

big tree! It will make a lot of good lumber, won't it?"

Good Trees Grow in Groves

Uncle George slowly shook his head, then replied, "No, son, that tree will not make a lot of good lumber. It might make a lot of lumber but not a lot of good lumber. When a tree grows off by itself, too many branches grow on it. Those branches produce knots when the tree is cut into lumber. The best lumber comes from trees that grow together in groves. The trees also grow taller and straighter when they grow together."

It is so with people. We become better individuals, more useful timber when we grow together rather than alone.

This growing together places a responsibility upon each one of us. We should try fully to appreciate all our associates, help them, love them, teach them the gospel of the Lord Jesus Christ, his plan of salvation for them. We are all the children of God. We can help others; they can help us. Together we can become valuable timber in effectively building his

Church in which we are blessed to hold membership.

Somewhere out there in the wards and branches and cities where you live are those who are lonely—lonely for want of the light of truth; lonely for the association of those who reflect the Spirit of the Master; lonely, though they may not realize it now, to be a part of the body of Saints that make up the kingdom of God here on the earth. Don't let them stand alone in the dark. Go to them. Let your life be a lamp to their feet. Guide them till they stand with you and your associates in the gospel of our Redeemer. This is your responsibility, your obligation, your mission, your privilege. May you fulfil all of these opportunities humbly and nobly, I pray in the name of the Lord Jesus Christ. Amen.

President N. Eldon Tanner

We have just listened to Elder Henry D. Taylor, Assistant to the Twelve, and Elder Howard W. Hunter of the Council of the Twelve will be our concluding speaker. Elder Hunter.

ELDER HOWARD W. HUNTER

Of the Council of the Twelve Apostles

The beginnings of most of the religions of the world are somewhat obscure, and this is true of the beginnings of Israel's religion. The central event upon which all of the early stories converge is the exodus of Israel from Egypt. A series of events occurred which demonstrates the concern of the Lord for his children. The Hebrews believe that their God had made himself known to them at the hour of their deepest need by providing a liberation from their taskmasters, the Pharaohs of Egypt. The Lord called Moses to lead them. It was not an easy assignment to lead people who wavered between faith and doubt, obedience and defiance.

Clues to Evidence of God's Concern for His Children

Military strategy did not deliver the

children of Israel from the pursuing Egyptian armies at the Sea of Reeds, but the protection of the Lord, who separated the waters so that they might pass over dry-shod and escape. He came to their rescue from the pillar of cloud and fire. He sustained them in their needs as they moved across the Sinai Peninsula. When they suffered from thirst, he caused the waters to be made sweet. To relieve them from hunger, he provided quail and manna. In spite of these great manifestations, Moses was besieged with the constant task of preserving unity and order. On occasions there were murmurings against the great leader and attacks on his authority when they were delayed in reaching their expected goal of the land of milk and honey.

After a long struggle the Israelites entered the desert of Sinai and estab-

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lished a camp at the base of the mountain. It was while here that a marvelous event took place. Moses had gone up on the mountain to seek divine guidance in the solution to the problems which faced him.

"And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.

"And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

"And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

"And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice." (Exod. 19:16-19.)

After the happening of these events on this awesome occasion, the Lord stood on the top of the mountain, and Moses was allowed to approach him. The seventy elders were permitted to move part way up the mountain, and all others remained at the base. The Lord then proceeded to announce what has come to be known as the Ten Commandments or the Decalogue. In Hebrew the Decalogue is known as the Ten Words because in its primitive Hebrew form it consists of ten brief phrases, each only two words long.

The First Commandment

"Thou shalt have no other gods before me." (*Ibid.*, 20:3.) In Egypt the Israelites had been surrounded by people who worshiped other gods, but they had become familiar with the presence of the Lord through the miracles he had performed in bringing them through the Red Sea and delivering them from the Egyptians, bringing water from the rock, providing quail and manna when they were hungry, and a pillar of cloud to direct them. This commandment to have no other gods was given as primary for man's happiness, that he might give his

allegiance to his true Father. There must be one supreme loyalty in one's life to the true God.

The Second Commandment

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

"Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

"And shewing mercy unto thousands of them that love me, and keep my commandments." (*Ibid.*, 20:4-6.) Under the bonds of Egypt, the Israelites had been subjected to the worship of the graven images prohibited by this commandment. It might be noted at this point that there are some of the major Christian denominations of the world which omit from the Decalogue this second commandment pertaining to graven images in its entirety and divide the tenth in order to have ten commandments. History has well portrayed the calamities that come to the generations of children when fathers turn from the true God. On the other hand we see the blessings which come to children of righteous parents.

The Third Commandment

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." (*Ibid.*, 20:7.) By this we are commanded not to engage in false oaths or any irreverent statement pertaining to God or any of his attributes or common swearing where his name is used. Swearing or cursing is usually the result of an effort of one who is inarticulate to impress others. Blasphemy is a disgusting habit which commands no respect.

The Fourth Commandment

"Remember the sabbath day, to keep it holy.

"Six days shalt thou labour, and do all thy work:

"But the seventh day is the sabbath

of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." (*Ibid.*, 20:8-11.)

This is a restatement of the law that existed from the beginning when God rested after the creation. I have always been interested in the words "six days shalt thou labour." This appears to be as much a commandment to work six days as it is to refrain from work on the seventh day. It is also interesting to note that this fourth commandment is addressed "thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger." Nothing is said about thy wife. Perhaps this is the reason that after the big task of getting the children washed, fed, dressed, getting her husband's clothes ready, starting the Sunday dinner, and arriving at church herself nearly on time, mother does not respond to the spirit of the opening hymn, "Welcome, welcome, Sabbath morning, Now we rest from every care."

The Fifth Commandment

"Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." (*Ibid.*, 20:12.) Children are admonished to respect and render obedience to their parents, and are expected to provide for them when disabilities arise as their parents did for them as little children.

The Sixth Commandment

"Thou shalt not kill." (*Ibid.*, 20:13.) This commandment is in reference to the unlawful taking of a human life. Life is one of man's most precious earthly possessions. Respect for human life has grown over the many centuries which have passed since this law was presented, and it probably outranks all of the other nine commandments

as the one which has been given the greatest concern by mankind.

The Seventh Commandment

"Thou shalt not commit adultery." (*Ibid.*, 20:14.) The Lord is concerned with the sacredness of marriage and the family unit. This is not mere advice, but a clear, concise, terse commandment given to apply to both men and women equally.

The Eighth Commandment

"Thou shalt not steal." (*Ibid.*, 20:15.) This commandment adds the sacredness of property to those concerning the sacredness of life and the sacredness of the family. This is the basic commandment on which the idea of private property rests. This is a prohibition against theft, robbery, burglary, taking an unfair advantage as a buyer or a seller, or any wrongful act by which one acquires that which is not rightfully his. It has been said that man has a possessive instinct, but his ability to possess has its limits. For this reason the stars still are in their ancient places only because they are out of the reach of predatory human hands. In view of the present contest to control space, we are not sure of the future results.

The Ninth Commandment

"Thou shalt not bear false witness against thy neighbour." (*Ibid.*, 20:16.) Primarily this commandment has reference to false testimony in judicial proceedings, but it is extended to cover all statements which are false in fact. Any untruth which tends to injure another in his goods, person, or character is against the spirit and letter of this law. Suppression of the truth which results in the same injury is also a violation of this commandment.

The Tenth Commandment

"Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's." (*Ibid.*, 20:17.) To covet

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means to desire, to long for, to crave that which belongs to another person. The desire to acquire good things is not a violation, but the desire to take them away from another unlawfully is a wrong. In this respect it is well for us to understand that good or evil commences not when the act occurs, but when one sets his heart upon a thing.

The Decalogue or the ten laws were inscribed on two tablets of stone. Just how they were arranged is not known, but most students divide them into two sets. The first division consists of those laws which are concerned with man's relation to God. These are: no other gods, no graven images, no blasphemy, and keep the Sabbath. Some have included honor thy parents, while others have put this in the category of the last five, which are the laws encompassing a system of moral duties to others—thou shalt not kill, commit adultery, steal, bear false witness, or covet.

Duty to God and Neighbor

Apparently the Savior had these two groups of laws in mind, the first defining man's duty to God and the second providing for a duty to neighbors, when the lawyer asked him: "Master, which is the great commandment in the law?"

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets." (Matt. 22:36-40.)

This clear, concise, unmistakable restatement of the Decalogue reduces the ten laws, the "thou shalt nots," as they are often called, to two simple admonitions containing the element of love—love the Lord and love thy neighbor.

He loves the Lord with all his heart who loves nothing in comparison of him, and nothing but in reference to him, who is ready to give up, do, or suffer anything in order to please and

glorify him. He loves God with all his soul, or rather with all his life, who is ready to give up life for his sake and to be deprived of the comforts of the world to glorify him. He loves God with all his strength who exerts all the powers of his body and soul in the service of God. He loves God with all his mind who applies himself only to know God and his will, who sees God in all things and acknowledges him in all ways.

The love of our neighbor springs from the love of God as its source, and the love of God is found in the love of our neighbor.

The Basis of Laws for Men

This is the teaching of the Savior. How happy the children of the earth would be if these two simple precepts, which encompass the law given to Israel, could be observed. Hundreds of thousands of laws, statutes, and codifications of laws have been written by man in an effort to spell out man's rights and duties in society, most of which fall within the meaning of the simple statement of the Lord, "Thou shalt love thy neighbour. . . ."

As one reads of the wanderings of the Israelites in their quest for the promised land, this query comes to mind: Why did they not understand and follow the prophet of the Lord? As we think of the progress of man over the centuries which have followed and the great scientific achievements he has wrought, we marvel at the advance. But has man really achieved in living the simple commandments to love his neighbor and to love the Lord? Are we still wandering in the barren Sinai wilderness?

I humbly witness that Jesus is the Christ, the Son of the True and Living God. Through his Church established in these latter days, the gospel as restored in this dispensation and the power of the priesthood can come the help needed by those who wander, to rise above the worldly level and live the law of the Lord. This is our invitation to truth seekers everywhere. I pray that his Spirit may be with us and give us the desire and ability to live his laws, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Howard W. Hunter of the Twelve has been our concluding speaker.

The Brigham Young University Combined Chorus will now sing, "Hallelujah Chorus," from the "Mt. of Olives" by Beethoven, conducted by Maughan McMurdie, with Frank W. Asper at the Organ.

Again we wish to express our appreciation to these well trained and talented students coming here and for their beautiful singing this morning.

The benediction will be offered by Elder Elmer Ray Moon, president of the Duchesne Stake, after which this conference will be adjourned until 2 o'clock this afternoon.

The Brigham Young University Combined Chorus sang the "Hallelujah Chorus" (From the "Mount of Olives," by Beethoven)

President Elmer Ray Moon, President of the Duchesne Stake, offered the benediction.

Conference adjourned until 2:00 p. m.

SECOND DAY**AFTERNOON MEETING**

The Conference reconvened at 2:00 p. m., Monday, April 5th at 2 o'clock p. m., with President David O. McKay presiding and President Hugh B. Brown, Second Counselor in the First Presidency, conducting. (President McKay, at the persuasion of his physician, remained in his apartment for this session, where he watched and listened to the services by means of television).

The Brigham Young University Combined Chorus, under the direction of Ralph Woodward, furnished the choral music for this session. Elder Roy M. Darley, Tabernacle Organist, was at the console.

President Hugh B. Brown

President McKay's physicians have persuaded him that it would be unwise for him to be present this afternoon. He has asked that I conduct this service. We shall proceed under his presidency and direction.

For the information of those who are tuned in by radio and television, we are pleased to announce that we are assembled in the historic tabernacle on Temple Square in Salt Lake City in the fourth session of the 135th Annual Conference of the Church of Jesus Christ of Latter-day Saints. The sessions of this conference will be broadcast as a public service over television

and radio stations throughout the west. The names of these stations have already been announced. We appreciate their cooperation. Both of the sessions today will be re-broadcast over KSL radio Tuesday morning starting at 1 o'clock.

The singing for this afternoon's session will be furnished by the Brigham Young University Combined Chorus conducted by Ralph Woodward, Brother Roy M. Darley at the organ.

We shall begin these services by the chorus singing, "Spirit Divine Attend Our Prayer," conducted by Brother Woodward. The invocation will then be offered by Cecil I. Burningham, president of the San Diego South Stake.

Singing by the Combined Chorus, "Spirit Divine, Attend our Prayer."

Elder Cecil I. Burningham, President of the San Diego South Stake, offered the invocation.

President Hugh B. Brown

The invocation was just offered by President Cecil I. Burningham of San Diego South Stake.

We have received many telegrams telling us of the reception in various parts of the world. We have not time to refer to all of them. There is one I should like to mention, just received. It comes from Holland. "The morn-