

Sunday, April 7

Third Day

and the benediction of this Priesthood Meeting will be offered by Brother Reed M. Broadbent, President of the Cache Stake.

as a closing number, "Onward, Ye People," following which the closing prayer was offered by President Reed M. Broadbent.

The Boise Stake "Mormonaires" sang

Conference adjourned until 10:00 a.m., Sunday, April 7.

THIRD DAY MORNING MEETING

The Conference reconvened in the Tabernacle Sunday morning, April 7th, at 10 a.m.

(The *Church of the Air* program was presented at 7:35 a.m. with Elder Nathan Eldon Tanner as the speaker. The *Tabernacle Choir and Organ* broadcast was presented in the Tabernacle from 9:35 to 10:00 a.m. See pages 133 to 139 for a full report of these broadcasts.)

The music for this session was furnished by the Tabernacle Choir, Richard P. Condie, Conductor, and Frank W. Asper, Organist.

President David O. McKay, who presided and conducted the services, made the following introductory comments:

President David O. McKay:

To all present this morning in the Tabernacle, Assembly Hall, and the vast television and radio audience we extend a hearty welcome to the sixth session of the 133rd Annual General Conference of The Church of Jesus Christ of Latter-day Saints.

The Tabernacle Choir under the direction of Richard P. Condie, with Frank W. Asper at the organ, will open these services by singing "The Morning Breaks, The Shadows Flee."

Following the singing the invocation will be offered by Elder Casper W. Merrill, formerly President of the West Central States Mission.

The Tabernacle Choir sang the hymn, "The Morning Breaks, The Shadows Flee."

Elder Casper W. Merrill offered the opening prayer.

President David O. McKay:

The invocation was offered by Elder Casper W. Merrill.

The Choir will now sing "Shades Of Eve Are Falling."

Singing by the Choir, "Shades Of Eve Are Falling."

PRESIDENT DAVID O. McKay

"And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, . . . and to be a messenger before my face to prepare the way before me." (D&C 45:9.)

The Church of Jesus Christ of Latter-day Saints was scarcely one year old when that declaration was made. Joseph Smith, to whom the inspiration came, was but twenty-five years of age. It is a marvelous declaration, great in its pretention, comprehensive in its scope—

"Mine everlasting covenant [the gospel] is sent into the world, to be a light unto the world."

On Bedloe Island, at the entrance of New York Harbor, there stands a Statue of Liberty, a light to the nations. What it has meant to thousands and hundreds of thousands of the downtrodden of Europe has been most graphically expressed by Israel Zangwill in that impressive production *The Melting Pot*, from which I quote (David, the immigrant Jew, is speaking):

"When I look at our Statue of Liberty, I just seem to hear the voice of America: 'Come unto me all ye who are weary and heavy-laden, and I will give you rest—rest.'"

What that Statue of Liberty has symbolized to the oppressed and down-trodden of Europe, the gospel of Jesus Christ is to the world.

The restored gospel, the Church, has reared an ensign to the nations, and with words as comprehensive as those I have read in the revelation, invites the world to peace, to rest, to contentment.

And what does that ensign offer to the nations?

Forty-three years ago, Elder Stephen L. Richards, speaking from this pulpit, answered that question as follows: "There are provided within the Church agencies and facilities which meet every requirement of social life. Our wards, to my thinking, constitute the most advantageous social units that have ever been devised or suggested in the history of society. There are presented within the organizations of the wards opportunities for every person to receive legitimate training in society, proper social intercourse, and the cultivation of all the desirable traits of character that go to make up good men and good women." (Annual Conference, April 6, 1920.)

Sitting in the audience on that occasion was a statesman who had won national and international eminence, not only as a great leader in the political world, but also as a speaker and writer on religious topics. He was William Jennings Bryan, who only a few months before had written an article for a current magazine entitled "In the World, of the World, and for the World," wherein he outlined a number of ways in which he thought the church could make the world a better place in which to live. "My suggestion, therefore," I read from his article, "is that an effort should be made to set up a Christian standard for Christian communities, and to create an environment that will be helpful to the Church and the spiritual things for which the Church stands."

Such an organization is the restored Church of Jesus Christ, functioning effectually, as the Apostle Paul says, "For

the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, [even] unto the measure of the stature of the fulness of Christ: . . ." (Eph. 4:12-13.)

I invite you today to have in mind the various organizations of the Church: *first, the priesthood quorums; second, the auxiliaries; third, educational opportunities; fourth, judicial phases of the Church; and fifth, the ecclesiastical groups.* To elaborate on each one would occupy more time than I can give, but we can just glimpse it.

Consider the priesthood of the Church. Picture therein the men and boys organized in working sections or groups, from the father ninety years old, down to the boy twelve years of age. In these groups you find exemplified all that human society seeks in social groups and in societies. There is opportunity in these quorum groups for fellowship, brotherhood, and organized service. No man who is worthy of that fellowship can be kept out from it—not one!

Those who are active are working in an organized way for the betterment of one another, for the personal welfare of the membership and for the good of society as a whole. If we considered no further than the quorums, is not that a sublime picture, where men and boys may congregate, associate, affiliate in service for humanity, in which every man considers everyone a brother? In that quorum the doctor sits by the side of a carpenter, each interested in the most ennobling of aspirations—worship of God and helpful service to humanity! There is the essence of priesthood work in the Church; and, in the achievement of the purpose, every act and influence should be performed or wielded only "by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; . . ." The words of the Prophet! (D&C 121:41.)

In addition to quorums, there are Young Men's and Young Women's Mutual Improvement Associations, having charge of the recreation for the young, guiding the leisure hours of the

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youth as emphasized by Mr. William Jennings Bryan—one of the great problems facing civilization today! In these groups you have an organization of young men and young women, directing in music, in art, in debating, in drama, as well as in other uplifting activities of community life.

All quorums and groups are in themselves educational factors. It is surprising how many officers and teachers are engaged in the teaching and directing of youth just in quorums and auxiliary organizations.

Let us take one stake for example: I refer now to notes taken on a visit made in 1950 here in Salt Lake City. Among the groups in the Melchizedek Priesthood of that stake were 804 men serving without one penny of compensation for the betterment of society every week, and some of them every day.

If the high council and members of the bishoprics in that stake who are working with young boys between the ages of twelve and twenty-one be included, there were a total of 1,022 men.

The number of officers and teachers in the auxiliaries in the twelve wards of that stake was 1,950, so adding this number to the 1,022, we have a total of 2,972, or approximately 3,000 men and women teachers.

In addition, there were missionaries laboring under the direction of the stake presidency. In this one stake, they had held 2,715 meetings in homes in this city. They had baptized, since the first of the year, 106 converts and ten children who had gone beyond the age of eight years.

The Church progresses only as fast as these groups work in perfect harmony.

In the Doctrine and Covenants, we read: "It is the duty of the [priesthood] to watch over the Church always, to be with and strengthen them." (See *ibid.*, 20:53.) This is a laymen's Church.

And what a message the Church has for this distracted world! "Its appeal," as Kent says of true Christianity, "is universal—to the rich and the poor, the strong and the weak, the learned and the unlearned. It proclaims God to be not only the one Supreme Ruler of the Universe, but the Father of each indi-

vidual, a God of justice, yet a God of love, constantly watching over and guiding even the humblest of His children."

The Church, with its complete organization, offers service and inspiration to all. It is "pre-eminently a social religion." In quorums and auxiliaries it "aims by training the individual conscience and will to establish a closely knit, world-wide fraternity." It is in no sense ascetic. Instead of taking men out of the world, it seeks to develop perfect, Godlike men in the midst of society, and through them to solve the problems of society.

There is not a principle which is taught by the Savior of men but is applicable to the growth, development, and happiness of mankind. Every one of his teachings seems to touch the true philosophy of living. I accept them wholeheartedly. I like to study them. I like to teach them. It is a joy to try to live them. Every phase of the restored Church is applicable to the welfare of the human family.

Twelve thousand missionaries and more, each paying individually or with the aid of parents his or her own expenses, are declaring to a troubled world that the message heralded at the birth of Jesus, "Peace on earth, good will toward men," (see Luke 2:14) may become a reality by compliance to the principles of the gospel.

As the Savior said to the eleven disciples, and to all whom they appointed, so he says to his authorized servants today: "Go ye therefore and make disciples of all nations, teaching them to observe all things whatsoever I have commanded." (See Matt. 28:19-20.)

Where, however, each missionary of old could speak only to one person, the representatives of Christ today can speak to millions. A sentence uttered in an ordinary tone of voice can encircle the globe in less than a minute. Daily, nations are becoming more closely united. The interest and destiny of each one becomes more closely the interest and destiny of all.

In the ecclesiastical groupings, there is opportunity for social welfare such as cannot be found in any other organization in the world. Thus does the Savior

and his Church become my inspiration, my ideal in life. I think it is the one great thing for which man should strive. It presents the most efficient methods for human service, social uplift, and progressive steps toward universal peace and brotherhood; and in its idea of salvation it comprehends the whole of the human family.

May he bless the priesthood throughout the Church, the auxiliary associations, and all men and women who seek to instill into the hearts of men the redemptive power of Jesus Christ, the Son of the Living God. May all utilizing the organization of the Church continue more zealously "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, [even] unto the measure of the stature of the fulness of Christ: . . ." (Eph. 4:12-13.)

God bless and prosper the Church as it bears witness to the reality of the personality of Deity and to the fact that God has again revealed himself to man and established a means whereby

spirituality, brotherhood, and universal peace may be fostered among the children of men.

The Lord help us to be able to prove to the world that the restored gospel is just what the world today is longing for; and when they see it, may they know, as you know and as I know, that the everlasting gospel is a light to the world. May it ever be a light to the nations, a guiding solution of all the world problems, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

The Tabernacle Choir will now favor us with "Listen To The Lambs."

Following the singing Elder Nathan Eldon Tanner of the Council of the Twelve will speak to us.

The Choir sang the anthem, "Listen To The Lambs."

President David O. McKay:

We shall now hear Elder Nathan Eldon Tanner of the Council of the Twelve.

ELDER NATHAN ELDON TANNER

Of the Council of the Twelve Apostles

We have just listened to a Prophet of God.

As I stand before this great tabernacle assembly and the vast radio and television audience listening in, I humbly pray that the spirit and blessings of the Lord will attend us as we reason together.

It is my hope that I might answer one or two questions which people in the world are asking about our beliefs and teachings, such as:

Are you Christians or do you believe in Christ?

Do you believe and accept the Bible to be the word of God?

How do the teachings of your church differ from ours?

I shall endeavor to answer these questions briefly by quoting from and dealing with some of our Articles of Faith:

First, "We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost." "We believe that through the Atonement of Christ, all mankind may be saved, (and that they may gain eternal life or exaltation) by obedience to the laws and ordinances of the Gospel." "We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost." Also, "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God."

Though we are commonly called Mormons, I should like to emphasize that