

had in mine; truth was what we wanted and would have; and truth is what we did receive."

I call to your attention these words: "Truth was what we wanted and would have." Nothing could change that. Their lives were a witness to what they "would have" for in spite of persecution, loss of property—several times in succession—the truth they found they "would have"—in spite of all obstacles.

In explaining the principle of the second comforter, the Prophet Joseph Smith said these words: ". . . After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost, (by the laying on of hands) which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him and finds that the man is determined to serve him at all hazards, then the man will find his calling and his election made sure, then it will be his privilege to receive the other Comforter. . . ." (DHC 3, 380.)

I call to your attention the words "he finds that a man is *determined* to serve him at all hazards." That is the word, and that is what we need today—*determination*—voluntary determination to serve him at all hazards. This is the

lost word which is not lost, but which many of us have not known.

This involves a man in his higher nature, too, in the realm of his free agency to do as he will.

This generation of youth and we parents will find the key which opens the door to the solution of its problems by the practice of this simple but potent word—determination. Without it the gospel will not affect us very much.

The past generations to which we point with solemn pride were determined to stand pure before the Lord. Each generation must in its turn show equal determination if it is to be accepted. Our present generation, young and old, is now making this choice. I pray that we may be determined in our turn to obey the commandments and to teach each of our children, one by one, each commandment, both by precept and example, and to stand true to the prophet of our generation, concerning whom I bear witness that he is a prophet. I also bear witness to the fact that the Lord Jesus Christ is our Savior and has given us his gospel to see if we will obey it. May the Lord help us to do it I pray in his name. Amen.

President David O. McKay:

Elder S. Dilworth Young has just spoken to us. Elder Henry D. Taylor, Assistant to the Twelve, will be our concluding speaker.

ELDER HENRY D. TAYLOR

Assistant to the Council of the Twelve Apostles

About two weeks ago a great and good man, who had completed his mission here on the earth, was called "home" by our Heavenly Father. Tributes were paid to President Moyle by his associates, recounting his many acts of devotion, generosity, and service to God and his fellow men. President McKay in his eulogy remarked: "Measured by the standards of true nobility, President Henry D. Moyle was truly a great man."

The scholar Carlyle once observed: "The history of this world is written in the lives of its great men." We pay

honor and respect to men and women whom we consider to be great by observing the anniversaries of their birth, by erecting monuments and statues to their memory, by visiting their tombs and laying wreaths thereon, and by engraving their names on stones and sepulchers. But more important still is the manner in which they linger and live in our memories; how well we remember their teachings and the way they have influenced our lives for good.

Well might we ask the question: "What made these men or women

great? What constitutes greatness?" The Greek philosopher Pericles, many centuries ago, pondered this problem and finally arrived at the conclusion that: "Men who are longest remembered, and whose memories are most highly revered, are not those who made the most money, but those whose hearts were gentle, whose sympathies were broad, and who best served humanity."

We are often prone to judge men hastily and to consider them great if they accumulate or amass a substantial amount of wealth. Ofttimes during this acquiring process, such men become self-centered and lose sight of things spiritual and neglect opportunities to help others.

The Lord, who is aware of the weaknesses of men, sounded a note of warning against these tendencies when he questioned: "For what is a man profited, if he shall gain the whole world, and lose his own soul? . . ." (Matt. 16:26.) Then later he proclaimed: "Behold, there are many called, but few are chosen. . . ." (D&C 121:34.) He then explained why they are not chosen, giving this reason: "Because their hearts are set so much upon the things of this world. . . ." (*Ibid.*, 121:35.)

The possession of wealth and the things of this world are not objectionable if used for righteous purposes. The ancient Prophet Jacob made it clear when he gave this sage counsel on the proper use of wealth:

"But before ye seek for riches, seek ye for the kingdom of God.

"And after ye have obtained a hope in Christ ye shall obtain riches, if ye seek them; and ye will seek them for the intent to do good—to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted." (Jacob 2:18-19.) In a word, to assist fellow men and to serve God.

While we realize that wealth cannot buy happiness nor eternal life, one has humorously suggested: "Money may not bring happiness, but it can surely make being in misery a lot more enjoyable." To work and to earn a comfortable living is important. Latter-day Saints are

taught that everyone, insofar as possible, should be self-supporting, maintaining his own economic independence, and looking to no one but himself for assistance. A man also has the responsibility of providing for his family. To earn a livelihood and at the same time live within one's income become both a challenge and a goal.

But while doing these important things, does man have no responsibility to his neighbor or to God? Can he not provide for his family and at the same time serve his fellow men?

The Church of Jesus Christ of Latter-day Saints is composed of lay members. The leaders and workers are called from the ranks. Every single member is a potential leader, and every day throughout the Church certain individuals are called and chosen to fill positions of importance. In accepting these callings they are recognizing the words of the Savior, when he said: "He that is greatest among you shall be your servant." (Matt. 23:11.)

This attitude of humility was evidenced by a former Vice-President of the United States who rose to great heights of prominence, even aspiring to become President, although unsuccessfully. Later he was elected to a more humble office as a junior Senator from his home state. In accordance with Senate protocol, he took his seat on the rear row. His associates and fellow Senators, over whom he had presided, offered him, out of love and respect, a desk on the front row. He modestly declined, uttering this classic statement: "I am willing to be a junior and sit on the back row, for I had rather be a servant in the house of the Lord, than sit in the seats of the Mighty."

It is interesting to note the varying ways in which individuals respond to calls made of them. When the Lord told Moses that he was the one chosen to become the leader of Israel and was to lead his people out of captivity and bondage, Moses was startled and began to offer one alibi and excuse after another, stating that his people would not believe that he was the one that had been called to become their leader. The Lord gave him many assurances, but

Moses was still doubtful, and finally said, "O my Lord, I am not eloquent . . . but I am slow of speech, and of a slow tongue." (Exod. 4:10.) Noting his reluctance after the many promises and assurances given, the anger of the Lord was kindled against Moses, and he was instructed to call Aaron, his brother, to assist and serve as his spokesman.

During the Savior's ministry upon the earth, he thrilled and uplifted those who listened to his teachings. Many had a desire to follow and hear more of his inspired utterances. One disciple expressed his intention of following and gaining more information, but made the request: ". . . Lord, suffer me first to go and bury my father." This would seem to be a reasonable request. But Jesus answered and said unto him: "Follow me. . . . Let the dead bury their dead." (Luke 9:59-60.)

In contrast to these instances of hesitation and lukewarmness it is refreshing to note how some of the apostles responded to the calls Jesus made of them. The Savior, while ". . . walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

"And he saith unto them, Follow me, and I will make you fishers of men.

"And they straightway left their nets, and followed him." (Matt. 4:18-20.) Here there were no questions asked, no alibis offered, no arguments given.

Going on a little farther, the Savior saw two other men, James and John, who were also fishermen. They were assisting their father Zebedee in mending their nets. When he called them, they immediately and without hesitation left their ship and their father and followed Jesus. (See *ibid.*, 4:21-22.) Were they not filled with the spirit of obedience and service?

As calls come to us for church service by the Lord's representatives, it is natural for us to wonder why we have been selected. The Lord has made it plain that every individual has been blessed and endowed with certain gifts and talents. And while there are many gifts, yet "To some is given one, and to

some is given another, that all may be profited thereby. (D&C 46:12.)

"And all these gifts come from God, for the benefit of the children of God." (*Ibid.*, 46:26.)

Now it was intended that these gifts and talents should be shared with others, for the purpose of rendering service to fellow men and making their lives happier. Every week the Tabernacle Choir thrills, inspires, and uplifts us, their listeners, with beautiful music, just as this chorus today has thrilled us.

Many of us are not blessed with musical talents, but there are other gifts that we do possess, and other services that we can render. The poet, Edward Everett Hale, aptly expressed this thought:

"I am only one,
But still I am one.
I cannot do everything,
But still I can do something;
And because I cannot do everything
I will not refuse to do the something
that I can do."

There is a joy that comes from working and rendering service in the Church and in being a servant to our fellow men. King Benjamin taught: ". . . when ye are in the service of your fellow beings ye are only in the service of your God." (Mosiah 2:17.)

To every faithful member of the Church will come opportunities to serve in some capacity, for the need for service in the fields of missionary work, temples, home teaching, instructing classes, choirs, and musical groups, work on welfare projects, administrative positions, and many other activities, still remains great.

If we would meet the Savior's standard for greatness, we will readily and humbly accept the callings that come and become servants in the house of the Lord, remembering that "He gives best who serves most." Then we may rest assured that if we do our best, the Lord will do the rest.

I testify from personal experience that joy and happiness have come to me through opportunities to serve in building up God's kingdom here upon the earth, and I humbly pray that this

Saturday, October 5

Second Day

same joy and happiness can come to every member of the Church, all of which I humbly pray for in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

Elder Henry D. Taylor, Assistant to the Twelve, has been our concluding speaker.

The Brigham Young University Chorale will now sing, "Hallelujah, Amen," conducted by Kurt Weinzinger.

The benediction will be offered by Elder Grant K. Patten, president of the Missoula Stake, after which this conference will then be adjourned until seven o'clock this evening when the general meeting of the Priesthood of the Church will be held in the Salt Lake Tabernacle. Only those holding the priesthood are invited to be present. Persons not holding the priesthood will please refrain from attempting to enter the building. This Priesthood Meeting will not be broadcast publicly. However, in addition to the overflow meeting in the Assembly Hall the proceedings of the Priesthood Meeting will be relayed by closed circuit broadcast originating in the Tabernacle to members of the Aaronic and Melchizedek Priesthood assembled in 370 separate locations in all parts of the United States, including Alaska and Canada. It is estimated that approximately 12,000 holders of the priesthood will be on Temple Square and more than 70,000 others will gather in other locations from coast to coast.

The Sunday morning session will be broadcast by many radio and television stations in the West, and short-waved to millions over Station WRUL, beamed by five transmitters at Boston, to Europe, South America, Central America, Africa, and parts of Asia. For the second time the General Conference will be televised by Canadian stations from the Salt Lake Tabernacle. The cooperating Canadian stations will be serviced by the CTV network, which will take the Sunday morning session and transmit it across Canada. We thank and express appreciation to our Canadian broadcasting friends for their cooperation.

Both sessions of our Conference today

will be rebroadcast over 50,000 watt clear channel KSL radio early tomorrow morning starting at one o'clock, and will be heard in many parts of the United States, Canada, Mexico, Alaska, and the Islands of the Pacific.

The CBS Radio Network Tabernacle Choir Broadcast tomorrow morning will be from 8:35 to 9:00 a.m. Those desiring to attend this broadcast must be in their seats no later than 8:15 a.m. Elder Gordon B. Hinckley of the Council of the Twelve will be the speaker on the Church of the Air Broadcast on CBS Radio tomorrow morning at 7:35 o'clock.

There will be large crowds attending the services on Sunday, and we ask you please to be courteous and gracious at all times—when driving your automobiles, and when standing at the entrance to the Tabernacle.

The singing for this session has been furnished by the Brigham Young University Chorale with Kurt Weinzinger conducting, and Roy M. Darley at the organ. I am sure this great gathering in the Tabernacle and our radio and television audience would wish me to express for them our heartfelt appreciation for the excellent singing this group of young Brigham Young University students have rendered for us this afternoon. It is good just to have them with us, especially to have them sing so well. It is good to have young people. You can't get too old not to enjoy their company. I speak from experience.

"How beautiful is youth! How bright it gleams

With its illusions, aspirations, dreams!
Book of Beginnings, story without End,
Each maid a heroine, and each man
a friend!" (Longfellow)

We thank you very much.

We also express appreciation to the members of the Tabernacle Choir, to Richard P. Condie, conductor, and Alexander Schreiner, organist, for the glorious music rendered by them on the broadcast this morning!

The Brigham Young University Chorale will now sing "Hallelujah, Amen." The benediction will be offered by Elder Grant K. Patten, president of the Missoula Stake, and this Conference will