

you not only live such lives yourselves as to be worthy of these transcendent blessings, but may you teach others so to do and help them to understand the great and beautiful blessings that the gospel of our Lord holds out. You remember that wonderful statement of the Savior's: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." (John 14:2.)

I do not claim to have read theological

commentaries to any great extent, but I have never heard an explanation of that wonderful statement by any theologian in this world, because I think no one has an explanation except that which has come with the restored gospel, defining the way in which men and women may prepare themselves for that high station in the mansions of our Father. May we reach that station—all of us—I humbly pray in the name of Jesus. Amen.

PRESIDENT DAVID O. MCKAY

Associated with the temple work, dwelt upon tonight by the two brethren appointed, and corroborated by the two counselors in the First Presidency, is the little simple ordinance of baptism. Many Christians do not believe that it is essential to salvation. I was but a boy when a minister visiting Huntsville shocked me by saying it was not essential, and especially by immersion. I knew of no other way but by immersion. Baptism is essential to salvation, and Christ gave the first real view of it to a member of the Sanhedrin when Nicodemus called upon him by night. I think that he was not ashamed of calling upon Jesus by day, but he was a busy man. I like to interpret that phrase, "by night," because, Nicodemus, with his work in the Sanhedrin and other ways, could better spend an hour or two with the Savior at night.

A great conversation took place, and they dwelt upon salvation, and Christ's first statement was, "Except a man be born again, he cannot see the kingdom of God." That is a sentence well worthy of consideration and contemplation. It is easier to see the temporal things, it is easier to see the lascivious things, it is easier to indulge in anything physical and animal-like. It is the animal world. But to be born out of that world into a spiritual world is advancement that the Lord requires of us, and the example that Jesus set for us. Except a man be born again, out of that world, he cannot see that spiritual light where love, kindness, self-denial, self-mastery, self-control—all of the spiritual virtues—contribute to the

development of the real man. Nicodemus could not understand that, and he spoke literally.

"How can a man enter the second time into his mother's womb and be born again?" See the physical interpretation? Then the Savior was more explicit. He said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.) There is the essentiality of baptism, whether the world thinks it merely a form or not. In those two sentences we have the purpose of life—the overcoming of the physical, the animal life, the striving and the living in the spiritual realm. There you have the three-fold purpose of baptism.

First, it is an entrance into the kingdom of God. It is the doorway, and it is significant that that doorway is by immersion. Sprinkling will not give it. It spoils the symbol. Pouring will not give it. Only by immersion can that birth mentioned by Jesus be properly carried out. There are three elements in which we are buried—the air, which is our natural element; the earth, in which we can be buried, which takes the physical, and ends it; we can be buried in water and come out, and the typical comparison of birth is complete because it means when you get a glimpse of the spiritual you want to leave off the animal life, with its appetites, indulgences, and to develop the spiritual instead of the physical side of your nature.

So we are buried in that element, burying the old man with his appetites, passions, enticements, and coming forth anew. We are born again, buried with

Christ in baptism, said the Apostle, for like as Christ was buried, and came forth in a newness of life, so we also shall come forth in a newness of life with all our bad habits, our enmities, our hatreds, buried in the water.

Christ thought it was so essential that he came to John the Baptist. John protested, "I have need to be baptized of thee, and comest thou to me?"

"Suffer it to be so now: for thus it becometh us to fulfil all righteousness," said the Savior. And then we are told that John suffered him. Fulfilling all righteousness is a command of God, so there you have the entrance into his kingdom. You have obedience to a command of God, and you have the beautiful, the most applicable figure that can possibly be given in fulfilling all righteousness. You bury yourself, you bury your bad habits, you bury your sins, and you come forth in newness of life, just as Christ came forth in the resurrection.

It is a good thing, bishops, to tell this simply to the little boys who are going to be baptized. They can remember it. You remember when you were eight years of age when you were baptized. If your father did not talk to you properly, or your bishop, they failed in their duty. Of course the sins of an eight-year-old boy will be telling "fibs," probably, or taking what does not belong to him, a lot of little things, but they are important, and the boy or girl can understand that those things now are buried beneath the water, and they are going to start to be a better brother or better sister, etc. That can be explained.

My point tonight is that there is no salvation without that baptism. "Suffer it to be so now to fulfill all righteousness." What about the hundreds of thousands of people who have not had an opportunity for it? And that baptism, that burial and that birth must be done by proper authority. You cannot become a citizen of the United States without complying with certain laws, certain requirements. Christian divines will tell you it does not matter what road you take. They will all lead to Rome just the same. They will lead to the United States, too, so you may enter the country; but if you want to

become a citizen of the United States you have to obey certain laws, and so you do in the Church of Christ, and baptism is the one door.

Now, what about those who have never heard of the Gospel—choice people? You travel anywhere in the world and you meet true gentlemen, lovely people everywhere, many honest people. It is surprising how many honest upright people are living in the world. I will illustrate it with an instance that I have quoted before.

A Chinese student was on a ship going from the United States back home, a graduate of one of our universities. On the vessel was a minister who was advancing Christianity. Well, the young student knew a good deal about it. He knew also about the high ideals of the Chinese. During the conversation the necessity of believing in Jesus Christ was emphasized. The Chinese student said, "Well, what about my ancestors who never heard of Jesus?"

The answer was rather flippant, but it is in keeping with the false ideas of Christianity generally. "Oh, they are lost."

Rightly that young student said, "I will have nothing to do with a religion so unjust." If you had been there you would have given them the ideals of the gospel of Jesus Christ, the revealed word, the true Christianity, that the work will be done for them, but they will have to accept baptism, just as Jesus and all others must accept it. They must be born again before they will glimpse even the high spirituality required of a true Christian. They have to be born of the water and of the spirit before they can enter into the kingdom of God.

Brethren, God bless you, you messengers of the gospel, you authorized servants of the Almighty, you true representatives of the Son, the Savior of men! God give you power to live in the spirit, walk in the spirit. How frequently we hear those phrases from the scriptures.

That means that those who make covenants for their loved ones and participate in the highest ideal of marriage ever given to man will walk in the spirit and not indulge in the flesh. You will be true to the covenants you

Saturday, April 4

First Day

make in the House of God. So will your wives walk in the spirit, resisting temptation, keeping conscience clear, and feeling by so doing that you can go to the Lord in prayer and ask him for strength and guidance just as Jesus did when he was in the flesh. He knew his Father. He could go to him.

He went to him just before he performed the great miracle of raising Lazarus from the dead. He said, "I know that in the past thou hast heard me, and he exercised the power of his Father, the power of his God—creative power. He was always with his Father. He was God himself, and he said to one of the disciples when they said to show them the Father, "Have I been with you so long and ye ask Show us the Father? If ye have seen me ye have seen the Father." Spirituality at its highest.

I was thrilled when we came in here tonight and saw this crowd and realized that hundreds were listening in. To be one with you is one of the greatest blessings of mortality. We all prize a friend and know the value of a friend. Next to wife and loved ones, the sweetest thing in life is a friend, true and loyal. But even more than that is the brotherhood of Christ which makes us partakers of the divine nature. Peter used that phrase. That rough old fisherman realized what it was, and yet he had only a few years' experience. But we have that brotherhood which we feel tonight until it becomes intimate to our Lord and Savior, Jesus Christ.

I pray that the sense of responsibility of Priesthood will increase and make us feel the mission before us—worldwide—and then make us go beyond the veil and realize that in some way we may help the Lord to bring about this great purpose, which has been repeated here tonight, to bring about the immortality and eternal life of man, for all his children, and all of them will have an opportunity some way, somehow, somewhere to say, "Yes, I accept it," or "No, I reject it."

I pray that the blessings of the Priesthood will be ours in our homes, in our business, in our associations with the world, in the name of Jesus Christ, Amen.

President David O. McKay:

This is from Orlando, Florida: "Dear President McKay: Closed circuit reception of the General Priesthood Meeting is excellent in Orlando, Florida. Please accept our deep and sincere appreciation for making it possible for us to join with the Priesthood of the Church in this inspiring service. Faithfully yours, Orlando Stake Presidency."

In the Salt Lake Tabernacle there are 7730 present; Assembly Hall, Barratt Hall and Temple Grounds, 2869; from 167 groups reporting in, 34,688, or a total of men of the Priesthood, 45,287, the largest ever to attend. In April, 1958 we had 45,154; October, 1958, 38,403. Tonight, I repeat, 45,287.

It is thrilling to be with you. I wish particularly to express appreciation to the Men's Chorus of the Tabernacle Choir. They have blessed our lives with dignity, and have appeared here in their best, the whole Choir of men's voices, and how inspirationally they have sung! Brother Condie, we appreciate your efforts, and you men of the Choir, your willingness to go to the trouble that you have to come here to render the service which has been so inspirational. God bless you.

They will now sing for us, "I Need Thee Every Hour." How appropriate. After the singing Elder Clifton G. M. Kerr, formerly president of the British Mission, will offer the benediction, and this Conference will be adjourned until 10 o'clock tomorrow morning.

Thank you, Brother Bowring and Brother Clissold, for your inspiring words tonight.

Singing by the Tabernacle Choir Men's Chorus, "I Need Thee Every Hour."

President David O. McKay:

Brother Clifton G. M. Kerr, recently president of the British Mission, will now dismiss us.

Elder Clifton G. M. Kerr, formerly president of the British Mission, offered the closing prayer.

Conference adjourned until Sunday, April 5, at 10:00 a.m.