this \$25,000,000 would be if it could help us to understand the source of our blessings and what we might do to preserve them.

As I stood at Jamestown thinking of the wonderful advantages of living in this land of freedom and opportunity, my mind went back to make a comparison with the ancient Hebrews being established in their promised land. Before they crossed the Jordan, God said to them,

Thou shalt inhabit cities which thou didst not build, and thou shalt eat from vines which thou hast not planted, and