

and that by living its teachings we will gain eternal life, for which I humbly pray in the name of Jesus Christ. Amen. ○

### President Harold B. Lee

For the benefit of the television and radio audience who have just joined us, we are gathered in the historic Mormon Tabernacle on Temple Square in this the third session of the one hundred and fortieth semi-annual conference of The Church of Jesus Christ of Latter-day Saints. President N. Eldon Tanner, second counselor in the First Presidency of the Church, has just spoken to us.

The Tabernacle Choir, with Richard P. Condie directing and Alexander Schreiner at the organ, will sing, "Rise! Up! Arise!"

Following the singing, Elder Marion D. Hanks, Assistant to the Twelve, will speak to us.

---

The Tabernacle Choir sang, "Rise Up! Arise!"

---

### President Lee

Elder Marion D. Hanks, Assistant to the Twelve, will now address us.

## Elder Marion D. Hanks

*Assistant to the Council of the Twelve*

● There was a tear at our house this morning when the incident President Lee referred to was discussed [the crash in Colorado of a plane carrying University of Wichita football players to Logan, Utah, for a game at Utah State University], and also as we read in another less prominent place in the paper of the loss of a comparable number of lives in a crash overseas among service people. We join in compassion. This is an emphasis again on the ephemeral nature of mortal life and the importance of enduring principles. Thank God for that straightforward address by President Tanner.

Three recent experiences form the core of my message this morning. I would like to relate them briefly.

### Impressive open house

In the northwestern area of the United States an alert young adult, who is actively involved in his own church, attended an open house at a new Mormon Church structure with a friend. He was respectfully responsive as he viewed the lovely chapel where our people worship and then

became increasingly interested as he was conducted through the rest of the building. He saw the cultural hall where drama and music and recreational dancing and sports activities are enjoyed; he saw the Scout room and the Junior Sunday School room, the classrooms where we learn and teach. He was shown photographs of missionaries at their work across the world, of a baptism, of a family home evening where parents and children were pictured in counsel, at prayer, and at play. He listened to the principles of temple marriage, this uniting of a couple and a family for time and eternity. He heard about the priesthood and its importance as a man presides in love as the head of his home, and teaches and blesses his family.

Finally, he stopped at the lovely Relief Society room, where he heard the story of the honored role of women in their homes and in the Church and where he heard one of the ladies who was explaining the program that evening refer to another as "sister." He inquired about this and was told that in the Church a woman is often called "sister" as a man is called "brother."

The visitor shook his head in wonderment and said, "Every woman a sister, every man a priest, and every home a parish in itself."

### Contact with drug problem

Last week a wonderful young lady just beginning her university training talked with me about her experience as a youth representative on governmental agencies studying problems of young people who have been involved with drugs. Earnestly and often tearfully she related the feelings she had had as she learned about the breadth of this problem in various cities across America, and as she had discussed it not only in the council room with experts from various disciplines, but on the streets, in the communes, in custodial and treatment centers, and in many personal conversations with disaffected young people. She repeated some of what she had heard from these alienated and confused and fearful youngsters, of heartbreaking scenes and troubles.

"And what about you," I asked her. "What has this done to you? What did you have to say to them?"

Through the tears and the sweet compassion and concern came answers I can only abstract this morning: "I've never been so grateful," she said. "I found myself talking about the things I've been learning all my life—the importance of faith in God, of genuine concern for others, of commitment to Christ; the need for goals, for work, for prayer; the significance of a self-image based on self-discipline, responsible relationships, worthwhile accomplishments, rather than on the temporary, the trivial, the tainted."

Many of them, she said, were critical of their parents and the older generation, and "I found myself wondering what their descendants would have to thank some of them for."

### Not handouts but opportunities

The third incident involved two young men, one a young American born in Mexico who had started ninth grade at the age of 19, while still a migrant farm worker, the other a part-

Indian, born in a small village near the reservation where many of his relatives lived. Both of them were handsome, articulate, exuding strength and sincerity and a sense of urgency. Each is pursuing advanced university training; each is working to serve the special needs of those with whom he shares proud heritage.

The two were interviewed separately by a civic committee seeking help from them in understanding the problems of their people and offering possible solutions. Each answered searching questions knowledgeably, effectively, earnestly. When asked what could be done to help, each responded repeatedly and firmly that what his people need is not handouts but opportunities, equal opportunities in order that through their own efforts they can reach the goal. They will do the rest themselves. Both pointed to faith in God and a religious commitment as basic needs of their people, and each explained that active involvement in The Church of Jesus Christ of Latter-day Saints is the key to his own growth and development. How had this blessing come about?

To the young Mexican-American, it was through a school administrator in a small LDS community in Nevada where the verbal answers concerning salvation and redemption through Christ had been personalized in the experience of kindness and concern and contagious love. There the young man had found not only the answers which gave meaning to life, but direction and inspiration and purpose in living it. The love he found came not chiefly from books or sermons or lessons, but from persons in a community of saints who were able and willing to give it.

For the part-Indian it had been a man living next door, a Mormon bishop whose interest and kindness had opened his heart and his home to this youngster. There he found acceptance and affection and unconditional love. Theological answers the little boy was not prepared to understand; loving concern he could readily comprehend. Through the life of a good man he learned to care about and to know Christ.

### Impact of gospel principles

To summarize these three incidents, then, the man who visited the church building in the Northwest only dimly understood on first contact much of what he saw, but he had caught a glimpse of what can be.

The lovely girl to whom I listened had found many who had no consciousness at all of being children of God, who were frantically trying to arrange, in the words of a wise observer, "some acceptable horizontal relationship with their social environment," instead of seeking to establish a "supremely important vertical relationship with God." She learned again the importance of the principles of Christ.

The two young men had seen those principles applied and had accepted them.

There are many strong efforts in the Church to bring the principles of the gospel of Jesus Christ and the full impact of his church into the lives of its members and all who will participate. A number of these have gained wide attention and respect: the youth and welfare programs, the family home evening, military relations activities, Indian placement. In educational effort, missionary work, genealogical undertakings, home teaching, student wards and stakes, and other correlated efforts, the Church is effectively serving the Lord's children.

All of these are praiseworthy endeavors, but we are clearly aware that it is not the programs of the Church themselves that save; yet it is often through the programs that the love and graciousness of God are expressed and communicated.

As I think of the wide efforts of our people in these various ways, three other related words come to mind of which, with their meanings, we must continually remind ourselves. If we had a giant chalkboard upon which I could write, I would like to print in large letters three words: OBJECTIVES, PRINCIPLES, SPIRIT. May I comment briefly about them?

### OBJECTIVES

Recently we have been discussing throughout the stakes of the Church

the great effort currently being made to keep closely in touch with our young men in the military forces, to prepare them for the experiences they face in military service away from home. Always as we discuss the operation and mechanics of this important activity we are asking ourselves the meaning of it, the purpose and goal for which it has been established.

The answer is in the boy sitting against the bulkhead of the Navy ship reading a letter from his bishop or from his quorum at home. It is in the young man wading through the red dust of Takhli or Nakhon Phanom or the heat or rain of the Delta to get to his group meeting with three or four or a dozen other members of the Church to partake of the sacrament of the Lord's Supper and to participate in the worship service that will strengthen him against envelopment by the hollow world around him.

In the Church's educational effort the objective is the young man or woman surrounded by issues and pressures and voices of unwisdom, needing the stabilizing strength of the Lord and the companionship of others who know the way.

In the priesthood quorums the objective is those who are accounted for, and the prodigal; in the auxiliaries, every available individual. What was quoted this morning? The work and the glory of God is to bring to pass the immortality and eternal life of man.

In every effort of the Church the purpose is to tie in God's children to his community and kingdom, to bless the individual with a knowledge of his origins and heritage, a sense of his purpose and a plan to fulfill it, and a vision of his eternal potential. It is to strengthen and qualify God's children in the application of the eternal principles we have been discussing here; to learn and to serve, to grow and to give. It is to help him face the burning, urgent problems of the moment, grateful for his relationship with God and for the great marvel of being alive to the richness of life; to revere God, who demands and expects something important of him.

The objective of it all, then, is not counting the sheep but feeding them, not the proliferation of buildings or units or organizations or statistics, but the blessing of the individual child of God.

Christ, we know, had a great interest in human beings of every description, and great love for them. He accompanied with little children, sought out the sinner; he summoned men to follow him from the fishing boat and the counting table. So conscious was he of individuals that in the midst of the multitude he felt the woman's touch of his robe. He memorialized in a magnificent parable the selfless consideration of a despised Samaritan toward another human being in need. He enfolded the ninety and nine and went seeking the lost one. Our purpose is to follow him.

### PRINCIPLES

And what of principles?

What are the principles through which we can help God's children to realize his purpose for them? We can start—and almost end—with love. God so loved the world that he gave his Only Begotten Son that whosoever believeth in him should not perish but have everlasting life. Christ so loved God and God's other children that he willingly undertook his pivotal part in the great plan of salvation, knowing what it meant, what it was going to cost.

Another special son, brilliant—the scriptures call him “an authority in the presence of God”—but lacking love except for self, disdained the Father's plan and rebelled against it. He had strong opinions of his own; he contrived some rules of his own, seemed to feel his Father's way inefficient and imperfect. He rebelled, and misled and led away a multitude of his Father's children.

Christ loved his Father and desired to do his will. He used his agency to willingly accept the responsibility to open the door to salvation and to eternal life to every individual child of God who would manifest his acceptance of the gift and his love of the giver by obeying his commandments.

Tillich has spoken of God's love as “ultimate concern”—that is, that God cares about us as much as can be. We are here to learn to care that much about each other.

I often think of the young bishop who, against pressures and problems and at considerable inconvenience, traveled to another city to visit a bereaved widow on the eve of her husband's funeral. The couple had long since moved from the bishop's area, but he had made the effort to be with his good, wonderful old friends at this tender time. He found the elderly lady standing alone beside the body of her beloved of more than half a century. As he comforted her she said through her tears, “Oh bishop, I knew you would come.”

I think, too, of an admired friend who has written of the night he took his little boys to an outing. They had the whole package of games and goodies. On the way home one little boy went to sleep on the back seat of the automobile, and his daddy took off his coat and covered the lad. The other youngster cuddled up by dad as they drove home, discussing the exciting events of the evening. The little boy dutifully answered his father's questions about the things he'd enjoyed most, and then, in a moment of pause, asked the thing that was really on his mind. “Daddy,” he said, “if I got cold would you cover me with your coat?” Every child of God needs and wants love.

The principle of agency must be mentioned too, of course, for not even through love can one against his will be conveyed to useful, constructive living or to eternal, creative life. Each must individually choose that destination and qualify for it.

### SPIRIT

The third word is spirit. In what spirit must we act to help our brother achieve God's purposes for him? Paul, who knew remorse as perhaps few men have, said to the Galatians: “Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; con-

sidering thyself, lest thou also be tempted.

"Bear ye one another's burdens, and so fulfil the law of Christ.

"For if a man think himself to be something, when he is nothing, he deceiveth himself." (Gal. 6:1-3.)

Alma, who also knew error and remorse, prayed for the apostate Zoramites: "Behold, O Lord, their souls are precious, and many of them are our brethren; therefore, give unto us, O Lord, power and wisdom that we may bring these, our brethren, again unto thee." (Al. 31:35.)

### Bear one another's burdens

The programs of the Church are important, but they are not ends in themselves. They permit organized efforts to be made to reach and bless the individual. They are designed to help God's children to achieve the purposes of the Lord for them, to operate in the principle of real love, to be implemented in the spirit of compassion and contrition. They are to help us bear one another's burdens and thus fulfill the law of Christ.

The basic problem of our time is loneliness—the insecurity and anxiety that come with separation from God, and from one's fellowmen, and from a sense of alienation from self that is almost always present. The source of reconciliation and wholeness is Jesus Christ.

The function of the true Church of Christ is to provide for the individual that concerned, loving, accepting, forgiving community, animated by the spirit of Christ, in which the individual can find a place, establish true friendships, and gain confidence in God's presence.

Through it every woman will have opportunity ultimately to become what the most fortunate of women are blessed to be in this world—the heart of a loving home. Every man may be a true priest of God in his own home. And every home may be a true sanctuary where the love of God may dwell and where the spirit of God is.

It is important to learn to apply the

programs of the Church—they are great and wonderful and inspired and effective—but the only way this can truly be achieved is with a constant understanding of the objectives for which a program exists, of the principles that apply, and of the spirit that must be present in those who are called to serve and lead.

In our Father's house are many mansions, and a place for each of his children who will qualify. Our assignment is to accept God's gift and know that we are accepted, and to seek to share the warmth of his love and the power of his example with all who will heed his call.

So bless us, O God, to understand and to do, I pray in the name of Jesus Christ. Amen. ○

### President Harold B. Lee

Elder Marion D. Hanks, Assistant to the Twelve, has just spoken to us. He was followed by the singing of "In My Father's House" by the Tabernacle Choir. That beautiful tenor solo was sung by Elder George Behunin.

Following a brief organ interlude, the congregation will join the choir in singing "God Moves In A Mysterious Way."

---

After the playing of an organ interlude, the Tabernacle Choir sang, "In My Father's House," following which the congregation sang the hymn, "God Moves in a Mysterious Way."

### President Lee

For the benefit of the television and radio audience who have just joined us, we again announce that we are gathered in the historic Tabernacle on Temple Square in Salt Lake City, Utah, in the third session of the one hundred fortieth semi-annual conference of the Church.

Elder LeGrand Richards of the Council of the Twelve, will now address us.