

because we fear to do anything about them. We may be against crime or communism, but what do we do about it? We may be against corruption in government or against juvenile delinquency, but what do we do about it? We may have a belief in the gospel of Jesus Christ, but what are we doing about it? We need to push fear into the background and come forward with a definite, positive declaration, and assume responsibility.

The pathway to exaltation is well defined. We are told to have faith—faith in the Lord Jesus Christ, and repent of those things which are not according to his teachings. After this change of mental attitude, and with firm resolution, we must declare ourselves by going into the waters of baptism, thereby making a covenant with the Lord to keep his commandments. Can we thereafter be a secret disciple? Can we stand on the sidelines and merely observe? This is a day for action. This is the time for decision, not tomorrow, not next week. This is the time to make our covenant with the Lord. Now is the time for those who have been noncommittal or who have had a halfhearted interest to come out boldly and declare belief in Christ and be willing to demonstrate faith by works.

We acquire more regard for Joseph of Arimathea as we continue to read. Although he was "a disciple of Jesus, but secretly for fear . . ." and although he was one who "waited for the kingdom of God," yet he was finally moved to action. The account continues:

"He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

"And when Joseph had taken the

body, he wrapped it in a clean linen cloth,

"And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed." (Matt. 27:58-60.)

I wonder if there was not a tear in Joseph's eye as he placed the body of Jesus in the tomb. Surely he thought of the events which had taken place earlier on that day, when as a member of the Council he had failed to come to the defense of the Master. Should we not search our own souls and inquire of ourselves if we are loyal? Are we, too, only secret disciples of Christ?

This same Jesus who died on the cross and whose body was placed in the tomb came forth on the third day thereafter. He was resurrected and lives today—the Savior of the world.

This is my witness. He stands before us with arms outstretched to our vision, and those same words spoken to the disciples in Jerusalem should ring in our ears:

"If any man will come after me, let him deny himself, and take up his cross, and follow me.

"For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." (*Ibid.*, 16:24-25.)

May we be his disciples openly, fearlessly, and with devotion, I humbly pray in his name. Amen.

President David O. McKay:

He to whom you have just listened, is Elder Howard W. Hunter of the Council of the Twelve. Elder Alma Sonne, Assistant to the Twelve, will be our next speaker.

ELDER ALMA SONNE

Assistant to the Council of the Twelve Apostles

My brethren and sisters, I believe I speak for the Assistants to the Quorum of the Twelve when I express my goodwill and my good feelings towards the three men who have been called to associate with us in our work. I know these men personally. I know they are good men. I know they are capable, and I know, too, their willingness to

lay upon the altar any worldly possessions they have in order to serve the Lord in spirit and in truth.

I believe in the future of the Church. I believe it has a great destiny. I believe in its moral standards. I believe its program is effective and the Church will grow and develop as the missionary effort increases in the world. I believe

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Third Day

faith in God is the very foundation of right living, and I believe in the missionary system of the Church, which has proved so successful in recent years, and I believe the work will continue to go forward.

I also believe that many of the old barriers and obstacles are crumbling and giving way, and that we have a better opportunity than we have ever had to proclaim the gospel truths. I believe there are people in the world who are very anxious to hear the gospel message as it is proclaimed by humble men and women sent out from the headquarters of the Church to bear their testimonies.

I want to read a word from President Brigham Young. He said:

"The Lord will never suffer this people to dwindle down, and be hid up in a corner; it cannot be; neither does he want any person to help them but himself." (*Discourses of Brigham Young*, p. 676.)

In other words, God is directing his work. It is not man-made, neither is it the creation of a human mind. The pioneer prophet Brigham Young was face to face with a gigantic task when he undertook to colonize the West and to keep alive the missionary movement. It was not an easy thing to set up a commonwealth and to transform a desert into cities, towns, and villages, and to provide homes, schools, and churches. It required more than ordinary skill to build up faith and hope and to develop a solid citizenship out of a people who came from many parts of the world.

Brigham Young could not have done it without God's help. He knew this, and never once did he claim the credit for this achievement. When he died in 1877, his enemies saw the end of Mormonism. There was no one, they argued, to take his place. He had presided over the Church for thirty years. Those who had stood by him in the early emergencies and difficulties had passed on. Willard Richards had died in 1854. Heber C. Kimball, the great prophet, and a stalwart, who had stood by his side in all the days of colonization and settlement, had died in 1868. Parley P. Pratt had met an untimely death in 1857. George A. Smith, who was regarded as a great leader of courage and wisdom, had died in 1875. And many

others who stood valiantly by his side during the exodus and the colonization effort, also had passed on. Mormonism could not survive, at least that was the verdict of those who did not and could not understand. There was no leader, they claimed, to take his place. They saw the disruption and disorganization of the Church, and many would repudiate their allegiance and follow a divided leadership.

The enemies predicted the same thing when the Prophet Joseph and his brother Hyrum Smith were murdered. The great enterprise launched by them, they thought, would burst like a bubble, but God will always have in reserve someone to take the place of him who is gone. Brethren and sisters, God's work will triumph in the earth.

Speaking of pioneer days, I should like to read a statement from the journal of Brother Richard Ballantyne, the organizer of the first Sunday School in the Rocky Mountains. Brother Ballantyne wrote this just five years before his death. Speaking of pioneering days, he said:

"But those times are now past, and I believe never to return. A brighter day is now awaiting, but it will have its dangers.

"As wealth flows into the hands of the Church, and with its learning and refinement, pride is apt to enter the hearts of the children of Zion, as it entered into the hearts of the Nephites.

"God has signified by his servant that the day to favor Zion has come. The powers of the heavens are to be exerted in a way they never were before. The time for the uplifting of Zion has come. Kings and rulers will favor her. Her beauty and righteousness are beginning to appear in the world. She will not be looked upon as she has been in the past. The shadows are passing away, and the light is breaking in upon us."

I bear my testimony that God's work will stand, that Joseph Smith was his divine Prophet appointed to usher in the Dispensation of the Fulness of Times. I bear testimony that his successors in the high office were all men of God, and that they were full of faith and prophecy. I bear testimony that the authority of the Holy Priesthood is operating in the Church as it has always done and that it will continue to

do so until every knee shall bend and every tongue confess that Jesus is the Christ, the Savior of the world, and that the Latter-day Saints comprise his Church and kingdom about which the ancient prophets spoke; and that the Church will continue to grow and extend itself, even beyond our imaginations, for it will surely reach to the uttermost parts of the earth.

I pray that his Spirit may continue with us, and that we may serve him always with a singleness of purpose, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Alma Sonne, Assistant to the Twelve, has just addressed us. The

Choir and Congregation will now sing, "Redeemer of Israel." Brother Jay Welch, Assistant Conductor, will guide us. After the singing, Elder Richard L. Evans will speak to us.

The Tabernacle Choir and the congregation joined in singing the hymn, "Redeemer of Israel," Elder Jay Welch, Assistant Tabernacle Choir Director, conducting.

President David O. McKay:

Elder Richard L. Evans will now address us. He will be followed by Elder John Longden.

ELDER RICHARD L. EVANS

Of the Council of the Twelve Apostles

At this point of the conference many will understand why I remember a sentence recently read—a sentence which said that you can always use more words to say what has already been said. I shall try not to make the words too many, but should like to tie back to two or three points of the conference, first, to President McKay's opening address, of the love of God and the love of man, and of the peace that can come only through righteousness and the keeping of the commandments.

Secondly, from the reports given from this pulpit and others that have come in connection with the conference it is very evident that the Church in the stakes and in the missions is on the move, worldwide. Now it takes service, and it takes means to keep things on the move. I have read somewhere that service is the rent we pay for the space we occupy on earth. Not only the service, but the means are necessary. Nothing does itself. Someone has to do everything that is done.

As to tithing, it requires that, too, not only as a material matter, but as a spiritual matter also. All we have the Lord God has given us, and I consider tithing to be an opportunity to express appreciation for what the Lord God has given. Neither the giving of service nor of substance is ever—or seldom—completely convenient for any of us. There was

a kind of tongue-in-cheek British economist lecturing here some months ago—and may be still in the United States—who propounded what he called "Parkinson's Second Law," as I recall, which said that "expenditures always rise to meet income." We have discovered this to be true.

The Lord God has said to us "... all things unto me are spiritual, and not at any time have I given unto you a law which was temporal; ..." (D&C 29:34.) I would plead with all of us, as the work moves forward gloriously, that we should not hinder it by withholding our service or our substance.

Now, third, I should like to tie back to what I consider a most remarkable meeting last evening, which I wish everyone had heard, as President McKay and Brother Moyle and Brother Romney and Brother Petersen spoke. I should like to make a plea in keeping with some of what was there said to the youth, and to all of us, that we do not succumb to uncertainty. There are problems; there are uncertainties; but always we need to pursue solid purposes.

The Church is going forward, worldwide—in the building of buildings, in missionary endeavor, and in all else—and in our private and personal lives, young and old, we must also individually have the faith to go forward. It takes courage; it takes prayer and planning