

PRESIDENT J. REUBEN CLARK, JR.

Second Counselor in the First Presidency

My brothers and sisters: In deep humility and I believe a realizing sense, at least in a measure, of my own responsibility, holding the position through your sustaining vote, I stand before you asking an interest in your faith and prayers, that the few remarks I may make will be directed by the Spirit of the Lord.

I, along with you, am a believer in prayer. Prayer is the royal road between each of us and our Heavenly Father. Whether it remains open or is closed is for our determination. We are a Church, with all that we have received in that capacity and all that we, individually, have received, as the result of prayer. A boy, troubled, uncertain, faithful, desiring to know the will of the Lord had in mind those great verses from James:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

"For let not that man think that he shall receive any thing of the Lord." (James 1:5-7.)

The Prophet Joseph went into the woods in his innocent faith and reliance, prayed for light and received in answer the greatest theophany of which we have any record, for the Father and the Son came to him in person and told him of the work there was for him to do. And from there on, the line of communication, the royal line, between him and our Heavenly Father was never broken.

We believe in the doctrine of continuous revelation. We advocate it boldly and with rightful pride, boast of it. It is seriously challenged by many, by many great Church organizations. But I would like to challenge those organizations on their position. If, as they contend, God no longer informs his children, advises them and counsels them, that being their position, then I ask them why they pray. The

fact that they pray seems to me to give the falsehood to their opposition.

I would like to say just a word or two about prayer. I assume that all of us pray because we want what we pray for. I think there is no common denominator for all the peoples of the world that can equal the desire to pray and the resulting prayers. We do not all pray alike. We do not all pray to the same God. We do not all understand to whom we address our prayers in the same way. But the commonest instinct of all humanity is to pray to a superior Being, some Being somewhere, of some kind, who knows more than we know and who has the power to change events to suit our prayers if he so desires.

I take it that none of us under those circumstances would pray for something that was unwholesome or would pray for something that the Lord would not approve that we should have. We do not pray, should not pray for the bad, the unwholesome things of this earth.

I recall that when the Savior began his mission he cleansed the temple. He likewise cleansed it at the close of his mission, driving out the money-changers, driving out those who bought and sold animals for a sacrifice. He declared, ". . . ye have made it [his house] a den of thieves." (Luke 19:46.)

I take it that none of us would wish to pray for anything that would bring us within that classification. We normally think of it, these incidents, as being indications of the violation of the sanctity of the temple. But I think the rebuke goes below and beyond that.

Where should we pray? Amulek is quoted in Alma as telling us about this. I have a feeling that it should be our business never to go anywhere where we cannot ask our Heavenly Father for his protection and approval. It is a sad thing to consider that sometime we might be where we could not ask the Lord for his help.

We might pray, I think usually, perhaps always, with the admonition which the Lord gave when he taught the

Saturday, October 11

Second Day

multitude how to pray, the admonition being that the Lord knows more of what you need than you know yourselves, and then he taught us a very short prayer, all embracing, and as I recall it, he there uttered a warning not to use too many words and pray as the pagans pray.

Another thing—the Lord knows, as I have just indicated, what we need. I have a feeling that we should make praying a habit. I am not speaking of morning and evening prayers only. I feel that we should pray whenever we need prayer, and whenever we need the help of our Heavenly Father, and that is most of our lives. And if we shall be where we must pray or may pray, always our lives must be in accordance therewith.

I have always been somewhat impressed with the story of Elijah and the prophets of Baal. They built their altars. They implored their god, the priests of Baal did. Elijah said, as the day wore on, "Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awakened." (1 Kings 18:27.) I do not think we ought to give the Lord any opportunity to feel that we have forgotten him or that he is asleep. Let us pray always, not just in emergencies.

Another thing—let us not try to tell the Lord what to do. I will not take time to narrate that beautiful story of Naaman, the Syrian general, who came to have his leprosy cured by Elisha, who was insulted because Elisha sent word to go and bathe seven times in the Jordan River. Naaman declared that the rivers out in Syria were as good as Elisha's rivers. He had thought Elisha would come out, strike an attitude, place his hand over the afflicted part and then speak to his God to heal Naaman. You will remember when he hesitated and was insulted by Elisha's direction, his servants came and said that if Elisha had told him to do something great he would have gone and done it, and then, not exactly in these words, but, "Why don't you try it?" He did try and he was healed.

There are one or two incidents in the Savior's life to which I would like to

refer. I am thinking of the closing hours of his freedom, a day or two before the day of the Passover. He had been in the temple, and he prayed to the Lord, saying, or indicating that he wished that this hour about to come could pass, and yet said he, ". . . but for this cause came I unto this hour." (John 12:27.)

Then he went to Gethsemane. I will not take time to relate the details of that great occasion. But I urge you to read them and ponder them. Three times he left Peter, James, and John, and went on a little farther and prayed. The first time, the second time, and the third time, he came back and found them sleeping. "What, could ye not watch with me one hour?" But I call your attention to each prayer: "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done."

Three times he went to the Father, having earlier indicated that he knew his hour was come. I have never been able to understand that. But I can understand the central thought of that prayer—"Nevertheless not my will, but thine, be done."

And I urge on you, brothers and sisters, that when you pray, let that central thought always be with you, and do not always expect that the answer to your prayer will come in the way in which you desire it.

I think in that connection, though not strictly in point, of the time when Elijah fled from the angry Jezebel. He went to a cave. He was lonesome. He was fleeing for his life, obedient to the Lord's command. He lamented his lot greatly to the Lord; he stood forth upon the mount, waiting for the Lord. There came a great wind that rent the rocks, but the Lord was not in the wind. After the wind, an earthquake, but the Lord was not in the earthquake. After the earthquake, a fire, but the Lord was not in the fire. Then the Lord came in a still, small voice, and Elijah, wrapping his face in his mantle, came to the mouth of the cave and received the words of the Lord.

The Lord speaks in gentle terms as well as in terms of great catastrophe and grief.

Brethren and sisters, let us continue to be a praying people. Let us pray, keeping in mind some of the great principles involved therein. Let us go to our Heavenly Father for his advice, his counsel, his help. He will always answer if we are righteous in our asking, and if we are asking for righteous things that would be for our good and benefit.

The great foundation in one way of this Church is the doctrine of continuous revelation, continuous revelation to the individual, to the leaders of the Church, all for our good and benefit and for the advancement of his work.

ELDER ALBERT THEODORE TUTTLE

Of the First Council of the Seventy

President McKay, my beloved brothers and sisters: This has been a glorious six months—glorious not in the fact that I have been able to meet the challenges which almost daily pertain to this call, but glorious in the opportunity of teaching the gospel and of meeting with the Saints. May I take this occasion to express my gratitude to those who have been so kind and hospitable to me.

I would like to extend my personal welcome to President Critchlow and Elder Dyer. I know the reception they are going to receive from these Brethren. This has been a glorious six months in association with these men. They have been kind, considerate, and helpful. When you consider the varied talents they bring and the many walks of life that this group of men represent, when you know the individual strength and power that they bring, it is a marvelous thing to me to see the harmonious, intelligent unity that exists among these brethren.

And as I understand it, it is the mission of the Church to develop and extend this unity and brotherhood throughout the world.

How can peace come without brotherhood? What is peace? Is peace the cessation of hostilities? Is peace a cold, rather than a hot war? Is peace co-existence? Is peace to live and let live? Is peace a relationship based on force?

May God give us this spirit of prayer, may God give us the power to pray and may we pray always with that great central thought in mind, "nevertheless not my will, but thine, be done." I ask this in Jesus' name. Amen.

President David O. McKay:

President J. Reuben Clark, Jr. of the First Presidency has just concluded speaking. We shall now hear from Elder Albert Theodore Tuttle of the First Council of Seventy. Will Brother Critchlow and Brother Dyer please take their places here on the rostrum.

Is peace servitude and slavery based on power? What is it that brings peace: arms, bombs, pacts, arbitration, and compromise? What perpetuates peace: armies and navies, planes and missiles, and anti-missile missiles? What is the basis of peace? Is it based on a balance of power? I think that each one of us would have to answer that it is none of these, and that at best they are but temporary measures.

What is peace based on? May I try to illustrate it with a story with which I think many of you are acquainted. It is entitled "Abram and Zimri" by Clarence Cook. Two brothers farmed together. Abram had a wife and seven sons. Zimri lived alone. At harvest time the crop was divided equally. Zimri lay in bed and thought: "Here am I, just one mouth to feed, while my brother Abram has a wife and many sons. I must go to the field and share my half with my brother, Abram." So he girded himself and went down and gave a generous third of his portion to his brother.

Abram, on the other hand, thought that same night: "Here am I with a wife and seven sons—someone to share my load and to work with me. Here is my brother, Zimri, he works alone and has no one to help. I shall gird myself and go down to the field and share my portion with him." And he took a generous third and put it with Zimri's