

tunity of meeting with you and learning of these glorious truths, but more important, I want to testify to you that had you kicked over the traces just once, I would not be here tonight." They had preached the gospel by their actions as well as by their words!

Do we fully appreciate the influence that we have in the lives of others? It surely was called to my attention as I listened to his witness and testimony. We must continually work at being Latter-day Saints.

I bear you my witness that a marvelous work truly has come forth. There is nothing like it in the world. It is the pattern for living. The Lord has given us a safeguard, the authority of the priesthood. We may know of the authenticity of the Book of Mormon if we will but study its contents. We have the power of the Holy Ghost which will guide into further light and truth and knowledge. I humbly pray that we will constantly recognize the importance of this marvelous work and wonder and will ever be found furthering it, teaching it, living it, that others may see our good works and glorify our Father in heaven, and his Son, Jesus Christ. I bear witness that they live, that Joseph Smith was and is a Prophet of God, as are those who have succeeded

him down to President David O. McKay today.

May God bless us with the desire and spirit to do, to accomplish, with an eye single to his glory, I humbly pray in the name of the Lord Jesus Christ, our Savior. Amen.

President David O. McKay:

Elder John Longden, Assistant to the Twelve, has just concluded speaking.

The Congregation and the Brigham Young University Combined Choruses will now sing, "Redeemer of Israel," under the direction of Elder Don L. Earl. After the singing, Elder Milton R. Hunter will speak to us.

The congregation joined with the Combined Choruses in singing the hymn, "Redeemer of Israel," Don L. Earl conducting.

President David O. McKay:

Elder Milton R. Hunter will now speak to us. He will be followed by Elder Henry D. Taylor. Elder Milton R. Hunter is a member of the First Council of the Seventy.

ELDER MILTON R. HUNTER

Of the First Council of the Seventy

"If a man die, shall he live again?" (Job. 14:14.)

From the beginning of human history, millions and millions of people in all nations of the earth have been confronted with this question. Deep in the heart of every person is the desire to live—not only to live a long time here in mortality, but also to rise from the grave. To have immortality, or to live forever, is an innate desire or belief in the hearts of all mortals.

Religions that have offered great satisfaction to the worshipers are those that have had strong doctrines of the immortality of man. Especially in times of sorrow and bereavements have they been able to offer comfort to those in distress.

Christianity has as its center a real,

historical Personage—a Savior-God—in Jesus the Christ, the Only Begotten Son of the Eternal Father. All the pagan rivals of Christianity had mythological savior-gods. According to their myths, some of the pagan gods were not entirely moral. Thus Christianity had a great advantage over all contemporary religions.

Jesus taught, "I am the light and the life of the world." (3 Nephi 11:11; see also John 8:12.) "I am the resurrection, and the life." (John 11:25.) "In him was life; and the life was the light of men." (*Ibid.*, 1:4.)

In him we find life and that eternally; and for this purpose he came into the world.

These marvelous teachings can be illustrated by the example of the death

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of Lazarus. As you recall, he was the brother of Martha and Mary whom Jesus loved greatly. On a certain occasion, Lazarus became very ill. The sisters sent word to Jesus to come. He procrastinated his coming. Lazarus died and was buried. Four days later Jesus arrived. Martha heard that he was coming and ran out to meet him. She said:

"Lord, if thou hadst been here, my brother had not died.

"Jesus saith unto her, Thy brother shall rise again.

"Martha saith unto him, I know that he shall rise again in the resurrection at the last day."

And then Jesus made this memorable and marvelous statement:

". . . I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die. Believest thou this?" (*Ibid.*, 11:21, 23-26.)

Martha answered, "Yea, Lord. . ." And furthermore she said, "But I know, that even now, whatsoever thou wilt ask of God, God will give it thee." (*Ibid.*, 11:27, 22.)

Mary arrived about this time with ideas similar to those which had been expressed by Martha.

Jesus asked to be taken to the grave where Lazarus was buried. When they arrived at the grave, the Master told those present to take the stone from the mouth of the cave in which Lazarus' body had been placed. Jesus' spirit groaned deeply within him, and then he prayed in sincerity and humility to his Father. After praying, "he cried with a loud voice, Lazarus come forth." (*Ibid.*, 11:43.) Although Lazarus had been dead for four days, he came from the tomb. This marvelous event gives definite evidence that if a man die, he is not dead—he will live again.

On several occasions during Christ's ministry, he raised the dead, thereby giving additional evidence that man will live again.

On a beautiful Sunday morning, about this time of the year, according to the Gospels of Matthew, Mark, and Luke, at the break of day Mary Magdalene, Mary, the mother of the Lord, and other women whom Jesus loved, went to the sepulchre where the Master's body

had been laid to anoint his body with spices. They desired to give his body a more proper burial. Upon arriving at the tomb, they found that the huge rock had been rolled away and the door was open. They entered the sepulchre and saw a young man—an angel—sitting there. He was

". . . clothed in a long white garment. . . .

"And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here. . . ." (Mark 16:5-6.)

They left the sepulchre, hurried back to Jerusalem, and reported the resurrection of Jesus to Peter and John. According to the Gospel of John, these two apostles ran to the tomb, and Mary Magdalene followed. As Peter and John entered the sepulchre, they found it empty. They also found the burial clothing folded neatly. And then the apostles left the sepulchre and returned to Jerusalem.

But Mary Magdalene lingered near the door of the sepulchre weeping bitterly. She felt the presence of somebody near who she thought was the caretaker of the garden. The Personage near said, "Woman, why weepest thou? whom seekest thou?"

And she said,

"Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." (John 20:15.)

And then in his affectionate and beautiful way, Jesus said, "Mary." She recognized the voice of the Master. She brushed her tears away and, running towards him, exclaimed, "Rabboni." As she was about to embrace him, the Master said,

"Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." (*Ibid.*, 20:17.)

Thus Jesus Christ had come into mortality and had fulfilled the purpose for which he had been foreordained. He had shed his blood for the sins of the world both in Gethsemane and on the cross. Now he had broken the bands of death, thereby becoming the first fruits of the resurrection. As he rose from the grave, so shall all people who live upon this earth rise from the grave.

In fact, we read in Matthew, that at the time Jesus rose from the grave,

"And the graves were opened; and many bodies of the saints which slept arose,

"And came out of the graves after his resurrection, and went into the holy city, and appeared unto many." (Matt. 27:52-53.)

Perhaps the Book of Mormon gives the most beautiful account of the appearance of Christ to mortals following his resurrection. A terrific storm for three hours and intense darkness for three days and nights, which occurred while Christ's body was on the cross and in the tomb, were now over. It was a beautiful, sunny day, appropriate for the symbol of Jesus' being the light and the life of the world.

The people in the Land of Bountiful had assembled in front of the temple. They were discussing the various marvelous events which had taken place during the few previous days, especially those things pertaining to Jesus Christ. Suddenly they heard a voice speak as though it came out of the heavens. It was not a harsh voice. Neither was it a loud voice. Nevertheless it pierced them to their very hearts, "causing their hearts to burn within them." (3 Nephi 11:3.) At first they did not understand what the voice said.

They gazed heavenward and heard the voice the second time and then the third. This time they understood the voice, and it said unto them:

"Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him.

". . . as they understood they cast their eyes up again towards heaven; and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; . . ." (*Ibid.*, 11:7-8.)

He descended from the heavens, and stood in their midst, and said:

"Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

"And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, . . ." (*Ibid.*, 11:10-11.)

The people fell upon their knees and

worshiped him. And then Jesus said unto them:

"Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world, . . ." (*Ibid.*, 11:10-11.)

Thus Jesus Christ presented himself to the Nephites as the resurrected Messiah and Savior of the human family.

The people went to Jesus and thrust their hands into his side and felt the prints of the nails in his hands and feet. Then they shouted, "Hosanna! Blessed be the name of the Most High God!" (*Ibid.*, 11:17.) And they fell at Jesus' feet and worshiped him.

After this occurred, Jesus selected twelve men to be his apostles. He taught them and the other Nephites the gospel. The resurrected Savior performed many marvelous miracles among them, even greater than he had done among the Jews. For several days he ministered to the inhabitants of ancient America.

On one of these occasions, he asked Nephi to bring to him the records of his people. After he had glanced through the records, he said:

"Verily I say unto you, I commanded my servant Samuel, the Lamanite, that he should testify unto his people, that at the day that the Father should glorify his name in me that there were many saints who should arise from the dead, and should appear unto many, and should minister unto them. And he said unto them: Was it not so?

"And his disciples answered him and said: Yea, Lord, Samuel did prophesy according to thy words, and they were all fulfilled." (*Ibid.*, 23:9-10.)

Christ admonished the Nephites for neglecting to record these important predictions and their fulfillment. He commanded Nephi that "it should be written; therefore it was written." Perhaps Jesus desired that those important events should be recorded as a testimony for the people in the latter days to help us know that if a man dies, he will live again.

One of the greatest events, if not the most important event that ever occurred in ancient America was the appearance

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of the resurrected Savior to the inhabitants of this land. The story of the marvelous events connected therewith are beautifully told in Third Nephi.

The Nephites apostatized from the true religion Christ taught them and later as a nation were destroyed, and the Lamanites became a degenerate, pagan, apostate people. Yet from age to age many of the principal ideas relative to Christ and his visit to ancient America persisted.

Following the discovery of America, the Europeans visited various tribes of Indians. From them they learned that practically every tribe had a strong tradition regarding the appearance to their ancestors of the white and bearded God. He had given the progenitors of the American Indians their culture and their religion. So deep was the impression made by Christ upon the minds of the ancient Americans, that their descendants—the various Indian tribes—retained the principal details of the history and teachings of the resurrected Messiah.

The Spanish Catholic fathers found that the religion of the American Indians was so much like Christianity that the claim was made that “the wicked devil had beaten the Catholic fathers to the New World and had put a counterfeit Christian religion in the hearts of the Indians.” A study of the religion of the American Indians seems to indicate that in some respects their Christianity was almost as true as that of the European conquerors.

My dear brethren and sisters, “. . . I

know that my redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God.” (Job 19:25-26.) I know, as Amulek testified, as recorded in Alma, that every man, woman, and child, male and female, bond and free, righteous and the wicked, through the atonement of Jesus Christ—through his grace—will rise from the grave and will receive immortality. I am also convinced that each person will stand before the judgment seat of the Messiah to be judged for the life lived here in mortality. We will be held accountable for every action that we commit, for every word that we speak, and for every thought that we think.

Furthermore, I bear witness that Jesus Christ not only through his atonement gave us immortality, but also through the gospel plan of salvation provided a means whereby we may gain eternal life. If we are faithful in keeping God's commandments, being sufficiently obedient in all things, we shall rise in the resurrection and return to the presence of the Father and the Son and receive a glorious exaltation or eternal life. May God bless us that we may do so, I humbly pray, in Jesus' name. Amen.

President David O. McKay:

Elder Milton R. Hunter of the First Council of the Seventy has just spoken to us. We shall now hear from Elder Henry D. Taylor, Assistant to the Twelve.

ELDER HENRY D. TAYLOR

Assistant to the Council of the Twelve Apostles

My brethren and sisters, I have come to know how it feels to be the last leaf on the tree.

I am grateful for my membership in the Church of Jesus Christ of Latter-day Saints, and with these other Brethren, I bear my witness that I know that the gospel is true, and that this Church is led by divine and inspired leadership.

I rejoice in the growth of the Church. As Brother Lee reported on the organization of a stake in England, and we heard from Brother Stapley and Brother Rom-

ney of the organization of a stake in Australia, I was reminded of some prophetic words by President McKay. Sometime ago, as President and Sister McKay returned from New Zealand after the dedication of the temple there, many of us met them at the International Airport in Los Angeles. President John M. Russon of Los Angeles Stake and I were walking with President McKay from the plane toward the terminal, when he stopped us and said, “Brethren, next Thursday when the First