

from far and near, the temple presidencies, general auxiliary officers of the Church, and all who are gathered in this historic building in this session of our conference.

We also extend a hearty welcome to our vast radio and television audience.

The singing for today's session will be furnished by the Brigham Young University Combined Choruses, with Maughan McMurdie conducting, and Frank W. Asper at the organ. On behalf of the First Presidency and all

who are assembled, I extend to you students a hearty welcome. We know that you are well trained and we are very happy to have you here, you who have developed your talents as singers, and we pray that you may be blessed in your presentation today, and in all your righteous endeavors.

We shall begin these services by the chorus singing, "Ye Servants of God," conducted by Maughan McMurdie. The invocation will be offered by Elder Mark E. Anderson, formerly president of the Finnish Mission.

PRESIDENT DAVID O. McKAY

(After being helped to the pulpit by his counselors President McKay said:)

I should just like to say there is too much fuss being made. (laughter)

Welcome, brethren and sisters, and God bless you and all those participating in this Conference! May we have a time of rejoicing.

In one of the Scottish books a story is told how when sincere friends came to sympathize with Margaret Howe in the loss of her son, a Scotsman speaking for the group stood up and said to her, "Margaret Howe, there's just ae heart in Drumtochty, and it's sair (sorrow)."

Well, there is just one heart in this Tabernacle, and we have hundreds of groups and millions of people listening in, but there is just one heart in the Church, and it is happy and thankful for the blessings of the Lord. God bless you!

Singing by the Brigham Young University Combined Choruses, "Ye Servants of God."

PRESIDENT HUGH B. BROWN

First Counselor in the First Presidency

This is at once an inspiring and humbling experience when one instinctively desires to have divine guidance. It is most encouraging to have the President of the Church sitting on the stand and

The opening prayer was offered by Elder Mark E. Andersen, formerly President of the Finnish Mission.

President N. Eldon Tanner

The Brigham Young University Combined Choruses will now favor us with "Jehovah, Lord of Heaven and Earth," conducted by Maughan McMurdie. After the singing President Hugh B. Brown of the First Presidency will address us.

Selection by the Combined Choruses, "Jehovah, Lord of Heaven and Earth."

President N. Eldon Tanner

President Hugh B. Brown, First Counselor in the First Presidency of the Church, will be our first speaker this morning, and he will be followed by Elder Thomas S. Monson of the Council of the Twelve.

to know of his sympathy and blessings and well wishes.

We welcome all, of course, as has been said, who are attending the conference. To emphasize what has been

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said in previous sessions and for the information of our friends and our members, may we for a few moments review some aspects of the religion and philosophy of this newly revealed but ancient Church.

Here is a religious philosophy of divine origin which was taught by the prophets and Apostles of old, and this time was designated by them as "... the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:21.)

Dispensation of the Fulness of Times

This is the Dispensation of the Fulness of Times referred to by Paul in Ephesians 1:10:

"That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

It is a philosophy which if followed would provide a solution to the problems of our distraught and imperiled world.

A Living Personal God

The cornerstone of this restored gospel is faith in a Living and Personal God, the Supreme Being. The head of the corner is Jesus Christ, the Son of God, the same as was so fearlessly defended and proclaimed by Peter throughout his ministry. One revealing passage is recorded in the Acts of the Apostles as follows:

"This is the stone which was set at nought of you builders, which is become the head of the corner.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:11-12.)

Man Created In the Image of God

We believe that man was created in the image of God and was placed upon the earth as an embodied spirit that he might have the experience of mortal life, which is an intermediate state between preexistence and immortality.

Pursuant to divine plan, there was a transgression on the part of our first parents, and as a result they were given mortal bodies, and they and all of their descendants became subject to the dissolution of spirit and body through death.

A Redeemer

Also in the divine plan provision was made for a redeemer to break the bands of death and through the resurrection make possible the reunion of the spirits and bodies of all who tabernacle in the flesh. Thus provision was made for the redemption from death of all mankind through the atonement of Christ and for their salvation and exaltation on condition of obedience to the principles of the gospel.

The Church in the Meridian of Time

He made provision for the establishment of his Church in the Meridian of Time, and he instructed his Apostles to complete the organization of the Church and to carry its message to all the world.

But after his crucifixion and the subsequent death of the Apostles, there was a general falling away from the primitive Church. In other words, a universal apostasy followed shortly after the crucifixion, and through this apostasy the priesthood ceased to be operative, and as we read in Eusebius, "... when the sacred choir of apostles became extinct, and the generation of those that had been privileged to hear their inspired wisdom had passed away, then also the combinations of impious error arose by the fraud and delusions of false teachers. These also, as there were none of the apostles left, henceforth attempted, without shame to preach their false doctrine against the gospel of truth." Confusion and contention dominated the scene as men attempted on their own authority to establish churches.

The Church Re-established

The announcement of the reestablishment of the Church of Jesus Christ by his own personal appearance was followed by visits from other heavenly

beings who restored the priesthood and authorized and supervised the reorganization of the Church. Now this forms the burden of our message. The mission of the Church thus restored is to preach the gospel and administer in its ordinances among all nations preparatory to the second advent of our Savior.

Mortality, One Stage in the Eternal Plan

Man's period of earth life is but one stage in the eternal progressive journey of the soul. Birth and death do not mark the beginning nor the end of existence. The spirits of all men lived as intelligent beings, enjoying the right of choice and free agency before they were born in the flesh. Earth life is for the development and training of the sons of men under the direction and supervision of the Divine Father through his Son Jesus the Christ. Here we have an opportunity to meet opposition, to test our strength, to combat and overcome evil and thereby prepare for future development throughout the eternities. This was the purpose of the creation of the earth, that men might take upon themselves bodies and become candidates for immortality and eternal life. Dr. James E. Talmage sums up the discussion of creation of the universe as follows:

"What is man in this boundless setting of sublime splendor? I answer you: Potentially now, actually to be, he is greater and grander, more precious in the arithmetic of God, than all the planets and suns of space. For him were they created; they are the handiwork of God; man is his son. In this world man is given dominion over a few things. It is his privilege to achieve supremacy over many things.

"The heavens declare the glory of God; and the firmament sheweth his handywork." (Psalm 19:1.) Incomprehensibly grand as are the physical creations of the earth and space, they have been brought into existence as a means to an end, necessary to the realization of the supreme purpose, which in the words of the creator is thus declared: 'For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man.'" (Moses 1:39.)

Pre-mortal Existence

All who accept the Holy Scriptures as the word of God must believe the doctrine of the preexistence of Christ and also of all the sons of God. Christ lived with the Father as an unembodied spirit as is noted by the inspired words of John the Beloved, who said:

"In the beginning was the Word, and the Word was with God, and the Word was God.

"The same was in the beginning with God.

"All things were made by him; and without him was not any thing made that was made.

"In him was life; and the life was the light of men. . . .

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." (John 1:1-4, 14.)

He who was the Firstborn of the Father's spirit children and the Only Begotten of the Father in the flesh repeatedly referred to his preexistent state and declared that he came forth from the Father and would return to him on the completion of his mission in mortality. In John 3:13, we read:

"And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."

And again in John 6:38, the Savior said:

"For I came down from heaven, not to do mine own will, but the will of him that sent me."

Christ, Redeemer and Savior of Mankind

Christ was chosen before the foundation of the world to be the Redeemer and Savior of mankind. John had a vision to which he refers in Revelation. He saw one, Lucifer, known as the son of the morning, or Satan the dragon, who led the rebellion, and John declares:

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels," (Rev. 12:7.)

Those among these unembodied

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spirits who, as Jude says, "kept . . . their first estate," (v. 6) were given the opportunity to experience mortal life whereby their spirits were clothed in bodies of flesh consisting of earthly elements, or as stated in Genesis, made of the dust of the earth. (See Gen. 2:7.) The others who, with their leader, "kept not their first estate" (Jude 6), became the devil and his angels and were permanently denied the privilege of mortal existence, which is prerequisite to exaltation and eternal life.

Man's remembrance of his earlier existence was suspended, and man and woman became earth tenants with power and dominion over all other creatures as we read in Genesis:

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

"So God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:26-27.)

Man's Freedom

Man enjoys freedom of action and agency of choice, but while free to exercise this volition, he must abide the consequences of his decision. Through trial and error we, like the Master, learn obedience by the things which we suffer. As Paul said:

"Though he were a Son, yet learned he obedience by the things which he suffered;

"And being made perfect, he became the author of eternal salvation unto all them that obey him"; (Heb. 5:8-9.)

Mortality, Intermediate Stage— Between Eternities

To the entire human race mortal life is a connecting link or an intermediate state, joining the two eternities of the measureless past and the eternal future. All men, sons and daughters of divine parents, are on this earth to experience an enlarged sphere of interest and activity in a terrestrial world preliminary to entrance into celestial glory.

We accept the scriptural account of the creation of man in the image of God. The fall of Adam brought a heritage of mortality and death, and the atonement of Christ made possible man's return to his former estate "added upon." These two divine missions were therefore of universal consequence.

It must not be assumed, however, that the fact of God's foreknowledge of what *would* be under given conditions was a determining cause, or that such *must* be. He never has and never will trammel man's free agency, even though men may disobey his immutable laws and bring upon themselves resultant sorrow and condemnation. Though God is omnipotent, he permits many things contrary to his will. But he desires that every soul shall be saved in his kingdom. In fact, he has declared it to be his work and his glory ". . . to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Mortality for Adam's Posterity

We hold, however, that only Adam will be held accountable for his disobedience, although through the transgression the penalty is operative upon all flesh. Even so, the atonement of Christ is available to all, or as Paul said:

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

"Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." (Rom. 5:12, 18.)

The Atonement by Jesus Christ

We affirm as a fundamental principle the biblical account of the atonement wrought by Jesus Christ, and we accept it in its literal simplicity. We hold further that he was the one and the only one fitted to become the Savior and Redeemer of the world. No other man possessed power to hold death in abeyance and to die only as he willed

so to do. As it is declared in John 5:26:

"For as the Father hath life in himself; so hath he given to the Son to have life in himself;"

And in John 10:17-18:

"Therefore doth my Father love me, because I lay down my life, that I might 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."

The effect of the atonement is twofold, viz., universal redemption of the human race from death and individual salvation whereby relief from the effects of personal sins becomes available.

Resurrection for All

All men, regardless of the degree of their guilt or innocence, will be resurrected from the dead, and this belief also becomes a foundation stone in the structure of the Mormon Church. But, in addition to this general salvation through the atonement, every soul that lives in mortality to the age of responsibility may place himself within the reach of divine mercy and may obtain a remission of sin.

We do not accept the doctrine of original sin but believe that children are born innocent, and if they die before they reach the age of accountability, they are redeemed from death through the atonement of the Savior, redeemed also from any possible effects of inherited tendency to sin. They, therefore, require no baptism or other ordinance of admittance into the kingdom of God, for they are innocent in his sight.

Salvation from sin is obtainable, then, only through the acceptance of the atonement of Christ and obedience to the laws and ordinances of the gospel. Every man must bring his personal life into harmony with those laws. Thus, as Paul says, Christ ". . . became the author of eternal salvation unto all them that obey him;" (Heb. 5:9.)

Considering conditions in the world generally, there never was a time more cut off from Christ than ours, or one that needed him more.

We reject the unscriptural doctrine that there are but two places or states of eternal existence—heaven and hell—and that all men will go to the one or the other. According to the record of John, the Savior said:

"In my Father's house are many mansions: if it were not so, I would have told you, I go to prepare a place for you." (John 14:2.)

Degrees of Glory

We affirm on the basis of direct revelation from God that graded degrees of glory are prepared for the souls of men and that these comprise in decreasing order the celestial, the terrestrial, and the telestial kingdoms. These several glories are likened unto the sun, the moon, and the stars and were understood and advocated by Paul to the Saints of Corinth as follows:

"There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

"There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

"So also is the resurrection of the dead." (1 Cor. 15:40-42.)

Twelve Apostles

The Savior selected and ordained twelve men whom he called Apostles, and he commissioned them to preach the gospel to all the world. In fact, his Church, both in ancient and in modern times, is built upon the foundation of Apostles and prophets. Quoting Paul again,

"And he built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone"; (Eph. 2:20.)

"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:" (*Ibid.*, 4:11-12.)

The Apostle aptly compared the organization of the Church to the

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several organs of the human body. As we read in 1 Corinthians, chapter 12,

"Now ye are the body of Christ, and members in particular.

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

"Are all apostles? are all prophets? are all teachers? are all workers of miracles?

"Have all the gifts of healing? do all speak with tongues? do all interpret?

"But covet earnestly the best gifts: and yet shew I unto you a more excellent way." (Vs. 27-31.)

All are essential to the whole, and none is justified in saying to the other, ". . . I have no need of thee." (1 Cor. 12:21.)

Apostasy and Disintegration

Shortly after the crucifixion of the Christ, the leaven of apostasy and disintegration began to work. The evidence of spiritual decline was observed by the Apostles, and they predicted even a greater falling away, which, in fact, progressed through the early period of Christian persecutions from Nero to Diocletian.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

"And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

"And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their

damnation slumbereth not." (2 Peter 2:1-3.)

A widespread apostasy from the Church was followed by an apostasy of the Church. This apostasy, which was repeatedly predicted, is attested by history, both sacred and profane. This fact is the justification for the claim of the Latter-day Saints that there has been a restoration of the gospel. This Church, then, is Christianity restored, together with the principles and ordinances, the priesthood and authority, as taught and exercised in the primitive Church. This is our declaration, my brothers and sisters. This is our warning voice to all men, that the God of heaven has set up his kingdom, which, as predicted by Daniel,

". . . shall never be destroyed: and the kingdom shall not be left to other people, . . . and it shall stand for ever." (Dan. 2:44.)

The Restoration

Now, to this message we humbly testify this morning to our members and to all our friends who are listening. We ask you in humility to hearken to the voices of the prophets of old and to the modern prophets and to the revelations of God and bring your lives into harmony with his laws in the name of Jesus Christ. Amen.

President N. Eldon Tanner

He to whom we have just listened is President Hugh B. Brown, first counselor in the First Presidency of the Church.

Elder Thomas S. Monson of the Council of the Twelve will be our next speaker, and he will be followed by Bishop John H. Vandenberg of the Presiding Bishopric.

ELDER THOMAS S. MONSON

Of the Council of the Twelve Apostles

When Jesus walked and taught among men, he spoke in language easily understood. Whether he was journeying along the dusty way from Perea to Jerusalem, addressing the multitude on

the shore of the Sea of Galilee, or pausing beside Jacob's well in Samaria, he taught in parables. Jesus spoke frequently of having hearts that could know and feel, ears that were capable