

Saturday, October 11

Second Day

have that which, "if we endure it well," will ennoble us, and we may have that which, if we indulge in self-pity and bitterness, may destroy us. In all our adversities there are these two elements, and the determining factor is how shall we endure them? Shall we endure them well? If not, they may destroy us.

The Lord Jesus Christ, the one perfect being in the world, was described by Isaiah as "despised and rejected of men, a man of sorrows; and acquainted with grief." (Isaiah 53:3.) That describes his life, the one perfect life lived in the world, full of love and of service. President Clark referred to his Gethsemane, and I will read the detail of it, the Savior crying to the Father:

"Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

"And there appeared an angel unto him from heaven, strengthening him.

"And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling to the ground." (Luke 22:42-44.)

And then on the cross, in the loneliness and terrible suffering of his dying moments, he cried out, using the words of the twenty-second Psalm, "My God, my God, why hast thou forsaken me?" (Matt. 27:46.)

Someone has said that in every great soul there must come a moment when he is left to himself, and no doubt at that time that was the feeling of the Lord Jesus Christ. The purpose of the Father in not removing the cup from the Savior in the depth of his suffering and the place sorrow may have in our lives is made clear in his answer to the Prophet Joseph's prayer, and in the testimony of the Apostle Paul as follows:

ELDER S. DILWORTH YOUNG

Of the First Council of the Seventy

With all my heart I find echo in the testimonies which have been borne yesterday and today respecting the mission of Joseph Smith, the Prophet, and his relationship to the Son of God, even Jesus Christ. In the same breath I

"Though he were a Son, yet learned he obedience by the things which he suffered;

"And being made perfect, he became the author of eternal salvation unto all them that obey him." (Hebrews 5:8-9.)

"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." (*Ibid.*, 2:10.)

I should like to close with the testimony of President David O. McKay.

"Upon the membership of this Church rests the obligation to teach the divinity of Jesus Christ, in whose perfection we find every virtue; in whom are combined in wonderful harmony all the powers of the soul; in whose life and teachings we can find every comfort, and if we go to him in humility and faith, every guidance and inspiration we need.

"Our Lord, our Savior, Jesus Christ, is the head of this Church. I know the reality of his existence, of his willingness to guide and direct all who serve him."—"The Man of Nazareth," *The Improvement Era*, December 1957.

I add to that testimony my humble testimony that Jesus Christ, the Redeemer of the world, organized this, his Church, through the Prophet Joseph Smith, and in it is the power of God unto salvation, and that he is directing it as here implied, through his servant, President David O. McKay, I bear this witness in the name of Jesus Christ. Amen.

President David O. McKay:

We have just listened to Elder George Q. Morris of the Council of the Twelve. Elder S. Dilworth Young of the First Council of Seventy will conclude this session.

wish, also, to tell President McKay, so that he can hear me say it, that I uphold and sustain him as a successor of Joseph Smith and a prophet of the living God. And I pledge myself, as I have in the past, to support him, his

counselors, and the Twelve in doing whatsoever I shall be assigned to do.

I say this now because I am going to do something which I dislike very much to do. For the few minutes that I have I want to change the tenor of this conference and talk of something else. Also, I should like to explain to you that I am going to reverse the process which I normally would use. I am going to make a conclusion, and then explain the reasons for it. Normally I would give the reasons, and then state the conclusion.

If I had a loaded gun in my closet, and ignored the possibility of my children using it, I would be a derelict parent. And if I said, in addition to that, "Why doesn't the Church do something about it?" I would be thought a fool, and justly, too. If I as a father knew of a condition which, though it might not be able to kill the body as a gun might, could slay my son's spirit eternally, and did nothing to change it, to the extent that I remained passive, the sin would be upon my head. Then if I should say, in addition to that, "I cannot understand why the Church doesn't do something about it," I would be vain, for so far as my family is concerned I am the Church. It is my responsibility to protect my family and not depend upon anyone else to do it. I may ask for help from Church members and others, but I am the primary protector.

In 1910 I stood next to the back fence of the Lowell School with several of my classmates. A seventeen-year-old boy was there—we were about eleven years of age—and he was exhibiting a picture and bragging to us small children his enjoyment of the situation depicted thereon. I need not tell you that the picture was pornographic in its nature, nor describe it further in detail. I saw it for not more than four seconds—just that long. It has been nearly fifty years, and I cannot, and have not been able to forget it. It has a way of boring itself into my mind, generally during the times I especially would not want it to.

The other day I was standing in a store near a magazine rack. In front of the rack were two young men, I

should judge about sixteen years of age. They each had in their hands a copy of a magazine they had picked from that stand. I was not so far away but what I could see at what they were looking. One boy would turn a page, then snicker and nudge his companion who would look, and then he in his turn would guffaw and in a moment or two repeat the process.

They did not purchase these magazines. After they had satiated themselves with the material therein, they put them back on the rack and went out of the store. I followed them for a moment and watched them go up the street. When they got out into the open, where they were not inhibited, from the noises they made, from the laughter, and the joking and the kidding with each other, I would not need to have been a prophet to have been able to predict what they would do that night.

Those pictures in the magazines were not one whit less than what I saw fifty years ago. How widespread do you brethren think that practice is? How far does it extend? I would ask you. My father never knew what I saw. I never did tell him. Do you know what your sons are looking at when they stop in front of drugstore, department store, other store magazine racks?

May I take from the Doctrine and Covenants two verses of scripture which I am sure have not been applied to this particular thing, but which I should like to apply. One is a prophecy and a warning: ". . . In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you. . . ." (D & C 89:4.)

And the other: ". . . inasmuch as parents have children in Zion, or in any of her stakes . . . that teach them not to understand . . . the sin be upon the heads of the parents. . . . And they shall also teach their children to pray, and to walk uprightly before the Lord." (*Ibid.*, 68:25, 28.)

May God bless us to become alert to probably the most insidious danger that confronts our boys today, I humbly ask in the name of Jesus Christ. Amen.