

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 instil 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

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this is The Church of Jesus Christ of Latter-day Saints, of which Christ is the chief cornerstone.

Referring to our belief in the King James translation of the Bible, we believe that the Gospels of the New Testament contain the life history of Jesus the Christ who had a real personality—a man—part mortal, part divine—who was born as ordinary mortals are born and moved about on the earth as mortal man moves, but who had certain super-mortal experiences, who mingled with his fellow mortals, and who lived and died as they did. These Gospels of the Bible contain the record of that man who is literally the Son of God.

Some cannot accept Jesus as this kind of person, but contend that—"he is a half mythical person who may have had an actual existence with some life experiences, but not those recorded in the Gospels and who claim that these experiences are myths in their miraculous elements, and that around these myths is a number of ethical principles, but not necessarily taught by him, but partly so, perhaps with spurious additions made by his followers in the earlier decades following his death." (J. Reuben Clark, Jr.)

We believe that Jesus was a real person and that those who appraise him as being half mythical and refuse to accept him literally as the Son of God or who portray Christ as a great philosopher, as the founder of a profound code of ethics, but deny him the divine parentage and sonship of God, drag Christianity down to the level of paganism and completely wipe out the true God and his plan of redemption for his children. They are actually trying to destroy him as Jesus the Christ and, therefore, are guilty of his re-crucifixion. We believe that he actually did the work and taught the doctrines that are recorded in the Gospels; that he was, in fact, Christ the Son of God the Eternal Father and that the account of his conception, birth, life, death, and resurrection are all as factual as any in all history.

We believe as recorded in Matthew that ". . . Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom,

and healing all manner of sickness and all manner of disease among the people." (Matt. 4:23.)

We believe with John that ". . . God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.) And, as he himself said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (*Ibid.*, 14:6.) And again through his Prophet, ". . . verily, verily, I say unto you, he that receiveth my gospel receiveth me; and he that receiveth not my gospel receiveth not me." (D&C 39:5.) We believe as Paul said, ". . . I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth"; (Rom. 1:16.)

The power of God unto salvation is not just a moral code of living based on attributes of the Savior, but it is the means essential to salvation. We believe that though Christ was so brutally crucified, he willingly gave his life for you and me that we might be raised from the dead and go back into the presence of our Father in heaven and be judged according to our deeds; that he was literally resurrected; that his body and spirit were reunited. This is established by the testimony of those who actually saw him and talked to him, not by one or two, but by many. As Mary Magdalene stood weeping at the tomb he comforted her; and as the ten apostles stood discussing the fact that the Resurrected Christ had appeared to some of them, ". . . Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

"But they were terrified and affrighted, and supposed that they had seen a spirit.

"And he said unto them, Why are you troubled? and why do thoughts arise in your hearts?

"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24:36-39.)

Thomas, who was not present at this time, refused to believe that Christ had been resurrected and had appeared to the ten. He said, ". . . Except I shall see in his hands the print of the nails, . . .

and thrust my hand into his side, I will not believe." One week later, however, Jesus appeared to the apostles when Thomas was present and said, ". . . Thomas, Reach hither thy finger, and behold my hands: and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." Thomas answered and said unto him, "My Lord and my God." (John 20:25-28.)

Also, it is recorded in the Book of Mormon, which we believe to be the word of God, that after his resurrection he appeared to the people on the American continent. When he appeared to these people, they heard a voice which said unto them, "Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him.

". . . and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them; . . .

"And it came to pass that he stretched forth his hand and spake unto the people, saying:

"Behold, I am Jesus Christ, whom the prophets testified shall come into the world." (3 Nephi 11:7-10.) He taught the people, took little children on his knees, and blessed them and rejoiced and wept with them. This is the Christ in whom we believe.

We have another beautiful testimony which has been referred to several times during this conference of the reality of God, the Father, and his Son Jesus Christ as told by a young boy, Joseph Smith, not yet fifteen years of age who lived on the American continent just a little over a hundred years ago and later became God's prophet here in this last dispensation. There was a great religious revival going on where he lived, with each church vigorously proselyting for members. I shall give you his testimony in his own words by quoting therefrom:

"While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads: *If any of you lack wisdom, let him ask of God, that giveth to all men liberally,*

and upbraideth not; and it shall be given him.

"Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. . . .

"At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. . . .

"So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. . . .

"I kneeled down and began to offer up the desire of my heart to God. . . . Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

"But, exerting all my powers to call upon God to deliver me . . . I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

". . . When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*

". . . No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the Personages who stood above me in the light, which of all the sects was right—and which I should join.

"I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said . . . 'they draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of Godliness, but they deny the power thereof.'" (Joseph Smith 2:11-19.)

Though this young boy had gone into the grove to ask God which church he should join, he came away with a definite knowledge and testimony that God and Jesus Christ are in reality Living Beings who had heard his prayers and appeared to and instructed him. As he told his experience to the people in the community, it seemed that though he was but an obscure boy

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with no standing in the community, the people and men of high standing took notice of him and excited the public mind against him until all sects united to persecute him. However, he maintained throughout his life, to his dying day, that he had seen a vision and that he could not deny it because by so doing he would offend God and come under condemnation.

Two or three years ago while traveling with Lord Rowallen, Chief Scout of the British Commonwealth, I was thrilled with his comment as he led a group of scouters in the Scout Promise. As he repeated "On my honor I promise to do my duty to God" he paused and said, "As I make this promise I think of a God who can and does hear and answer prayers, who is interested in what we are doing and who will guide us and bless us according to our needs and our faith." And then he made this significant statement, "If any of you cannot believe in such a God, you can serve better some place else."

What a glorious feeling of satisfaction and security it is to know that God and Jesus Christ actually live, that Christ is the real genuine person portrayed in the Bible and in modern scripture, who lived among and taught the people and blessed the children and the sick, before and after his crucifixion and resurrection, and that he was interested in their welfare as he traveled from place to place! Also, what a great strength it is to our children to know that we know that he lives, and to know that God will give liberally to each and all who properly come to him. "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." (James 1:6) His great commitment to us is "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.)

Why would anyone prefer to think of him as a mythical being or as a great philosopher, but deny that he is literally the Son of God?

Having faith in Christ is essential to our salvation, and it is our responsibility and privilege to repent of our sins and follow him. Peter, on the day of

Pentecost when he was asked, "... Men and brethren, what shall we do?" answered, "... 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." (Acts 2:37-38.) The Savior himself said, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.) Christ himself was baptized of John saying, "... Suffer it to be so now: for thus it becometh us to fulfil all righteousness. . . ." (Matt. 3:15.) If there should be any uncertainty in the minds of any who profess to be Christians as to the importance of the gospel and its ordinances, they should be able to get a clear, definite answer from the final charge which Jesus gave to his disciples in his last words of admonition to them, "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

"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: and, lo, I am with you always, even unto the end of the world. . . ." (*Ibid.*, 28:18-20.) The Savior also said, "... seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (*Ibid.*, 6:33.)

In order to make effective these ordinances which are so essential according to the words of the Savior himself, it logically follows that they must be administered by those having authority to administer the ordinances. We maintain that that authority is on the earth today as predicted by Daniel wherein he said, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." (Daniel 2:44.) Again, after the Savior had been on the earth and completed his work here, John the Revelator made this significant statement, "And I saw

another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Rev. 14:6-7.)

I wish to bear my testimony to all those who are within the sound of my voice this day that that angel has flown and that the everlasting gospel has been restored and that his Church has been re-established upon the earth and that the power to administer these ordinances has been restored in these the latter days and that the prophecy made by Daniel is being realized and the one by John has been fulfilled. The power of the priesthood, which is the power of God delegated to man to act in his name and officiate in the ordinances of the gospel, was conferred upon two young men, Joseph Smith and Oliver Cowdery, by those ancient apostles Peter, James, and John. The heavens are as open today as they were in the days of Peter and James and John and Paul and all the rest of the old apostles. God still answers the prayers of the righteous, still reveals his will through a prophet to the established Church of Jesus Christ. Yes, as Adam and Noah and Abraham and Moses had been chosen by God in the grand council in heaven as his prophets in the respective dispensations in which they lived, so was Joseph Smith chosen in these the latter days and called of God as his prophet, seer, and revelator. Instructions and authority to organize The Church of Jesus Christ of Latter-day Saints was given to him by Jesus Christ, and through him the gospel in its fullness was restored. This gospel is being preached throughout the world by missionaries and members of the Church who wish to share with the people throughout the world this glad message of the restored gospel. The Church of Jesus Christ of Latter-day Saints believes in and has the same organization that existed in the primitive Church as is recorded, "And he gave some, apostles;

and some, prophets; and some, evangelists; and some, pastors and teachers;

"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, unto the measure of the stature of the fulness of Christ:

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive"; (Eph. 4:11-14.)

These missionaries are preaching the same simple truths that were taught by Christ while he was on the earth, the first and great commandment being "... Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." (Luke 10:27.) These missionaries and the members of the Church are prepared through prayer and by the power of the Holy Ghost to bear testimony that they know that God lives, that Jesus is the Christ, and that his Church is headed by a prophet.

Also, that the essential "... 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; and fourth, Laying on of hands for the gift of the Holy Ghost."

We believe that God still speaks to his people on the earth today and that the Church is being led by a prophet of God through whom the Lord speaks.

I would exhort you, as did Moroni in the days of old, when he said: "And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

"And by the power of the Holy Ghost ye may know the truth of all things." (Moroni 10:4-5.)

The gospel message is sweet; it is a message of peace and goodwill; it is the

one and only thing that will bring peace to the world; it offers a plan of life and salvation to all who will accept it. May the Lord cause that every soul seeking the truth shall come to the testimony that God lives, that Jesus is the Christ, and the gospel has been restored in its fulness, and that Christ's Church is here upon the earth today with a prophet at its head is my prayer in the name of Jesus Christ. Amen.

President David O. McKay:

He who has just addressed us is Elder

Nathan Eldon Tanner of the Council of the Twelve.

Following a brief organ interlude, the Tabernacle Choir and Congregation, with Richard P. Condie conducting, will sing "Now Let Us Rejoice."

Singing by the Choir and congregation, "Now Let Us Rejoice."

President David O. McKay:

We shall now hear from Elder Howard W. Hunter of the Council of the Twelve.

ELDER HOWARD W. HUNTER

Of the Council of the Twelve Apostles

We approach the season of the year which marks the anniversary of one of the most significant events of all time. It was one of the many events of nearly two thousand years ago which divides history into two segments—that which took place before the death and resurrection of the Savior and the happenings of the two millenniums since that time.

Throughout Christendom this coming week, thoughts will turn to the little walled city on a hill in what was once Palestine. Jerusalem has been known as the "City of Peace," yet scarcely a decade in its history has gone by without wars or bloodshed. Its history is one of conquest and change—the Babylonians, the Jews, Greeks, Romans, Arabs, the Crusaders, the Turks. John the Baptist walked its streets; great kings and rulers of Bible fame lived in this ancient city.

To Christians everywhere, as spring comes again, there is the reminder of the one who came to earth with the message of peace, yet was condemned in Jerusalem for his teachings, convicted and sentenced to die by crucifixion, what Cicero called "the most cruel and hideous of tortures." After execution of judgment and death on the cross, the body was placed in a tomb prepared for the dead.

Those who knew him best did not fully realize his purpose for being with

them, nor did they understand the testimony of the ancient prophets that the Master would give his life and be resurrected, that all men should overcome death and the grave and live again.

Repeatedly Jesus had made mention of his impending death and resurrection and on one occasion said:

"Therefore doth my Father love me, because I lay down my life, that I may take it again.

"No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." (John 10:17-18.)

In spite of his teachings there was lack of understanding, and despair fell upon the little group of his followers. Some who had been the most devoted had forsaken him and fled. The sun rose and set on Saturday, the Jewish sabbath, and in the early hours before the dawn on that first Easter Sunday, while the Roman guard was keeping watch, a marvelous event took place.

"And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it." (Matt. 28:2.)

In the darkness of the early morning Mary Magdalene and the other devoted women, the last to leave the cross, were the first to reach the sepulchre, bringing