

their land." (2 Chron. 7:14.)

Is there any doubt that our land needs healing? Christ in Jerusalem, seeing the iniquity, declared:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37.)

### Book of Mormon record

Turn to the Book of Mormon. This is a record of continual ups and downs of the people. With righteousness, there was peace and prosperity. When they became wicked and sinful, there was war, destruction, famine.

Following the great destruction of the more wicked on this hemisphere at the time of the crucifixion of Christ, the voice of the Lord was heard to declare:

"Yea, verily I say unto you, if ye will come unto me ye shall have eternal life. Behold, mine arm of mercy is extended towards you, and whosoever will come, him will I receive; and blessed are those who come unto me.

"Behold, I have come unto the world to bring redemption unto the world, to save the world from sin.

"Therefore, whoso repenteth and cometh unto me as a little child, him will I receive, for of such is the kingdom of God. Behold, for such I have laid down my life, and have taken

it up again; therefore repent, and come unto me ye ends of the earth, and be saved." (3 Ne. 9:14, 21-22.)

"... how oft will I gather you as a hen gathereth her chickens under her wings, if ye will repent and return unto me with full purpose of heart." (3 Ne. 10:6.)

### Promise of eternal life

Here the Lord says, "Ye ends of the earth." Does that not mean us? This was not just to those who heard his voice. For this purpose it was recorded and preserved down through the centuries and brought forth by the instrumentality of God through his servant, the Prophet Joseph Smith, for us of this day. The promise here is only to those who repent and do his will—yes, the promise of eternal life. This means exaltation. He will save the world in that all will be resurrected, but only those who come unto him and do his will shall receive eternal life.

Do you believe this? I believe it! I know it, just as I know that God lives, and that Jesus is the Christ, the Son of the living God. I know that his kingdom has been restored to earth in these the latter days through the Prophet Joseph Smith.

If we will heed the word of the Lord through his servant and Prophet today, President David O. McKay, the Lord shall heal our land; he shall give us eternal life. I so testify in the name of Jesus Christ. Amen.

## Elder Richard L. Evans

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

Some days ago, on September 17, as referred to by President McKay this morning, we dedicated a new flagpole on Temple Square, with flags flying a hundred feet high and a base and background of panels on liberty and law, including the Ten Commandments and some other reminders of our basic beliefs, among them these:

#### Panels on liberty and law

"We believe that governments were instituted of God for the benefit of

man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

"We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life." (D&C 134:1-2.)

"We believe in . . . obeying, honor-

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ing, and sustaining the law." (Article of Faith 12.)

Despite an all too prevalent and all too popular appeal to permissiveness, we still reap what we sow. And I would plead this day, with the young, the old, with the counselors of youth, the teachers of youth—with all of us—to recommit ourselves to living by law.

### Playing in the rough

To those who are pulling away from God-given and long-proved principles, abandoning and protesting, may I offer the very interesting observation of a wise and seasoned president whose stake I was recently privileged to visit, and who said, in substance, with golf course connotation, "When there is all that fairway, why do you play so much in the rough?" (President Rudolph L. Van Kampen, Riverdale [Utah] Stake.)

Too many are playing in the rough, frustrated, foolishly dissipating present possibilities, and jeopardizing the limitless opportunities of everlasting life. Too many are protesting, lashing out in anger, without making any constructive contribution to solving the ills and the evils. We ought to be angry about evil and never be complacent, never let it quietly seep into our surroundings. But we ought not to be angry and resentful against good advice, against reasonable restraint, against the counsels God has given. Stubborn, blind, brash anger, going ahead against all safeguards and danger signs, is an utterly shortsighted and self-destructive anger.

### Comments on irresponsible protest

Let me insert here some comments on irresponsible protest from three or four significant sources, dating back to the last century and coming down to the present scene.

The first is from Phillips Brooks: "If circumstances taunt and persecute you," he said, "if everything you touch is a strain and a temptation, do not stand idly wishing that the world were changed. The change must be in you. . . . Back on the wills of men, where it belongs, falls the responsibility of sin. . . ." (*Twenty Sermons*, No. 14.)

The second, from Dr. Fosdick, comes

closer to us in time: "Today, . . . I am dealing with a special area of young persons, some of whom, I think, are fooling themselves . . .," he said. ". . . they find it easier to become excited over social reform than to deal . . . with their own characters. . . ."

"They are, for example, pacifists in general [allegedly so], but they have such a quality of spirit that they break up the peace of any group they enter. . . . They ardently say that the world needs to be changed but their neighbors know that, however that may be, *they* certainly need to be changed. . . ."

"Suppose that the social reforms . . . were now successfully achieved. Can any one who . . . visualizes that redeemed society suppose that . . . personal character would be called for less? Surely, personal character would be called for more. . . ."

". . . always in history character and happiness have come to people . . . when they shouldered their personal responsibility. . . ." (Harry Emerson Fosdick, "On Shouldering One's Own Responsibility.")

The third is a comment from George Kennan (former U. S. Ambassador to Russia and Pulitzer Prize author) as recently reported:

"The revolutionary habit may get ominously out of hand. . . . Violent protest . . . amounts to 'intimidation and blackmail'; if tolerated, it leads to dictatorship. 'I have seen more harm done in this world by those who tried to storm the bastions of society in the name of utopian beliefs . . . than by all the humble efforts of those who have tried to create a little order and civility and affection within their own intimate entourage. . . .' The revolutionaries . . . have not been able to face a 'vitaly important truth'; namely, that the 'decisive seat of evil in this world is not in the social and political institutions and not even, as a rule, in the ill will or iniquities of statesmen but simply in the weakness and imperfection of the human soul itself, and by that I mean literally every soul, including my own and that of the student militant at the gate.'

"The disquieting thing about today's revolutionaries is that many of them

could not care less about traditional good and evil. Their vision is apocalyptic. . . . 'Ultimately . . . it will accept nothing save . . . obliteration of all stabilities.'"

"People yearn for ultimate upheaval," said Earl Rovit, "because they believe it will restore 'innocence and purity' to the world. . . . Yet it may be destruction that really attracts them. Their basic attitude is not that they 'want to break windows in order to let the fresh air in.' . . . the fact is they are 'hopelessly in love with the sound of smashing glass.'" (*Time*, June 28, 1968, p. 47; quoting Kennan and Rovit.)

### Pathways that people pursue

Recently, with some much appreciated help, I have had occasion to select some citations on the roads and pathways that people pursue:

"Any road leads to the end of the world," said Edward Fitzgerald. (*Poionius*, p. 86.)

"Where the road bends abruptly take short steps." (Ernest Bramah.)

And, of course, there is the classic from Robert Frost on "The Road Not Taken":

"I shall be telling this with a sigh  
Somewhere ages and ages hence:  
Two roads diverged in a wood, and I—  
I took the one less traveled by,  
And that has made all the difference."

My beloved young friends, let us not destroy ourselves by taking the wrong road—by refusing counsel, by departing from proved principles, by yielding to appetites, by indulging passions, by straying off the straight way that leads to life and truth and to all the limitless accomplishments of the everlasting future, as well as peace and purpose and happiness here.

### Setting things right

Of course, the young—and all of us—are often impatient to see Utopia come sooner, to see everything set right, right now. There may be in the air a little of the feeling of Hamlet:

"The time is out of joint: O cursed spite,  
That ever I was born to set it

right!" (William Shakespeare, *Hamlet*, Act I, sc. 5.)

But just plain protest and rebellion and dissipation and destruction will not set things right.

The answer is that we were all born to set right whatever should be set right that is within our reach. We shouldn't dodge or run from duty, but should be engaged in the service of our fellowmen, in the service of the Master, in doing all that should and can be done.

### Opportunities for action

And as to opportunities for action, there is in the Church of Jesus Christ provision for activity and action pertaining to the physical and mental and spiritual health and wholeness of all men everywhere. There is outlet and opportunity for the strength and service of all who wish to help toward the peace and well-being of all people: welfare, serving others, taking care of our own; tithing; teaching; health, hospitals; schools here at home; educating the less privileged in far places; bringing thousands of the children of others into our homes and hospitals; youth programs, athletics, talent development, cultural and recreational activities; rehabilitating people with problems; preserving the integrity of home and marriage and family life; caring for the sick, compassionate service; encouragement to seek knowledge, to develop skills, to acquire competence, to qualify for professional service; encouragement to be active in politics, civic affairs, public service; to foster freedom; to share the gospel, to teach the truth; to move among all peoples—to learn their languages, to become acquainted with customs and cultures; to be anxiously and constructively concerned about the physical, mental, moral, spiritual well-being, the peace and health and happiness of all people—and with the earnest intent and endeavor that all this be done without the use of public funds.

The list could be multiplied to include a completeness of provision for the temporal and eternal salvation of all.

My beloved young friends—and you who are older: There are some things

that are "not good for man" and which we are counseled not to do and not to partake of, but basically this is *not* a gospel of *not* doing. There is ample opportunity for all for the outlet of all your energy and earnest intent for the blessing and upbuilding of people at home and worldwide.

### Means for solving problems

Of course the world has troubles, uncertainties, problems. Of course we are impatient and puzzled at times, but the means and the reason for improving and repenting and for solving the problems are given us in our Father's plans and purposes.

May I cite two oft-quoted scriptures, and put some added emphasis on them:

"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much *righteousness.*" (D&C 58:27. Italics added.)

The emphasis could well be on *good* and *righteousness.*

Another: "Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold. . . ." (D&C 98:10.)

I infer from this that we have an *obligation* to be active in public issues, in civic problems, and to provide honest and good men and wise men to serve and give leadership in public affairs.

We shouldn't be sideline sitters.

### Guidance of a prophet

With you, I thank God for a prophet to guide us in these latter days. He has given us counsel at this conference, and through all his faithful years in the great-hearted kindness and inspiration of his calling.

I hope and pray that we may accept the counsel of President McKay, and the counsel of Him whom he serves.

The Lord hasn't asked of any of us anything that we can't do, nor given us any commandment that we can't keep.

I only know one place to put my trust—in the counsels and commandments of God, which patiently he has repeated over and over through the ages, and again and again given us.

### Choose the right

Mothers, fathers: Set before your children a righteous example. Love them; lead them. Take them where they should be. If they follow you, be sure that they follow you in the right habits, to the right places, for the right purposes. Don't lead off in any direction in which you would wish they wouldn't follow.

And you, my beloved young friends: You have more opportunities than any generation ever had. God bless you to choose the right, to use your energies in constructive, righteous ways, in useful, virtuous, productive performance, not in irresponsible protest, not dropping out, but entering in, with the full use of the opportunities and talents God has given you, knowing and keeping his commandments, honoring, obeying, and sustaining and upholding the law, and going forward in faith with peace and accomplishment and quiet conscience.

"Any road leads to the end of the world."

"When there is all that fairway, why do you play so much in the rough?"

"What is the use of running when you are on the wrong road?" (W. G. Benham, *Proverbs.*)

"I shall be telling this with a sigh  
Somewhere ages and ages hence:  
Two roads diverged in a wood, and I—  
I took the one less travelled by,  
And that has made all the difference."

### Witness of God

I leave you my witness of this work, my witness of the living God who is our Father and who made us in his own image—my witness of the divinity of his beloved Son, our Lord and Savior. All he did was for the salvation of men.

May each of us follow his example and seek with all our hearts to save ourselves, our families, and all our Father's family, to the very best of our abilities and energies and opportunities—not negatively protesting, but positively producing; not sitting down, but serving and moving forward; not destroying, but creating;

not infecting with doubt, but building with faith; I pray in the name of Jesus Christ, our beloved Lord and Savior. Amen.

### President Joseph Fielding Smith

Elder Richard L. Evans of the Council of the Twelve has been our concluding speaker today.

The Saturday morning session will be broadcast direct by numerous radio and television stations, and recorded for transmission on Sunday morning to many television stations in the eastern and central parts of the United States.

A video-tape of Saturday morning's session of Conference will be flown from the mainland and televised Sunday morning in Hawaii, and to bases of the Armed Forces throughout the Pacific.

Morning sessions of Friday and Sunday will be carried from the Tabernacle over direct oceanic cables to a large number of saints assembled in many chapels throughout Great Britain, Germany, Austria, Holland and Sweden on Sunday. Direct circuits will also carry these sessions to saints assembled in chapels throughout eastern Canada.

Both sessions of our Conference today, Saturday and Sunday, will be re-broadcast over KSL, KIRO at Seattle, KMBZ at Kansas City, and WRFM in New York City the following morning beginning at midnight, and will be heard in many parts of the United States and other countries.

Under the direction of the First Presidency there will be a Welfare-Agricultural Meeting held in the As-

sembly Hall tomorrow, Saturday morning, at 7:30 o'clock. Invited to attend this special session are all stake presidencies, high councilmen, bishops, agricultural operating committees, stake Relief Society presidents, and others responsible for operating Welfare production projects.

The singing for the sessions today has been furnished by the Relief Society Singing Mothers from the six stakes in the Las Vegas Region, under the direction of Ellen N. Barnes, with Roy M. Darley at the organ.

In behalf of all who have listened to the singing during these sessions of General Conference, we express appreciation and our sincere thanks to these sisters for the beautiful music they have rendered during these sessions today. God bless them for their desire to serve and to bring such happiness to others.

The Singing Mothers will now favor us with "Abide With Me; 'Tis Eventide."

The benediction will then be offered by Elder O. Dee Lund, president of the Box Elder Stake, and the general session of this Conference will then be adjourned until 10:00 tomorrow morning.

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Singing by the Singing Mothers  
"Abide With Me; 'Tis Eventide."

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Benediction by President O. Dee Lund.

Conference adjourned until 10:00 a.m., Saturday, October 5.

## SECOND DAY MORNING MEETING

### THIRD SESSION

The third session of the conference convened on Saturday, October 5, at 10 o'clock a.m.

President Hugh B. Brown, first counselor in the First Presidency, conducted the meeting.

The music for this session was furnished by the Salt Lake Tabernacle Choir. Elder Richard P. Condie directed the singing; Elder Alexander Schreiner was at the organ.

President Brown made the following introductory remarks: