

watch over the church always, and be with and strengthen them;

"And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;

"And see that the church meet together often, and also see that all the members do their duty." (D&C 20:53-55.)

I bear testimony that we are engaged in God's work, in the saving of souls. May we find the strength, by unity

within the Church, to go forward in the accomplishment of his purposes. This I humbly pray, in the name of Jesus Christ. Amen.

President Hugh B. Brown

I am sure that masterful and inspiring address has touched every heart, and we unite in a solemn "amen."

Elder Howard W. Hunter of the Council of the Twelve will now speak to us, please.

Elder Howard W. Hunter

Of the Council of the Twelve Apostles

How many times have you heard the statement made or the opinion expressed that it is not necessary to have membership in a church, or to participate in a religious organization, in order to be a good Christian or live a good Christian life? For a few moments I would like to examine with you the validity of such a statement as it relates to the scriptures and to sound reasoning, which can be supported in fact.

"Not every one . . . shall enter"

In order to commence a search of this subject, it would seem basic that we turn to the author of Christianity. When speaking to the multitudes, the Master said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21.)

As I listen to these words, it seems to me that the Lord is saying, "Just because a person may acknowledge my authority or have a belief in my divine nature, or merely express faith in my teachings or the atoning sacrifice I made, does not mean he shall enter into the kingdom of heaven or attain a higher degree of exaltation." By implication he is saying, "Belief alone is not sufficient." Then he expressly adds, ". . . but he that doeth the will of my Father," that is, he that works and prunes the vineyard that it may bring forth good fruit.

"Walking in obedience"

In the revelation that deals mainly with the proper mode of living, given by the Lord as a word of wisdom to us, there are some things mentioned that are good for man as well as things that are not good for him, and then the Lord adds this: "And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"And shall run and not be weary, and shall walk and not faint.

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them." (D&C 89:18-21.)

"Keep and do these sayings" seem to be the key words. Again we must be doers of the word and not just believers in order to obtain the blessing.

"Be ye doers of the word . . ."

In his letter addressed to the twelve tribes scattered abroad, James admonishes them in this way: ". . . be ye doers of the word, and not hearers Jewish people in their synagogues. In these services there was the reading of the scriptures of the Old Testament.

The writings of the books now known as the New Testament had not yet been compiled, but undoubtedly

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First Day

only, deceiving your own selves.

"For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

"For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." (Jas. 1:22-25.)

Worship in the early Church

There is historical background for this statement of James. According to the records that have come down to us, the early Church, established by Christ and expanded into the world under the direction of the apostles, followed a similar form of worship on the Lord's Day as had been practiced by the teachings of Jesus and the apostles were introduced. They sang the psalms and the early Christian hymns and offered prayers. James seems to be referring to participation in religious services in the statement, "But be ye doers of the word, and not hearers only." The value of participating in church services, according to James, is realized when the word heard becomes the word in action. If anyone considers himself to be a devout worshiper without carrying over into his daily living the truths he has heard, his worship is as useless as a glance in a mirror, which is straightway forgotten.

"Honorary" membership in inherited tradition!

The apostle Paul made a statement that is somewhat similar. He referred to the requirements of the law in his letter to the saints in Rome in these words: "For not the hearers of the law are just before God, but the doers of the law shall be justified." (Rom. 2:13.) In other words, it is not the hearers of the law who are righteous but the doers of the law. Paul's remarks are aimed at those who live under the guise of the mistaken notion that an honorary membership in an inherited religious tradition will con-

stitute them believers entitled to blessings. They pay only lip service but are not doers of the law.

In referring to the parable of the two houses, Luke records the statement of Jesus concerning lip service: "And why call me, Lord, Lord, and do not the things which I say?

"Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

"He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

"But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great." (Luke 6:46-49.)

Traditions sterile without appropriate action

This same principle is true as it affects other relationships. Friendships cannot endure if they are based on the sands of selfishness. Marriages do not endure when they have no ground except in physical attraction, and do not have the foundation of a deeper love and loyalty. The same principle is true of the individual's relationship to the Church. Traditions are not enough; dogmatic orthodoxies are not enough; formal creeds are not enough. It is not sufficient to say "Lord, Lord." Such beliefs have their foundations in sand.

All nature, which is God's domain, seems to portray this same principle. The bee that will not "doeth" will soon be driven from the hive. As I watch the busy ants on the trail and around the ant pile, I am impressed by the fact that they are doers and not just believers. Clucking doesn't produce any seeds for the hen; she must scratch. A stagnant pool, green with algae and the scum of inactivity, is the breeding place of the diseases of the swamp, but the clear mountain stream

dashing over the rocks as it winds its way down the canyon is an invitation to drink.

The words of the Master regarding the house without a foundation say to me that a man cannot have a shallow and reckless notion that he is sufficient to himself and can build his own life on any basis that happens to be easy and agreeable. As long as the weather is fair, his foolishness may not be evident; but one day there will come the floods, the muddy waters of some sudden passion, the rushing current of unforeseen temptation. If his character has no sure foundation in more than just lip service, his whole moral structure may collapse.

No growth in isolation

What can we consciously do to build a strong foundation and put ourselves in a position in which we can do the will of our Father? How can we be best assisted, beyond the point of being hearers only or merely believers, to become doers of the word? If we study the laws of God and the teachings of the Savior, we find that in nearly all instances they have reference to our relationships with others. An individual is limited and confined in being a doer if he is in isolation or solitude.

A man alone doesn't build his own automobile, but the association of men with a united purpose provides the means by which the product is produced and marketed. In the society in which we live, few persons are self-educated. We rely on the organization of a great number of people to accomplish the objective. In business and industry, men who are aggressively organized for a common purpose achieve success. There are many things a man can accomplish in association with others that would otherwise be almost impossible working alone.

Christ-centered family a beginning

Beyond the individual, the smallest group in society is the family. A home based upon the principles taught by Christ is one of the most beautiful

examples of Christian living. Each member of the family has the opportunity and privilege of being a doer and enlarging the ability to live the commandments more perfectly. Expanding the family unit into the great community of the Church gives rise to even greater opportunities of being doers of the word. It is from this enlarged family relationship that we derive our Christian vocabulary, calling God "Father," Jesus our "Elder Brother," and referring to each other as "brother" and "sister."

Objectives of the Church

The objectives of the Church are to teach the laws of the Lord and the principles of the gospel, to assist individuals in religious education, to implant the firm testimony that God lives and that Jesus is the Christ and Savior of the world, and to help and encourage each member along the path to celestial and eternal exaltation through the opportunity of "doing." There is a real reason why Christ established his Church during his personal ministry on earth. We need only to listen to his words and the teachings of those he sent into the world in order to understand.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21); "And all saints who remember to keep and do these sayings" (D&C 89:18); "... but the doers of the law shall be justified" (Rom. 2:13); "Whosoever cometh to me, and heareth my sayings, and doeth them" (Luke 6:47)—these are the admonitions.

We must assume from the fact that the Church was established by Christ during his ministry, that it is essential for man and not an elective. His life and ministry were to set the pattern and create the model. The things established by him were given with the admonition that we follow them.

The Church of Christ necessary for survival

I submit that the Church of Jesus Christ is as necessary in the lives of

men and women today as it was when established by him, not by passive interest or a profession of faith, but by an assumption of active responsibility. In this way the Church brings us out of the darkness of an isolated life into the light of the gospel, where belief is turned into doing according to the admonitions of scripture. This is the hope of the individual, the family, the Church, the nations of the earth.

Thirteen thousand men and women, principally young persons, are engaged in the world as missionaries, declaring that the Church established by Christ during his personal ministry, and lost to the world because of the corruption of men during those dark ages of history, has again been restored to the earth; that The Church of Jesus Christ of Latter-day Saints is that Church; that the power and authority to act in the name of God have again been conferred upon men. I add my confirming witness to these facts. I know that God lives and that Jesus, his Son, is the

Christ and the Savior of the world. I humbly pray that we may each become doers of the word by active Church participation, in the name of Jesus Christ. Amen.

President Hugh B. Brown

The chorus and congregation will now join in singing, "We Thank Thee, O God, for a Prophet."

After the singing, Elder A. Theodore Tuttle of the First Council of Seventy will speak to us.

The Singing Mothers Chorus and the Congregation joined in singing the hymn, "We thank Thee, O God, For A Prophet."

Elder A. Theodore Tuttle of the First Council of Seventy will now address us, and he will be followed by Elder Robert L. Simpson of the Presiding Bishopric.

Elder A. Theodore Tuttle

Of the First Council of the Seventy

My dear brothers and sisters:

I was inspired by President McKay's message this morning. I want to bear my testimony that we have heard a message from the mouthpiece of the Lord. I pray that it will find a responsive chord in our individual lives, in our homes, in the Church, and, hopefully, among all nations.

Uses of Adversity

When I was in seminary class many years ago, we had a lesson entitled "Sweet Are the Uses of Adversity." The thing I remember most about that lesson was that it seemed to be a paradox. It was difficult to understand how adversity could be sweet. I was not aware of the great significance the lesson had for me, yet, as is so often the case, the teachings of our youth return again and again to our memories, oftentimes with greater significance and meaning than they had

when they were taught. So it has been with this lesson, and in the intervening years I have learned something about the truth of this statement.

Adversity, universal experience of man

Adversity, in one form or another, is the universal experience of man. It is the common lot of all men to experience misfortune, suffering, sickness, or other adversities. Oftentimes our work is arduous and unnecessarily demanding. Our faith is tried in various ways—sometimes unjustly tried. At times it seems that even God is punishing us and ours. One of the things that makes all this so hard to bear is that we ourselves appear to be chosen for this affliction while others presumably escape these adversities.

An "unhallowed" idea

On one occasion, in the presence of