

Saturday, April 9

Second Day

**President Hugh B. Brown:**

President Morgan who has just offered the invocation is from the Granger Stake.

The Boise Mormons will now favor us with "Listen to the Lambs," with Darrell Anderson as soloist, C. Winston Hansen directing.

After the singing, Bishop John H. Vandenberg will be our first speaker, and he will be followed by Elder Marion G. Romney of the Council of the Twelve.

Bishop Vandenberg.

Selection by the Mormons "Listen to the Lambs."

**BISHOP JOHN H. VANDENBERG***Presiding Bishop of the Church***Commitment to high goals**

Recently a statement in a magazine caught my attention. It said: "If you don't know where you are going, it doesn't matter which road you take." As I have pondered this expression, I see it as a timely warning to those of today's youth who throw all caution to the wind with a "don't care" attitude and to those who have lost all sense of direction, such as the giddy nonconformist who looks upon basic moral values with indifference and contempt. Young people, and particularly bearers of the priesthood of God, need to commit themselves to worthwhile goals and high moral values. Failure to do so breeds discontent, frustrations, and attitudes of rebellion. Conversely, however, a desired goal generates courage and definite purpose in the day-to-day affairs of life.

An article in a national magazine entitled "The Twisted Age" (*Look*, Dec. 15, 1964) refers to the degrading influences that leave youth in a state of frustration, discontent, and confusion. The subtle, persuasive methods of some of the modern advertising used to attract attention seem to make forbidden things glamorous, exciting, and acceptable. Through such means, some are duped into tolerating and then embracing sins that cause emotional problems and ultimately destruction of the soul.

The frustrations, anxieties, and rebellions that are rampant today could be measurably reduced if young people could be encouraged to set high ideals. This would help fix in their minds an

objective to achieve. The gospel of Jesus Christ provides such goals and gives purpose to life. It is a process requiring self-discipline.

The Savior's injunction in his Sermon on the Mount was: "Enter ye in at the strait gate. . . ." And he tells why: "Because strait is the gate, and narrow is the way, which leadeth unto life. . . ." (Matt. 7:13-14.) It is a program for knowing where to go for maximum benefits. It is a road of discipline to follow, beamed on a goal. In contrast, he warned about the opposite road—the wide, undisciplined, easy, nonconforming way. He said: ". . . for wide is the gate, and broad is the way, that leadeth to destruction. . . ." (Matt. 7:13.)

**A span of mortality**

Every individual is granted a span of mortality, as Carlyle expressed so simply: "One life, a little gleam of time between two eternities, no second chance for us for evermore." There is granted to most individuals the intelligence and power to reason for themselves. The tragedy is that so many succumb to the ridiculous mediocre reasoning of others, which often serves only to waste time and distort truth. We need to live every moment conscious that our actions will be compatible with the all-important goal of eternal life and that every moment, hour, and day is important.

**Futures of brightness**

Most of us know of some people who showed promise of great attainment

but who lived their lives so they never quite measured up to that promise. Such a person was Solomon, who was blessed with numerous privileges, opportunities, and great wisdom. Yet he strayed into a path of foolishness. Solomon asked God for wisdom and was blessed so that there was not a king like him in all his days. (1 Kings 3:13.) His philosophy indicates he had an understanding of life and the experiences that were connected with it. He knew of life's purpose and its eternal nature. In fact, few men have had the experience he had. Even the Lord appeared to him and set him a goal: the strait and narrow way that leadeth to life. (Matt. 7:14.)

"And the Lord said unto him, I have heard thy prayer. . . .

"I have hallowed this house [the great temple], which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.

"And if thou wilt walk before me . . . in integrity of heart, and in uprightness, to do . . . all that I have commanded thee, and . . . keep my statutes and . . . judgments:

"Then I will establish the throne of thy kingdom upon Israel for ever. . . . There shall not fail thee a man upon the throne of Israel." (1 Kings 9:3-5.)

#### Choice of direction: Solomon

The alternative was the wide gate and the broad way of destruction.

"But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes . . . but go and serve other gods, and worship them:

"Then will I cut off Israel out of the land which I have given them: and this house . . . will I cast out of my sight; and Israel shall be a proverb and a byword among all people." (1 Kings 9:6-7.)

Solomon had his choice of roads, and he turned from God. He bartered his long-range goal for Israel for the worship of other gods and day-by-day gratifications. He failed himself and failed Israel.

#### Moses

In contrast, Moses entered the strait gate and received his errand from the Lord; and even though there were times when he did not know what the next approach might be, he knew the objective, which was to lead the Israelites out of bondage from Egypt. Because he knew the goal, he set his course. With tenacity of purpose he went back to Pharaoh the second time, the third time, the fourth, the fifth, the sixth—yes, even the seventh. Each visit culminated in dramatic experiences, but Moses was never dissuaded.

I cannot imagine a more "twisted age" than that of the time of Moses—a people in bondage under the control of the pagan Egyptians. The influences and temptations that surrounded him could have induced discouragement and abandonment of the goal in a weaker person. But Moses had set his objective. His life was in tune with his Lord, who had appeared to him. For him there was no failure.

#### A friend

Recently, the wife (Mrs. Lelia Higginson) of a very dear friend of mine passed away in Denver, Colorado. She was one of the most devoted Latter-day Saints with whom I have ever been privileged to associate. There is no question in my mind that her loyalty to our Father in heaven germinated early in her youth as she committed herself to short- and long-range goals of righteousness.

One evening before the funeral service, her husband, their six children, grandmother and grandfather, and two close friends gathered in their home. The father called the family together and brought out a book—a book she had kept, which contained her life story as she herself had written it. Actually, there were two episodes to the story written at different periods in her life. It was the first time that some of the children had heard parts of it, and I am sure it gave them a new and deeper insight into the finer qualities of their mother.

The family has given me permission

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to share some of this information with you. Quoting from her own writing:

"I know that I lived in the spirit world together with all the hosts of heaven and with God before I came to this earth. I feel that I am a choice spirit to have been chosen to wait 6,000 years to come to earth at this time in these the last days when the world is so highly cultured and the second coming of the Savior is so near at hand.

"I want to be ready to help build up the kingdom of God on this earth. I believe I was put here to be tried and tested through the weaknesses of the flesh and through the free agency I have, to live as I will. I hope I can prove true to the test so that I will be ready to go on in the next world with my loved ones in the plan of eternal progression. I know that I am indeed blessed to be born of noble parents of The Church of Jesus Christ of Latter-day Saints' belief, because I think that there is more responsibility resting on us now in temple work than has ever been placed on the people before.

"The goal I am seeking through this life is that of being permitted to be in the celestial kingdom in the world after this, and I shall never quit working for my goal. I have attended church since I was old enough to go. I learned many of the Church's beautiful songs. My grandmother was the music director, and I love especially the songs she loved. I like Mutual and the social instruction given in the mixed chorus, drama, public speaking, and dancing. I am interested in all of these activities and would like to excel in each. Music, however, means more to me than the rest."

Now, before I read further, I want to let you know that these thoughts were written by her over 30 years ago, when she was a young girl.

"I want to be married to a clean Mormon boy who can take me to the temple, and I want to be worthy of him. I hope that I can pass on to my posterity a clean, perfect mind and body, my knowledge of the gospel, and a desire to live to attain the celestial kingdom. I hope that I will be permitted to live with my loved ones in

the next world and that I may be the means of helping all I can of those around me, and those who have gone before, to get their temple work done. I want to be the means of bringing new souls into the world and to be able to be a worthy and good mother, to help provide a home for them that they may enjoy the same blessings that I enjoy in my home."

### Importance of setting high goals

To look back over the successful life that this good sister lived, it is easy to see that she had been most successful in reaching the goals. She never digressed from the commitment she had made to herself over 30 years ago. I feel that goal-setting is absolutely necessary for happy living. But the goal is only part of the desired procedures. We need to know which roads to take to reach the goal. In many cases we set far-reaching goals but neglect the short-range ones. With such short-range plans, we need self-discipline in our actions—study when it is time to study, sleep when it is time to sleep, read when it is time to read, and so on—not permitting an undesirable overlap, but getting our full measure of rewards and blessings from the time we invest in a particular activity. In this respect, I feel that Aaronic Priesthood bearers especially need to learn more fully their responsibility for leadership. They need to commit themselves more to obeying the proven principles of the gospel. They need to commit themselves verbally to their friends and families, telling them of their desire to live righteously, so that their friends and families can help and encourage them and observe their progress. They need to make commitments with themselves by writing down their goals and keeping a record of the fulfillment of their achievements.

The entering of the strait gate requires the positive approach—a leadership approach—an approach of which all are capable. It is, in fact, the ideal life. The steps are fewer—no turning back, no sidestepping, only forward where the air is cleaner, purer, more wholesome; the attitude happier; and

the achievement grander. There is no frustration or confusion when one is on the proper road to eternal life.

Truly, "If you don't know where you are going, it doesn't matter which road

you take," for you will get nowhere. But if we will "enter . . . in at the strait gate," we will obtain life eternal. I bear you this testimony in the name of Jesus Christ. Amen.

## ELDER MARION G. ROMNEY

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

What I am going to give you now is a statement I have prepared in answer to the question, "Is Socialism the United Order?" Some of you may have already heard it. This is the first time I have ever attempted to give a talk a second time. My excuse is that the Brethren have asked me to give this talk here tonight.

I suppose the best way to start a comparison of socialism and the United Order is with a definition of the terms. Webster defines socialism as:

#### **Socialism defined**

"A political and economic theory of social organization based on collective or governmental ownership and democratic management of the essential means for the production and distribution of goods; also, a policy or practice based on this theory." (*Webster's New International Dictionary*, 2nd ed. unabridged, 1951.)

George Bernard Shaw, the noted Fabian Socialist, said that:

"Socialism, reduced to its simplest legal and practical expression, means the complete discarding of the institution of private property by transforming it into public property and the division of the resultant income equally and indiscriminately among the entire population." (*Encyclopedia Britannica*, 1946 ed., Vol. 20, p. 895.)

George Douglas Howard Cole, M.A., noted author and university reader in economics at Oxford, who treats socialism for the *Encyclopedia Britannica*, says that because of the shifting sense in which the word has been used, "a short and comprehensive definition is impossible. We can only say," he concludes, "that Socialism is essentially a doctrine and a movement aiming at

the collective organization of the community in the interest of the mass of the people by means of the common ownership and collective control of the means of production and exchange." (*Ibid.*, p. 888.)

Socialism arose "out of the economic division in society." During the nineteenth century its growth was accelerated as a protest against "the appalling conditions prevailing in the workshops and factories and the unchristian spirit of the spreading industrial system."

#### **Communism, starting point**

The "Communist Manifesto" drafted by Karl Marx and Friedrich Engels for the Communist League in 1848 is generally regarded as the starting point of modern socialism. (*Ibid.*, p. 890.)

The distinction between socialism, as represented by the various Socialist and Labour parties of Europe and the New World, and Communism, as represented by the Russians, is one of tactics and strategy rather than of objective. Communism is indeed only socialism pursued by revolutionary means and making its revolutionary method a canon of faith. Communists, like other socialists, (1) believe in the collective control and ownership of the vital means of production and (2) seek to achieve through state action the coordinated control of the economic forces of society. They (the Communists) differ from other socialists in believing that this control can be secured, and its use in the interests of the workers ensured, only by revolutionary action leading to the dictatorship of the proletariat and the creation of a new proletarian state as the instrument of change. (*Ibid.*)