

would not injure the smallest insect beneath my feet. I felt as if I wanted to do good everywhere to everybody and to everything. I felt a newness of life, a newness of desire to do that which was right. There was not one particle of desire for evil left in my soul. I was but a little boy, it is true, when I was baptized; but this was the influence that came upon me, and I know that it was from God, and was and ever has been a living witness to me of my acceptance of the Lord." (*April Conference Report, 1898; Gospel Doctrine, Joseph F. Smith, 7th ed., p. 96.*)

As Jesus ministered among the Nephites, he told them not to administer the Sacrament to the unworthy, but to continue laboring with them; ". . . for ye know not but what they will return and repent, and come unto me with full purpose of heart, and I shall heal them; and ye shall be the means of bringing salvation unto them." (3 Nephi 18:32.)

Getting people's spirits healed through conversion is the only way they can be healed. I know this is an unpopular doctrine and a slow way to solve the problems of men and nations. As a matter of fact, I am convinced that relatively few among the billions of earth's inhabitants will be converted.

ELDER WILLIAM J. CRITCHLOW, JR.

Assistant to the Council of the Twelve Apostles

Over a score or so of years, I promoted and sold something I have never seen; I didn't even know what it was—I still don't. I have not only never seen it; I have tried assiduously to avoid touching it. Once, stringing lights on a Christmas tree, I accidentally got my finger in an empty socket; oh, I felt it!

Who really knows what electricity is? We know what it can do. It lights this building; it lights our homes; it lights our streets; it runs our factories and our mills; it affords us lovely music, radio, television, and a score of wonderful appliances in our homes, but who really knows what this great power, called electricity, actually is?

Over the same score or so of years, I promoted another something which I

Nevertheless, I know and solemnly witness that there is no other means by which the sin-sick souls of men can be healed or for a troubled world to find peace. I know that the unbelieving will reject this divine way. But this is nothing new. They have been rejecting it ever since the time of Cain. They have from the beginning refused to accept Christ and his gospel. They killed the ancient prophets. They burned Abinadi. They stoned Samuel the Lamanite. They crucified the Lord himself. In our own day they martyred Joseph Smith, Jun., the great prophet of the restoration. But all that has happened in the past has not, and all that occurs in the future will not, change the truth that conversion to Jesus Christ and his gospel is the one and only way; for still it must be said that "there is none other way given under heaven by which men must be saved." (See Acts 4:12.) To this I witness in solemn testimony.

President David O. McKay:

Elder Marion G. Romney of the Council of the Twelve has just spoken to us. We shall now hear Elder William J. Critchlow, Jr., Assistant to the Twelve.

have never seen; I don't really know what it is. I have not only never seen it; I have never heard it; I have never smelled it; I have never tasted it; I have never touched it, but on occasions it has touched me. More than once, as I officiated in priesthood ordinance work, I have felt it.

Who really knows what this great power of the priesthood is? We know what it can do. By that power this and other worlds were created and will be redeemed (*JD 15, 127; 24, 242*); by that power the city of Enoch was taken up to heaven (*Joseph Smith's Teachings, p. 170*), by that power the waters of the Red Sea were parted to liberate Israel; by that power Elijah sealed the heavens so that no rain or dew fell upon

the earth; by that power Brigham Young rebuked the frost and the sterility of the soil, and this valley became fruitful. Two thousand years ago, one possessing that power gave new eyes to the blind, new legs to the halt, turned water into wine, walked on the water, cleansed lepers, cast out evil spirits, fed thousands by blessing a few loaves and fishes, restored life to the dead. Two thousand years later—even today—bearers of that same priesthood power, again cast out devils, restore health to the sick, and in other ways employ that power. Employing it, a young man, Nephi by name, once shocked his assailants into submission by pointing his hand at them. The assailants were his brothers. (1 Nephi 17:53.)

Again, let me ask who, among all mortal men, really knows what this marvelous priesthood power actually is? Obviously it is power; its source, obviously, too, is God. Why not call it then for what it truly is—the power of God? (C.R., Joseph F. Smith, p. 5, October 1904.) President John Taylor so called it saying, "It is nothing more nor less than the power of God." (John Taylor, *Gospel Kingdom*, p. 129.)

Priesthood is more than power—it is authority. Quoting President Joseph F. again: "It is . . . the power of God delegated to man by which man can act in the earth . . . in the name of the Father and the Son and the Holy Ghost, and act legitimately; . . ." (*Op. cit.*, Joseph F. Smith, p. 5, October 1904.) He also said: "The Priesthood in general is the authority given to man to act for God. . . . But it is necessary that every act performed under this authority shall be done at the proper time and place, in the proper way, and after the proper order. The power of directing these labors constitute the keys of the Priesthood. In their fullness these keys are held by only one person at a time, the prophet and president of The Church." (*The Improvement Era* 4, 230.)

President David O. McKay holds all of the keys of the priesthood. He or his predecessors in office have directly (personally) or indirectly (by delegating authority to others) conferred keys upon temple presidents, stake presidents,

mission presidents, quorum presidents, bishops, and others. "No man taketh this honour unto himself, but he that is called of God, as was Aaron." (Heb. 5:4.) "We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to . . . administer in the ordinances thereof." (5th Article of Faith.) Aaron was so called and ordained. (D&C 27:8.)

"Some suppose this authority may be derived from the Bible," said President Joseph F. Smith, "but nothing could be more absurd. . . . If by reading and believing the Bible this authority could be obtained, all who read and believed would have it—one equally with another. . . . God Almighty is the only source from whence this knowledge, power and authority can be obtained. . . . The Scriptures may serve as a guide to lead us to God, . . . but they can do no more." (*JD* 19, 191.)

Priesthood is eternal and everlasting. The Prophet Joseph Smith said, "The Priesthood is an everlasting principle, and existed with God from eternity, and will to eternity, without beginning of days or end of years. . . ." Adam obtained the priesthood "in the Creation, before the world was formed." He (Adam) stands at the head as the presiding high priest (under Christ) over all the earth for all ages. (*Joseph Smith's Teachings*, pp. 157-158.) This priesthood of the holy order, known later as the Melchizedek Priesthood, continued in patriarchal order without a break with Adam's worthy descendants until the day of Moses. (D&C 84:6-16; 107:41-53.)

Through Moses the Lord attempted to set up the house of Israel soon after their liberation from Egyptian bondage as a kingdom of priests of this holy patriarchal order. He sent Moses down from the Mount with tablets of stone upon which were inscribed principles of salvation, but seeing the people engaged in idol worship, Moses dashed the tablets to the ground, breaking them into fragments. Again, the Lord called Moses up on the Mount, and there he rewrote with his finger on tablets which Moses had prepared the Ten Commandments; but he deleted this

Friday, October 4

First Day

time the salvation principles which necessitated priesthood of the holy patriarchal order, denying thereby his children the Melchizedek Priesthood. Later he removed Moses, who held the Melchizedek Priesthood, thus leaving Israel with only a Lesser Priesthood, called the Aaronic Priesthood, after Aaron upon whom it was conferred. (Exod. Inspired Version, 34:1-2; D&C 84:17-25.) From that time on until the Savior's ministry on earth, this was generally the prevailing authority of God on the earth.

Jesus restored at his coming the Higher Priesthood, he being "the Great High Priest, forever after the order of Melchizedek," (*Joseph Smith's Teachings*, p. 158, Heb. 5:6; 2:17-18) but after the passing of his apostles there was no one left holding the keys, to authorize the ordination of any mortal man to any office in either priesthood. The apostate world accordingly was left without priesthood for about sixteen long, dark centuries. Then in May 1829 the Lord sent John the Baptist, a firstborn, literal descendant of Aaron, who held the keys of the Aaronic or Lesser Priesthood, to restore that priesthood. He also sent, soon after, the Apostles Peter, James, and John, who held the keys of the Higher or Melchizedek Priesthood, to restore that priesthood. The recipients of both priesthoods were the great American Prophet Joseph Smith and his associate Oliver Cowdery.

From Adam to Moses the existent priesthood was patriarchal or Melchizedek or the Holy Priesthood—all one and the same. Those who held it were high priests and patriarchs—it had no appendages. From Moses to Jesus the prevailing priesthood was Aaronic—sometimes called Levitical. The firstborn sons of Aaron's posterity were the "high priests" (higher priests in the Aaronic Priesthood); the sons of Levi were their assistants. Appendages to both priesthoods were added by our Lord who gave his Church in Palestine apostles, bishops, evangelists, high priests, seventies, elders, priests, teachers, and deacons. He similarly perfected his Church upon this American continent when he appeared here after his

crucifixion and resurrection in Jerusalem.

"*The holy Priesthood is a system of laws and government that is pure and holy; . . .*" (*JD* 7:202)—"a perfect law of theocracy." (*Joseph Smith's Teachings*, p. 322.) Presently, it is the government of The Church of Jesus Christ of Latter-day Saints—God's kingdom here on earth. Eventually, when the kingdom embraces the earth, when ". . . every knee should bow, . . . and every tongue should confess that Jesus Christ is Lord, . . ." (*Phil.* 2:10-11.) I sincerely expect priesthood will be the governing world power. Can man devise a better system of laws and government?

Priesthood is responsibility. Jesus was given the responsibility of this earth. Absenting himself, he left his kingdom here on earth in the hands of his officers—those who hold the priesthood. The kingdom is no stronger nor better than its officers. President Wilford Woodruff said, "The highest calling the Lord ever called any human being to in any age of the world, has been to receive the Holy Priesthood, with its keys and powers." (*Wilford Woodruff, Millennial Star* 58:305, April 5, 1896.) When men take a priesthood calling, they covenant to magnify it; they take upon them the obligation to labor with zeal and energy in their particular calling. (*D&C* 84:109, 110; 107:99-100.)

President Joseph F. Smith asked: "Will you who hold the priesthood, profane the name of Deity? Would you be riotous, and eat and drink with the drunken . . . ? Would you . . . forget your prayers and fail to remember the Giver of all good? Would you . . . violate the confidence and the love of God . . . ? Would you . . . dishonor your wife or your children? . . . Will you honor the Sabbath day and keep it holy? Will you observe the law of tithing and all the requirements of the gospel? Will you carry with you at all times the spirit of prayer and the desire to be good? Will you teach your children the principles of life and salvation? . . ." (*The Improvement Era* 21, 105-106.)

Sometimes men relax and treat their priesthood responsibilities lightly in the home, failing to teach their families the gospel, failing to have family prayers,

failing to use the priesthood when sickness uninvitingly stalks the home. Husbands and sons are sometimes lax in their duties because they lack the cooperation and encouragement of their wives and mothers.

The sisters would do well, if, following the counsel of the Prophet, they provoked their husbands and sons to do good works (Relief Society minutes, March 17, 1842)—priesthood works. Husbands, rightfully and scripturally too, are the family heads (Eph. 5:23)—its priests and its spokesmen. The wives, thanks be to God, are the family hearts.

"There is a center in each home from which all joys must start.

"That center? It is a mother's heart."

With love and kindness and with tact, of course, the heart can usually sway the head—even into priesthood activity. Such endeavor is expected of our sisters.

The subject of this talk could well be—*For Men Only*. Priesthood is for men only—it is not conferred upon women. The sisters may be set apart as officers in the priesthood auxiliaries, but they are never ordained to office in the priesthood. They do not share the priesthood with their husbands, fathers, or sons. They do share the blessings of the priesthood with their husbands, fathers, or sons. They do share the blessings with their husbands; sealed in a temple, they go along hand in hand with them toward exaltation, finally reigning as "queens and priestesses" with their husbands who become "kings and priests." (D&C 94:41.) Infrequently a sister asks: Why can't we (sisters) hold the priesthood? My answer: If and when he whose business priesthood is wants you to hold it, he will let his prophet know. Until then there is nothing we can do about it.

Priesthood is God's greatest gift to his children, save perhaps the gift of his Son, our Lord and Savior Jesus Christ. Some may rate the gift of mortality, followed by immortality and the promise of eternal life as a greater gift. Priesthood, being an eternal principle, existed before mortality. Immortality is

the state of resurrected souls. Did the resurrection act involve an ordinance of the priesthood—a necessary ordinance, presently unrevealed? Certainly the resurrection act is another manifestation of the great power of the priesthood. May I ask—how can we achieve eternal life without the blessings and ordinances of the priesthood?

The power of the Melchizedek Priesthood is to have the power of "endless lives," said the Prophet Joseph Smith. ". . . And all those," he said, "who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually." (Heb. 7:3. Inspired Version.) He further said, "Those holding the fulness of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessing." Our Lord appraised this wonderful gift in these words:

". . . all they who receive this priesthood receive me, . . .

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him." (D&C 84:35, 37-38.)

No mortal man will ever realize all of the blessings in this great promise as he dwells here in this mundane period of our everlasting lives, but by reason of priesthood which is attained and honored, we have God's promise that sometime we may become like unto God. ". . . all that my Father hath shall be given unto him." (D&C 84:38.) Incidentally, God had something to say about those who do not honor their priesthood. I have not time to inject his dour warning into my remarks today. All who hold the priesthood, however, should read what he said.

To you who bear the priesthood, may I say: In an inventory of your possessions—physical, mental, spiritual, and financial—priesthood, if honored, may be your greatest asset; it could be the best investment you ever made. It costs you nothing; its dividends can be fabulous. Appraise it honestly and list it high up among your assets on your life's balance sheet. And you who are

not honoring your priesthood, debit it high up on the liability side of your life's balance sheet. It could well be your greatest liability. You could, sooner or later, find yourself bankrupt in the kingdom of God. As of this day, is your priesthood an asset or a liability?

I bear testimony regarding the power of the priesthood in our restored Church, in the name of Jesus Christ. Amen.

President David O. McKay:

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

The congregation and chorus will now join in singing, "O, Say What Is Truth?" Sister Florence Jepperson Madsen will conduct. After the singing Elder John Longden will speak to us.

The Singing Mothers Chorus and the congregation joined in singing the hymn, "O Say, What Is Truth?"

President David O. McKay:

Elder John Longden, Assistant to the Twelve, will now address us. He will be followed by Elder Franklin D. Richards.

ELDER JOHN LONGDEN

Assistant to the Council of the Twelve Apostles

My brothers and sisters, I am so grateful to be able to use this salutation and know that we are brothers and sisters in the kingdom of Jesus Christ. A story I read recently is appropriate here.

A preacher in a small community decided to do some remodeling and renovating of his church. To begin with he requested a new chandelier. After three or four weeks had elapsed and it hadn't arrived, he approached one of the deacons on the board and inquired why. He was informed there were three reasons: "First, it hadn't been ordered because there was no one on the board who could spell 'chandelier.' Second, we were afraid there wouldn't be anyone to play it when it came. And third, what we really need in this church is more light."

I recognize we have light today which comes through our prophet and mouthpiece. We also have the light from the teachings of the Master almost two thousand years ago, and I should like to speak at this time on what I believe is a crying need in the world today, on the basic principle of the gospel of Jesus Christ which is love.

The scriptures teach: "For 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.) This

indicates the depth of this great principle.

It was exemplified by the Savior when he lived upon the earth. On one occasion, he was queried by one of the scribes: "What is the great commandment in the law?" In reply, Jesus taught an eternal truth. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

"And the second is like, namely, this. Thou shalt love thy neighbour as thyself. . . ." (Mark 12:30-31.) "On these two commandments hang all the law and the prophets." (Matt. 22:40.)

There was none other commandment greater than these, so said Jesus. (*Idem.*)

The Apostle Paul spoke on this great principle many times in plain, understandable language.

Even though changing conditions exist in the world today, and many people are confused, the application of this one principle in our everyday lives will bring happiness, contentment, and peace.

Surely, if I love my fellow man, I will not cheat him, lie about him, or commit any manner of evil against him. So again, loving all my fellow men, I will truly find happiness, contentment, and a peace that passeth understanding.

Paul was inspired to reveal the virtues,