

should the Latter-day Saints marry Latter-day Saints, but also the Latter-day Saints must marry Latter-day Saints within a Latter-day Saint temple. Just as God has his mode of baptism, so he has his mode of marriage. Should a Latter-day Saint ever reject God's mode of baptism? Then why should a Latter-day Saint ever reject God's mode of marriage?

Marriage is intended by the Lord to last forever, eternally, as President Richards says, "to be projected out into the eternities." That takes temple marriage. It brings together two Latter-day Saints of faith and devotion. If they will be united, if they will come and participate in the great saving blessing of a temple marriage, if they then will live the gospel and keep sacred their marriage covenant, they need never worry about divorce because of religious

or other serious differences in the home, nor need they ever fear that death itself will serve as a divorce court, and break the bonds which were made for time only.

They who are married in the temple of God are married for all eternity, according to God's mode of marriage.

May we have the foresight to live in such a way that we may fulfil this great commandment of our Father and reap the great blessings he has for us, is my humble prayer, in Jesus' name. Amen.

President David O. McKay:

Our concluding speaker will be Elder Hugh B. Brown. Elder Mark E. Petersen of the Council of the Twelve has just addressed us. Elder Hugh B. Brown, Assistant to the Twelve, will now speak to us.

## ELDER HUGH B. BROWN

*Assistant to the Council of the Twelve Apostles*

An ancient prophet gave the assurance that God would require nothing of his children save he provided a way for them to carry out his commandments. I rely on that promise and pray for divine guidance. Speaking of the Lord making provision for the carrying out of his commandments, I am reminded that in ancient days and in our time he required that the gospel of the kingdom should be preached to all the world. When this commandment was given to the founders of the Church, perhaps it seemed to be an insuperable task, but God has kept his promise and has made provision whereby we are able to reach more people with the gospel in a few minutes than our fathers could reach in years. We are grateful for the microphone, the radio and television; but these facilities, great as they are, as President Clark indicated last night, are just in their infancy, and God will, in his own due time, give us such improvements and amplifications as will enable us to carry out his great commandment.

We greet you, our friends out there in the radio and television audience who are not members of our Church. We join with Christians everywhere, as

has been indicated all through this conference, in commemorating and giving thanks to God for the resurrection of the Lord. The significance of this transcendent event was emphasized by the Apostle Paul in that matchless sermon recorded in Corinthians, in which, among other things, he said: "And if Christ be not risen [from the dead], then is our preaching vain, and your faith is also vain." (I Cor. 15:14.)

We believe that the greatest story ever told in all the annals of history is the story of the atonement of Christ. The record of his resurrection and ascension, without which the atonement would not have been complete, is the climax to that story; and now, two thousand years after the event, it is still central and pivotal in all true Christian thought.

Christ was both mortal and divine—mortal through his mother, Mary; divine through his Father, God—and because of that unique combination he was able to yield voluntarily to death in order that through his divinity he might conquer death, break its bands, and make the resurrection possible to all men. The resurrection is not for a select few, nor is it alone for believing

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Christians; but every man and woman who ever lived upon earth, or who ever shall live thereon, will be raised from the dead.

Paul, the apostle, epitomized the cause and consequences of the atonement in one sentence: ". . . as in Adam all die, even so in Christ shall all be made alive." (*Ibid.*, 15:22.) And the Savior said,

Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice,

And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. (John 5:28-29.)

But we must not assume because of this promise that regardless of what we may do we shall have exaltation and eternal life. Those blessings are reserved for those who accept the gospel of Jesus Christ and observe and keep the commandments of God.

We not only commemorate the resurrection of the Lord as an event in history, but we also recognize it as a harbinger of things to come. When he gave his life on the cross, he did not indicate that his interest in his fellow men had ceased. He promised, and his apostles predicted, as did the prophets of the Old Testament, that there should be a second coming of the Lord when, as Paul said,

. . . the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: (I Thess. 4:16.)

But before his coming certain things must happen. Among them, as he said in answer to the question of his apostles as to what should be the sign of his coming and the end of the world, ". . . this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14.) It is significant that he said "this gospel of the kingdom," not "a gospel," or "some gospel," but "this gospel." And the Apostle Paul, always precise and zealous said:

But though we, or an angel from heaven, preach any other gospel unto you than that

which we have preached unto you, let him be accursed. (Gal. 1:8.)

And still there are some who say it matters little or not at all which church one joins, which gospel one preaches, whether it be the gospel of Luther, Knox, or Calvin, whether one belongs to the Roman or Greek Catholic Church, to one of the numerous protestant denominations, or to some group which emphasizes some one aspect of the gospel such as faith healing, mode of baptism, which day is the Sabbath, etc. Unfortunately the world is faced with a variety of religious denominations which in some measure neutralize each others' influence in the minds of people.

The question then arises, "Where shall we find that gospel?" The Church of Jesus Christ of Latter-day Saints makes certain definite statements with respect to what the gospel is. A commission was appointed in England recently by the Archbishops of Canterbury and York to make a complete survey of modern evangelism, and they were asked to seek and discover if they could the causes for the wide and deep gulf that exists between the church and the people. This commission in the preamble to their report, emphasized the irrelevance of the church in the life and thought of the community in general.

The most arresting observation made by the commission was, "We believe that the tendency to preach another gospel, or a partial gospel, has been the weakness (not to say the sin) of the church." This observation reminds us of Paul's warning and anathema which for emphasis he repeated:

As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. (*Ibid.*, 1:9.)

What gospel did Paul preach? All will agree that he was converted to the gospel of Jesus Christ as now taught in the New Testament through personal communication and instruction. He became one of its chief exponents, most effective and fearless defenders, and finally one of its martyrs. Many are asking, "Where can one find a church which teaches the gospel as Paul taught

it?" Any search for the true gospel leads at once to the matter of origin and authority.

In a brief consideration of that subject we shall not challenge the claims of other churches unless our claim that we have the gospel is taken as a challenge. The Catholic Church bases its claims to authority on the long line of apostolic succession. Many of the other churches began with a protest against or an attempted reformation of the so-called mother church. As the great reformers failed to change or reform the false teachings and undesirable conditions they claimed to have discovered, and as they were successively excommunicated, some of them undertook to establish new churches without claiming new revelation or authoritative ordination.

The restored gospel of Jesus Christ does not base its claim to authority on apostolic succession, nor did it begin with a protest against or attempt to reform other churches. Furthermore, this Church did not have its beginning in scholarly analysis of the gospel as taught in the Bible. Its founder, at the time of his first vision, did not claim to be a profound student of theology, and he knew little of the writings of the early church fathers. His message came as a direct revelation from heaven.

We say humbly but fearlessly that the restored gospel of Jesus Christ is the divinely inspired way of life, the plan of salvation. It is the gospel of the kingdom of which Jesus spoke. It is, as was its prototype in the Meridian of Time, the fulness of the everlasting and unchangeable gospel, the very power of God unto salvation, the everlasting gospel which, through angelic ministrations in the latter days, was, according to John the beloved, to be carried to every nation, kindred, tongue, and people.

Some express amazement and disbelief when we claim that the restoration began with a vision of heavenly beings and revelations from God. These claims should not be thought incredible to anyone who believes in the Holy Bible, for such events were standard procedure in both the Old and New Testaments.

Mormonism is a message of glad tid-

ings to all people, a glorious declaration that the prophecies recorded in both Old and New Testaments concerning the latter days have been and are being fulfilled. It is an announcement that the God of heaven has set up a kingdom as predicted by Daniel. It is a proclamation that the times of refreshing have come from the presence of the Lord, when there is to be a restitution of all things which God has spoken by the mouths of all his holy prophets since the world began as predicted by Peter. (Acts 3:19-21.) We humbly and gratefully announce the opening of the Dispensation of the Fulness of Times in which, as promised by Paul, all things are to be gathered together in Christ, both which are in heaven and which are on earth. (Eph. 1:10.)

The above scriptures concerning the restoration refer to the whole gospel. We think neither individuals nor groups of men, under whatever title, are justified in their attempts to pick and choose between particular aspects of the whole gospel. We profoundly dissent from the opinion that there is an element in the message which changes with varying conditions. The message of the Church of Jesus Christ of Latter-day Saints is that there has been a restoration of the identical gospel which Jesus taught and which the apostles preached at his command. It is a gospel of glad tidings of great joy, a gospel of hope and saving power as was enjoyed by members of the Church in the days of the Savior and his apostles.

The restored gospel is also a warning of judgment to come, a judgment which is neither fiction nor superstition but is a tremendous and solemn truth, when all that is found valueless or out of harmony with the purposes of God must be abolished.

Some may not understand how this message of good news can include a warning of judgment to come, but judgment is integral to the gospel. It is the assertion of the final triumph of good and the abolition of evil.

While the Church, which was organized under divine direction, is the kingdom of God on earth, its membership consists of men and women who are not yet made perfect. It is a mixed society with an international complexion, sub-

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ject in varying degrees to the weaknesses of humanity. It does not claim to be a picture gallery where every portrait is a masterpiece; therefore, Church membership requires continued tolerance, charity, and love of fellow men.

We do not claim to have achieved perfection; we often fall short of our ideals; but with additional revelations from the Lord, and with the gift of the Holy Ghost to help us, we hope it may be said of the Church of Jesus Christ of Latter-day Saints what Peter said to the Church of Jesus Christ of former-day Saints:

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: (1 Peter 2:9.)

We look upon the restoration and the second coming of Christ as sequels to the resurrection. We believe that a full understanding of the significance of the resurrection must include consideration of and belief in his second coming which, as he himself declared, must be preceded by the preaching of the gospel of the kingdom to all the world.

There are those who wonder at our assurance, and sometimes they say our presumption—as we make such positive and definite statements, but we ask you, our friends: If you knew of a revelation from God, and knew it to be a revelation, would you equivocate or water it down, or be afraid to defend it, or assert it? In my opinion, no greater message has come to this world since the angel standing at the open tomb said: "He is not here; he is risen." (See Mark 16:6.)

The announcement of the Church today, and let all people heed as they hear, is that this same Jesus has appeared again, established his kingdom, organized his Church with apostles and prophets, and set in motion a great missionary system by which the gospel of Jesus Christ shall be carried to all the world as a witness, and then the end shall come.

Humbly I bear my testimony to you, my friends, and brothers and sisters, that from the center of my heart to the ends of my fingers and toes I know

that Jesus is the Christ, the Son of the Living God. I know that he came forth from the tomb with his body, which he displayed to his disciples, and invited them to feel of the wounds. I know that he has spoken again. I know that the gospel has been restored to the earth. If this message be true, it should be heard and heeded by all men everywhere, for it has in it the saving principles of the gospel of the Lord Jesus Christ.

I leave this testimony with you, and thank God that he has given it to me, and pray that I may be able to live so as to come back into his presence, and I remind all of you that any of us may come into his presence when our conduct has been such that we can feel at home there.

God bless us to that end I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Hugh B. Brown, Assistant to the Twelve, has been our concluding speaker. You who attend regularly notice that we omitted some matters in the opening of this session on Easter morning. We should like to refer to some conditions for which we are very appreciative. At the conclusion of the sixth session of this Conference we express our sincere appreciation to the owners and managers of the many television and radio stations who have offered their facilities to us last evening and this morning. Television sets have been open on the Coast and all around since the opening of this session. We are grateful for the wonderful public service thus so generously extended.

We would like you friends to know too, and our leaders in social, political, and educational circles, that we are grateful for your attendance at these sessions, and particularly this morning those who have been in the Tabernacle, in the Assembly Hall, and Barratt Hall, and other places. We have asked for your names, and I am sure people will be pleased to know that we have had here this morning our Governor, George Dewey Clyde; Judge Christensen of the United States District Court; our own Ezra Taft Benson, member of the Twelve and in the Cabinet of President