

President Alvin R. Dyer

The Tabernacle Choir, under the direction of Richard P. Condie, will now sing "I Know That My Redeemer Lives," Jessie Evans Smith, soloist.

After the singing, Elder Spencer W. Kimball of the Council of the Twelve will address us.

The Tabernacle Choir sang the hymn, "I Know That My Redeemer

Lives," with Jessie Evans Smith as soloist under the baton of Richard P. Condie.

President Alvin R. Dyer

Elder Spencer W. Kimball of the Council of the Twelve will be our first speaker this afternoon.

He will be followed by Elder Alma Sonne, Assistant to the Twelve.

Elder Spencer W. Kimball*Of the Council of the Twelve Apostles*

President McKay, we have all appreciated and enjoyed your presence at this conference.

Brothers and sisters: I sat one day with an attorney friend, Guy Anderson, across the directors' room table of my office in Arizona.

In his slow, pleasant drawl, he said, "I came to congratulate you on your call to the apostleship and to visit with you before your move to Salt Lake City." We talked about what my call entailed, and then he told me of one of his experiences as a law student at George Washington University.

Discussion of Word of Wisdom

A number of young members of the Church were students there. Since there were no stakes in the East at that time, they held a Sunday School class in a rented residence, and Congressman Don B. Colton from Utah was their teacher.

This particular Sunday morning, they were considering the 89th section of the Doctrine and Covenants, the Lord's law of health.

Brother Colton had made an impressive presentation on the Word of Wisdom, which is "the order and will of God in the temporal salvation of all saints in the last days."

He emphasized also the further statement of the Lord:

"In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you,

by giving unto you this word of wisdom by revelation."

The Lord is displeased when his earthly children imbibe in "wine or strong drink." He said, ". . . tobacco is not for the body . . . and is not good for man. . . . And again, hot drinks, [tea and coffee] are not for the body."

Brother Colton emphasized the promise made by the Lord to those who did observe this law of health and other commandments. Hear these rich promises:

". . . 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."

Question unanswered

Then came a question from one of the students: "Brother Colton, the promise is that if one observes these laws, he shall find wisdom and great treasures of knowledge, even hidden treasures. Many of the men in this university use tobacco and liquor and break all commandments, including the law of chastity. Yet in some cases they excel academically. So far as I

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Third Day

can tell my obedience to the Word of Wisdom has not made me superior intellectually to them. How do you account for that?"

Since closing time had come, Brother Colton held this difficult question for the next week.

Experience of congressman

On Friday, as usual, several of the congressmen were eating luncheon at the House of Representatives' restaurant when Brother Colton joined them. The others began to joke in a friendly fashion, "Here comes the 'Mormon' congressman; this man from Utah won't drink nor smoke a cigarette nor even drink a cup of coffee." A congressman from a western state came to the defense, saying, "Gentlemen, you may joke at Mr. Colton and have your fun at the expense of the 'Mormon' Church, but let me tell you an experience."

He told a story something like this: "I was back in my home state, building political fences, shaking hands with voters, getting acquainted with my people. Sunday overtook me in a country town.

"I sat in the lobby of the hotel, reading the paper, and through the plate glass window I saw many people going in the same direction. My curiosity was stirred. I followed them to a little church and slid unobtrusively into a back seat and listened and observed.

"This church service was different. I had never seen one like it. A man called 'bishop' conducted the meeting. The singing was by the congregation, the prayer by a man from the audience, apparently called without previous notice. Soft music was played. All was silent as one young man knelt and said a prayer over bread, which he and his companion had broken into small pieces, and then several boys, probably 12 or 13 years of age, took plates of broken bread and passed it to the congregation. The same was done with little cups of water. After the choir sang an anthem, to my amazement (for I expected to hear a sermon), the bishop announced something like this: 'Brothers and sisters, today is your monthly fast and testimony service,

and you may proceed to speak as you feel led by the Spirit. This time is not for sermons but to speak of your own soul and your inner feelings and assurances. The time is yours.'"

The western congressman paused and then continued.

"Never before had I experienced anything like this. From the congregation people arose. One man in a dignified voice said how he loved the Church and the gospel and what it meant in the life of his family.

"From another part of the chapel, a woman stood and spoke with deep conviction of a spectacular healing in her family as an answer to prayer and fasting, and closed with what the people called a testimony—that the gospel of Jesus Christ as taught by the Church was true; that it brought great happiness and a deep peace to her.

"Still another woman arose and bore witness of her sureness that Joseph Smith was truly a prophet of God and had been the instrument of the Lord in restoring the true gospel of Christ to the earth.

"A man from the choir, evidently a recent immigrant, seemed sensitive about his language. He was struggling with his v's and his w's and verbs and construction. Two years ago, two young missionaries in far-away Holland had taught him the restored gospel. He told how happy his family had been since embracing it, and what a transformation had come in their lives!

"The old and the middle-aged and the youth responded; some were farmers, laborers; there were teachers and business and professional men. There was no ostentation, no arrogance, but a quiet dignity, a warm friendliness, a sweet spirituality.

"Then came in succession several children. They spoke less of their knowledge of spiritual things but more of their love for their parents and for the Savior, of whom they had learned much in Primary, Sunday School, and family home evenings.

"Finally the bishop stood and in a few appropriate words of commendation expressed his own sureness; then he closed the meeting."

The western congressman noted that

all around the table were intently listening. He continued:

"Never had time passed so rapidly. I had been entranced. And as each additional speaker had concluded in the name of Jesus Christ, I was moved—deeply stirred—and I pondered: How sincere! How sweet and spiritual! How sure these people seem to be of their Redeemer! How much at peace! What security they have in their spiritual knowledge, what strength and fortitude, and what purposeful lives!"

The congressman said, "I thought of my own children and grandchildren and their helter-skelter existence, their self-centered activities, their seeming spiritual vacuums, their routine lives in search of wealth and fun and adventure. And I said to myself with an enthusiasm new to me, 'How I wish my own posterity could have this sureness, this faith, this deep conviction. Why, these humble people seem to have a secret that most people do not enjoy—yes, that is it—something worth more than all else, real treasures, hidden treasures.'"

The luncheon ended. The congressmen went back to their offices.

Hidden treasures of knowledge

Elder Colton was now again before his Sunday School class of young college men. He retold the Friday afternoon story and said that what the congressman had observed were "hidden treasures of knowledge" promised by the revelation. These mysteries of the kingdom relate to all truths, not merely to scientific accomplishments and legal cases and other secular things. He said that "treasures of knowledge" extended far beyond material things, out into the infinite areas not explored by many otherwise brilliant people. He repeated the Prophet's statements, which are proverbial among members of the Church: Knowledge is power. The glory of God is intelligence.

Knowledge is not merely the equations of algebra, the theorems of geometry, or the miracles of space. It is hidden treasures of knowledge as recorded in Hebrews, by which "the worlds were framed by the word of

God" (Heb. 11:3); by which Enoch was translated that he should not see death; by which Noah, with a knowledge no other human had, built an ark on dry land and saved a race by taking seed through the flood.

Knowledge is that power which raises one into new and higher worlds and elevates him into new spiritual realms.

Knowledge not unfindable

The treasures of both secular and spiritual knowledge are hidden ones—but hidden from those who do not properly search and strive to find them. The knowledge of the spiritual will not come to an individual without effort any more than will the secular knowledge or college degrees. Spiritual knowledge gives the power to live eternally and to rise and overcome and develop and finally to create.

Hidden knowledge is not unfindable. It is available to all who really search. Christ said, ". . . seek and ye shall find." (Matt. 7:7.) Spiritual knowledge is not available merely for the asking; even prayers are not enough. It takes persistence and dedication of one's life. The knowledge of things in secular life are of time and are limited; the knowledge of the infinite truths are of time and eternity.

Knowledge of God

Of all treasures of knowledge, the most vital is the knowledge of God: his existence, powers, love, and promises.

The Christ said: "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him." (John 14:21.)

He further said: "If a man love me, he will keep my words: . . . and we will come unto him, and make our abode with him." (John 14:23.)

And the Prophet Joseph Smith explained: "And this means that the coming of the Father and the Son to a person is a reality—a personal appearance—and not merely dwelling in his heart." (D&C 130:3.)

This personal witness, then, is the ultimate treasure.

Knowledge that saves

One may acquire knowledge of space and in a limited degree conquer it. He may explore the moon and other planets, but no man can ever really find God in a university campus laboratory, in the physical test tubes of workshops, nor on the testing fields at Cape Kennedy. God and his program will be found only in deep pondering, appropriate reading, much kneeling in devout, humble prayer, and in a sincerity born of need and dependence.

These requirements having been fully met, there is no soul between the poles nor from ocean to ocean who may not positively obtain this knowledge, this hidden treasure of knowledge, this saving and exalting knowledge.

President Joseph Fielding Smith, speaking at Brigham Young University, quoted from latter-day revelation: "It is impossible for a man to be saved in ignorance" (D&C 131:6), and then asked the question:

"Ignorance of what? By that, do we mean that a man must become proficient in his secular learning—that he must master some branch of education? What does it mean?"

We mean this: "That a man cannot be saved in ignorance of the saving principles of the Gospel. We cannot be saved without faith in God. We cannot be saved in our sins. . . . We must receive the ordinances and the covenants pertaining to the Gospel and be true and faithful to the end. Eventually, if we are faithful and true, we shall gain all knowledge, but that is not required of us in this brief, mortal life, for that would be impossible. But here in faith and integrity to the truth, we lay the foundation upon which we build for eternity."

Real intelligence is the creative use of knowledge, not merely an accumulation of facts.

The greatest knowledge

The ultimate and greatest of all knowledge, then, is to know God and his program for our exaltation. We may know him by sight, by sound, by feeling. While relatively few ever do really know him, everyone may know him, not only prophets—ancient and

modern—but, as he said:

"... every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am." (D&C 93:1.)

If men qualify, they have this unalterable promise from their Redeemer.

Among the numerous people who have had manifestations is Moses, who saw and knew the Lord: "... the glory of God was upon Moses; therefore Moses could endure his presence." (Moses 1:2.)

Moses tells of this transcendent experience: "But now mine own eyes have beheld God; but not my natural, but my spiritual eyes, for my natural eyes could not have beheld; for I should have withered and died in his presence; but his glory was upon me; and I beheld his face, for I was transfigured before him." (Moses 1:11.)

And then in his dialogue with Satan, whom he saw also, Moses said: "For behold, I could not look upon God, except his glory should come upon me, and I were strengthened before him. But I can look upon thee [Satan] in the natural man? Is it not so, surely?" (Moses 1:14.)

Again, the Lord spoke of hidden treasures of knowledge when he prayed to his Father to glorify him: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

And he promised: "My sheep hear my voice, and I know them, and they follow me:

"And I give unto them eternal life; and they shall never perish." (John 10:27-28.)

Key to knowing

The Savior of the world gave this key: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17.)

Nicodemus, a highly trained man, failed to know the hidden spiritual things, being unwilling to perform the works. He could not have the Holy Ghost, since he would not humbly

bow in baptism. The Holy Ghost is the testifier. It is he who teaches all things and brings to our remembrance all things the Lord has taught.

Nicodemus asked:

"How can these things be?"

"Jesus answered . . . , Art thou a master of Israel, and knowest not these things?"

" . . . I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness." (John 3:9-11.)

In one of his prayers Jesus said: "I thank thee, O Father, Lord of heaven and earth, because *thou hast hid these things from the wise and prudent, and hast revealed them unto babes.*" (Matt. 11:25. Italics added.)

The mysteries of the kingdom

Again, the Lord said: "Because it is given unto you to know the mysteries of the kingdom, but to them it is not given." (Matt. 13:11.) Such must be earned.

And then Paul speaks of hidden wisdom:

"But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

"Which none of the princes of this world knew." (1 Cor. 2:7-8.)

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." (1 Cor. 2:11.)

Secular and spiritual knowledge

To have both the secular and spiritual is the ideal. To have only the secular is like Jude said: ". . . clouds they are without water, carried about

of winds; trees whose fruit withereth." (Jude 12.)

Desirable as is secular knowledge, one is not truly educated unless he has the spiritual with the secular. The secular knowledge is to be desired; the spiritual knowledge is an absolute necessity. We shall need all of the accumulated secular knowledge in order to create worlds and to furnish them, but only through the "mysteries of God" and these hidden treasures of knowledge may we arrive at the place and condition where we may use that knowledge in creation and exaltation.

It is my prayer that we learn to master ourselves by obedience to the Lord's commandments by the control of our physical appetites, and by placing first in our lives service to God and our fellowmen, so that the hidden things of the spirit may come to us and that we may attain perfection with the Father and the Son. Many have seen God in the course of history. All of us may do so eventually through our righteousness.

I add my witness to the numerous ones already spoken and written and talked of through this conference of the divinity of Jesus Christ and his work, in the name of Jesus Christ. Amen.

President Alvin R. Dyer

He to whom we have just listened is Elder Spencer W. Kimball of the Council of the Twelve.

Elder Alma Sonne, Assistant to the Twelve, will be our next speaker.

He will be followed by Elder Bruce R. McConkie of the First Council of Seventy.

Elder Alma Sonne

Assistant to the Council of the Twelve

My brethren and sisters: I appreciate the privilege of saying a word this afternoon.

Wentworth letter

More than a century ago, the excitement about religion in the United

States probably reached its highest point. It was during these days of agitation and conflict that the editor of the *Chicago Democrat*, John Wentworth, asked Joseph Smith, the Prophet, for a statement of his religious beliefs. The Prophet's reply on March