

Sunday, April 9

Third Day

The Tabernacle Choir sang an anthem, "A Song Of Jesus."

President Robert L. Bridge of the Riverside Stake offered the invocation.

### President David O. McKay:

Elder Robert L. Bridge, president of the Riverside Stake, offered the invocation. The Tabernacle Choir will now sing, "Ballad of Brotherhood," Richard P. Condie conducting. Following the

singing, President Henry D. Moyle will address us.

The Tabernacle Choir sang, "Ballad Of Brotherhood."

### President David O. McKay:

President Henry D. Moyle of the First Presidency of the Church will be our first speaker. He will be followed by Elder Marion D. Hanks.

## PRESIDENT HENRY D. MOYLE

### *Second Counselor in the First Presidency*

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." (Psalm 24:1.)

As Latter-day Saints we believe literally these words of the Psalmist. We are the Lord's as are all our fellow men. This makes us all brothers and sisters, sons and daughters of God, with his only Begotten Son Jesus Christ, our elder brother. This is a much closer relationship than most of us realize. It gives ample justification for "The Golden Rule" and all that Christ taught the world in his Sermon on the Mount. In fact, this relationship forms the basis for all of Christ's teachings.

Whatever the Lord has for his children here on earth, he has for all of us. He is no respecter of persons. Underlying all of God's dealings with his children in all generations of time is the responsibility which attaches to any gift which we receive from God.

In the lives of those of us who are the recipients of his great blessings, our duty is well understood, and we do not shirk it. Herein lies the reason for and the foundation of all of our great missionary work, both at home and abroad. Having received a knowledge of the restoration of the gospel, we are impelled by a power far greater than any earthly power or earthly influence to teach the gospel to others that they might enjoy the fulness of life in full fellowship with our Father in heaven and in communion with us.

The importance of our missionary labors is emphasized in the gospel as written by John: "And this is life

eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

We have often been asked why we do not limit our missionary labors to the heathens, why do we bother Christian nations. The answer to this important question is best found in the fact that the missionary work which we perform is the same all over the world, whether it be here at home in the United States or in some remote nation of the earth. Our responsibility is to take the restored gospel of Jesus Christ to all our fellow men. Following Christ's ministry, his gospel was carried to the great centers of culture by his apostles and their associates—Jerusalem, Corinth, Ephesus, Athens, Rome, Carthage, to mention only a few.

We are not left in doubt as to what we should do. At the end of the Gospel, according to John, we read:

"... Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, [for the third time] Feed my sheep." (*Ibid.*, 21:17.)

Were there any doubt in our minds as to the meaning of this parable, the doubt should be removed when we read the closing sentences of the Gospel according to Matthew.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things

whatsoever I have commanded you: . . ." (Matt. 28:19-20.)

With the passing of time our relationship to one another and to God has not changed. We are now no less constrained to teach others the ways of God than were his disciples of old. We are, in fact, under greater stress so to do because God has given us sufficient temporal resources and also unlimited means of transmitting to all mankind the eternal truths of the gospel of Jesus Christ which have once again been given to man through his prophets in these latter days to the convincing of the souls of men that God lives, that Jesus is the Christ, that a plan for the salvation and exaltation of man was given by God himself before the foundations of the earth were laid, which, if followed, will bring all his children back into his divine presence, there to dwell eternally in a state of eternal happiness and progression; that we through the gift and power of the Holy Ghost can know and understand and follow this way of life which was also laid down for us by our Lord and Savior Jesus Christ, while he walked here among men upon the earth in the Meridian of Time.

Indeed, this course which God intends his children to follow in mortality was given to Adam and has been revealed to all the prophets of God in every gospel dispensation for the enlightenment of mankind down to the present time.

Paul said, "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; . . ." (Eph. 1:10.)

This is the Dispensation of the Fulness of Times of which Paul spoke to the Ephesians.

Inasmuch as the Fulness of Times has now been revealed to man, we have all that has gone before in all former dispensations of time, to now present and teach to men.

It is of course with the present time that we are immediately concerned. This again demonstrates how great is our responsibility and how wonderful our opportunity for service. It is the purpose of the Almighty that all man-

kind shall sooner or later receive the message of the restoration of the gospel in its fulness.

In a general conference of the Church held in Nauvoo in October 1840, Joseph Smith said: "Now the purpose in Himself in the winding up scene of the last dispensation is that all things pertaining to that dispensation shall be conducted precisely in accordance with the preceding dispensations." (DHC, Vol. IV, p. 208.)

We see that the gospel today is the gospel of yesterday. Therefore the revelations of God to man through his prophets in the past, as found in the Holy Bible, are of immediate importance and application in our lives today. To us they are in no wise antiquated or outmoded. The revelations of the past and the present reveal God the Father and Jesus Christ his Son to those who will read with a will to understand. God's laws are eternal. Our relationship to God is both unchanging and everlasting.

Parenthetically, let me say that new editions of the Bible, no matter how modern, cannot help us any unless they present to us a more accurate interpretation of the original source material still available. Our attention is particularly called in this respect to the importance of the translation of the Bible. Our Eighth Article of Faith reads: "We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God."

Paul gave the Corinthians the spiritual attainment necessary to our understanding of God, for he said: ". . . no man can say [know] that Jesus is the Lord, but by the Holy Ghost." (1 Cor. 12:3.)

Our understanding of the scriptures and our conversion to the truth today must follow the same pattern as was set for Paul's conversion and followed by Paul in his ministry in the conversion of others. Paul once said: "I have planted, Apollos watered; but God gave the increase." (*Ibid.*, 3:6.) Where there is no increase given, of such as Paul spoke, there is no conversion.

Job's declaration is all-enlightening. "But there is a spirit in man: and the

inspiration of the Almighty giveth them understanding." (Job 32:8.)

Therefore, when we come to fulfil all righteousness by delivering the message of the gospel as it has been revealed to us, to our fellow men, we must teach by the Spirit. The Spirit must bear witness of the truthfulness of our message to the world. No one need fear to hear our message. If we speak of ourselves, our work will come to naught. Paul declared to the Corinthians:

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

"For I determined not to know any thing among you, save Jesus Christ, and him crucified.

"And I was with you in weakness, and in fear, and in much trembling.

"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and power:

"That your faith should not stand in the wisdom of men, but in the power of God." (1 Cor. 2:1-5.)

Paul wrote to the Ephesians: "For through him we both have access by one Spirit unto the Father." (Eph. 2:18.)

"There is one body, and one Spirit, even as ye are called in one hope of your calling;

"One Lord, one faith, one baptism,

"One God and Father of all, who is above all, and through all, and in you all." (*Ibid.*, 4:4-6.)

We bear solemn witness to the world that God has revealed himself and his Son Jesus Christ to the world through his Prophet Joseph Smith; that he has restored his priesthood, his prophets, and his apostles as of old upon this earth. They are with his people here and now. We as recipients of the Holy Priesthood are empowered and authorized to preach the gospel of Jesus Christ to mankind today, and to administer in all the ordinances of the gospel given to man from the time of Adam to the present day. All our elders called on missions at home, and those who are in the various nations of the earth, have been ordained to the priesthood of God and set apart to teach the world the saving

principles of the gospel, to call the world to repentance, to warn the world of impending dangers which can be met successfully only by living lives of righteousness, adhering to the principles of truth which emanate from the throne of God, obedience to which results in peace on earth and in exaltation eternally in the kingdom of our Heavenly Father.

The Lord once said, "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Every elder of the Church of Jesus Christ of Latter-day Saints called into the service of the Master as a missionary goes forth to proclaim these duties, with this admonition from the Lord—to do his work, to establish his glory, to turn the hearts and spirits of men to their Maker. We have received a very positive and definite commission from on high. The Lord has spoken, and these are his words:

"... Ye are not sent forth to be taught, but to teach the children of men the things which I have put into your hands by the power of my Spirit;

"And ye are to be taught from on high. Sanctify yourselves and ye shall be endowed with power, that ye may give even as I have spoken." (D&C 43:15-16.)

"And again, the elders, priests and teachers of this church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the fulness of the gospel." (*Ibid.*, 42:12.)

Now to those who hear will be given to know and to understand the teachings of our elders, if their hearts and minds are open, and they have a sincere desire to know the truth. The Lord will answer the prayers of those who seek to know the truth. Did not the Master admonish us all to "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:" (Matt. 7:7.)

People by the thousands can be heard all over the earth to testify that the message of the missionaries of the Church is true. They do not rely upon the word of the elders of the Church alone. They receive a testimony of their

own which is born of the Spirit. This is the greatest gift which comes to man from on high. He immediately sees himself in true perspective with his fellow men and with his God. He knows what he should know. He is responsive to the gospel plan. He seeks baptism by immersion for the remission of his sins.

Christ sought John the Baptist in the wilderness to be baptized of him in the River Jordan. Christ at once recognized the authority to baptize held by John. Christ declared that he was baptized to "fulfil all righteousness." Following his baptism, and as he came straightway out of the water, having been immersed therein, the heavens opened and God the Father declared: "This is my beloved Son, in whom I am well pleased." The Holy Ghost, the other member of the Godhead, descended from heaven and rested upon the Savior. Thus the Savior was baptized both by water and by the Spirit.

In all generations of time those who have been baptized according to the plan laid down by the Father, justified by the Son and recognized and approved by both the Father and the Holy Ghost, have, after baptism, received the Holy Ghost through the laying on of hands by those who are in authority—the Holy Ghost, the Comforter, which Christ promised his disciples would be sent to them by the Father upon his ascension on high. Those who seek after the Comforter can be assured, through obedience to the laws and ordinances of the gospel, never to be left alone, but always to have the influence, power, and inspiration of a member of the Godhead ever present.

Christ says, as recorded in John: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

"And ye also shall bear witness, because ye have been with me from the beginning." (John 15:26-27.)

For you it is left to decide whether our message is like the seed in the parable of the sower, some falling by the wayside into stony places, or among the thorns, or into the good ground, and is

heard and understood and beareth fruit and bringeth forth "some an hundredfold, some sixtyfold, some thirtyfold." (See Matt. 13:3-8.)

Our preaching of the gospel today is no different from the days of Pentecost in Jerusalem when Peter preached to the multitude. We read:

"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

"And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." (Acts 2:2-5.)

Finally Peter testified unto them in the power and majesty of his priesthood:

"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (*Ibid.*, 2:36-38.)

With President McKay to direct us in our effort to do our duty in promulgating the gospel at home and abroad, we always know the proper course to pursue. The Lord has raised him up to be his prophet, seer, and revelator and to give to his Church a revelation pertaining to our duties as members of the Church in the world today. We are all becoming more and more aware of our responsibility, our privilege, our power, and our opportunity. On every hand we are beckoned by the world to divulge, as it were, the secret of our unity and success and happiness. No one lacks opportunity.

Some may ask the question as to how we convert others to the truth. The answer is, we do not. Conversion comes from above. Our part in this work is

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to plant the seeds of truth. These seeds are born of our conviction when we testify of the divine mission of Jesus Christ, the Son of the Living God, who offered himself as a sacrifice for the sins of the world. We rely upon the gift and power of the Holy Ghost to carry our message into the hearts of our listeners and witness unto them the truthfulness of our stated conviction.

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!" declared Joseph Smith and Sidney Rigdon in 1832.

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (D&C 76:22-24.)

God help us all as his children that

we may wend our way back to him by obedience to the laws and commandments set forth in his gospel, I humbly pray in the name of the Lord Jesus Christ. Amen.

### President David O. McKay:

President Henry D. Moyle of the First Presidency has just spoken to us. We hope that all the televisions and radios that were tuned in along the West Coast, in the Northwest and throughout the nation, heard his address, and also the beautiful singing of the Tabernacle Choir, and while we are all tuned in, I take this opportunity to express to you the love and greetings and confidence of President J. Reuben Clark, Jr., who is content to remain home at the advice of his physician. He telephoned before this meeting and sends his greeting and love to all who are listening in.

We shall now hear from Elder Marion D. Hanks of the First Council of Seventy.

### ELDER MARION D. HANKS

#### *Of the First Council of the Seventy*

I need and earnestly pray for the Spirit of the Lord in this important opportunity. With the guidance of that Spirit I would hope to do three things this morning: to add my testimony to what has been said here, to confront and acknowledge a serious problem, and then to offer some suggestions relating to the well-being of youth and their relationships with their parents and other adults.

Perhaps many of you did not hear President McKay's stirring declaration of faith and confidence in youth at the beginning of this conference. To no message could I have more sincerely thrilled and responded. I add my testimony of joy and confidence in them. I am one who earnestly believes that teaching them and seeking to help them and bearing witness to them is as important as any missionary work being done in the world today.

This morning Brother [Mark E.] Petersen delivered to the nation a mov-

ing expression of his conviction that with parents and in the homes of America lies the basis of much of the problem of our youth. To this I add my testimony. I believe that there is no force so vital in helping to shape the lives of the young, for good or ill, as the influence of parents and home.

I would testify of another truth: In my judgment there has never been so great an opportunity or so urgent a need as there is today for this Church, its members, families, and homes, to share great and vital principles, programs, and inspiration with the youth of the Church and the nation. I believe we have an unparalleled opportunity for leadership and contribution. I would like to witness to you that our much-discussed, terribly tempted, often troubled, frequently undervalued, but wonderful, solid, promising youthful generation has knowledge of its needs and says to us, sometimes in the very words we have said to them, (when they have a chance to say it and