

Quench spiritual thirst

We bid you—our restless, drifting, seeking youth—to come, quench that spiritual thirst.

The Lord has said: "Whosoever drinketh of . . . water shall thirst again: "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4:13-14.)

Oh, how we pray that as you drift, seeking everywhere, trying everything, that one day you will cast your net on the right side of the ship.

I bear to you my witness, as one

among those authorized to bear that witness, that God does live, Jesus is the Christ, this is his church, The Church of Jesus Christ of Latter-day Saints. He directs his church and ministers in the midst of his Saints. There is a prophet of God directing this work. Youth is needed to carry it on. We bid you to come, in the name of Jesus Christ. Amen. ○

President Alvin R. Dyer

Elder Eldred G. Smith, Patriarch to the Church, will now speak to us, and he will be followed by Elder S. Dilworth Young.

ELDER ELDRED G. SMITH

Patriarch to the Church

● We of The Church of Jesus Christ of Latter-day Saints have been accused of being peculiar in many ways, one of them being that we build temples and restrict entrance to them to members of special standards. We are asked, "Why do you build temples? Why is a temple different from other Church edifices? Why cannot anyone enter into the temple, like other Church buildings?"

In the time allotted to me I may not answer all these questions, but I want to show that temples are absolutely essential in the Church of Jesus Christ.

Temples are holy edifices

Temples are more than just a gathering place for the Saints, or who might call themselves Saints. They are holy edifices where the Lord God can talk to his people through the leaders, the prophets of God, and make his will known concerning them. Also, temples are holy edifices wherein sacred saving ordinances may be performed in such manner, and by proper authority, as to be acceptable to God our Father in heaven.

The Ark of the Covenant was so sacred that even the unauthorized were smitten with death who touched it, even to save it, as they thought, from falling to the ground.

Today, such severe penalty seems unnecessary. If you will note from published pictures of the temple interiors, the rooms are filled with chairs for large groups. If the room is full of people performing a sacred ordinance, it stands to reason there just isn't room for the onlooker.

Necessity of baptism

The Lord said to Nicodemus, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.)

He instructed his apostles: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28:19.) He also said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:16.)

Jesus Christ himself was baptized by John the Baptist. When John seemed reluctant to baptize Jesus, who was a sinless man, Jesus said, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." (Matt. 3:15.)

If it was necessary for Jesus, a sinless man, to be baptized, how much more important and necessary for all other mortals on this earth to be

baptized. Jesus went to him to whom the authority to baptize had been given.

All to partake of gospel ordinances

Now what about all those who have not heard the teaching of Jesus, either in his day or since? Are they to be damned if they are not given the opportunity of hearing of baptism?

If God is just—and we know he is—then would not God be obligated to provide a way where all his children may hear the gospel plan and partake of his ordinances, regardless of when they lived upon the earth?

Peter tells us that between the crucifixion and the resurrection of Jesus, he “went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah. . . .” (1 Pet. 3:19-20.) Peter also declared: “For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.” (1 Pet. 4:6.)

The Savior established his organization on the earth during his ministry. He preached to the disembodied spirits after his crucifixion. He established his organization on this continent among the Nephites after his resurrection. I think we can reasonably assume he also established his organization in the spirit world so the teaching of his gospel can be made known to all mankind after death, if not during this lifetime.

Vicarious work for the dead

The ordinances of the gospel, however, must be performed on the earth. Hence, there must needs be a vicarious work done on the earth for those who have departed this life without such opportunities.

The entire life, crucifixion, and resurrection was a vicarious mission of our Savior. Then is it not right that he should ask us to be Saviors to our fellowmen, to perform, vicariously, saving ordinances for our ancestors?

The apostle Paul clinched his point to the Corinthians to prove to them the reality of the resurrection by asking

them: “Else what shall they do which are baptized for the dead, if the dead rise not at all?” (1 Cor. 15:29.)

There is only one answer to this passage of scripture—a vicarious work of baptism for the dead was performed in those days.

Revealed instructions

In this dispensation the Lord revealed the following to the Prophet Joseph Smith:

“For there is not a place found on earth that he may come to and restore again that which was lost unto you, or which he hath taken away, even the fulness of the priesthood.

“For a baptismal font there is not upon the earth, that they, my saints, may be baptized for those who are dead—

“For this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me.” (D&C 124:28-30.)

Then the Lord gave a commandment to build a temple, or a house of the Lord, and added:

“For it is ordained that in Zion, and in her stakes, and in Jerusalem, those places which I have appointed for refuge, shall be the places for your baptisms for your dead.

“And again, verily I say unto you, how shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name?

“For, for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed which had been hid from before the world was.

“Therefore, verily I say unto you, that your anointings, and your washings, and your baptisms for the dead, . . . and for the glory, honor, and endowment of all her municipalities, are ordained by the ordinance of my holy house, which my people are always commanded to build unto my holy name.” (D&C 124:36-39.)

Temples built

In accordance with commandment, the temple in Kirtland was built in which the keys to the sealing blessings were revealed. The keys of the gathering of Israel were restored. The promise made by Malachi was fulfilled, that Elijah the Prophet would come "before the coming of the great and dreadful day of the Lord:

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. 4:5-6.)

I would like to here thank the Reorganized Church of Jesus Christ of Latter Day Saints for taking good care of that building. It has fulfilled its original purpose, and the last time I saw it I was pleased with its good condition.

Land in Independence, Missouri, has been dedicated for a temple to be built sometime in the future, and I would like to thank those who are taking good care of that property. The Lord bless them for so doing.

Then the temple in Nauvoo was built with a baptismal font and special rooms for endowments and sealings, for both the living and the dead. This building was destroyed, but since then there have been 13 temples built, all active at present, with three more now getting started in construction. Many more will follow.

Sealing ordinances performed

In addition to the baptisms for the

dead, the sealing ordinances of celestial marriage for the living and the dead are performed in these temples.

I wish some of our men could see how readily the tears well up in the eyes of some of the women when I ask about their husbands. Some say, "He's not a member." Some say, "He isn't active" or "doesn't hold the Melchizedek Priesthood." Some say, "He's an elder, but just hasn't felt he is ready yet."

Many men spend large sums of money, even buy a special home or a car, just to make their wives happy; but the greatest happiness that could come to either or both of them would be to so live as to be worthy to be sealed together as husband and wife for all eternity.

There is no exaltation without the celestial sealing of marriage. This must be done in the temple of God, either while living or vicariously after death. The home is the only eternal organization. These are the saving ordinances that can be performed only in a temple, built and dedicated unto the Lord. Thus it is absolutely essential to build temples.

I so testify in the name of Jesus Christ. Amen. ○

President Alvin R. Dyer

We shall now hear from Elder S. Dilworth Young of the First Council of Seventy, and he will be followed by Elder Delbert L. Stapley, who will be our concluding speaker at this session.

ELDER S. DILWORTH YOUNG

Of the First Council of the Seventy

● Fifty years ago my father was approached by our bishop as to the prospect of one of his sons going on a mission. After a dignified period of conversation, my father agreed to the proposition, and I was duly called.

I remember that I wondered how my father could support a missionary. We were poor, income from his business was spotty and inadequate to meet the

ordinary expenses, yet he did not hesitate to tell the bishop that he would support me.

Financing of mission

The first seven months went smoothly enough. I was working without purse or scrip for the first four months and required no more than \$5.00 per month for incidentals. The next three