

that he extended an invitation to the peoples of the world. It began with these words:

I desire to use this opportunity to extend an invitation. . . . To the people of the Church, there is nothing novel in this invitation. Although it has gone out to the people of the world for more than a century, there are still few of the world who fully understand its import. This is the invitation, addressed: To All Men, Women, and Children. Dear Friends: You are cordially and earnestly invited to participate in building the kingdom of God in the earth. Place—Everywhere. Time—Now. (*Ibid.*, October, 1952, pp. 97-98.)

President Richards, we remember that great talk. We have re-read it. We pray God, our Eternal Father, to bring you back that you may give many more such talks.

President McKay, in the opening address of this conference, said there were two things that we should do. One of them was to put our homes in order; the other was to bear witness of the Redeemer. He was thus quoted in the press:

President McKay, in his opening message to the Church membership, emphasized what he termed two great duties of Latter-day Saints: (1) to put their homes in order, and (2) to proclaim the divinity of the mission of Jesus Christ.

I would like to say just a word about my testimony of the mission of Jesus Christ. I want to go a little farther back for a moment, if I can be given guidance by the Spirit of the Lord to speak the truth accurately, and mention the great condition precedent to the efficacy of the mission of Jesus Christ. That condition precedent is the mission of Father Adam, because without the mission of Adam there would have been no need for the mission—the atonement—of Jesus Christ.

I have an assignment from the First Presidency to serve on the Church publications committee. This committee is expected to read and pass upon the literature proposed for use in the study courses of our auxiliary organizations.

It would please me immensely if, in the preparation of this literature, we could get away from using the language of those who do not believe in the mission of Adam. I have reference to words and phrases such as "primitive man," "prehistoric man," "before men learned to write," and the like. We sometimes use these terms in a way that offends my feelings; in a way which indicates to me that we get mixed up in our understanding of the mission of Adam. The connotation of these terms, as used by unbelievers, is out of harmony with our understanding of the mission of Adam.

"Adam fell that man might be." (2 Nephi 2:25.) There were no pre-Adamic men in the line of Adam. The Lord said that Adam was the first man. (Moses 1:34, 3:7; D. & C. 84:16.) It is hard for me to get the idea of a man ahead of Adam, before the first man. The Lord also said that Adam was the first flesh (Moses 3:7) which, as I understand it, means the first mortal on the earth. I understand from a statement in the book of Moses, which was made by Enoch, that there was no death in the world before Adam. (Moses 6:48; see also 2 Nephi 2:22.) Enoch said:

. . . death hath come upon our fathers; nevertheless we know them, and cannot deny, and even the first of all we know, even Adam.

For a book of remembrance we have written among us, according to the pattern given by the finger of God; and it is given in our own language. (Moses 6:45-46.)

I understand from this that Enoch could read about Adam in a book which had been written under the tutelage of Almighty God. Thus there were no prehistoric men who could not write because men living in the days of Adam, who was the first man, wrote.

I am not a scientist. I do not profess to know anything but Jesus Christ, and him crucified, and the principles of his gospel. If, however, there are some things in the strata of the earth indicating there were men before Adam, they were not the ancestors of Adam.

Monday, April 6

Third Day

Adam was the son of God. He was our elder brother, not older than Jesus, but he was our brother in the same sense that Jesus was our brother, and he "fell" to earth life. He did not come up through an unbroken line of organic evolution. There had to be a fall. "Adam fell that men might be." (2 Nephi 2:25.)

I will go on now and read this scripture before I forget it:

For a book of remembrance we have written among us, according to the pattern given by the finger of God; and it is given in our own language.

And as Enoch spake forth the words of God, the people trembled, and could not stand in his presence. (Moses 6:46-47.)

Some men speak of the ancients as being savages, as if they had no intelligence. I tell you this man Enoch had intelligence, and Adam had intelligence, as much as any man that ever lived since or that lives now. They were mighty sons of God.

And he said unto them: Because that Adam fell, we are; and by his fall came death; and we are made partakers of misery and woe. (Moses 6:48.)

If Adam and Eve had not partaken of the forbidden fruit, they would have had no children, and we would not have been. (2 Nephi 2:23-25; Moses 5:11.)

I do not look upon Adam's action as a sin. I think it was a deliberate act of free agency. He chose to do that which had to be done to further the purposes of God. The consequences of his act made necessary the atonement of the Redeemer.

I must not go into a longer discussion, but I say again that I would be very pleased if, in our teaching of the gospel, we could keep revealed truth straight in our minds and not get it confused with the ideas and theories of men, who do not believe what the Lord has revealed with respect to the fall of Adam.

Now, I believe with Enoch, "... Because that Adam fell, we are; and by

his fall came death;" (Moses 6:48) that every man must die, as Brother Petersen said yesterday. I believe that to meet the demands of justice, it took the atonement of Jesus Christ to redeem men from that death, that they may be raised again and have their spirits and their bodies, which are separated through death, reunited. I believe that through the atonement of Jesus Christ whatever "transgression" Adam committed was paid for, and that as in Adam all die, even so in Christ shall all be made alive, every living creature. (I Cor. 15:22; D. & C. 29:24, 77:2.) I believe, too, that through the atonement of Jesus Christ my individual sins, your individual sins, and the individual sins of every human being that ever lived or ever will live upon the earth were atoned for, upon condition that we accept the gospel and live it to the end of our lives.

I know that my Redeemer lives. I shall not know it better when I stand before the bar of God to be judged. I know that Jesus is the Redeemer. I bear that witness to you, not from what people have told me; I bear it out of a knowledge revealed to me by the Holy Spirit. As to this knowledge, the Lord, after commanding the early Apostles of this dispensation to testify that the words he had spoken to them were of him, said:

For it is my voice which speaketh them unto you; for they are given by my Spirit unto you, and by my power you can read them one to another; and save it were by my power you could not have them;

Wherefore, you can testify that you have heard my voice, and know my words. (D. & C. 18:35-36.)

I am willing to bear this witness to all the Saints and to all men and women everywhere, saints and sinners, in all the world, for it is the eternal truth.

I know that the Prophet Joseph Smith was a prophet of God. I know he saw God, the Eternal Father, and his Son, Jesus Christ, as he says he did. I was not there, but I have read his account many,