

FIRST DAY MORNING MEETING

The opening session of the One Hundred Thirty-Third Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City, Utah, Friday morning, October 4, 1963, at 10:00 a.m., with President David O. McKay presiding and conducting.

The Relief Society Singing Mothers from the Phoenix-Mesa (Arizona) area furnished the choral music for this session. Sister Florence Jepperson Madsen was the conductor. Elder Frank W. Asper, Tabernacle Organist, was the accompanist.

President David O. McKay:

Quoting a stanza from a hymn the pioneers used to sing:

"How swift the months have passed
away
'Tis Conference again
And Zion's untold thousands come
To hear the welcome strain."

This is the opening session of the One Hundred Thirty-Third Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints. We are convened in the historic Salt Lake Tabernacle on Temple Square.

During the past two days, approximately 9,000 women of the Relief Society have held their annual conference meetings in this building. We are deeply grateful for the service rendered by the members of this great organization. We express sincere appreciation to the General Presidency and members of the General Board for their devotion and service. God bless them as they continue to inspire and instruct the women of the Church.

All of the General Authorities are in attendance at this Conference excepting those who are presiding over foreign missions. Elder Mark E. Petersen of the Council of the Twelve, who is President

of the West European Mission, is here with us this morning, having returned to Salt Lake City to undergo surgery. He is recuperating under doctor's orders before returning to the mission field. The others who are absent are: Elder Theodore M. Burton, Assistant to the Twelve, presiding over the European Mission; Elders Bruce R. McConkie, Marion D. Hanks, A. Theodore Tuttle of the First Council of Seventy are presiding over the Southern Australian, British and South American Missions respectively. Elders Levi Edgar Young and Milton R. Hunter are absent because of illness.

We miss the presence of President Henry D. Moyle, who passed away September 18, 1963. I like to think he will be listening in here with us this morning.

You will be interested in knowing that by radio and television broadcasting the proceedings of this Conference will reach the largest world-wide audience in the history of the Church. KSL Radio and Television will broadcast all sessions of the Conference, and will be joined by many other stations in carrying all or parts of the Conference. The proceedings will be widely disseminated over many radio and television stations from Coast to Coast in the United States, in Hawaii; also television stations in Canada will be releasing portions of the Conference sessions.

For the fourth consecutive time Conference sessions will be released over international short-wave station WRUL, with its five short-wave transmitters near Boston, Massachusetts, by way of its New York Studios. WRUL will carry the Conference in English to Europe, Africa, Central and South America, parts of Asia. Spanish translations will also be broadcast to Central and South America and to Mexico and the Caribbean area. For the first time short-wave transmissions will include German and Portuguese translations.

This is a great age in which we live,

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and we express our thanks and gratitude to an overruling Providence for having inspired inventors and scientists throughout passing time, and especially during the past 100 years. We express appreciation to the dedicated men and women who have applied these inventions and discoveries for the guidance, convenience and blessing of mankind. Now, because of their service and dedication, we are able to transmit in a brief period of time the glad tidings of the gospel to millions throughout the world.

We are deeply appreciative of all the men who are assisting the Church today in its effort to disseminate the gospel to the peoples of the earth.

To all—to those gathered here in the Tabernacle, to the overflow gatherings in the Assembly Hall, to the radio and television audiences—in behalf of the First Presidency, the Council of the Twelve, and the other General Authorities, I extend a cordial and hearty welcome.

Any important messages that come to us for persons attending the Conference will be announced at the dismissal of the meetings over the public address system on the grounds.

These lovely flowers have been arranged on the rostrum by our Church gardeners under the direction of Brother Irvin T. Nelson. Thank you, brethren, for this thoughtful service.

We are pleased to announce that the Relief Society Singing Mothers from the Phoenix-Mesa (Arizona) area, with Sister Florence Jepperson Madsen as their conductor, will furnish the music for the sessions today. Elder Frank W. Asper will be at the organ. We are always happy to have the Relief Society Singing Mothers with us, and we extend a cordial welcome to them this morning.

We have received the following telegrams:

From President and Sister Ned Winder of the Florida Mission: "The missionaries and Saints of the Florida Mission send greetings and all good wishes to you, the other General Authorities, and members of the Church everywhere as we look forward to Conference."

And from President Grant S. Thorn of

the Northeast British Mission: "The missionaries and members of the Northeast British Mission send their love and best wishes for another glorious Conference. The work is rapidly moving forward, and we are pleased to report all is well."

From President and Sister Fred W. Schwendiman, New Zealand South Mission: "Greetings and love to the Church Authorities and members assembled in General Conference from missionaries and members of the New Zealand South Mission."

We especially welcome, and are grateful for the presence of our stake presidencies, temple presidents, bishoprics, high councilmen, general auxiliary officers, and other general officers of the Church, many of whom have traveled long distances to be in attendance at this Conference.

I am sure you will be pleased to welcome, as I am, men of the nation and of the state holding prominent positions. The following are now seen before me:

Senator Wallace F. Bennett, United States Senator; Congressman Sherman P. Lloyd, U. S. Congressman; Ralph Harding, Congressman from Idaho; George Dewey Clyde, Governor of the State of Utah; Lamont F. Toronto, Secretary of State; Dr. Ernest L. Wilkinson, President of Brigham Young University; Dr. A. Ray Olpin, President of the University of Utah; Dr. Daryl Chase, President of the Utah State University; Dr. John L. Clarke, President of Ricks College; Dr. William P. Miller, President of Weber College; Dr. Howard McDonald, formerly of the City College of Los Angeles; Dr. Royden C. Braithwaite, Director of USU Branch at Cedar City; Dr. Terrel H. Bell, Superintendent of Public Instruction; Dr. M. Lynn Bennion, Superintendent of Salt Lake City Public Schools; A Sherman Christenson, Judge of the Federal Court; Jesse A. Udall, Associate Supreme Judge of Arizona; and undoubtedly others. We welcome you and are glad you share in this important Conference today.

The singing for this morning's session, as already announced, will be furnished by the Singing Mothers from the Phoenix-Mesa (Arizona) area, with

Sister Madsen conducting and Frank W. Asper at the organ. We shall begin this session by the Relief Society Singing Mothers rendering "The Heavens Are Telling."

The invocation will be offered by Elder Samuel R. Carpenter, formerly president of the Central States Mission.

The Relief Society Singing Mothers sang, "The Heavens Are Telling," following which the invocation was offered by Elder Samuel R. Carpenter, formerly president of the Central States Mission.

President David O. McKay:

The invocation was offered by Elder

Samuel R. Carpenter, formerly president of the Central States Mission. The Relief Society Singing Mothers will now favor us with "Open Our Eyes," conducted by Sister Florence Jepperson Madsen.

Singing by the Relief Society Singing Mothers, "Open Our Eyes."

President David O. McKay:

Sister Madsen and you Singing Mothers, you have inspired thousands, tens of thousands—perhaps millions—by that inspiring chorus.

PRESIDENT DAVID O. MCKAY

I pray for your sympathy, your prayers, while I say a few words at the opening of this great conference.

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour." (Psalm 8:4-5.)

Animals and other living things can grow and reproduce their kind only in accordance with the fixed laws of nature and the divine command, "Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: . . ." (Gen. 1:24.)

Man, in his physical organism being material and chemical the same as that of the animal, also is subject to the appetites, passions, and other cravings of the physical body. To him, however, is given a special endowment not bestowed upon any other living thing. When the Creator "breathed into his nostrils the breath of life, and man became a living soul," God gave him the power of choice. (*Ibid.*, 2:7.) Only to the human being did the Creator say: ". . . thou mayest choose for thyself, for it is given unto thee. . . ." (Moses 3:17.) As God intended man to become as he, it was necessary that He should first make him free.

Thus man was endowed with the

greatest blessing that can be given to mortal beings—the gift of free agency. Without this divine power to choose, humanity cannot progress.

Commenting upon this special endowment, a leading scientist, Dr. Lecomte du Nouy in *Human Destiny* said: "By giving man liberty and conscience, God abdicated a part of His omnipotence in favor of His creature and this represents the spark of God in man ('God is within you'). Liberty is real, for God Himself refused to trammel it."

". . . cheer up your hearts," admonished the ancient prophet, "and remember that ye are free to act for yourselves." (2 Nephi 10:23.)

Freedom of speech, freedom of action within boundaries that do not infringe upon the liberty of others are man's inherent right—divine gifts "essential to human dignity and human happiness."

What a travesty on human nature when a person or a group of persons, though endowed with a consciousness of being able to rise in human dignity to realms indiscernible by lower creatures, yet will still be content to obey animal instincts, without putting forth efforts to experience the joy of goodness, purity, self-mastery, and faith that spring from compliance to moral rules! How tragic it is when man, made a "little lower than the angels and crowned with glory and honour" (Psalm 8:5), will content himself to grovel on the animal plane.

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"This love of liberty which God has planted in us," said Abraham Lincoln, "constitutes the bulwark of our liberty and independence. It is not our formidable battlements, or bristling seacoasts, or in our Navy. Our defense is in the spirit which prizes liberty as the heritage of all men in all lands everywhere. *Destroy this spirit, and we have planted the seeds of despotism at our own doors.*"

The opposite of freedom is bondage, servility, restraint, conditions that inhibit mentality, stifle the spirit, and crush manhood. *To coerce, to compel to bring the individual into servitude is the communist plan for the human family.*

Aside from resisting such oppression from without, each individual carries within himself the responsibility of living nobly or ignobly. Daily every normal person is faced with the choice of submission to what Paul designated the "works of the flesh," (Gal. 5:19) or of reaching upward for the fruits of the Spirit, which are "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." (*Ibid.*, 5:22-23.)

Conditions in the world today seem to indicate that too many human beings are living not very far above the animal plane. *Cunning, deception, thieving, lying, cruelty, brutality, warring conflicts are still all too common even among Christian nations.*

Charles Wagner in *The Simple Life* gives this impressive warning against indulgence in animal desires:

"He who lives to eat, drink, sleep, dress, take his walk—in short, pamper himself all that he can—be it the courtier basking in the sun, the drunken laborer, the commoner serving his belly, the woman absorbed in her toilettes, the profligate of low estate or high, or simply the ordinary pleasure-lover, a 'good fellow,' but too obedient to material needs—that man or woman is on the downward way of desire, and the descent is fatal. Those who follow it obey the same laws as a body on an inclined plane. Dupes of an illusion forever repeated, they think: 'Just a few steps more, the last, toward the thing down there that we covet; then we will halt.' But the velocity they gain sweeps

them on, and the further they go the less able they are to resist it.

"Here is the secret of the unrest, the madness, of many of our contemporaries. Having condemned their will to the service of their appetites, they suffer the penalty. They are delivered up to violent passions which devour their flesh, crush their bones, suck their blood, and cannot be sated. This is not a lofty moral denunciation. I have been listening to what life says, and have recorded, as I heard them, some of the truths that resound in every square.

"Has drunkenness, inventive as it is of new drinks, found the means of quenching thirst? Not at all. It might rather be called the art of making thirst inextinguishable. Frank libertinage, does it deaden the sting of the senses? No; it evenens it, converts natural desire into a morbid obsession and makes it the dominant passion. Let your needs rule you, pamper them—you will see them multiply like insects in the sun. The more you give them, the more they demand. He is senseless who seeks for happiness in material prosperity alone. . . . Our needs, in place of the servants that they should be, become a turbulent and seditious crowd, a legion of tyrants in miniature. A man enslaved to his needs may best be compared to a bear with a ring in its nose that is led about and made to dance at will. The likeness is not flattering, but you will grant that it is true.

"It is only by direct action on youth that a better society can be successfully moulded. All pseudo-mysticisms—social, philosophical or political—must be replaced by the Christian ideal, the only one based on liberty and the respect of human dignity. When people have received the same education, when they obey the same moral rules and think universally, they do not easily accept the idea of fighting each other and are very near an understanding.

"Today the nations constituted by individuals but possessing their own independent life want to exist and concentrate all their efforts toward this goal, sometimes sincerely in the interest of their members, sometimes solely in the interest of their leaders or of what the latter believe is an ideal superior

to that of the individual. Governments, evidently, have the duty to protect their countries against enemies, for in so doing they protect the individual which they are supposed to represent. But they also have the duty to prepare the future by spreading the light and by attacking the roots of the evil."

We sing:

"In sylvan depth and shade,
In forest and in glade,
Where'er we pass,
The hand of God we see
In leaf and bud and tree
Or bird or humming bee
Or blade of grass."

—Emmeline B. Wells

We drive up the canyons and thrill with the glory of nature bedecked in the brilliance of her autumn colors and find ourselves interested in the story of past ages as we pass in rapid succession the everlasting cliffs of conglomerate, granite-like strata of gneiss and limestone or pause with the poet and pluck a—

"Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all
in all,
I should know what God and man is."

—Tennyson

But earth in all its majesty and wonder is not the end and purpose of creation. "... my glory," says the Lord himself, "(is) to bring to pass the immortality and eternal life of man." (Moses 1:39.) And man in exercising the divine gift of free agency should feel in duty bound, should sense the obligation to assist the Creator in the accomplishment of this divine purpose.

The true end of life is not mere existence, not pleasure, not fame, not wealth. *The true purpose of life is the perfection of humanity through individual effort, under the guidance of God's inspiration.*

Real life is response to the best within us. To be alive only to appetite, pleasure, pride, money-making, and not to goodness and kindness, purity and love,

poetry, music, flowers, stars, God and eternal hopes, is to deprive one's self of the real joy of living.

In man's life, this physical stage, man finds activity in two phases: *first* in the struggle for livelihood and comforts; and, *second* in the tendency to grovel. The first is natural and most commendable. The second is debasing, and when unrestrained leads one to the level of animals. When a man harbors the thought that he will obtain a livelihood by injuring his neighbor, that moment he begins to circumscribe his life; bitterness replaces happiness; sordidness supplants generosity; hatred takes the place of love, and beastliness takes the place of humanity.

Generally there is in man a divinity which strives to push him onward and upward. We believe that this power within him is the spirit that comes from God. Man lived before he came to this earth, and he is here now to strive to perfect the spirit within. At sometime in his life, every man is conscious of a desire to come in touch with the Infinite. His spirit reaches out for God. This sense of feeling is universal, and all men ought to be, in deepest truth, engaged in the same great work—the search for and the development of spiritual peace and freedom.

Each one of us is the architect of his own fate, and he is unfortunate indeed who will try to build himself without the inspiration of God; without realizing that he grows from *within*, not from *without*.

Trees that can stand in the midst of the hurricane often yield to the destroying pests that we can scarcely see with a microscope. Likewise the greatest foes of humanity today are the subtle and sometimes unseen influences at work in society that are undermining the manhood and womanhood of today. The test, after all, of the faithfulness and effectiveness of God's people is an individual one. What is the individual doing?

Every temptation that comes to you and me comes in one of three forms:

- (1) A temptation of the appetite or passion;
- (2) A yielding to pride, fashion, or vanity;

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(3) A desire for worldly riches or power and dominion over lands or earthly possessions of men.

Such temptations come to us in our social gatherings; they come to us in our political strivings; they come to us in our business relations, on the farm, in the mercantile establishment; in our dealings in all the affairs of life we find these insidious influences working. It is when they manifest themselves to the consciousness of each individual that the defense of truth should exert itself.

The Church teaches that life here is probationary. It is man's duty to become the *master*, not the *slave* of nature. His appetites are to be controlled and used for the benefit of his health and the prolongation of his life—his passions mastered and controlled for the happiness and blessing of others.

Man's greatest happiness comes from losing himself for the good of others. The advancement of science and the new discoveries from the dawn of history to the present are the results of the efforts of men who have been willing to sacrifice themselves if necessary for the cause of truth.

"What pains and tears the slightest step forward of man's progress have cost! Every hair-breadth forward has been in the agony of some soul, and humanity has attained blessing after blessing of all its vast achievement of good with bleeding feet."

We must not lose sight of the fact, however, that these great leaders of the world were more than compensated by the supreme joy that comes from achievement.

Today there are those who have met disaster which almost seems defeat, who have become somewhat soured in their natures; but if they stop to think, even the adversity which has come to them may prove a means of spiritual uplift. Adversity itself may lead toward and not away from God and spiritual enlightenment; and privation may prove a source of strength if we can but keep the sweetness of mind and spirit. "Sweet are the uses of adversity," said Shakespeare, "which, like the toad, ugly and venomous, wears yet a precious jewel in his head."

If you have lived true to the prompt-

ings of the Holy Spirit, and continue to do so, happiness will fill your soul. If you vary from it and become conscious that you have fallen short of what you know is right, you are going to be unhappy even though you have the wealth of the world.

And now a word to the young:

In their yearning for a good time, young people are often tempted to indulge in the things which appeal only to the baser side of humanity, five of the most common of which are: *first*, vulgarity and obscenity; *second*, drinking and petting; *third*, unchastity; *fourth*, disloyalty; and, *fifth*, irreverence.

Vulgarity is often the first step down the road to indulgence. To be vulgar is to give offense to good taste or refined feelings.

It is only a step from vulgarity to obscenity. It is right, indeed essential, to the happiness of our young people that they meet in social parties, but it is an indication of low morals when for entertainment they must resort to physical stimulation and debasement. Drinking and petting parties form an environment in which the moral sense becomes dulled, and unbridled passion holds sway. It then becomes easy to take the final step downward in moral disgrace.

When, instead of high moral principles, a life of immoral indulgence is chosen, and man or woman gets far down in the scale of degeneracy, disloyalty is an inevitable part of his or her nature. Loyalty to parents becomes quenched; obedience to their teachings and ideals abandoned; loyalty to wife and children smothered in base gratification; loyalty to Church impossible, and often supplanted by sneers at its teachings.

Spirituality is the consciousness of victory over self and of communion with the Infinite. Spirituality impels one to conquer difficulties and acquire more and more strength. To feel one's faculties unfolding and truth expanding the soul is one of life's sublimest experiences. Being true to self and being loyal to high ideals develops spirituality. The real test of any religion is the kind of man it makes. Being "honest, true, chaste, benevolent, virtuous, and in

doing good to all men" are virtues which contribute to the highest acquisition of the soul. It is the "divine in man, the supreme, crowning gift that makes him king of all created things, the one final quality that makes him tower above all other animals."

Let us ever keep in mind that life is largely what we make it, and that the Savior of men has marked clearly and plainly just how joy and peace may be obtained. It is in the gospel of Jesus Christ and adherence thereto. Do your duty no matter how humble and resolve even in the face of difficulties and discouragements to be:

"Like the man who faces what he must
With step triumphant and a heart of
cheer;
Who fights the daily battle without
fear;
Sees his hopes fail, yet keeps unfaltering
trust
That God is God."

Years ago I learned that—

"The world wants men—true men
Who cannot be bought or sold;
Men who will scorn to violate truth—
genuine gold."

That is the kind of men who stand at the head of our stakes, wards, quorums, and organizations. That is a responsibility they carry. God help them in discharging their duty faithfully and responding to our Father in heaven who says, ". . . this is my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

God help us as leaders in the restored Church, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

President Hugh B. Brown will now present for your acceptance the General Authorities and officers of the Church and General Auxiliary Associations.

President Hugh B. Brown:

Brethren and sisters, it is now our privilege as members of the Church to vote on the General Authorities, General Officers and General Auxiliary Officers of the Church. This is not a mere formality, but is a right given by revelation.

It is now proposed that we sustain the following:

GENERAL AUTHORITIES OF THE CHURCH

THE FIRST PRESIDENCY

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Hugh B. Brown, First Counselor in the First Presidency.

Nathan Eldon Tanner, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

QUORUM OF THE TWELVE APOSTLES

Joseph Fielding Smith
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley

Marion G. Romney
LeGrand Richards
Richard L. Evans
Howard W. Hunter
Gordon B. Hinckley
Thomas S. Monson