

the Lord said, "Feed my sheep." And even a third time did this question come, and the third time Peter, with what quite evidently was something of irritation, said, "Lord, thou knowest all things; thou knowest that I love thee."

"Feed my sheep." (*Idem*, 17.)

A great lesson in three words of the mission and duty of the Church then under organization and which has been the obligation and the duty from that day until now of those who possess the priesthood of God, as we do.

Finally, he called them together again on a mount in Galilee, the disciples, and at that time he gave them the great commission, "Go ye into all the world, and preach the gospel to every creature.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15-16.)

Those are the words of the Christ. Then he told them of the signs which should follow them that believed.

We, brethren and sisters, are the recipients of the great blessings that attach to the work of the last dispensation. We are also the obligees of the great responsibilities which have been placed upon those whom God has called to lead this last dispensation. I personally try to think more frequently of the obligations I have than of the blessings that I have enjoyed, and yet as I cast my mind back over a long life, I think of no one in my acquaintance who has received greater blessings of health and strength than have I myself, for which I am grateful.

I am grateful, as we all are, for the prayers of the Saints in our behalf. We know we have them, we know they are efficacious. We pray that you will overlook our weaknesses and failings, for each and all of us are human; make us humble but never let us forget our gratitude for the blessings which we enjoy.

The Lord is good to us. He is giving us direction if we will take it. I urge you to bring your thoughts back, as I did last night, from space, about which we know nothing in comparison with what there is to know—and fix our minds upon the great powers and authorities which we have as members of the priesthood, representing our Heavenly Father, endowed with a portion of his authority to work out his purposes, not ours.

I bear my testimony to the truthfulness of the gospel, that God lives, that Jesus is the Christ, that the Prophet Joseph was a prophet raised up under his direction, who with his authorities through the revelations of our Heavenly Father, founded the Church. I bear my testimony that the same Spirit and the same power and the same authority with which he, the Prophet Joseph, was invested, now exists in the Church and has since its foundation, that President David O. McKay is the recipient of that power and that authority today.

I urge upon you with all the fervor that I can express, that we follow the leadership of the Church, know that President McKay is the prophet, seer, and revelator of the Church, that we bring our lives into complete harmony with the commandments of the Lord, all to the end that having fulfilled our obligations to the dead and to the living, we may be finally saved and exalted in his presence, which I ask in the name of the Lord Jesus Christ. Amen.

#### President David O. McKay:

We have just listened to President J. Reuben Clark, Jr. of the First Presidency. Elder Antoine R. Ivins will now address us. He is a member of the First Council of the Seventy.

#### ELDER ANTOINE R. IVINS

##### *Of the First Council of the Seventy*

My brethren and sisters, as I stand before you this morning I seek an interest in your faith and prayers, that the few words which I may offer may be directed by the Spirit of God, that they may be in harmony with the won-

derful testimony of President Clark to whom we have listened.

My heart is full of gratitude this morning for many, many things. I am thankful that I have come to appreciate and understand in a measure the re-

Saturday, April 4

First Day

deeming work of Jesus Christ, and that through my service I have developed a faith which I hope may carry me through to the end of my days in service, for I have covenanted with God and my fellows who surround me that I shall strive to serve in this capacity and do it well.

Among other things, I am thankful that my wife is able to be here at this service, a manifestation of the power that there is in the priesthood when it is united with faith in prayer. I think faith is a most essential thing to us as members of the Church of Jesus Christ of Latter-day Saints—faith not only in ourselves and in our ability to do the things that we have to do, if we are humble and prayerful, but faith in the teachings of the Church of Jesus Christ of Latter-day Saints, that Christ saw fit to bring about a restoration of his Church in the earth in the days of the Prophet Joseph Smith, the organization of which was perfected by the Prophet Joseph Smith and faith in the priesthood which was restored by heavenly beings. There sits before me today a body of men I think almost all of whom hold the Melchizedek Priesthood and responsible office therein.

If we can develop the faith that is necessary for the proper accomplishment of our responsibilities and the realization of the covenants which we have made, it will be a wonderful thing.

As I stand before you today, there is only one of the General Authorities who face you who has not moved into his present office since I became a member of the First Council of the Seventy. My memory goes back farther than that to the time when Brother Junius F. Wells came into southern Utah to organize the Young Men's Mutual Improvement Association, and in that time, which is now nearly seventy years since I was a baptized member of the Church, I have known, and have had more or less intimate association with most of the General Authorities of the Church.

I want to bear you my testimony, brethren and sisters, that over that period of years there has grown in my heart a faith not only in the plans of God, of which we have heard something this morning, but also in this organization which we call the Church

of Jesus Christ of Latter-day Saints, and in the officials who have stood at its head over that period of time. I trust that that faith may never waver.

Now in addition to this type of faith which we must have in the organization, we must develop a loyalty to it. And what would that mean? It would mean that we would recognize the obligation that comes upon us in the covenant of baptism and in the covenant, implied or actual, when we receive the Melchizedek Priesthood. If we are to be loyal to those things, brethren and sisters, we will live worthy of them. We will sustain the work. I grant you that we who stand as your servants are human, as you are, and there may be certain things which may not always meet the approval of other people, but out of the efforts of these Brethren who stand at the head of the Church, there has come only a desire to serve the people, which I believe represents an inspiration from the Spirit of God, our Heavenly Father. In my association with them that has always been manifest.

Now, brethren and sisters, if we are to be loyal to these promises which we have made, and to this organization, which we teach the world is a restoration of the Church of Jesus Christ, with all the keys which ever existed in any previous dispensation, restored to us, then we must live absolutely true to the covenants which we have made so as to teach by word of mouth and by example the power that is inherent in the priesthood of God, united with a pure faith in his work.

My wife's grandfather, who lived into his eighties, was always worried, and said, "Antoine, I am just worried for fear I will not be able to prove faithful to the end." I grant you that it is possible for people in their dotage to make serious mistakes, and my hope is that the faith which I have today never wanes, and that I may always be worthy to serve you to the best of my ability. The position I occupy came unsought to me, and over these years I have tried to get the Spirit of God to help me in my ministry.

May I prove loyal to these, my Brethren. May you prove loyal to them. May you prove loyal to the organization.

May you be able to accept without undue criticism and faultfinding the program—an inspired program—which is for the benefit and upbuilding of the people, is the humble prayer I offer, and I do it in the name of Jesus Christ, our Redeemer. Amen.

**President David O. McKay:**

Elder Romney, will you please come forward. He to whom we have just listened is Elder Antoine R. Ivins of the First Council of Seventy. Brother Marion G. Romney of the Council of the Twelve will now address us.

## ELDER MARION G. ROMNEY

### *Of the Council of the Twelve Apostles*

Brethren and sisters: I ask you to join your faith and prayers with mine, that what I say will be in harmony with what has already been said. What I have been thinking about is, I believe in harmony with President Clark's great message. I pray that I may have the Spirit of the Lord as I speak.

To suggest what I have in mind to say, I quote these words which Jesus spake to the unbelieving Jews: ". . . if ye believe not that I am he, ye shall die in your sins." (John 8:24.)

I should like to direct my remarks particularly to this great group of singers here in the choir from Brigham Young University, and to all other students—students who are challenged by the wonders of the universe, and who want to learn more about them, and at the same time prove faithful and true to the faith of their parents.

Such a student returning from a celebrated eastern university recently said in substance: "Some of my fellow students are apparently as well off as we are. They seemingly observe our standards with respect to chastity, Word of Wisdom, clean speech, and have lofty ideals. What do we have which they do not have? If there is a difference between us just what is it?"

A little reflection, I believe, will suggest a number of differences, but the one I wish to emphasize this morning is our beliefs and faith in Jesus Christ—not our belief that there is a God, but rather our peculiar concept about his nature and identity, and our relationship to him. It is when we descend to particulars that the differences show up. As a matter of fact, it seems that belief in the existence of a God is almost universal. Thinking people everywhere, particularly scientists, are

accepting the hypothesis that there is a God who created and is now controlling the universe. The materialistic concept which denies God altogether is being replaced with the theory set forth by the late French scientist, Dr. Pierre Lecomte du Nouy, in his great book, *Human Destiny*. His thesis is that there is "an idea, a transcendent will, a supreme intelligence," an "anti-chance" sustaining the universe. This supreme intelligence he calls God.

Aroused by what he terms "the universal demoralization" and loss of faith which has resulted from "paralyzing skepticism and destructive materialism," he examines "critically the scientific capital accumulated by man": and derives "therefrom logical and rational consequences" which to him and many other eminent scientists "lead inevitably to the idea of God." The existence of such a Being is, he concludes, a scientific fact. It is his hope that the acceptance of his thesis will supply men with a basis, and give them a motive which will sustain faith in God and in the high destiny of man—a faith which will keep men struggling to reach the moral and spiritual plane exemplified by Jesus. "Men must be made to understand," he says, "that the important thing is to develop what is within them, to purify themselves, to better themselves, to come closer to the perfect ideal which is Christ."

Now, of course, we believe with him that there is a God who is the Creator and ruler of the universe. His statement that God's purpose is to bring men "closer to the perfect ideal which is Christ" is, when interpreted in the light of our belief in Jesus, in harmony with the Lord's declaration that ". . . this is my work and my glory—to bring