

President David O. McKay:

We have just listened to Elder Levi Edgar Young, grandson of Joseph Young, who holds the same position as his

grandfather as Senior President of the First Council of Seventy. We shall now hear from Elder S. Dilworth Young of the same Council. He will be followed by Elder Sterling W. Sill.

ELDER S. DILWORTH YOUNG

Of the First Council of the Seventy

It seems to me that there have been two themes in this conference. One is our love and devotion and our determination to serve the Lord Jesus Christ. The other is a great concern for our children. May I speak briefly on the second of these two themes? May I quote you a scripture, briefly?

"... inasmuch as parents have children in Zion . . . that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents." (D&C 68:25.)

That was quoted twice earlier in this conference. I would like to add that we should also teach children ethical living. I believe that the tendency of the times and the forces of evil around us are so great that unless we unite on our objectives, and obtain a program to which we can expose our children and have them unite with us, we can easily fail in this great project of keeping our children in the Church. Unity of ideals and purposes is hard to achieve. May I illustrate?

Many years ago I was invited to a high school to talk to a group of parents who were present on a "leadership week" basis. It was not connected with Brigham Young University but was a local affair. There was invited to accompany me, and to take part in this discussion, a psychologist from one of our colleges. We both went, and I was the first speaker. I can remember how hard I labored to convince these parents that if they wanted to have their children obey, they themselves would have to obey the principles which they espoused.

One of the subjects they brought up was the matter of driving cars when under age. Everybody knows that the state law is clear in this respect—sixteen

years of age is the legal limit under which a child should not drive. Many fathers had been beset with importuning from their children. Many fathers and mothers had allowed their children to drive, even under legal age.

I expressed myself quite vehemently on the subject and said I thought it was wicked, really, for a parent either to set an example of breaking or allow a child to break the law—not because of that particular law being either good or bad,—but because the tendency to break law would be implanted in that child, and perhaps sometime he would choose to flaunt a law more serious and important.

My companion followed me, and this was his solution. He said: "I will tell you how I solved that problem in my family. My boy is fourteen and a half years of age. I took him down to the bureau where they issue licenses, told the folks he was sixteen, and got him a drivers' license so that he could drive legally on the highway."

Another scripture (this is from Paul): "Children, obey your parents in the Lord: for this is right.

"Honour thy father and thy mother (which is the first commandment with promise) that it may be well with thee, and thou mayest live long on the earth.

"And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 6:1-4.)

I think we might just as well recognize the fact that while we parents are "in for it," so to speak, if I might use a slang term, if we do not teach our children, I think the children are equally responsible to do a little for themselves to have respect for their parents, and to learn to obey their parents. It is a two-way thing. If parents are going to teach children, the children ought also

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to learn that they must be obedient to their parents.

I have another example. A certain man living in my town had a son. The son was invited to join a high school club. This high school club was one of a number. He wanted to have some social life with the other boys, I suppose, and after he talked to his father about it decided he would join. After a while there was to be an initiation.

He went to his father and said, "Father, I need some advice. I have heard in a roundabout way that they do things to you at these initiations. What would be your advice to me as to what I ought to do?"

The father said to him, "Do not let them do anything to you that will involve your dignity as my son or as a man. Do not let them compromise you in your priesthood, in your family, or in your good name."

So he went. The story comes to me that it was a cold winter's night, and the boys of the club, without chaperonage, had hired a cabin in the canyon near our town, and there they prepared to initiate their friends. I suppose the father had an anxious moment or two as he sat through the evening, wondering what was going to happen. The boy left him and took his sleeping bag and his sleeping equipment, because this was to be an all-night affair. The thermometer measured zero during the night.

About two o'clock in the morning the father said he heard the front door open. He got up to see who was entering the house without permission, and

there stood his boy, sleeping bag slung on his back, overcoat on. He said, "What's the matter, Son?"

The boy said, "They tried it, Dad, and I fought them off and came home." He had walked nine miles in that zero weather. After he got warm, the boy retired. The father went upstairs, stood at the foot of his son's bed, and said, "You've done well. I am glad you are an obedient son."

Now, fathers must make decisions. Mothers must make decisions. But so must sons and daughters. If the sons and daughters do not make correct decisions, they are more at fault than their fathers and mothers, if their parents have taught them what is right. A most important purpose of this Church is to bring up children in righteousness and to keep parents righteous also.

I bear my witness that President McKay is a prophet of the Living God, and I bear witness also that his great concern, if I might be so bold as to interpret him, is for the youth of Zion, that they might grow in righteousness and carry the torch of this Church until it fills the earth.

I humbly pray we may find the right and the way to do it. In the name of Jesus Christ. Amen.

President David O. McKay:

We have just listened to Elder S. Dilworth Young of the First Council of Seventy. Elder Sterling W. Sill, Assistant to the Twelve, will now address us, and he will be followed by Elder Hugh B. Brown.

ELDER STERLING W. SILL

Assistant to the Council of the Twelve Apostles

Recently a seat companion in an airplane was telling me something about the very interesting science of ballistics. He pointed out that when a bullet is shot through a gun barrel, the bullet receives a set of characteristic markings which will forever identify it with the particular gun barrel through which it is shot.

Our conversation then moved to another set of facts which might be called mental ballistics or spiritual ballistics.

That is, when an idea is passed through the mind, the mind receives a set of characteristic markings; for example, when one thinks negative thoughts, he gets a negative mind. If he thinks depraved thoughts, his mind becomes depraved. If he thinks damned thoughts, a damned mind will be the result. Solomon was speaking as a kind of ballistics expert when he said, "For as he [a man] thinketh in his heart so is he. . . ." (Prov. 23:7.)