

Friday, April 6

First Day

"Behold, I send you forth as sheep in the midst of wolves:

". . . beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

"And ye shall be brought before governors and kings for my sake, . . ." (Matt. 10:9-10, 16-18.)

If you are familiar with the story and life of Jesus, you will know that prophecy came true in the minutest detail. He said further, "He that loveth father and mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

"And he that taketh not his cross, and followeth after me is not worthy of me." (*Ibid.*, 10:37-38.)

Then he admonished them, "And as you go, preach, saying, The kingdom of heaven is at hand.

"Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." (*Ibid.*, 10:7-8.) And you will see there was to be no interference and nothing was to supersede the solemn, almost drastic, injunction of the Savior to these wonderful men. No halfhearted effort was acceptable. The work to be done was important and required every sacrifice, if necessary, even life itself. It must have required great courage for these young humble, unsophisticated men to preach Jesus crucified and resurrected, and to preach the Fatherhood of God and the brotherhood of man, and to teach the children of God to be perfect, even as their Father in heaven is perfect.

Some men stand in terror of public opinion. Not so with the disciples of Jesus. They were unafraid. From such teaching over the centuries came our

Declaration of Independence, setting forth the doctrine of equal rights. The world owes much to the missionaries—men like Paul, the apostle; men like Wilford Woodruff, Brigham Young, Heber C. Kimball, Parley and Orson Pratt, Charles W. Penrose, and a thousand others; and men like those who today are blazing the trail into Asia, Europe, the islands of the sea, and to every part of North and South America.

To meet the demand and to discharge the responsibility resting heavily upon the Church, the missionary spirit must possess its members, for everyone is expected to be a missionary. The world must learn that man cannot live by bread alone, that beyond the power of materialism there is a greater power which determines the destiny of men and nations. That power is generated by the missionaries.

We can say to all the world that Christ's word is taught today as Christ and his apostles taught it two thousand years ago. They teach the same gospel without thought of material reward, with faith and good works, strengthened by firm and unshakable testimonies against which there is no argument.

May God bless the missionaries everywhere that they may be magnified before all men in every nation and kindred and tongue and people is my humble prayer, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Alma Sonne, Assistant to the Twelve, has just spoken to us. Elder William J. Critchlow, Jr., also Assistant to the Twelve, will now address us.

ELDER WILLIAM J. CRITCHLOW JR.

Assistant to the Council of the Twelve Apostles

People in all of the nations of the earth need to repent. The need is urgent. This declaration of need constitutes an indictment of guilt—transgressions are implied.

For what need we repent I may be asked? My answer:

For the same sins that brought low the impenitent inhabitants of Sodom and Gomorrah;

for the identical sins that brought extinction to the impenitent Nephites on this continent;

for the same sins that brought destruction to the impenitent souls in Noah's day;

for the same sins that will bring the judgments of God upon the impenitent people in our day—unless we repent.

". . . as it was in the days of Noe, so

shall it be also in the days of the Son of man." (Luke 17:26.)

Our world has become a modern Babylon. Cities like Sodom and Gomorrah dot the earth.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us." (1 John 1:8.)

In a very few moments, one could inventory in the mind his or her more serious transgressions—those already repented of, and those still to be repented of. It will take a little longer, and the list will grow a little longer, if we add to it our sins of omission. Sometimes our sins of omission are greater than our sins of commission. Now, how did we rid ourselves of sin or how shall we rid ourselves of the sins so listed? Is there a pattern or formula for repenting? Definitely there is, in my humble opinion, and those who will pause to list their sins will, by so doing, be taking the first step in the repenting process. In such a mental inventory we automatically recognize certain of our acts as transgressions, otherwise we would not list them. No problem can be solved, no sin can be resolved until it is first recognized. Recognition of sin therefore is the first step in the repenting processes.

The Apostle Paul assented to the stoning of Stephen. He held the cloaks of those who threw the stones. Not until he was chastened by the Lord did he recognize the full extent of his sin. Great was his remorse thereafter.

A convert to the Church was unaware that he was transgressing a law of God as he imbibed tea, coffee, and tobacco until he was taught God's law of health—the Word of Wisdom. His conversion forced upon him recognition of the law. Violations thereafter constituted transgressions.

For the purpose of my theme I propose to spell repentance with seven big capital "R's." The first "R" obviously stands for *recognition*.

Paul's godly sorrow for his sin suggests the second "R"—*remorse*. Our Lord, teaching his followers to pray, said: ". . . lead us not into temptation, but deliver us from evil: . . ." (Matt. 6:13.)

He said that nearly two thousand years ago. Brought up to date, the 1962 version seems to be: "Lead us not into

temptation but deliver us from being caught."

Sorrow for being caught in sin is not remorse.

The third "R" stands for *relating*. All sins should be confessed unto the Lord.

"Where," said Elder Marion G. Romney, "one's transgressions are of such a nature as would, unrepented of, put in jeopardy his right to membership or fellowship in the Church of Jesus Christ, full and effective confession would, in my judgment, require confession by the repentant sinner to his bishop or other proper presiding Church officer—not that the Church officer could forgive the sin (this power rests in the Lord himself and those only to whom he specifically delegates it) but rather that the Church, acting through its duly appointed officers, might with full knowledge of the facts take such action with respect to church discipline as the circumstances merit." (*Conf. Report*, Oct. 1955.)

The fourth "R" stands for *restitution*.

"For misconduct which offends another, confession should also be made to the offended one, and his forgiveness sought." (*Idem*.)

Restitution means to restore—to repair the damage. Three boys about to receive scouting awards were apprehended breaking street lights. And were they sorry for being caught! Later, but before they accepted their awards, they *recognized* their acts as unbecoming Eagle Scouts and with a true feeling of *remorse* went to the power company to *relate* their transgression and offered to make *restitution* by paying for the lights. Incidentally, the only restitution exacted was that they be guardians of those lights. From then on the lights burned on and on and on.

Some things cannot be restored. Street lights can be replaced, embezzled funds and stolen property may be returned, but how does one make restitution for the sin of blasphemy—taking the name of God in vain. Blasphemy, used so freely to emphasize our conversation, is the most thoughtless of all conversational crimes. How does one make restitution for lies—for bearing false witness?

The wagging tongue like—

Friday, April 6

"The moving finger writes; and having writ,

Moves on; nor all thy piety nor wit
Shall lure it back to cancel half a line,
Nor all thy tears wash out a word if it."
—Omar Khayyam

Paul's sincere apology to the Lord for assenting to the stoning of Stephen never brought back Stephen's life. Nor will all the prayers of repentant sinners ever restore virtue to a maid or a boy.

The fifth "R" stands for *resolution*. It implies a firm resolve to forsake our sins. There are two kinds of resolutions, one is called the New Year type. These come cheaper by the dozen and are branded with insincerity and guaranteed to last only till the next temptation. Few ever last longer than the winter snows. The other is the sincere type, resolved and guaranteed to last forever.

"By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them." (D&C 58:43.)

Resolves which are repeatedly broken merit no forgiveness.

". . . go your ways and sin no more; but unto that soul who sinneth shall the former sins return, saith the Lord your God." (D&C 82:7.)

We do not trifle with the Lord.

A resolution is an expression of faith and like faith needs to be supported by works. The next step therefore involves works. It is represented by a big "R" which stands for *reformation*. A resolution is an intention to do well. Reformation is actually doing well.

". . . let every man learn his duty," said the Lord, ". . . he that learns not his duty and shows himself not approved shall not be counted worthy to stand." (See D&C 107:99-100.)

Transgressors seek the forgiveness of Heavenly Father. Their fellow men will forgive "seventy times seven" (see Matt. 18:21-22) because they have been so commanded.

"I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men." (*Ibid.*, 64:10.)

To earn his forgiveness one should go the extra mile, forsaking not only his sins but adding the while devotion and service to prove his love for him.

Such devotion and service constitutes *reformation*.

Now if in the process of repenting we follow these six steps, represented by the six "R's"—may I list them: *Recognition, remorse, relating, restitution, resolution, and reformation* we should have placed ourselves in a position to enjoy the seventh step represented by another great big "R" which stands for *realization*—realization of the happiness that comes from righteous living. Happiness is righteousness, said President McKay. ". . . if there be no righteousness there be no happiness." (2 Nephi 2:13.) A realization too, that we are forgiven by him whose forgiveness really counts, and a peaceful feeling will burn within our bosoms, and our minds will be at peace. Elder Sterling Sill told us this morning that the number "7" was a symbol of completeness. These seven "R's" accordingly symbolize a complete process of repentance.

If spelling repentance with so many "R's" complicates for you the repenting process, be of good cheer. Many good souls who couldn't spell it with seven "R's" or any other way have sincerely repented and have been forgiven. One's conscience seemingly has a way of conforming unwittingly. So let your conscience be your guide. "The sum-bonum of the proposition" (Henry Drummond) is repent—everybody repent.

"If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (1 John 1:9.)

After forty years of wandering in the wilderness, Moses brought the children of Israel to the borders of the promised land. There they were halted so they could sanctify themselves before they entered.

Today after six thousand years of mortal living, dying, striving, and wandering upon the face of the earth, the children of God stand on the threshold of another promised land—a promised millennium of peace, and just as God sifted out the impenitent in Moses' day, so will he sift out the impenitent in our day before the dawn of the millennial morn. We have so little time left to sanctify ourselves—it's later than we think. How else can we sanctify our-

selves save by repentance? I plead with all—give it top priority. Our Lord gave it priority when he counseled:

“Hearken ye people of my Church . . . Hearken ye people from afar; and ye that are upon the islands of the sea . . . Prepare ye, prepare ye, for that which is to come, for the Lord is nigh . . . For I the Lord cannot look upon sin with the least degree of allowance . . . Nevertheless, he that repents . . . and doeth the commandments of the Lord shall be forgiven, and he that repents not, from him shall be taken even the light which he has received.” (See D&C 1:1, 12, 31-33.)

In the name of Jesus Christ. Amen.

President David O. McKay:

Elder William J. Critchlow, Jr., Assistant to the Twelve, has just spoken to us.

The Combined Choruses of the Brigham Young University will now favor us with “Praise Ye the Lord in Heaven,” conducted by Brother Maughan McMurdie. The benediction will be offered by Elder J. Leonard Love, formerly president of the Northern California Mission.

The singing for this session, as you know, has been furnished by the Combined Choruses of the Brigham Young University under the direction of Maughan McMurdie with Alexander Schreiner at the organ.

In behalf of all who have listened to the singing during the General Conference sessions today, the General Authorities, the audience here in the Tabernacle, and the great radio-television audience, we express appreciation for

these young singers who have furnished such beautiful and inspirational music throughout our sessions. With all my heart I say with the congregation, young folks, God bless you for the service you have rendered, and may the spirit of this Conference give you strength to keep your youth and beauty throughout your lives.

The general sessions tomorrow will be broadcast as a public service over television and radio stations throughout the intermountain west.

The Presiding Bishopric of the Church will hold a meeting in the Tabernacle this evening as 7:00 o'clock. Those expected to attend include stake presidents and their counselors, bishoprics, and independent branch presidents and their counselors.

There will be a Welfare agricultural meeting in the Assembly Hall Saturday morning, tomorrow morning, at 7:30 A.M. Stake presidents, bishops, Welfare committee advisers, agricultural representatives from all stakes, and all others interested in agriculture, are invited to attend this meeting.

The Brigham Young University Combined Choruses will now sing, “Praise Ye the Lord in Heaven,” and after the benediction by Elder J. Leonard Love, the general session of this Conference will be adjourned until ten o'clock tomorrow morning.

The Brigham Young University Combined Choruses sang the anthem, “Praise Ye The Lord In Heaven.”

Elder J. Leonard Love, formerly president of the Northern California Mission, offered the closing prayer.

SECOND DAY

MORNING MEETING

The Conference reconvened Saturday morning, April 7, at 10 o'clock, with President David O. McKay presiding and conducting the services.

The choral music for this session of the Conference was furnished by the Ricks College Choir, with Richard W. Robison conducting. Elder Frank W. Asper was at the organ.

Promptly at 10:00 President McKay

opened the meeting with the following introductory remarks:

President David O. McKay:

The Tabernacle this morning is filled to capacity, and people are crowding in the doorways as far out as we can see. We wish to announce that these services and all general sessions of the Con-