

## GENERAL PRIESTHOOD MEETING

The General Priesthood Meeting of the Church was held in the Tabernacle at 7:00 p.m., Saturday, April 6th, with President David O. McKay presiding and conducting the services.

The choral music for this session was furnished by the Boise Stake "Mormonaires," with C. Winston Hansen conducting. Alexander Schreiner was at the Organ.

### President David O. McKay:

This is the General Priesthood Session of the One Hundred Thirty-Third Annual Conference of the Church. The singing during this session will be furnished by the Boise Stake "Mormonaires." That is a new name. It is a good one. C. Winston Hansen is the Conductor, and Dr. Alexander Schreiner is at the organ.

We shall begin these services by the Boise Stake "Mormonaires" singing "Hymn Medley," with Brother Hansen

conducting. After the singing Brother Karl C. Durham, President of the Santa Ana Stake, will offer the invocation.

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The Boise Stake "Mormonaires" sang "Hymn Medley."

Elder Karl C. Durham, President of the Santa Ana Stake, offered the invocation.

### President David O. McKay:

The Boise Stake "Mormonaires" will now favor us with "The Creation," directed by C. Winston Hansen.

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Singing by the Choral group, "The Creation."

### President David O. McKay:

We have asked Elder Harold B. Lee of the Council of the Twelve to be our first speaker this evening. We will now turn it over to Elder Lee.

## ELDER HAROLD B. LEE

### *Of the Council of the Twelve Apostles*

The subject I am to discuss tonight is not of my own choosing but by assignment from the Presidency of the Church. Therefore I feel a tremendous responsibility, particularly that I stay within the bounds of what I have understood their wishes to be with regard to this presentation. To that end I seek most humbly for an interest in your faith and prayers that I might be so guided as to attempt tonight to portray something that will help you to understand the developments of what the President has called "The Correlation Program" as it has now been developed.

Prefacing that presentation in some detail, part of it by review and some by way of extension, I would like to make a few introductory remarks. I attended a fast and testimony meeting a few months ago where Dr. Harvey Fletcher bore a remarkable testimony. He told about the experience of his father being

called on a mission when Dr. Fletcher was just a lad. There were five or six children, as I remember it, in the family, and the father was called to go out with not much support from home. He hadn't been out long when he was called to come home on account of the death of a member of the family. While he was home and preparing to go back to his mission, he was stricken with deafness, some disease which left him with total deafness, which, of course, made necessary the cancellation of his mission.

It was a disturbing thing to the family, and while the father did not allow himself to become bitter, there were some who tried their best to feel sorry for him or make him feel sorry for himself. About this time the Godbeites, who the older ones here will remember were a splinter group trying to confuse the Church, were quite active, and in

Saturday, April 6

Second Day

the ward where they lived one of these, a member of the bishopric of the ward, had tried to influence the father and had succeeded with some confusion.

The father, with thoughts of this confusion on his mind, walking down the road one day, heard distinctly a voice behind him, which said to him: "Stick with the old ship. It will lead you safely home." He turned to look because he had not been hearing audible voices, and he saw no speaker, but the message that came to him is the message with which I should like to commence—that we should remember that ours is the responsibility to "stick with the old ship" if we want to be brought safely back home.

I should like to bring to you a statement from three former leaders of the Church as to the fundamentals of what this speaker called "the old ship," meaning the kingdom of God, which must be kept in mind always as to the essentials in the building of the kingdom.

Parley P. Pratt, in what was called a "declaration" or a "proclamation," under the subject heading, "Order of Government," had made this very clear statement:

"The legislative, judicial, and executive power is vested in him (meaning the President of the Church); he reveals the law, he elects, chooses, and appoints the officers and holds the right to reprove, correct, or even to remove them at pleasure. Hence the necessity of a constant intercourse by direct revelation between the Lord and his Church. As a precedence for the foregoing facts, we refer to the examples of all ages as recorded in the Scriptures.

"This order of government began in Eden—God appointed Adam to govern the earth, and gave him laws.

"It was perpetuated in a regular succession from Adam to Noah; from Noah to Melchizedek, Abraham, Isaac, Jacob, Joseph, Moses, Samuel, the Prophets, John, Jesus and his apostles. All, and each of which, were chosen by the Lord, and not by the people.

"It is true the people have a voice in the government of the kingdom of God, . . .

"But they do not confer the authority

in the first place, nor can they take it away; for instance, the people did not elect the twelve apostles of Jesus Christ, nor could they by popular vote deprive them of their apostleship. As the government of the kingdom anciently existed, so it is now restored." (*Millennial Star*, 5:150; March 1845.)

The responsibility resting upon every holder of the priesthood is set forth in another very clear and plain declaration by President Wilford Woodruff, and this is what he said:

"Every leader in his place is accountable for his stewardship. These disciples of Christ received the Holy Priesthood, the gospel of Christ, and the keys of the Kingdom of God, and Jesus held them responsible until the day of their death for the course they pursued. However, they were despised by the world, they were held responsible for bearing a faithful and true testimony to the Jew and gentile, of Jesus Christ being the true shepherd and Savior of the world. He gave him, Joseph Smith, the Priesthood under the hands of Peter, James and John. The Lord Almighty held him responsible unto the day that he sealed his testimony with his blood for the course that he pursued with these things. And he bore his testimony, left his record, and sealed it with his blood and laid down his life and that testimony is in force today upon all the world, and will remain so until the end. When I say this of Joseph Smith, I say it of every other man (and this now is the point I want you to note particularly). President Young has led this Church for many years, and the Lord has held him responsible and will hold him so until the day of his death for the course pursued by him while conducting the affairs of His Church and Kingdom. And also for the use he makes of the Holy Priesthood and the Kingdom of God.

"So with all his counselors, the Twelve Apostles, and everyone of us, we shall all be held accountable until the day of our death. We shall have to give an account before the God of heaven when we go into the spirit world and meet Him there for the use of this Priesthood and the keys of the kingdom which have been established on the earth for the last time, have been

committed unto the hands of this people, and God will hold us responsible for the use we make of these blessings, privileges and powers which we enjoy in connection therewith. The eyes of God and his angels, and of every man who dwells in the Celestial World are watching us and the courses we pursue."

President Joseph F. Smith defines the relationship of each order of priesthood to all others, in contrast, may I say, with that concept of having one minister for a congregation who practically directs the entire activity of the congregation. President Smith said:

"The Lord never did intend that one man should have all the power, and for that reason he has placed in His Church, the presidents, apostles, high priests, seventies, elders, and the various officers of the lesser priesthood, all of which are essential in their order and place according to the authority bestowed upon them. The Lord never did anything that was not essential or that was superfluous. There is a use for every branch of the priesthood, and he has established it in his Church. We want every man to learn his duty, and we expect that every man will do his duty as faithfully as he knows how and carry off his portion of the responsibility of building up Zion in the latter days."

The summary of these statements is set forth in one or two incidents that I should like now to mention and to digress for a moment, and then to summarize by reading from one of our Melchizedek Priesthood study courses. The story is told in the early days of the Church—particularly, I think, at Kirtland—where some of the leading brethren in the presiding councils of the Church met secretly and tried to scheme as to how they could get rid of the Prophet Joseph's leadership. They made the mistake of inviting Brigham Young to one of these secret meetings. He rebuked them, after he had heard the purpose of their meeting. This is part of what he said: "You cannot destroy the appointment of a prophet of God, but you can cut the thread that binds you to the prophet of God, and sink yourselves to hell."

In that same vein, I heard President

Clark, shortly after he came into the First Presidency, make an interesting public statement. He said that when President Grant called him to be a Counselor in the First Presidency, he was worried. He had always thought of the President of the Church as the "mouthpiece" of the Lord, and he wondered how much counseling he ought to give the "mouthpiece" of the Lord. But he hadn't been long in the Presidency until he discovered his place.

President Grant would say to each of his Counselors, when they were discussing a serious matter, "What do you think about it?" and "What do you think about it?" And the Counselors would respond. Sometimes their opinions were in contradiction or in conflict with what the President had thought. There was then the business of resolving the different points of view, but there would always come a time after a sufficient discussion when the President would say: "Now brethren, I feel that this is the thing we ought to do." Then President Clark remarked, "When he said that, I quit counseling because, to me, that was the prophet of the Lord speaking, and I felt I should not try to dissuade him."

In the history of the Church there have been times or instances where Counselors in the First Presidency and others in high station have sought to overturn the decision or to persuade the President contrary to his inspired judgment, and always, if you will read carefully the history of the Church, such oppositions brought not only disastrous results to those who resisted the decision of the President, but almost always such temporary persuasions were called back for reconsideration, or a reversal of hasty action not in accordance with the feelings, the inspired feelings, of the President of the Church. And that, I submit, is one of the fundamental things that we must never lose sight of in the building of the kingdom of God.

Now then, the summary I would like you to get in order to bring all these statements together as an introduction:

"A significant and basic idea in the meaning of Priesthood is made clear, that is, that although the President of the Church may hold and dispense the

Saturday, April 6

Second Day

powers and administrative responsibilities of that office, the power of the Priesthood is decentralized, first, according to the offices and jurisdiction of those respective offices. Secondly, according to the individual Priesthood bearers. This means that while the Church as a whole is delicately responsible to central authority for Church-wide purposes, the central local relationships in the organizations do not restrict full initiative and free development of either territorial division of the Church, individual quorums, groups of quorums, or the member as an individual." As I have said, that quotation is from one of our recent study courses for the Melchizedek Priesthood.

Now then, in order for you to get a concept of what we want to present, I am going to refer to and repeat what has been said before, for as someone has said, "repetition is the soul of learning." President Brigham H. Roberts had a classic statement: "The recurrence to fundamentals is essential to perpetuity." If you can understand those big words that is what I am going to try to do in the next few minutes—to recur, or take you back for a recurrence to fundamentals in order that you might perpetuate in your minds what we are talking about in the Correlation Program.

The key to the whole correlation movement, which has been given us by our present leaders, in defining the place of the auxiliaries and the home and the priesthood, is set forth in this statement made by the Presidency a few years ago. I quote:

"The home is the basis of a righteous life and no other instrumentality can take its place nor fulfil its essential functions; the utmost the auxiliaries can do is to aid the home in its problems, giving special aid and succor where such is necessary, that in aiding the home the auxiliaries may well consider thinking of home-life of the people as having three periods, the first, from birth to twelve years of age or the childhood period; then the youth period from twelve years up to the early twenties; and then adulthood, from the early twenties on to the end of life."

Now it is upon these fundamentals,

simply stated, that we have been guided in our correlation studies of the curricula and activities of all the priesthood and the auxiliary organizations. In order to set forth more clearly what we were now assigned to do in this new look at correlation, the First Presidency, under date of March 24, 1960, that means just a little over three years ago, wrote this letter to the general priesthood committee:

"We of the First Presidency have over the years felt the need of a correlation between and among the courses of study put out by the General Priesthood Committee and by the responsible heads of the other Committees of the General Authorities for the instruction of the Priesthood of the Church.

"We have also felt the very urgent need of a correlation of studies among the Auxiliaries of the Church. We have noted what seemed to be a tendency toward a fundamental, guiding concept, particularly among certain of the Auxiliary Organizations, that there must be every year a new course of study for each of the Auxiliary Organizations so moving. We question whether the composite of all of them might not tend away from the development of a given line of study or activity having the ultimate and desired objective of building up a knowledge of the Gospel, a power to promulgate the same, a promotion of the growth, faith, and stronger testimony of the principles of the Gospel among the members of the Church.

"We have sometimes been led to wonder whether there was a proper observance of the field of a particular Auxiliary of what might be termed its jurisdiction. The question has not been absent from our minds that there might be a concept entertained by some of them including within their jurisdiction the entire scope of Church activity, and with their members the whole Church membership.

"We think that the contemplated study by the Committee now set up, should have the foregoing matters in mind. We feel assured that if the whole Church curricula were viewed from the vantage point of what we might term the total purpose of each

and all of these organizations, it would bring about such a collation and limitation of subjects and subject matters elaborated in the various Auxiliary courses as would tend to the building of efficiency in the Auxiliaries themselves in the matter of carrying out the purposes lying behind their creation and function.

"We would therefore commend to you Brethren of the General Priesthood Committee the beginning of an exhaustive, prayerful study and consideration of this entire subject, with the co-operative assistance of the Auxiliaries themselves so that the Church might reap the maximum harvest from the devotion of the faith, intelligence, skill and knowledge of our various Auxiliary Organizations and Priesthood Committees.

"This is your authority to employ such necessary technical help as you might need to bring this about. We shall await your report."

I suppose I need not tell you what a soul-searching assignment that was. We found in our study, that in 1912 and again in 1920 since President McKay became one of the General Authorities, he was a member of a committee of the Twelve by whom similar studies were undertaken. This means that for a matter of forty years at least, this subject of correlation had been close to the President's mind and in his thoughts as something very essential and desirable.

Now, in setting about to carry out this assignment, it was our first conclusion that there should be set up a co-ordinating council, which we so recommended, and which was approved. We will show you that council in a few moments. There would be three committees established, and in harmony with the letter which I have just read you, one for youth, one for children, and one for adults, and it was felt that the Primary and the Sunday School would probably be the organization to teach the children. The two MIA organizations and the Sunday School and the educational system and the Aaronic Priesthood would implement the program for the youth. The adults would be taught by the Sunday School, the educational system, the Relief Society, and the priesthood, including the mem-

bers of the Aaronic Priesthood over 21, and of course some flexibility would have to be provided in these areas and activities where sharp lines could not be drawn.

When we made our first preliminary report, which we have done step by step as we have advanced since that first assignment, President McKay said in a meeting with the Presidency and the Council of the Twelve, "This is in the right direction, and should go forward." Encouraged by that, then, we took the next step.

We are going to undertake tonight something that is going to be rather difficult. We are going to show you eight charts, which we will now flash on a screen. Because two thirds of our audience tonight are not within sight of the screen, we shall ask you who are not here or where television is not available to you, to pay careful heed, and I will attempt to explain it sufficiently so you may get some kind of mental picture at least, and if you folks here who are seeing, will watch these charts, perhaps I can more quickly show you the organization and what has been done up to the present time.

In order for the General Authorities to see the charts without having to turn around, we have prepared copies of these charts which the brethren will pass out to you now, and you may then follow without the necessity of reversing your seats.

We have numbered these, as you will notice, brethren, on the upper left-hand corner Number 1, 2, 3, 4, and so on, so you can follow rather readily. Now if we may have the lights dimmed and the first chart thrown on the screen. We have left these lights here dimmed, I think, enough, President McKay, so that the brethren on the stand can see and yet it will not take away the effectiveness of the projection on the screen. Now we will show you the first chart and see if that will work.

*Chart #1* shows the over-all organization for all-church co-ordination, with, of course, the First Presidency at the head. Under their direction, the Council of the Twelve and the General Authorities associated with them, and then you will notice on the left-hand

Saturday, April 6

Second Day

side of the chart the Correlation Committee, presently consisting of four members of the Twelve. On the right-hand side you will notice the auxiliary advisers. These are advisers named by the First Presidency to each of the auxiliaries, two or three or more to each such auxiliary.

*Chart #2.* This chart shows you the Correlation Committee. Then you will notice an All-Church Co-ordinating Council, as it is called on this chart. This includes the four members of the Twelve, representing the Melchizedek Priesthood, the Presiding Bishop who represents the Aaronic Priesthood, the chairman of the Genealogical Society, and the presidents and/or superintendents of each auxiliary board, and a representative of the church school system. This council has an executive secretary. Under the All-Church Co-ordinating Council we have three committees—The Children's Committee; the Youth Committee; and the Adult Committee. The chairman of each of these three committees, the Adult Committee, the Youth Committee, and the Committee for Children, is a member of the Twelve. Each committee has its own executive secretary.

Now, as the letter I read you indicated, the three periods in the span of life as set forth, are children up to twelve years of age, youth twelve to the early twenties, and adults through life. The executive, or planning group, who work with each chairman, have from two to four who constitute an executive committee. Then we have in addition thereto, twenty-five well-qualified brothers and sisters who are chosen on the additional "task" committees. They are at work now reviewing the present courses of study and the previous courses which have been used, and where necessary will recommend new courses in order to follow a pre-determined outlined and accepted course for children from three years of age to adulthood. This complete outline of subjects to be taught at all ages has been reviewed and presented to the Presidency and the Twelve, and now becomes the plan which these "task" committees will follow.

With each of these committees, I

should like to make a special mention of the four brethren who serve as our executive secretaries, who have done such tremendous work: Brother Antone K. Romney, Brother Reed L. Bradford, Brother B. West Belpap, Brother Vaughn E. Hansen, and previously Brother Dan Ludlow, with Carol H. Cannon as their secretary. Night and day and throughout these years they have been excused from all other church assignments, and while carrying out their own schoolwork as professional teachers at their various universities, they have carried on and with their planning groups have brought to us their excellent work for our consideration and further development, which progress report we are trying to present to you tonight.

In the planning groups or executive committees we have nine members in all. We have the same kind of dedication, as I explained, in twenty-five more who are working on the task committees with the same complete attention to their specific assignments. If Brother Wendell Ashton will pardon me, I would like to make a reference to him as an illustration. We were sitting in a meeting the other night where he, representing the adult group was in session with us, when the telephone rang. It was word from his home that his lovely wife had just passed away. Sick though she was, he had left her bedside to counsel with us preparing for this conference. From this meeting he was to return home to his sorrowing family. I cite that complete selfless service of Brother Ashton, as an example of the fully devoted service of these committee members as they work behind the scenes. I wish time would permit me to name them all.

As I think of the dedication of these brothers and sisters, I have thought often of something that is reported to have been said by the late President J. Golden Kimball. He was asked on one occasion how many people worked in the Church Office Building, and his answer was, "Oh, about a third of them." At least, we can say to you that these folks represent the "third" of which Brother Kimball was speaking—a thoroughly dedicated "working third."

*Chart #3.* In this next chart you will note the auxiliary advisers shown at the top and underneath the auxiliary advisers on the chart, the four auxiliaries, or five, if you count the YWMLA and the YMMIA as separate organizations: Relief Society, Sunday School, MIA, and Primary general boards.

While the correlation committees are studying the courses of study, preparing, and writing them if assigned to do so, the auxiliary advisers with their general boards will now engage primarily in leadership training, so you will notice in the center of that chart "Leadership Training" is pictured as the great task of the general auxiliary boards with their advisers. This is done first at their annual conference, such as has just been held by the general board of the Primary Association and is now in process of being held by the general Sunday School board. Here in these annual conferences there will be a preview of courses of study and activities, and then at stake quarterly conference (you will notice on the right-hand side) where once annually, each auxiliary organization will send a representative who will bring to each stake a program for training and instruction of local leaders. Most of you now have had visits from the Relief Society and Primary representatives, and almost uniformly we have heard nothing but commendation from stake presidents for the excellent service these auxiliary representatives have rendered at stake conferences. The Sunday School and MIA will attend conferences during the third and fourth quarters of the year. These auxiliary representatives will give leadership training to stake leaders in separate meetings throughout Saturday, and then to priesthood leaders in the evening, and then participate, under the direction of stake presidents, in the general sessions on Sunday, to bring their respective auxiliary programs to the body of the Church. These stake conferences, attended by auxiliary representatives will take the place of what have been called heretofore, the annual auxiliary conventions.

*Chart #4.* The next chart shows four other phases of the work, you will notice. Under the First Presidency and

the Twelve, General Authorities will be sent out to stake conferences, alternating with the general auxiliary boards, and you will notice at the bottom of the chart the four phases of work which will be stressed when the General Authorities come.

In the first two quarters of this year welfare work and genealogy work were stressed and will be stressed to the end of the second quarter. For the last half of the year, missionary work and what we are calling "Home Teaching" will be stressed by General Authorities and their associates.

We will speak of "Home Teaching" in just a moment.

*Chart #5.* Now with this next chart I want to pause a moment to illustrate something of our procedure, as we have developed the correlation program, step by step. You will notice here again, and to you who are listening, the First Presidency at the top of the chart, and under the Presidency, the General Authorities, and then you will notice in a subordinated position the words, "general priesthood board" in parentheses, and stemming out from the box showing the General Authorities or (general priesthood board,) you will see four committees who will assist the General Authorities: a priesthood missionary committee, a priesthood welfare committee, a priesthood Home Teaching committee, and a priesthood genealogical committee. All of these programs, therefore, are to be priesthood-centered.

When we brought this recommendation to the First Presidency designating a general priesthood board in a supervisory position, President McKay made a very significant statement to the effect that, years ago, when the committee of the Twelve on which he was then working with a similar problem had suggested the setting up of a general priesthood board, President Joseph F. Smith had said, "You have a general priesthood board. You as the Quorum of the Twelve Apostles, constitute the priesthood board."

In that naming of the Twelve as the general priesthood board, the President of the Church was but repeating in essence what the Lord had said. Let me read you three brief verses.

Saturday, April 6

Second Day

"The Twelve are a Traveling Presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeable to the institution of heaven; to build up the church, and regulate all the affairs of the same in all nations, first unto the Gentiles and secondly unto the Jews."

Then this reference to the Seventy: "The Seventy are to act in the name of the Lord, under the direction of the Twelve or the traveling high council, in building up the church and regulating all the affairs of the same in all nations, first unto the Gentiles and then to the Jews;"

Then finally, "Whereas other officers of the church, who belong not unto the Twelve, neither to the Seventy, are not under the responsibility to travel among all nations, but are to travel as their circumstances shall allow, notwithstanding they may hold as high and responsible offices in the church." (D&C 107:33-34, 98.)

And if you will think of the place of the Assistants to the Twelve, you will begin to see how the Lord very clearly in that last quotation opened up the possibility of that very kind of appointment, just as the Lord had said there would be, "other officers not of the Twelve neither the Seventies—notwithstanding they may hold as high and responsible offices in the Church." Working with the Twelve, then, serving as a general priesthood board assisted by others of the General Authorities, will be these four sub-committees, priesthood-centered, directed by the general priesthood board which is, as President Joseph F. Smith had described, the priesthood responsibility of the Twelve. A member of the Twelve will be the chairman of each such committee, with an Assistant to the Twelve as a managing director, and others to form an administrative staff, with committee members who will serve as members on each of these committees who may be thought of as field representatives. There probably will be as many as twenty or twenty-five on each committee. (These will be full church service time associates but not required to give full time as do the Assistants

to the Twelve and the other General Authorities, i.e., they are to be released from other church assignments conflicting with this assignment. They will function under the direction of the General Authorities in some respects as do the auxiliary boards in the matter of call and release.) The priesthood welfare committee will have as chairman the Presiding Bishop of the Church, as was announced by President Moyle today, when the general officers of the Church were sustained, with an Assistant to the Twelve as the managing director and others as an administrative staff and committee who will work with him.

As we study the appointments of these brethren, we think that at some stake conferences, in foreign countries, one brother might give attention to both programs by going before and staying a day after the conference. We may find some committee members who can teach one program for the first half of the year and another program for the second half, if his personal affairs permit. This is all being studied by the Twelve to see what can be done to increase efficiency and to keep travel costs to a minimum.

Chart #6. Here now we will show you the introduction of what we are calling the priesthood Home Teaching program. This is a program which we are going to study now in great detail as we come out to your stake conferences, so I shall only speak in headlines here tonight. To you who are listening, at the top of the page we say "Priesthood Correlation." It is a Home Teaching organization chart.

This new program is to be introduced and taught during the last two quarters of 1963 and will be inaugurated in full scale, January 1, 1964. This phase of the work is known as "Home Teaching." This designation was made after prayerful discussion by the Co-ordinating Council and by the First Presidency and the Twelve to emphasize an enlargement of the scope of responsibility previously in what we have called "Ward Teaching." Emphasis on the responsibilities of the entire priesthood to "watch over the Church" as commanded in the early revelations—to be concerned with the



whole family as a group and as individuals.

In each stake there will be set up a Home Teaching committee as you will see at the top of the chart which will consist of the stake presidency, the general secretary for Home Teaching, who will be one of the high councilmen who is also a member of the stake Melchizedek Priesthood committee, and an assistant stake clerk for Home Teaching.

Under the supervision of the stake Home Teaching committee, as the chart shows, in each ward there will be a ward Home Teaching committee, consisting of the ward bishopric, an assistant ward clerk for ward teaching, and a high priest's group leader, the seventy's president or group leader, and the elder's president. Now this will constitute the core of those who now will go out to "watch over the Church." Priesthood group leaders will confer with the bishop, and the bishop will in turn determine who shall be assigned to work with certain families. These Home Teachers will then report back to their priesthood group leader or president, who in turn, will report to the bishop.

*Chart #7.* This chart will show you the high priests, who as senior companions, so far as is practicable, will work with high priests. They may be in some cases accompanied by an Aaronic Priesthood member, and they will visit the homes of high priests or high priests' widows.

The seventies at the top of the page, or group leaders, will be assigned so far as practicable to work with seventies as senior companions, with possibly a junior companion from the Aaronic Priesthood. They will visit the homes of seventies and their widows, and so with the elders.

*Chart #8.* Now on the next page you will see the Aaronic Priesthood. The general secretary over 21 will work with the home teachers, advisers to the Aaronic Priesthood over 21 as senior companions, and visit the homes of Aaronic Priesthood over 21 and the unordained.

On the opposite side you will notice in the writing something that is very significant. Auxiliary leaders will assist priesthood leaders in the Home Teach-

ing program as directed by the stake and ward priesthood leadership. This meeting of priesthood and auxiliary leaders will constitute what will be called the Ward Council. You stake presidents have been holding a monthly meeting with this group of ward leaders. This meeting has been known by different names—ward officers meeting, ward faculty meeting, ward correlation meeting, etc.—but will now be known as a *Ward Council* meeting where representatives of all auxiliaries may be invited to meet with priesthood representatives. In cases of special need, this chart explains the bishop will make adjustments in assignments as necessary; for example, there may be women assigned to go with their husbands on occasion or there may be called specialists from priesthood or auxiliary organizations where they are having a particular problem with a boy or girl or a man or woman, as the case might be.

Now with those few charts in mind, if the lights can be put on, let me make just one or two closing comments. In the instruction book, which will be put in the hands of all leaders, President McKay has prepared a foreword in which he has stressed these very things we are talking about. This is what President McKay will say in his foreword: "A Divine Service."

"Home Teaching is one of our most urgent and most rewarding opportunities to nurture and inspire, to counsel and direct our Father's children in all that pertains to life. Through the priesthood quorums, and under the Bishop's direction, Home Teaching takes the message of the gospel, the message of life and salvation and brotherly love, into the home, wherein lies the first and foremost opportunity for teaching in the Church.

"Three things should be kept in mind in thorough preparation for Home Teaching:

"First, a knowledge of those whom you are to teach. As each family is different from another, so each individual in the family differs from others. Methods and messages should vary according to each individual, and according to his problems and needs.

"To perform fully our duty as a Home Teacher we would need to be con-

Saturday, April 6

Second Day

tinually aware of the attitudes, the activities and interests, the problems, the employment, the health, the happiness, the plans and purposes, the physical and temporal and spiritual needs and circumstances of everyone—of every child, every youth, and every adult in the homes and families who have been placed in our trust and care as a bearer of the priesthood and as a representative of the bishop.

"Second, is a knowledge of what you are to teach. It is the Home Teacher's duty to teach that Jesus the Christ is the Redeemer of the World, and that Joseph Smith and his successors are prophets of God, and that the gospel has been restored, and that The Church of Jesus Christ of Latter-day Saints is being divinely led and offers happiness eternal life and exaltation for all who are willing to learn and to live its principles. The earnestness of your testimony and the sincerity of your service will help give life and purpose and a desire for full fellowship in the Church to those whom you teach.

"Third, is a knowledge of how we are going to teach. If we may take some language from the Doctrine and Covenants, and apply it to this purpose: The Home Teacher should 'visit the house of each member' and 'teach, expound,' and exhort them to pray vocally and in secret and attend to all family duties and 'watch over the Church always, and be with and strengthen them'—and this means always—however and whenever and with whatever may be necessary.

"Home Teaching is a divine service, a divine call. It is our duty as Home Teachers to carry the divine spirit into every home and heart. To love the work and do our best will bring the unbounded peace and joy and satisfaction of a noble, dedicated Teacher of God's children."

Here, then, you will see a home-centered, priesthood-centered responsibility in which every member of the priesthood is expected to function.

No one holding the priesthood is to be exempt from a bishop's assignment to work in this program.

President Joseph F. Smith must have been of the same opinion because he said: "Brother Charles W. Penrose is

eighty-two years of age. I am going on seventy-six . . . and I want to tell . . . you that we are not too old to act as teachers, if you will call on us to do it, not one of us. . . . So long as life lasts, and so long as we possess ability to do good, to labor in the upbuilding of Zion for the benefit of the human family, we ought, with willingness, with alacrity to yield to the requirements made of us to do our duty. . . ."

Just one final thought. When this correlation plan, thus far developed, was finally presented, President McKay made this statement. "This is not only a wonderful step forward but a bound forward. My soul rejoices! I think the whole thing is glorious! We can all see opportunities for the priesthood to become active and as quorums also: I think this is growth. It warms my soul!"

And all of us who have been privileged to work in the correlation studies feel as the President has expressed himself. Each step forward, however, opens up a new vista of new responsibility, so that we feel something like the great empire builder, Sir Cecil John Rhodes, who said in his last and dying words, after a lifetime of great accomplishments, "So little done, so much to do."

That is the way we feel about it. "So little done, and so much that lies yet ahead." We must expect opposition, and sometimes that opposition may come from inside, but remember what the Prophet Joseph Smith our early leader said: "The nearer a person approaches the Lord, the greater the power will be manifested by the Adversary to prevent the accomplishment of his purposes." One of the brethren, President John Taylor, said he heard the Prophet say, "You have all kinds of trials to pass through, and it is quite as necessary for you to be tried even as Abraham, and other men of God," and said he, "God will feel after you, he will take hold of you and wrench your very heartstrings, and if you cannot stand it you will not be fit for an inheritance in the Kingdom of God."

Well, now may I close with a statement, paraphrasing what the Lord said through the Prophet Joseph Smith to his associates in the priesthood of the

Church: "Brethren, shall we not go on in so great a cause? Go forward and not backward. Courage, brethren, and on, on to victory," for which I pray humbly and fervently we may do, in the name of the Lord Jesus Christ. Amen.

**President David O. McKay:**

Brother Winston Hansen will now

lead us, the congregation and chorus, in singing "Do What Is Right."

Singing by the Chorus and congregation, "Do What Is Right."

**President David O. McKay:**

President Hugh B. Brown will be our next speaker.

## PRESIDENT HUGH B. BROWN

### *Second Counselor in the First Presidency*

Brethren and fellow workers:

Of the many groups we are asked to address from time to time, there is none more inspiring, but more humbling, than this body of priesthood, thousands of whom we can see and probably tens of thousands whom we cannot see. One approaches the responsibility of a few moments talk with deep humility and a prayer for divine guidance. I shall speak for a few minutes only, as we are all anxious to hear from President McKay.

I certainly congratulate Brother Lee on his excellent presentation of a difficult program, which has taken the committee several years to work out. He has been trying to get us to see it in just a few minutes and has done a very good job of compressing into those few minutes what could well occupy several hours.

Among other things I have been impressed by the fact that it is not easy to be a Latter-day Saint. I notice these charts call for work, work, work on the part of all concerned. In some churches, one man, as has already been indicated, does most of the work. In this Church all of us are expected to participate.

Another thing that impressed me as I listened to Brother Lee's explanation of this program that will be carried forward under the direction of the President of the Church is that it provides opportunity for everyone who is willing to make some contribution to the cause. We recognize in the Church a cause which is greater and more important than we are as individuals, and in it we enjoy the fellowship of our brethren

who hold the priesthood. Unless we with them can co-operate in advancing that cause, we shall not make a success of this program. We should all give to this committee not only a vote of thanks by expressing it in words but a vote of appreciation by putting into operation the work as here outlined and as it will be more fully explained as we go forward. Let no one of us feel or say or think that the brethren are just trying to find something more for us to do—don't think that because they are—they are trying to find something for us to do because they know there is only one way to salvation, that is by active participation.

In all teaching—and one of the functions of the priesthood is teaching—what the teacher is counts for more than what he says. What we are as members of the priesthood and as missionaries in the field, at home or abroad, means more to those to whom we go than what we teach. So my first thought is, let us be what we teach. The teacher and the truth taught should be of the same pattern. Let each one be an example to all whose lives we touch; let us recognize in all of our fellow workers some value, some worth, and never forget that each one of them has a heart, has feelings, has ambition, has a certain amount of pride; therefore, let us never by virtue of the priesthood or the positions we hold trample on the rights or the feelings of our fellow men; let us never be sharp in what we say to them by way of criticism, but let us be kindly, considerate,