

### Attribute of Spirituality

There are many who could tell just such stories, many whose attitude has carried them and their loved ones through dark pathways into the sunlight. To each of them I express gratitude. They are in very deed an inspiration.

I bear you my witness that God lives and that his Son Jesus Christ is directing this, his work, through our great President and his servant, David O.

McKay, and that if we will develop the right attitude toward the Master and his teachings, we will be privileged to return to his presence, in the name of Jesus Christ. Amen.

### President N. Eldon Tanner:

He to whom you have just listened is Bishop Victor L. Brown of the Presiding Bishopric. Elder Spencer W. Kimball of the Council of the Twelve will be our concluding speaker.

## ELDER SPENCER W. KIMBALL

### *Of the Council of the Twelve Apostles*

My brothers and sisters and friends the world over, we bring you greeting:

As members of The Church of Jesus Christ of Latter-day Saints, we declare in all solemnity the reality of God the Eternal Father and his Son Jesus Christ, as like as any father and son, yet distinct individuals. On more than one occasion the Christ has made known that a knowledge and acquaintance with God is basic to exaltation.

"This is eternal lives—to know the only wise and true God, and Jesus Christ, whom he hath sent. I am he." And then his command: "Receive ye, therefore, my law." (D&C 132:24.)

Neither the Father Elohim nor the Son Jehovah would alienate himself from the children of men. It is they, the men, who cut themselves off if there be estrangement. Both the Father and the Son would gladly commune and associate with men. But men must be Godlike, pure, and perfected to attain such stature. Even with this high degree of worthiness, men must still be protected from the brilliance and glory of the heavenly personages.

### Prize of Great Worth

If I were to tell you that in your own back yard you could find an acre of diamonds, would you ignore the suggestion and take no trouble to search? Today, I am telling you that in easy reach there is a prize of inestimable worth. Diamonds can buy one food and shelter. Diamonds can sparkle and glitter. Diamonds can embellish and decorate. But the prize which is within

your grasp is more brilliant than jewels. It will not tarnish nor be subject to market trends. I speak of the greatest gift—the gift of eternal life. It may not be obtained through mere wishing; it cannot be purchased with money; hopeful wishing will not bring it, but it is available to men and women the world over. There have been long periods of history when the total truth was not immediately available to the inhabitants of the earth. But in our day, the whole eternal program is here and can carry men to exaltation and eternal life all the way to Godhood.

Jeremiah declared:

"For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." (Jer. 2:13.)

And Amos predicted:

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord:

"And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." (Amos 8:11-12.)

### Spiritual Famine Ended

After centuries of spiritual darkness, described by Amos and Jeremiah, we solemnly announce to all the world that the spiritual famine is ended, the spiritual drought is spent, the word of the Lord in its purity and totalness is

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available to all men. One needs not wander from sea to sea nor from the north to the east, seeking the true gospel as Amos predicted, for the everlasting truth is available.

Jeremiah the prophet again asked the question: "Shall a man make gods unto himself, and they are no gods?" (Jer. 16:20.) In spite of all the gods which men make for themselves and the confusion incident thereto, the Living and True God is in his heaven and is available to his children.

The Master himself gave the basic truth that eternal life is available to those people only who have a knowledge of the Father and the Son.

The most important question one can ask himself is this: Do I really know God the Father and Jesus Christ his Son? And in the answer is the difference between floundering through indecision or having sureness and certainty.

The Lord promised:

"... every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am;" (Ibid., 93:1. Italics added.)

The Beatitudes of Christ add: "Blessed are the pure in heart: for they shall see God." (Matt. 5:8.)

### The Way to Celestial Life

Celestial life may be had by every soul who will fulfil the requirements. To know is not enough. One must do. Righteousness is vital and ordinances are necessary.

Jehovah proclaims:

"But no man is possessor of all things except he be purified and cleansed from all sin." (D&C 50:28. Italics added.)

And the Redeemer continues: "And surely every man must repent or suffer. . . ." (Ibid., 19:4.)

"... I, God, have suffered these things for all, that they might not suffer if they would repent;

"But if they would not repent, they must suffer even as I;

"Which suffering caused myself, even God, the greatest of all to tremble because of pain. . . ." (Ibid., 19:16-18. Italics added.)

"I am Jesus Christ, the Son of God, who was crucified for the sins of the world, . . ." (Ibid., 35:2. Italics added.)

There are three Gods: the Eternal Father, Elohim, to whom we pray; Christ or Jehovah; and the Holy Ghost who testifies of the others and witnesses to us the truth of all things.

Many seem to delight in confusing the matter with their rationalizations and human calculations. The Father and the Son, in whose image we are created, separate and distinct beings, have identified themselves through the ages.

The Christ declared himself to be the Lord God Almighty, Christ the Lord, the beginning and the end, the Redeemer of the world, Jesus the Christ, the mighty one of Israel, the Creator, the Son of the Living God, Jehovah.

The Father Elohim declares Jesus to be *Mine only Begotten Son, the word of my power*. And twice, at least, at the Jordan baptism and then on the Mount of Transfiguration, he declared: "*This is my beloved Son in whom I am well pleased.*" (See Mark 1:11, Luke 3:22) and stated that "*the worlds were made by him: Men were made by him: All things were made by him, and through him and of him.*"

The Bible gives much secular and religious history and much in glorious teachings. But even with the scriptures, confusion continues in the Christian world.

### To Know God

To know God, one must be aware of the person and attributes, power, and glory of God the Father and God the Christ. Moses declares he "... saw God face to face, and he talked with him. . ." (Moses 1: 2.) This experience of Moses is in harmony with the scripture, which says:

"For no man has seen God at any time in the flesh, except quickened by the Spirit of God. Neither can any natural man abide the presence of God, neither after the carnal mind." (D&C 67:11-12. Italics added.)

It must be obvious then that to endure the glory of the Father or of the glorified Christ, a mortal being must be translated or otherwise fortified. Moses, a

prophet of God, held the protecting Holy Priesthood: ". . . and the glory of God was upon Moses; therefore Moses could endure his presence." (Moses 1:2.)

Grease on the swimmer's body or a heavy rubber skin diver's suit may protect one from cold and wet; an asbestos suit might protect a fire-fighter from flames; a bullet-proof vest may save the policeman from assassin's bullets; one's heated home may protect from winter's chilling blasts; deep shade or smoked glass can modify the withering heat and burning rays of the midday sun. There is a protective force which God brings into play when he exposes his human servants to the glories of his person and his works.

Moses explained that he could endure the divine presence because ". . . the glory of God," (*idem*) was upon him.

Jehovah said: "Wherefore, no man can behold all my works, except he behold all my glory; and no man can behold all my glory, and afterwards remain in the flesh on the earth." (*Ibid.*, 1:5.)

In heavenly glorious vision, Moses ". . . beheld the world . . . and all the children of men. . . ." (*Ibid.*, 1:8.) It is significant to note that when the protection from such transcendent glory was relaxed, that Moses was left weak and near helpless.

The scripture says: "And the presence of God withdrew from Moses, that his glory was not upon Moses; and Moses was left unto himself. And . . . he fell unto the earth." (*Ibid.*, 1:9.) Many hours elapsed before he could regain his natural strength. He exclaimed: ". . . mine own eyes have beheld God . . . my spiritual eyes, for my natural eyes could not have beheld; for I should have withered and died in his presence; but his glory was upon me; and I beheld his face, for I was transfigured before him." (*Ibid.*, 1:11.)

### The Tempter

There is another power in this world forceful and vicious. In the wilderness of Judaea, on the temple's pinnacles and on the high mountain, a momentous contest took place between two brothers, Jehovah and Lucifer, sons of Elohim.

When physically weak from fasting, Christ was tempted by Lucifer: "If thou be the Son of God, command this stone that it be made bread." (Luke 4:3.)

On the temple's pinnacles, the Evil One taunted again, suggesting the unwarranted use of power: ". . . Thou shalt not tempt the Lord thy God." (*Ibid.*, 4:12.)

On a high mountain the devil tantalized the Christ, offering kingdoms, thrones, powers, dominions, satisfactions of urges, desires, passions, the glory of wealth, ease, comfort—all to possess on condition that he worship Lucifer.

The Lord in his mortality was tempted but resisted: "Get thee hence, Satan: . . ." (Matt. 4:10) he said.

Abraham was tempted; Moses and all men must prove themselves.

Now came Satan, contending for the subservience of Moses. Satan, also a son of God, had rebelled and had been cast out of heaven and not permitted an earthly body as had his brother Jehovah. Much depended upon the outcome of this spectacular duel.

And again, could the mastermind, Lucifer, control and dominate this Prophet Moses who had learned much directly from his Lord? "Moses, son of man, worship me," the devil tempted, with promise of worlds and luxuries and power. But, he courageously:

". . . looked upon Satan and said, 'Who art thou? For behold, I am a son of God, in the similitude of his Only Begotten. . . .' (Moses: 12:13.) And Moses knew well his role and was prepared for this master-mind:

". . . where is thy glory, that I should worship thee?

"For behold, I could not look upon God, except his glory should come upon me, and I were strengthened before him. But I can look upon thee in the natural man. Is it not so surely?" he taunted. (*Ibid.*, 1:13-14.)

"Blessed be the name of my God, for his Spirit hath not altogether withdrawn from me, or else where is thy glory, for it is darkness unto me?

"And I can judge between thee and God"; (*Ibid.*, 1:15.) The contrast was compelling. Moses the priesthood bearer must be protected to see Jehovah but

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could face this impostor with his natural eyes and without discomfort. What a contrast!

And with full knowledge now and with great fortitude the prophet demanded: "Get thee hence, Satan; . . ." (*Ibid.*, 1:16.)

The liar, the tempter, the devil unwilling to give up this possible victim, now in rage and fury: ". . . cried with a loud voice, and rent upon the earth, and commanded, saying, I am the Only Begotten, worship me." (*Ibid.*, 1:19.)

Moses recognized the deception and saw the power of darkness and the "bitterness of hell." Here was a force not easily reckoned with nor evicted. Terrified, he called upon God, then commanded with new power: "I will not cease to call upon God . . . for his glory has been upon me, wherefore I can judge between him and thee." (*Ibid.*, 1:18.)

". . . In the name of the Only Begotten, depart hence, Satan." (*Ibid.*, 1:21.)

Not even Lucifer, the Star of the Morning, the arch-enemy of mankind can withstand the power of the priesthood of God. Trembling, quaking, cursing, weeping, wailing, gnashing his teeth, he departed from the victorious Moses.

### Protected

When properly protected with the glory of God, and when sufficiently perfected, man can see God.

Again, the glory of the Lord was upon him and he heard the promise: ". . . thou shalt deliver my people from bondage. . ." (*Ibid.*, 1:26.)

". . . and thou shalt be made stronger than many waters; for they shall obey thy command as if thou wert God." (*Ibid.*, 1:25.)

What a promise. What power! As one hears this promise from the God of heaven, one can envision water coming from the rock, manna from the sky, quails from the bushes, and the waters of the sea rolling back to provide dry crossing for the refugee children of Israel.

A heavenly visitor identified himself to Abraham: "I am the Lord, thy God; I dwell in heaven. . . ."

"My name is Jehovah. . . ." (Abraham 2:7-8.)

And Abraham: ". . . talked with the Lord, face to face, as one man talketh with another; . . ."

"And he said unto me: My son, my son . . . And he put his hand upon mine eyes, and I saw those things which his hands had made . . . and I could not see the end thereof." (*Ibid.*, 3:11-12.)

Abraham was protected so that he not only could withstand the glory of the Lord, but he could see and comprehend. The visions which Abraham saw at this time before his sojourn in Egypt were beyond all description. Perhaps no soul even with the strongest telescopes has ever seen the thousandth part of what Abraham saw as to this universe with all its limitless parts and functions. He also saw the creation of this earth, and the Father is quoted:

"And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten Son." (Moses 1:33.)

How great the power of God, the majesty of God, the glory of God! Again, when Jehovah came to call Saul of Tarsus to his mission, the vision was given to him only.

"And the men which journeyed with him stood speechless, hearing a voice, but seeing no man." (Acts 9:7.)

But Saul of Tarsus saw Jehovah, the glorified Christ, and heard his voice and conversed with him. Even partially protected as he was, the brilliance of the light from heaven in which he centered—greater than the noonday sun—Paul collapsed to the earth, trembling, shocked. The voice said: "I am Jesus whom thou persecutest. . . ." (*Ibid.*, 9:5.)

So intense and brilliant was the light that even with such protection, he was blinded. He said: "And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus." (*Ibid.*, 22:11.)

A priesthood miracle restored sight to Paul after three days of total darkness. The glory of the Lord! How great and magnificent!

Paul told Timothy: ". . . Christ . . ."

“. . . is the blessed and only Potentate, the King of kings, and the Lord of lords,

“Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: . . .” (1 Tim. 6:14-16.)

Enoch also needed protection, for the Lord, speaking to Enoch, said:

“Anoint thine eyes with clay, and wash them, and thou shalt see. . . .

And he beheld the spirits that God had created, and he beheld also things which were not visible to the natural eye; . . .” (Moses 6:35-36.)

The goddess dared not touch him “. . . for fear came on all of them that heard him; for he walked with God.” (*Ibid.*, 6:39.)

Daniel was worried so much so that he mourned for three weeks and took no pleasant bread nor meat nor wine. Then came his vision which he alone saw:

“. . . I retained no strength,” he said,

“Yet heard I the voice of his words: . . . then was I in a deep sleep on my face, and my face toward the ground.

“And behold, an hand touched me, which set me upon my knees and upon the palms of my hands.

“And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.” (Dan. 10:8-10, 15.)

### Another World

There is another world with which we mortals are little acquainted. It may not be far from us. Peter, James, and John, the Presidency of the Church, came to know the power of God. These three central figures climbed the high mountain with the Lord Jehovah, while he was yet in the mortal world before his crucifixion. In the high mountain was solitude, apartness, and privacy.

What a glorious experience! The Son of God, their Master, “was transfigured before them, and his face did shine as the sun, and his raiment was white as the light” (Matt. 17:2) and heavenly beings Moses and Elias appeared to them. “. . . a bright cloud over-

shadowed them: and behold a voice out of the cloud, which said, *This is my beloved Son, in whom I am well pleased; Hear ye him.*” (*Ibid.*, 17:5. Italics added.)

The glory of the contact was more than they could bear and they collapsed, falling on their faces. While in this state unprintable, unspeakable, unutterable things were said and done. The three mortals thus protected survived even this withering fiery experience.

Realizing that death by martyrdom was imminent and that a verbal witness could be forgotten and that his important knowledge must be perpetuated down through the ages, Peter bore his solemn witness in writing. No fable was this, no conjuring of the imagination was this, no imagination of human minds was this . . . it was real and certain:

### “Eyewitnesses of His Majesty”

“(we) . . . were eyewitnesses of his majesty.

“For he (Christ) received from God the Father honour and glory, when there came such a voice to him from the excellent glory, *This is My beloved Son, in whom I am well pleased.*

“And which voice came from heaven we heard, when we were with him in the holy mount.” (2 Pet. 1:16-18. Italics added.)

The pattern was established, the chart made, the blueprint drawn. Under special need, at special times, under proper circumstances, God reveals himself to men who are prepared for such manifestations. And since God is the same yesterday, today, and forever, the heavens cannot be closed except as men lock them against themselves with disbelief.

In our own dispensation came another similar grandiose experience. The need was imperative; an apostasy had covered the earth and gross darkness the people, and the minds of men were clouded, and light had been obscured in darkness. The time had come. Religious liberty would protect the seed until it could germinate and grow. And the individual was prepared in the person of a youth, clean and open-minded, who had such implicit faith

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in the response of God that the heavens could not remain as iron and the earth as brass as they had been for many centuries.

### The Prophet's Vision

This budding prophet had no preconceived false notions and beliefs. He was not steeped in the traditions and legends and superstitions and fables of the centuries. He had nothing to unlearn. He prayed for knowledge and direction. The powers of darkness preceded the light. When he knelt in solitude in the silent forest, his earnest prayer brought on a battle royal which threatened his destruction. For centuries, Lucifer with unlimited dominion had fettered men's minds. He could ill-afford to lose his satanic hold. This threatened his unlimited dominion. Let Joseph Smith tell his own story:

"... I was seized upon by some power which entirely overcame me . . . to bind my tongue. . . . Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

"... at the very moment when I was ready to . . . abandon myself to destruction—not to an imaginary ruin but to the power of some actual being from the unseen world. . . . I saw a pillar of light exactly over my head, above the brightness of the sun.

"... I found myself delivered from the enemy which held me bound. 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!*" (Joseph Smith 2:15-17.)

Young Joseph finally recovered his voice and asked the pertinent questions for which he had come and a conversation ensued, most of which was forbidden him to write. He continues: ". . . When I came to myself again, I found myself lying on my back, looking up into heaven. . . ." (*Ibid.*, 2:20.)

Joseph had had the same general experience of Abraham and Moses and Enoch who had seen the Lord and heard his voice. In addition, he heard the

Father, bearing witness of the Son, as had Peter, James, and John on Transfiguration's Mount. He had seen the person of Elohim. He had fought a desperate battle with the powers of darkness as had Moses and Abraham. And like them all, he was protected by the glory of the Lord. This young man gave a new concept to the world. Now at least one person knew God without question, for he had seen and heard.

Again the Prophet reports the veil was lifted from their minds and the eyes of their understandings were opened and he and Oliver Cowdery in the temple saw the Lord Jehovah who said unto them:

"I am the first and the last. I am he who liveth, I am he who was slain; I am your advocate with the Father." (D&C 110:4.)

"His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of . . . great waters. . . ." (*Ibid.*, 110:3.)

### "We Saw Him"

And on another occasion, the prophet speaks of the Only Begotten Son:

"We, . . . being in the spirit. . . . (we could) see and understand the things of God—

"(and the) Only Begotten Son. . . .

"Of whom we bear record; . . . whom we saw and with whom we conversed in the heavenly vision." (*Ibid.*, 76:11-14.)

". . . and the glory of the Lord shone round about.

"And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness;

"And saw the holy angels, and them who are sanctified before his throne, worshiping God, and the Lamb, who worship him forever and ever.

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father." (*Ibid.*, 76:19-23.)

"And this we saw also and bear rec-

ord, that an angel of God who was in authority in the presence of God, who rebelled against the Only Begotten Son whom the Father loved and who was in the bosom of the Father, was thrust down from the presence of God and the Son,

"And was called Perdition, for the heavens wept over him—he was Lucifer, a son of the morning." (*Ibid.*, 76:25-26.)

And eternal life again was made available to men in the earth, for does not the scripture say: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.) And so we return to the promise made on the hill in Palestine. "Blessed are the pure in heart: for they shall see God." (Matt. 5:8.)

Men who know God and love him and live his commandments and obey his true ordinances may yet in this life, or the life to come, see his face and know that he lives and will commune with them.

Our friends, I invite further inquiry. I testify to these truths, in the name of Jesus Christ. Amen.

#### President N. Eldon Tanner:

Elder Spencer W. Kimball of the Council of the Twelve has just given the concluding address.

The Tabernacle Choir will now favor us with the "Hallelujah Chorus" from Handel's "Messiah," conducted by Richard P. Condie. The benediction will be offered by Elder Cashell Donahoe, president of the Virginia Stake.

The music, as you know, for this afternoon has been furnished by the Tabernacle Choir. Again their singing has been inspirational, at both sessions today and also on Saturday morning when their singing was heard by millions. God bless the officers and the members of this great organization. It would be impossible to estimate the good that this group of singers is doing. Letters and messages testify to the happiness and inspiration they bring not only to members of the Church but to music lovers all over the world.

Tonight the Deseret Sunday School Union Conference will convene in this building at seven o'clock. All Sunday School workers will wish to be in attendance and the public is cordially invited.

It is understood that ward Sacrament meetings will be held where practicable this evening in the various wards.

The Tabernacle Choir will now favor us with the "Hallelujah Chorus" conducted by Richard P. Condie. After the benediction by Elder Cashell Donahoe, president of the Virginia Stake, the general session of this conference will be adjourned until ten o'clock Monday morning.

As a concluding number the Tabernacle Choir sang the "Hallelujah Chorus," (Handel's Messiah).

President Cashell Donahoe, President of the Virginia Stake, offered the closing prayer.

Conference adjourned until Monday, April 6 at 10:00 a.m.

## THIRD DAY

### MORNING MEETING

The General Conference of the Church reconvened Monday morning, April 6, 1964.

President David O. McKay presided and conducted the exercises of the session.

The choral music for this Conference session was furnished by the Brigham Young University Combined Choruses, John R. Halliday, Conductor; Frank W. Asper, Organist.

President McKay made the following introductory remarks:

#### President David O. McKay:

For the information of those who are tuned in by radio or television we announce that we are assembled here in the famed Tabernacle on Temple Square in Salt Lake City in the sixth session of the one hundred and thirty-fourth