

ber when Sullivan and Kilrain were fighting a championship down in New Orleans, I believe it was, when I was a kid, in the 76th round, or thereabouts, word came back, as I remember, 'Kilrain is slightly disfigured, but still in the ring.'"

ELDER HUGH B. BROWN

Of the Council of the Twelve Apostles

I am sure we are all grateful to the Lord for the presence here of President Clark, for the privilege of listening to his inspiring and dynamic testimony, and for his admonition and advice. It is very humbling indeed to be asked to follow him. I shall simply add my testimony to his, that this is the Church of Jesus Christ; the qualifying phrase "of Latter-day Saints" distinguishes its members from members of the same Church in former times, who are referred to in the New Testament as Saints.

We worship God the Father through his Son Jesus Christ. It is he, the Savior, who is the Head of the Church, its great High Priest, its Founder, and its Inspiration. All others, whether they be prophets, apostles, elders, members—all others are willingly subservient to him. We agree with the Apostle Paul that ". . . there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

We are informed that there are perhaps more nonmembers than members present and listening in. To all of you out there we bid a hearty welcome and wish to include you in the usual Latter-day Saint greeting: "Brothers and sisters."

Perhaps many of you would refer to the Church as the "Mormon" Church; while we do not object to that designation, it may be a bit misleading. Mormon was an ancient American prophet, whose name was given to a sacred record which he compiled; but though this may be called the Mormon Church, it is not the Church of Mormon, nor is it the Church of Joseph Smith nor of Brigham Young, nor of any other man. It is the Church of Jesus Christ.

President David O. McKay:

We have just heard President J. Reuben Clark, Jr. of the First Presidency. We all rejoice in his vigor of youth. His legs may be a little wobbly, but his heart and head are still sound and clear. We welcome him. Our next speaker will be Elder Hugh B. Brown of the Council of the Twelve.

Reference has been made in this conference to the chaotic condition of the world on account of communism. While I shall not dwell on this at length, we all know that our world is divided and imperiled; that though the Western nations believe in God, or claim to, and in the freedom of men, and the worth of the individual, there are hundreds of millions of our fellow men who are being taught that God is a myth and religion but an opiate; who are being indoctrinated, while their minds and bodies are enslaved, to believe in the monstrous supremacy of the totalitarian state.

While we are preaching Christ and him crucified, there are millions on the earth who dare not mention his name except in derision and anathema. The battlefronts in this cold war are divided into sectors: social, economic, scientific, geographic, ideological; but the one front on which the enemy is concentrating, the one front which makes him gnash his teeth at its very name, is the front which may be called "God and religion." The war—cold or hot—will be waged by the followers of Christ versus anti-Christ.

That being true, it is incumbent upon all Christians everywhere, and again I am speaking to you, our friends out there, it behooves us to re-examine our creeds, our fundamental concepts, our basic faith, and ask ourselves again the meaning of the word "God" in our theology, and the place of God in our lives. Our allegiance must be intelligent and well-defined.

Every man should answer for himself the question, "What think ye of Christ?" (Matt. 22:42.) I should like to bear

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my testimony of him and indicate briefly his status in the minds and hearts of all Latter-day Saints as background and introductory, or, by way of contrast—for none other, however great, can be compared to him—may I call attention for a moment to what the tourist may see when he goes to Europe or the Middle East, as he visits the birthplaces and the resting places of the notable ones of the earth—the poets, authors, soldiers, and statesmen.

The tourist will probably be impressed by the ruins of ancient cities and the crumbling monuments and tombstones of many who are called great. Some of these ancients built and garnished their own sepulchres and gilded their tombs in order to display their wealth and to indicate their status. The visitor will be impressed by the Colosseum in Rome, the Acropolis in Athens, and admire the work of former masters in art, literature, philosophy, and government. He will be reminded of the pomp of the Pharaohs in Egypt as he visits the pyramids, and may ask: "Why such colossal expenditure of money and time and lives to build a tomb?" He will probably leave without an answer to his question and remember only the inscrutable smile of the Sphinx.

But if his tour leads him to the Holy Land, he will be inspired by the thought that though Rome had her Caesars, her master artists, and her geniuses; though Athens had her conquerors, her statesmen, and her philosophers; though Egypt had her pompous dictators and her unrelenting Pharaohs, it remained for little Bethlehem and later for Nazareth and Galilee to give to this world its most transcendent personage.

In Jerusalem one has the privilege of standing before an open tomb—a tomb that was once closed by a great stone on which was placed the seal of Rome and over which a guard was mounted. But that stone was rolled away, that seal was broken, that guard was overcome, that tomb was opened by an angel of the Lord. That borrowed sepulchre was neither gilded nor decorated, and in it was found no earthly treasure, for its temporary tenant was destitute of worldly goods. In life he had no place to lay his head, and in death there was no place to lay his

body—hence, the pity of a friend.

But there came forth from that lowly tomb riches beyond all price. The lifeless body, which was placed there by loving hands three days previously, came forth from that tomb triumphant over death, a resurrected, glorified Personage, the first fruits of them that slept. And the rewards of that victory are to be shared among all men everywhere, for as Paul said, "For since by man came death, by man came also the resurrection of the dead.

"For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:21-22.)

And what was it that came from that open tomb? Was it merely a spirit? He himself answered that question when he stood among his followers who were amazed and frightened at his appearance. He said to them, "... Why are ye troubled? and why do thoughts arise in your hearts?

"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24:38-39.)

Brothers and sisters, this Babe of Bethlehem, this Carpenter of Nazareth, this Man of Galilee, never wrote a book, and yet the story of what he said and did during the three short years of his ministry, which was faithfully, though only partially, recorded by his humble disciples, has been read and re-read by more people in more languages than any other book.

He left no masterpiece on canvas, and yet his life and death have been the inspiration for more artists than any other subject. He left no monument in stone or bronze or marble, and yet the image of his divine manhood has been an inspiration to millions down through the centuries.

But we testify of and worship not only one who lived and died two thousand years ago—and we hope you, our friends, will note what now we say, for we declare it by authority and by commandment—we testify of one who was also resurrected from the dead and is now living—one who is comprehensible, one who has a material, though an immortal body as he himself declared when he said to his astonished followers: "Handle me and see." It

was that same body which ascended into heaven out near Bethany when a cloud enveloped him, and to the amazement and astonishment of his followers, he ascended into heaven. Two men in white standing by said, "Ye men of Galilee, why stand ye gazing into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.)

Peter declared that the heaven must receive him until the time of the "... restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (*Ibid.*, 3:21.)

Yes, we testify of the First Begotten of the Father in the spirit, the Only Begotten Son of God in the flesh, a member of the Holy Trinity, the Creator of the world. To prove he was the Creator we quote the words of John, the Apostle: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made." (John 1:1-3.) That the Word referred to was none other than the Christ becomes evident when one reads the fourteenth verse: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." (*Ibid.*, 1:14.)

The Apostle Paul also bears testimony of him as the Creator: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

"And he is before all things, and by him all things consist." (Colossians 1:16-17.)

We read of him in Hebrews: "God, ... Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

"Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on

the right hand of the Majesty on high;" (Hebrews 1:1-3.)

We speak of him of whom Isaiah prophesied when he said: "... Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isaiah 7:14.) That he had reference to the Babe of Bethlehem is evidenced by what the angel said to the confused and bewildered Joseph, whose beloved Mary was about to bear a child. The angel said to Joseph: "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

"And she shall bring forth a son, and thou shalt call his name *JESUS*: for he shall save his people from their sins.

"Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." (Matthew 1:20-23.)

He himself proclaimed his Godhood, and his heirship when he was challenged by his persecutors after he had said, "I and my Father are one."

They wanted to stone him, and he said, "... for which of my works do you stone me?" And they said, "For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God." And he answered them, "Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?"

"If I do not the works of my Father, believe me not." (John 10:30-33, 36-37.)

As to the actuality of the resurrection of Christ, his divinity, his universal Godhood, let us hear his own declaration and read the testimony of a multitude of people on the American continent, to whom he appeared just after his crucifixion.

This scripture may be new to many of you, but in America, as in Jerusalem, there were holy men of God who spake as they were moved by the Holy Ghost. You will remember reading in Luke's account of the crucifixion: "And it was about the sixth hour, and there was a

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darkness over all the earth until the ninth hour.

"And the sun was darkened, and the veil of the temple was rent in the midst." (Luke 23:44-45.) And in Matthew: "And behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

"And the graves were opened; and many bodies of the saints which slept arose." (Matthew 27:51-52.)

Now this thick darkness, which covered the earth, and the convulsions of the earth at the time of the crucifixion, extended to America. Here the darkness lasted three days, and it was so thick upon all the face of the land that the people could feel the vapor of darkness, and they could make no light.

At the end of the period of darkness and upheaval, they who survived were assembled near the temple. There they heard a voice as if it came out of heaven. They did not understand it at first, but afterwards understood when the voice said:

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

"And it came to pass, as they understood they cast their eyes up again toward heaven; and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them; and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them.

"And it came to pass that he stretched forth his hand and spake unto the people, saying:

"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, in the which I have suffered the will of the Father in all things from the beginning.

"And it came to pass that when Jesus had spoken these words the whole multi-

tude fell to the earth; for they remembered that it had been prophesied among them that Christ should show himself unto them after his ascension into heaven.

"And it came to pass that the Lord spake unto them saying:

"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.

"And it came to pass that the multitude went forth, and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet; and this they did do, going forth one by one until they had all gone forth, and did see with their eyes and did feel with their hands, and did know of a surety and did bear record, that it was he, of whom it was written by the prophets, that should come.

"And when they had all gone forth and had witnessed for themselves, they did cry out with one accord, saying:

"Hosanna! Blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship him." (3 Nephi 11:7-17.)

And thus we have the testimony of eyewitnesses from two continents that Jesus is the Christ. We add our testimony not only that he did live, but that he still lives. This fact is the greatest hope of this divided and imperiled world, for if the Christ still lives then the anti-Christ will be defeated. There can be no peace in a goddess world.

But our testimony would not be complete if we did not reaffirm our faith in the second coming of Christ, in the millennium which is to come when he will reign as King of kings, and Lord of lords. That this climactic event is not far distant is indicated by the signs of the times, by wars and rumors of wars, by the satanic schemes of evil men who would enslave not only the bodies but also the minds of all who dare refuse to subscribe to the ideologies invented by the anti-Christ.

May the time soon come when he again will say to this troubled world,

"Peace I leave with you. My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27.)

God grant that we may be prepared for that day and in the interim be unafraid, knowing that he still lives and that as he said of himself: "All power is given unto me in heaven and in earth." (Matt. 28:18.) Of him I humbly testify in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Hugh B. Brown of the Council of the Twelve has just spoken to us. We hope that all the television sets and radios that were tuned in along the west

coast, in the northwest, and throughout the nation, heard President Clark and Elder Brown address us.

The Choir and Congregation will now sing, "We Thank Thee, O God, for a Prophet," with Richard P. Condie conducting. After the singing, we will hear from Elder A. Theodore Tuttle.

The Choir and congregation sang the hymn, "We Thank Thee, O God, For A Prophet."

President David O. McKay:

Elder A. Theodore Tuttle of the First Council of Seventy will now address us. He will be followed by Elder Delbert L. Stapley of the Council of the Twelve.

ELDER ALBERT THEODORE TUTTLE

Of the First Council of the Seventy

My dear brothers and sisters, I have had more compliments on the talk I did not give yesterday, than I have ever had on one I actually gave. I am sure those who thus commented were thinking of the advice that Brother Henry Taylor gave yesterday about the responsibility of improving upon silence.

Last night in priesthood meeting, I missed the voice that has always made an eloquent plea for unity, and I am grateful this morning that I heard that voice bear such a powerful testimony to the divinity of this work. [President J. Reuben Clark, Jr., could not attend priesthood meeting.]

Where else could you go in the world and find such certainty and knowledge that God lives and that Jesus Christ is his Son. Contrast what we have heard the past few days with this statement:

"Several years ago in a seminary recognized as perhaps the greatest in this country, a doctor of divinity, who had a string of honorary doctoral degrees and who is on the board of directors of one of the largest Protestant churches in America, in lecturing to a large group of students, most of whom already had bachelor of divinity degrees, said, sympathetically:

"I know that it is difficult for you

men to teach creeds which you, yourselves, do not believe, but you have the social obligation to do it."

Another man in the same institution, having about the same academic credentials, declared: "Who knows but what in the year 2004 or some other year, there will live a man who will live more perfectly than did Jesus. Then we will worship him as the Son of God, rather than Jesus. The reason we worship Jesus as the Son of God is because he lived the most perfect life of any man of whom we have knowledge."

Does the world need the message of Mormonism? I think it needs nothing more than to know the true concept of the Godhead, to have borne upon their souls the testimony that has been borne here these days of conference—the testimony that comes through the gift and power of the Holy Ghost, that bears witness to our souls and our hearts that God does live. He is real. He is a glorified, resurrected Being, and he is our Father, and he loves us. He "... so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

Jesus is the Savior. We declare boldly, yet humbly, to all of the world