

of these various stations. The names of the stations have already been announced prior to the opening of this session. These services are also being broadcast in the Assembly Hall and in Barratt Hall by television.

We are very pleased to announce that the singing for this session will be furnished by the Combined Choruses of the Logan Latter-day Saints Institute and Utah State University, with James L. Bradley conducting, and Frank W. Asper at the organ. We welcome these young people and rejoice in their association today as we did with the Brigham Young University students yesterday.

We shall begin these services by the Combined Choruses of Logan Latter-day Saints Institute and Utah State University singing, "Let The Mountains Shout For Joy," and the opening prayer will be offered by Elder Edgar T. Henderson, president of the Butte Stake.

Singing by the Combined Choruses, "Let the Mountains Shout for Joy."

PRESIDENT J. REUBEN CLARK, JR.

Second Counselor in the First Presidency

My brothers and sisters, here present, those on the air, and our friends who may be listening: It is with a deep sense of the responsibility which rests upon me by virtue of my position that I stand before you this morning and with a prayer in my heart that the Lord will bless me and help me to say something that will be useful and upbuilding to you. And to that end may I ask that you be good enough to mingle your prayers with mine that we may accomplish this purpose.

For many years I have tried at this particular season of the year to have in mind some of the essentials of that great, last three days of the Savior's mortality. I have tried to run over in my mind some of the chief events, the death, the crucifixion, and the resurrection of him who has given us the plan by which we may come back into our Heavenly Father's presence. With your permission, I should like to run over this ac-

Elder Edgar T. Henderson, president of the Butte Stake, offered the invocation.

President David O. McKay:

President Edgar T. Henderson of the Butte Stake, Montana, offered the invocation. The Combined Choruses of Logan Latter-day Saints Institute and Utah State University at Logan will now favor us with, "The Morning Breaks; The Shadows Flee." After the singing President J. Reuben Clark, Jr. of the First Presidency will address us.

The Combined Choruses sang the hymn, "The Morning Breaks; the Shadows Flee."

President David O. McKay:

We shall now hear from President J. Reuben Clark, Jr. of the First Presidency. President Clark will be followed by Elder Antoine R. Ivins.

count, as briefly as may be, because it is the crucial incident in the life of the world.

The Last Supper

I shall adopt that time we now celebrate in commemoration thereof which is usually accepted by Christendom, and therefore I will go forward beginning on Thursday night, the night of the Last Supper in the Upper Chamber, begun by an unseemly controversy as to precedence and signalized by the institution of the Sacrament, which occurred, I feel, after Judas had left the Chamber to arrange to betray the Master. That was a great Supper. There were great sermons preached by the Master.

The Mount of Olives

When they had finished they went out to the Mount of Olives, where he

Saturday, April 5

preached again, and then a little later they retired to the Garden, and the Savior, taking Peter, James, and John, left the rest of the Disciples and went a little farther on.

The Garden of Gethsemane

Then the Savior left them and went still farther on, and asked them to wait and watch while he was gone. He went, and the burden of his prayer was: "O my Father, if it be possible, let this cup pass from me: . . . nevertheless not my will, but thine, be done."

He returned and found his three Disciples sleeping. Reproving them gently, he went away again, and gave the same prayer. He knew what was ahead of him. He knew the end was near. He returned to find the three Disciples sleeping again. Again a slight reproof, and the third time he went, the third time he prayed, and then came back and, finding them again asleep, said: "Sleep on now, and take your rest: behold, the hour is at hand."

The Arrest

And shortly after that, Judas returned with the crowd that was to arrest the Savior and did arrest him. When they came up, Peter drew his sword and struck off the ear of Malchus, the servant of the high priest. The Savior restored it and then gave utterance to that great principle: ". . . they that take the sword shall perish with the sword."

The Trial

He was arrested. He was taken first, in what they say was an illegal examination, to Annas, the real high priest, the father-in-law of Caiaphas, the titular high priest, who had been installed by the Roman Government. From Annas he went to Caiaphas, and it was Caiaphas who, in an agony of fear and apprehension, said, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." And the Savior said to him, "Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power."

The Sanhedrin

From Caiaphas he was sent to the Sanhedrin, later on in the morning (it was now early morning), and the Sanhedrin passed what apparently was a formal judgment that he was to be crucified.

Before Pilate

As the Jews could not impose the death penalty, from the Sanhedrin he was taken to Pilate, against whom Christendom has for nearly two thousand years vented its dislike, and yet, as I read the record, Pilate did practically all that the law under which he operated as stated in the Gospels, permitted him to do. Pilate came back to the multitude on at least five occasions and sought to secure the release of Jesus. At first he returned merely saying, "I find no fault in this man." And the multitude renewed their demand for his crucifixion.

To Herod

Then Pilate sent him to Herod, and Herod sent him back, and Pilate began again the examination of Jesus. This time, and from then until the end, he pleaded that they take Barabbas and release Jesus. Three times at least this was done and each time they said, "Release unto us Barabbas"—it was their right, apparently, to demand the release of one man on this occasion—. . . "Crucify him," Jesus.

Pilate's Wife

During this latter examination it was that Pilate's wife sent to him a letter beseeching him not to do anything to this man. The result of one of the latest examinations was that Pilate took a basin and washed his hands and said, "I am innocent of the blood of this just person: see ye to it"; and the multitude cried, "His blood be on us, and on our children." It is my faith that this has been so for nearly two thousand years.

The Crucifixion

Then Jesus was turned over to be crucified. He was scourged, had a wreath of thorns placed on his head. He

was stripped of the royal trappings they had mockingly placed upon him; re-clothed in his own raiment; then started for the place of crucifixion. They picked up Simon, a Cyrenian, and forced him to carry the cross. When they came to the place of crucifixion, they, of course, made the necessary preparation.

It is said that this crucifixion was perhaps the cruelest way of taking human life that was practised by the Romans. A hole was dug as you dig a posthole. The cross was laid down, and the Savior was laid upon it and nailed with his hands and his feet. Two thieves were likewise crucified, and they were put one on each side.

First Words on the Cross

As apparently they raised the cross to let it slip down with a thud into the hole that had been dug, the Savior cried out, "Father, forgive them; for they know not what they do." It is said that this dropping of the cross into the hole was the most painful part of the entire crucifixion. Modern revisionists have cast doubt on the verity of this divine invocation for love and forgiveness and yet it seems as well attested by ancient manuscripts and sources as any of Jesus' divine utterances.

Second Words on the Cross

Of the thieves, one began to upbraid him and the other to plead for mercy, and it was then that what was called the second outcry from the cross occurred, Jesus saying to the one who spoke kindly, "To day shalt thou be with me in paradise."

Third Words on the Cross

As the Savior looked down into the multitude before him, he saw his mother and John, and "he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother!"

Darkness Falls

It would seem that at about this time, which was midday, or the sixth hour, darkness fell over the land of Palestine. It is not quite clear, according to some

scholars, whether the darkness lasted in Palestine all the rest of the time of the crucifixion, but apparently it did not.

Darkness in America

But the darkness came not only there, it also came on this continent, and the darkness on this continent, which seems to have been coincident with the falling of the darkness there, lasted for three days. The darkness in Palestine lasted only for three hours.

Fourth, Fifth, Sixth, and Seventh Words from the Cross

Apparently when the darkness was over in Palestine, the Savior made that outcry of almost human desperation, "My God, my God, why hast thou forsaken me?"

A little later, he said, "I thirst," and those in attendance gave him the sponge saturated with vinegar, which he drank. A little later, he cried out, "It is finished," apparently meaning that his earthly work was done. He had gone through his life. He had made the sacrifice.

Finally, just before his death, he cried out, "Father, into thy hands I commend my spirit."

Thus he became the true sacrifice for the Fall, ordained from the beginning of the world and before.

The Burial

I will not touch upon his burial further than to say that Joseph of Arimathaea had nearby a newly hewn rock sepulchre, to which he and Nicodemus took the body of Jesus—Joseph was recognized as a follower of the Savior; Nicodemus would have been, if he had had the courage, as was so beautifully told yesterday by Elder Kimball. It is interesting to remember that the day that he was buried was the day fixed under the Mosaic law for the gathering of the first sheaf of the harvest, and as some commentators have noted, that while the women who were seated near the sepulchre returned, sorrowful, to their homes in the darkness, for their light had gone out, another group from across the Kedron returned

Saturday, April 5

Second Day

joyously, carrying the sheaf, the first sheaf of the harvest.

That was Friday, yesterday.

The Placing of the Guard

This morning, Saturday, the chief priests and the Pharisees went to Pilate and petitioned, saying, "We remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can."

That was this morning.

Voice in America

Meanwhile, there was darkness on this continent, the darkness having cleared, as I have said, about three o'clock the day before in Palestine. There was a voice on this continent, heard all over the land, which declared: "Behold, I am Jesus Christ the Son of God." He told of the calamities that had befallen them of this continent during the first three hours of violent storm and earthquakes; he told of his own mission and gave them hope. On this continent they could feel the darkness, it was so dense. They could light no fires.

That was today, Saturday.

The Resurrection

Tomorrow morning, Sunday, while it is still dark, there will be an earthquake, for an angel of the Lord will come down and roll back the stone that closed the sepulchre.

While it is still dark, Mary Magdalene will be coming, and finding the sepulchre open, will rush back to Peter and John and tell them that the sepulchre is vacant. They will run, John outrunning Peter, to the sepulchre, look in and find it vacant.

Meanwhile Mary will have come and the Savior will appear to her, a repentant and forgiven sinner, a woman, the first witness of the resurrection. You will remember, she will try to

touch him and he will say to her, "Touch me not; for I am not yet ascended to my Father."

Shortly after, the women from Galilee will come, expecting to go in, the Sabbath now being past, and prepare the body finally for burial. There will be two angels in the sepulchre, and they will say to them: "Why seek ye the living among the dead? . . . Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here . . . go quickly, and tell his disciples."

And so there will thus be worked out in the morning, the atoning sacrifice, predicted, provided for, before the foundations of the earth were laid.

Salvation, Not Condemnation

I have been interested in reading why the Savior himself said he came here. In that first great sermon of which Brother Kimball spoke to us yesterday, the Savior said to Nicodemus:

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

When Pilate was questioning the Savior about his Kingship, the Savior said: "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

To them on this continent he said: "Behold, I have come unto the world to bring redemption unto the world, to save the world from sin."

You know, I have thought about that a bit. He came not to condemn the world, but to save it, to save you, to save me. He has told us there are many mansions. He has told us there is no space without a kingdom. He has told us that there are kingdoms with glory and kingdoms without glory. He has made a place for all of us, no matter who we are, where we are, how or when we lived.

The Final Judgment

I have a feeling, my brothers and sisters, that when the time comes for passing judgment, that great principle not to condemn the world, but to save it, will be fully operative and that for every good deed we have done, we shall receive the full reward that it is possible

to bestow under the rules and laws governing, and having in mind justice. And I have the further feeling that for every ill thing we do there will be imposed upon us the least penalty that may properly be bestowed, having in mind the principles involved,—eternal justice seasoned by mercy and love.

In the Passover Chamber, the Savior had said they could not go where he was going, but they knew where it was. Thomas said he did not know. Where was it? And then the Savior uttered those great words: "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Over and over again in his ministry,

he proclaimed those principles. He is the way, he is the life, he is the truth, he is the light. That is the message which comes to us, and may God give to each of us the power to follow him, to live in his light, tread his way, observe his truths, I humbly pray, in the name of Jesus, his Son. Amen.

President David O. McKay:

President J. Reuben Clark, Jr. of the First Presidency has just addressed us. We shall now hear from Elder Antoine R. Ivins of the First Council of Seventy, who will be followed by Elder Alma Sonne.

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

My beloved brethren and sisters, it is almost a frightening situation to face you and realize the obligation that that implies on my part. I seek an interest in your faith and prayers that anything that I may say may be directed by the Spirit of God our Heavenly Father.

First, I desire to say to Sister Bennion, Sister McKay, and Sister Kirkham, that I loved their husbands dearly and miss their presence today and hope that God will comfort the sisters in the absence of these wonderful men.

As you have been told, I am a member of the First Council of the Seventy, a group selected to proclaim the restored gospel of Jesus Christ, and I am always interested in the progress that that great movement makes. There are many ways of doing it, of course; there are many fields of labor in which we embark to spread a knowledge of the restored gospel of Jesus Christ.

I have enjoyed the remarks of President Clark. I believe that there has come into my heart through inspiration and revelation a testimony that Jesus Christ is the Son of God, that he has worked out for us the means by which we can return to the presence of God, even in exaltation.

Last night we had a very interesting missionary meeting, and from my point of view, one of the most pleasing features of it was the very sweet and hum-

ble testimony of a new member of the Church as to the joys and the satisfactions that have come into his heart after having found what he called the pearl of great price. That comes about because the priesthood of God has been restored to the earth. The men who hold that priesthood have the obligation, which is really a privilege, of carrying to the world a knowledge of the plan of life and salvation, which through experience and observation I can testify is really true and effective in the lives of men and women who accept it and live it. People who accept that testimony have the privilege of coming into the fold and enjoying the many blessings that can result through the ministry of the priesthood of God.

It is a wonderful responsibility to hold that priesthood. It is a tremendous opportunity that we have in its administration, not only for the benefit of others who have not understood it and appreciated it, but for our own sakes as well.

It is now twenty-four years since I first stood at this pulpit and bore my testimony to you. In that time I have had the pleasure of ministering among the people of the stakes and the wards, and I have been in the territory of all the mission fields of Mexico, Canada, and the United States. I have seen it effective in the lives of people, and verily it is, as we were told last night, a pearl