

PRESIDENT DAVID O. McKAY

This is an historic occasion. The young men of the Aaronic Priesthood in attendance will remember this, as we all shall.

We have just received a report of the attendance as follows: In the Salt Lake Tabernacle, 7,563; in the Assembly Hall, Barratt Hall, and grounds, 2,285; in the 204 groups reporting in, 38,516; making a total reported to this moment of 48,364, every one of whom holds the Priesthood, which is an authorization to represent our Father in Heaven in whatever position or assignment each may be placed, and to do it authoritatively.

It is a humbling experience, even to have the privilege of being one of those 48,000 men of the Priesthood—a power in the land and a power never so greatly needed in the history of the world to thwart the plans and schemes of the Adversary as today. God grant that we may have wisdom and knowledge and most of all, divine guidance as we perform our duties assigned to us.

There are a few details that we should like to mention, and ask for the Bishops' cooperation in making more effective the work.

But before so doing, I wish to say a word about our servicemen mentioned in the beginning, twenty-one of whom flew in to attend this meeting tonight. I said we should have something more to say. A short time ago we received a letter from a group of service boys, a part of which I wish to read. They are aboard the United States steamship "The Pine Island."

"On behalf of the group aboard the U.S.S. Pine Island we would like to take this time to write to you with humbleness and sincerity in our hearts. . . .

"We a few of the Lord's servants striving to do the work that we have to do before the second coming of our Lord Jesus Christ. Through your words, guidance, and leadership and the help of our Father in Heaven, and if we live worthy we will be able to do this work which is here for us to do. . . .

"We are now touring the Pacific Ocean for six months, visiting different lands and people. We learn a lot of the ways of other people. How they live and what they do, their religion. We find

out personally how important missionary work really is and how much has to be done yet. Most of these people do not even know that there is a Father in Heaven."

"We do our very best, especially over here to set examples of the Church and to live as righteously as we possibly can; to live the commandments of the Lord and the teachings of our Church; to give unto all of those desiring to attend our meeting of worship, to let them partake of the spirit and blessings we receive at our little group meetings.

"We hope that we have not kept you from some important task with the time spent reading our letter. We just wanted to write to you to let you know that we are always thinking of you and our prayers are with you. We thank you for your time. May God bless and help you in all things you are in need of.

Very Humbly Yours,

(signed) Edwin E. Bigler, Elder
L. D. S. Group Leader
U. S. S. Pine Island
(Pacific Ocean)
Elder Danny G. Davis,
Secretary"

It is not easy for the boys in the service to live up to the ideals of the Priesthood, especially if they have been tempted before they went into the service. It is not easy for the Elders who are in the missionary field, either, especially if they have been tempted before they go into the mission field, and I emphasize that exception.

Young men and young women who grow up through their teens and keep themselves unspotted from the world can resist temptation in the field and in the service, or wherever they are. It is not difficult when they meet temptation.

But some of our young men and our young women fail to live up to the standards of the Priesthood and they slip and fall. They ask forgiveness and go into the field and are tempted, and they are tempted, and they fall again. It is just as necessary for young men and young women to live up to the principles in their high school training

Saturday, October 10

Second Day

here at home, and some of them are narrow in their training and teaching, as it is for them to keep themselves pure and unspotted when they go into the field.

You cannot tamper with the Evil One. Resist temptation, resist the Devil and he will flee from you.

The Savior on the Mount gave us the greatest example in all the world and the 48,000 men tonight must ever have him in mind as their ideal. Just after the Savior's baptism, he was led up to the mount that is known now as the Mount of Temptation. I do not know whether that is where he stood, where he fasted for forty days, or not. But it was on some mount that he went, and after fasting forty days, the Tempter came to him, so we are told, and as the Tempter always does, he struck at him in what the Tempter thought was his weakest point.

After having fasted, the Tempter thought he would be hungry, and the first temptation, you will remember, was, "If," and he said it sarcastically, "If thou be the Son of God," referring to the testimony of the Father when he said, "This is my beloved Son,"—"If thou be the Son of God, command that these stones be made bread." And there is a stone there in that area which is not unlike a Jewish wheat-loaf, so that would make the temptation of it appeal all the stronger. Christ's answer was: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:3-4.)

The next temptation quoted scripture also. It was an appeal to vanity, an appeal to gain ascendancy over our fellows: "If thou be the Son of God, cast thyself down . . ." (from a pinnacle of the temple) ". . . for it is written . . ." (and the Devil can cite scripture for his purpose) ". . . for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." And the answer was, "Thou shalt not tempt the Lord thy God." (Matt. 4:6-7.)

The third temptation was of love, of wealth and power. The tempter took Jesus to a high mountain and showed him the things of the world and the power thereof. He was not sarcastic

in this temptation. He was pleading, for the resistance of the Savior had weakened the Tempter's powers. He showed him the things of the world. "All these things will I give thee, if thou wilt fall down and worship me." Rising in the majesty of his divinity, Jesus said: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." And the Tempter slunk away; and we are told that angels came and administered to the Lord. (Matt. 4:8-11.)

There is your story, young man. Your weakest point will be the point at which the Devil tries to tempt you, will try to win you, and if you have made it weak before you have undertaken to serve the Lord, he will add to that weakness. Resist him and you will gain in strength. He will tempt you in another point. Resist him and he becomes weaker and you become stronger, until you can say, no matter what your surroundings may be, "Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Luke 4:8.)

Now, I mention this because there are too many broken hearts in our Church, because men, some of whom hold the Priesthood and prominent positions, are tempted right wherein they are weak, and they forget that they have made covenants with the Lord and step aside from the path of virtue and discretion and will break their wives' hearts because of foolish indulgence and because of their yielding.

We have one of the most sacred covenants in all the world pertaining to the happiness of the home, and there are men within the sound of my voice who have forgotten how sacred that covenant is. The Brethren of the Twelve, the General Authorities of the Church, the stake authorities, are urging youth everywhere to go to the temple to be married. Don't you go to that temple unless you are ready to accept the covenants that you make.

Marriage in the temple is one of the most beautiful things in all the world. A couple is led there by love, the divinest attribute of the human soul. A young man looks upon that bride, rightfully, who will be the mother of his children, as being as pure as a snowflake, as spot-

less as a sunbeam, as worthy of motherhood as any virgin. And I will tell you that it is a glorious thing for a woman thus to bear the robes and be the pride of a young Elder's heart, one who trusts her to be the head of his household.

And she trusts him as being as worthy of fatherhood as she of motherhood, and rightfully, too, because on his shoulders are the robes of the Holy Priesthood, testifying to his young bride, and to all, that he is as worthy of fatherhood as she of motherhood.

And together they stand in the House of the Lord and testify, covenant before him that each will be true to the covenants they make that day, each keeping himself or herself to the other and none else. That is the highest ideal of marriage ever given to man. If those covenants were kept as sacred as sacred covenants should be kept, there would be fewer broken hearts among wives and fewer among the husbands, when wives forget. A covenant is a sacred thing, and a man who is married in the temple, has no right to be looking at young women, whether they are in the choir or in the Relief Society or on the General Board, or doing any of the duties of the Church. You have a covenant to be true to that wife.

Brethren of the Priesthood, keep it true, be true to it.

"It's easy enough to be prudent,

When nothing tempts you to stray;
When without or within no voice of sin

Is luring your soul away.

But it's only a negative virtue

Until it is tried by fire,
And the life that is worth the honor of
earth,

Is the life that resists desire.

By the cynic, the sad, the fallen

Who had no strength for the strife,
The world's highway is cumbered today;

They make up the item of life.

But the virtue that conquers passion

And the sorrow that hides in a smile,
It is these that are worth the homage of
earth

For we find them but once in a while."

—*Ella Wheeler Wilcox*

I plead with the army assembled tonight in this Priesthood meeting, to keep true to the covenants made in the

House of God. You have no right to neglect your wives and go and seek the company of others who seem to be more attractive to you because you are thrown with them in daily life, in your business affairs, or in Church affairs. This may seem general, but while I speak to you, a wife with her tears and her pleadings comes to me now, asking, "Won't you just say a prayer, won't you offer a prayer to try to bring my husband back?" Well, she may have been to blame for the trouble—she said she was partly to blame—but I know he was to blame, for he is a man who holds the Priesthood and he has no right to break his covenants. We have too many divorces in the Church, and men, I think we are to blame for most of them—not all, but most of them.

With regard to temple work, bishops, be more careful about issuing recommendations. First, in the details: Many persons come to the temples with recommendations incompletely prepared, lacking essential information, often without indication as to the purpose of the ordinance.

Next: Missionaries not infrequently come to the Mission Home without temple recommendations. That should never be, bishops. Most of them, not having received their endowments, must go to the temple, and the program at the Mission Home provides for at least two temple sessions.

Please be careful, bishops and stake presidencies, for we ask that you give special attention to the correction of these two matters and save much inconvenience, expense, and time to temple and general office staff and the people of the Church as well.

I see that the time is gone and I must not detain you longer.

If you will have your testimonies strengthened, to have it revealed to you now individually that Christ is aiding you in your work, guiding his Church, well the best way to do that is to follow the admonition of my brethren who have spoken to you tonight—doing your duty, as President Moyle urged, attending to missionary work, no matter what the cost may be or how many hours you have to spend.

There is an old saying that "man's extremity is God's opportunity." You remember the story I have told about

Saturday, October 10

James McMurrin, who had to fill an appointment in Falkirk, Scotland, on Sunday. He was in Burntisland Saturday night and he had a sixpence or a shilling in his pocket to pay for his boat ride across the Leith Walk to Edinburgh. When that was spent he was alone. The only way he could get to Falkirk was by the one train that was then running between Edinburgh and Glasgow.

He had an appointment with the Branch in Edinburgh from ten to twelve. He filled that appointment. When they asked him to go to lunch, he said, "No, thank you, I have to be in Falkirk and I have to take the train that leaves at one o'clock"—or thereabouts. One by one the Saints bade him goodbye, all but Brother Robertson, who was president of the Branch. "Why," he said, "Well, if ye canna go hame with me, I'll gae ye Scotch convoy," and together they walked across Princess Street down to Waverly Station, and crossed under the glass covered canopy, over to the gate from which the train was to leave.

The only possible way that Brother McMurrin could have kept his appointment that night was to get that train. He had faith that the Lord would open up his way. He did not ask anyone for a shilling, nor for sixpence, nor for twopenny, nor for two and six, and as the time approached, Brother Robertson said, "Well, Brother McMurrin, it is time just to get your ticket, so I will say good-bye." "Goodbye, Brother Robertson," and Brother McMurrin was left alone. There was his extremity.

"Father,"—I will give you his words as he gave them to me—"Father, I have come just as far as I can in fulfilling my duty. Open up the way that I may get on this train and go to Falkirk." He had in mind, he said, that the gatekeeper would probably let him go through. He did not think of the fact that the gatekeeper was a Scotchman. He would never do that. What happened? Brother Robertson had just returned to the steps leading up to Princess Street and the thought came to him, "I wonder if Brother McMurrin has enough money." Quickly retracing his steps, he walked across the station, pulled out of his pocket a two and six piece, and said, "Here, Brother McMurrin, perhaps you

need this." "Thank you, Brother Robertson, I need that to get my ticket." "Man's extremity is God's opportunity."

You brethren in the Church will come against the wall. It seems to be across your path. It may be morally. You cannot overcome it, or you cannot get through it, you cannot see. You can walk from here to that wall, having faith that God will give you a ladder, or show you a hidden ladder or an opening, and he will do it, if you will walk just as far as you can in the performance of your duty. No matter what it is or how difficult your duty, do it; walk that distance, and then say in all sincerity and faith, "Father, help me. Open up the way for me. Give me strength to do my duty, give me strength to overcome temptation."

God help us as men representing him through the Priesthood, the Holy Priesthood, to do our duty and do it well, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

The Men's Chorus of the Tabernacle Choir will now sing, "The Lord Bless You and Keep You." Elder Leo Reeve, president of the Zion Park Stake, will offer the closing prayer, after which this Conference will be adjourned until ten o'clock tomorrow morning.

Again we thank the Men's Chorus for their inspirational singing.

The session at ten o'clock Sunday morning will be broadcast as a public service over television and radio stations throughout the West. The Tabernacle Choir broadcast will be from 8:30 to 9:00 in the morning.

Also, Elder Richard L. Evans of the Council of the Twelve will be the speaker on the CBS Church-of-the-Air Program, broadcast over KSL tomorrow morning at 7:30.

"The Lord Bless You and Keep You," by the Men's Chorus, followed by the benediction, and this great Conference will be adjourned until ten o'clock tomorrow morning.

The Men's Chorus of the Tabernacle Choir sang the hymn, "The Lord Bless You and Keep You," following which the closing prayer was offered by Elder Leo Reeve, president of Zion Park Stake.

Conference adjourned until Sunday morning, October 11, at 10:00 o'clock.