

Sunday, April 5

Second Day

I can still communicate with him through the medium of prayer and can receive strength, comfort, and guidance.

May the Lord bless us all that we may have grateful hearts, I humbly pray, in the name of Jesus Christ. Amen.

President David O. McKay:

Those who have the arrangement of the radio and television connections this morning have sent me a note here "that the speaker succeeding Brother Richards should close at 10:57." It is 10:55, Brother Henry D. Taylor, Assistant to the Twelve, has just addressed us.

The Choir and Congregation will now

sing, "We Thank Thee, O God, For a Prophet," after which Elder S. Dilworth Young of the First Council of Seventy, will speak to us. Elder Condie will lead us.

The congregation and the Tabernacle Choir joined in singing the hymn, "We Thank Thee, O God, For A Prophet."

President David O. McKay:

Elder S. Dilworth Young of the First Council of Seventy will now speak to us. He will be followed by Elder Sterling W. Sill.

ELDER S. DILWORTH YOUNG

Of the First Council of the Seventy

I presume that listening in are a large number of those of us who are of an age where they can say "teen" after the number of years since they have been born, and I would direct what I have to say to them—thirteen, fourteen, sixteen, eighteen.

I should like to read briefly two stories. The first is told by Luke.

"And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

"To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

"And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.

"And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

"And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

"And he shall reign over the house of

Jacob for ever; and of his kingdom there shall be no end.

"Then said Mary unto the angel, How shall this be, seeing I know not a man?

"And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." (Luke 1:26-35.)

I should like also to state that in the account given in Matthew, Joseph was minded to put her away privily when he discovered she was expecting, and an angel came to him and told him not to do it, whereupon he assumed the place that you know about in history.

The second story is one told by Joseph Smith:

"After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I knelt down and began to offer up the desire of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

"But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

"It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—'This is My Beloved Son. Hear Him!' (Joseph Smith 2:15-17.)

These two accounts have two things in common—both are of supernatural events; both are true. One tells of a miraculous conception, the other of a miraculous restoration. The one confirms the fact that Jesus Christ is literally the Son of God; the other that the Father and the Son are indeed one in purpose, although separate individual Personages.

Now, young folks, in the course of your growing up you will associate with teachers who will try to persuade you that the first account could not have happened, and that the second was an hallucination of an epileptic. But you will also be surprised at the wide range of people of all classes of learning who not only take comfort from these stories but also declare them to be true. During the 129 years of the Church on earth, many educated people have branded its teachings as the rantings of an ignoramus. Scientists have laughed to scorn its explanations, and evil people have declared it to be deceitful and adulterous. Yet educated men have found its claims to be true and have been enlarged by them. Scientists have accepted it without explaining it and have found comfort in it, and evil men have repented and have found peace within its fold.

Any young person can take his choice as to which kind of belief he wants to accept. You will be exposed to both kinds. You may have a sure way of knowing. President Richards briefly referred to it. You can know by the whispering of the Spirit that the statements I have read to you this morning are true, and that all of the things which have happened supernaturally in this Church have actually happened.

Some of you may have had great adventures in the hills, and some of you may have had them on the water and the sea, some have had them or will have them in the air, but I can testify to you that there will be none of you have any adventure greater, more thrilling, and more joyful than finding out how to interpret the Spirit which comes into you bearing testimony of the truth. Young folks have to learn how, so do we older folks. We have to find out the technique by which the Spirit whispers in our hearts. We have to learn to hear it and to understand it and to know when we have it, and that sometimes takes a long time.

But no matter what your age, you do not need to wait until you are old to know. Any child, age eight, having been baptized and having received the gift of the Holy Ghost, is a fit candidate to have the Holy Ghost bear its imprint upon him as to the truth of the teachings of the Church of Jesus Christ of Latter-day Saints. As he grows and has that imprint upon him, he will have joy and satisfaction and peace and happiness beyond anything that can be described with words.

So I would say to the young folks of the Church, some of whom come to me confused, if you will ask, not doubting that you can have an answer, the answer will come in the whispering. Then you must learn to interpret the whispering. At first it likely will come as something akin to a feeling, although not a feeling. There will finally come into your minds the words expressive of the feeling, and those words properly interpreted will be the whispering of the Spirit. You may know as I know that Jesus is the Christ, that he was born of a virgin, that his Father was the Eternal God, and that he was chosen in this last day to re-establish

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his work, after having his prophets prophesy of it, through the Prophet Joseph Smith. The account of its beginnings I have read to you, and that testimony is true, and this Church now, with its million and a half people, stands as a witness. Each one of us in this audience knows for himself, not because of what somebody says, but in his own way and for himself, by the whispering of the Spirit, that indeed it is true.

I bear you that testimony and add to it that I know that President McKay is a prophet of the Living God, a seer,

and a revelator, as are his counselors, and the twelve, and the patriarch, and I uphold them as such. I commend them to you as being what I have witnessed. I ask a blessing upon us all, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder S. Dilworth Young of the First Council of Seventy has just spoken to us. We shall now hear from Elder Sterling W. Sill, Assistant to the Twelve. He will be followed by Bishop Thorpe B. Isaacson.

ELDER STERLING W. SILL

Assistant to the Council of the Twelve Apostles

After the Last Supper, Jesus was giving some final instructions to his disciples. He was trying to prepare them for the heavy load of responsibility which would soon rest upon them. He talked with them a great deal about his own mission, his association with his Father and what their relationship with God ought to be. During the discussion Philip said to Jesus, “. . . Lord, shew us the Father, and it sufficeth us.” (John 14:8.)

This question points out what is probably the greatest responsibility of our lives—not only to know God but also to understand the plan of the gospel and to live in harmony therewith. The proper relationship between men and God gives life its purpose. It doesn't matter very much whether we ride in an oxcart or on an interplanetary missile if our journey is purposeless.

Think how important it is that we understand that Jesus is the Redeemer of the world, that he expressed the divine will to men, that he was literally begotten of the Father. Jesus tried to help his disciples to understand the Father by understanding the Son who was in the express image of his Father's person. (Heb. 1:3.) To Philip he said, “. . . he that hath seen me hath seen the Father; . . .” (John 14:9.) As it was with the disciples, so it is with us. Our relationship to God involves the greatest rewards and the most important responsibilities that ever come to

men and women in mortal life, and it is perfectly natural and proper that we should join Philip in his request to “. . . shew us the Father.” (*Idem*, 8.)

That is, the greatest need of man is for God. God created us. It is his Spirit that “. . . giveth light to every man that cometh into the world; . . .” (D&C 84:46.) Every day he sends us food, energy and vitality from the sun. That is, our world is not an independent world. If the sun's rays were shut off for a very short time no life could survive upon this earth. Not only does God literally give us each day our daily bread, but he is also responsible for our mental and spiritual vitality. (*Ibid.*, 88.)

It is because our greatest need is for God that the first and most important commandment centers in our maintaining a proper relationship to him. And the most serious sins are our abuses of that relationship, wherein we turn away from God. Satan sinned in the presence of God, which sets the high water mark for sin.

Occasionally we ought to ask ourselves, how effective we are—individually and collectively—in this all-important relationship. We may be able to get a clue from some interesting statistics recently broadcast over the radio. A survey indicated that ninety-five percent of all of the people in America claim to believe in God. Eighty percent of those surveyed said they accepted the Bible