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## "My Church Shall Be Called in My Name"

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**Abstract:** This article states that acceptance of the Book of Mormon requires acceptance of modern revelation and Joseph Smith as a prophet of God. The Church received its name from Jesus Christ, as he said in 3 Nephi 27 and D&C 115:3-4.

resent more than half of the total population. They are people who have had their feet in the soil, who have been close to the land, who live and work in the country, and they are solid, substantial people, not easily stampeded, who probably know about as well as any other segment of our population that "as ye sow, so shall ye reap."

I am grateful for the people I have worked with. I am grateful that my lot has been cast in large measure with the rural people of the world. I am grateful for the support I have had from many of these wonderful people, from the wonderful group of men who have been associated with me in the Department of Agriculture, for their spirit of loyalty and unity and devoted service. I am very grateful for the support I have had from the Chief Executive during these eight years, for his loyalty, for his deep spirituality, for his determination to do that which he believed to be right, and to approve my doing so as well. Also I am grateful that he remained true to his promise that I would never be asked to support any program or policy which I did not believe in, and I am sure he knew in his own heart that I would not do it anyway.

I say I love our Father's children. Hundreds and thousands of them I have contacted during the last eight years. Last night in the priesthood meeting we heard about the great "share the

gospel" program and the referral program. I have the names of some 9,000 men, approximately, with whom I have had personal contact in an official capacity. I hope to give referral cards for them. I would like to have every one of them hear the gospel. I wish that all of our Father's children might enjoy the blessings that come through an acceptance and living of the gospel of Jesus Christ.

Yes, even when I was in Russia, I expressed the hope to the Russian leaders, our hosts, that after my tour of duty was over for the government that I might have the opportunity of returning to Russia and being privileged to hold meetings to discuss my philosophy of life and to talk about things spiritual with the wonderful Russian people. Of course, I was not given a promise. The leaders of communism are afraid of the light of truth. But it is my hope and prayer, my brethren and sisters, that some time in some way the door may be opened in all the nations of the earth, that they might receive the message of the restored gospel; that they might enjoy the blessings of freedom under a system similar to what we enjoy here in this great land—a system that has brought us so much joy and happiness and so many of the good things of life—a system based on freedom of choice, on the private ownership of property, on the right to exchange our goods and

services with our neighbors.

Yes, I love this great land. It has been an honor to serve. I know that this nation has a prophetic history. I would to God that every citizen of this land might read the Book of Mormon prayerfully and learn something of the prophecies made regarding this land—the promises made and the conditions upon which they are made—that we might as an American people so live that these great promises could be fully realized; that we might come to know that the Constitution of this land has been established by men whom the God of heaven raised up unto that very purpose.

This nation has a great mission to perform. Here was prepared the place where the gospel could be restored as has been told so beautifully by Brother Tanner. It is my conviction that the world needs, as it needs no other thing, the gospel of Jesus Christ, and the people of the world want what the gospel will give, but they do not realize it. They want the anchor which the gospel provides, which gives them the answers to the problems that face them; that brings them a feeling of security and a feeling of inner peace. The gospel is the only answer to the problems of the world, my brethren and sisters. We may cry peace. We may hold peace conferences. And I have nothing but commendation for those

*Sunday Afternoon Session,  
April 9, 1961*



**"MY  
CHURCH  
SHALL BE  
CALLED IN  
MY NAME"**

**Marion G. Romney**  
*of the Council of the Twelve*

My beloved brothers and sisters, and I include all of you, both you in this building and you who are listening in on radio and television. I consider you all my brothers and sisters, for I know, as you do, that we are all the sons and daughters of our Father in heaven. I sincerely trust that you will join with me in a prayer that while I speak I may enjoy the Spirit and that you may enjoy the Spirit, for I am convinced with Nephi that ". . . when a man

speaketh by the power of the Holy Ghost the power of the Holy Ghost carrieth it unto the hearts of the children of men." (2 Nephi 33:1.)

I have a prepared talk in my pocket, which took me five months to prepare, titled "The Book of Mormon—The Keystone of Our Religion." You, of course, know what Brother McConkie did to it. (laughter) He has made me feel towards it as the player on a boys' baseball team felt towards left field. This player was taken out of a game to give Jimmy from the second string a chance to play. As luck would have it, Jimmy dropped the first two balls hit into left field. He was therefore taken out, and the left fielder put back in. The next two balls hit also went to left field, and the regular player dropped them. When he came off the field at the end of the inning, the coach said, "I wasn't surprised when Jimmy fumbled the ball, but I was surprised at you." "Well, Coach," said the player, "I'll tell you, Jimmy messed up left field so badly that no one can play it."

However, I do want to say one or two

things about the Book of Mormon before I get to the point that I have in mind to comment on.

As you know, the Book of Mormon is the current study course for Melchizedek Priesthood quorums. I urge everyone to read it during 1961, particularly Melchizedek Priesthood bearers. This I do because I think we need—as we increase in Church membership under the impetus of our great missionary program—to keep pace in the perfecting of our own lives. This we can do by putting on the "whole armour of God," as Paul says, (Eph. 6:11) or, as Peter puts it, by more rapidly becoming "partakers of the divine nature." (2 Pet. 1:4.) I do not know any more effective way to do this than to know and live the teachings of the Book of Mormon. The Prophet knew what he was talking about when he said that ". . . a man would get nearer to God by abiding by its precepts, than by any other book." (DHC. 4:461.)

The Prophet also knew what he was talking about when he said "the Book of Mormon" is "the keystone of our

who work for peace. But it is my conviction that peace must come from within. It cannot be imposed by state mandate. It can come only by following the teachings and the example of the Prince of Peace.

Yes, I am happy to be back home. It is my hope and prayer that I may be able to help in some small way to carry this glorious message to our Father's children. I have hoped and prayed that my services in the last eight years may have contributed somewhat to the great missionary effort of the Church. I wish that we might go to all the world—to Israel, where I have had the opportunity of two extensive visits recently, where miracles are being performed, where prophecies are being fulfilled. I wish we could go to the wonderful Arab countries. I shall never forget how I was received with open arms, how the hand of friendship and fellowship was extended to me there.

I shall never forget my visit to Egypt, and as a tangible evidence further of their love and friendship, they offered to me one of their choicest prized gifts—a wonderful Arabian stallion. I would like to see us carry the gospel to India, to the humble people of that land; to Pakistan, to China, to Yugoslavia, to Poland, to Russia, everywhere, because, my brethren and sisters, our message is a world message. This Church is a

world organization.

A hundred and thirty years ago, when the elders were assembled in conference to determine whether the revelations should be published to the world, the Lord saw fit to give a revelation to his Church, which was also directed to the world. He referred to it as his "Preface," or his "Introduction to his Book of Commandments," and it is the first section of the Doctrine and Covenants, from which I quote these words: (Note them carefully.)

"Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together.

"For verily the voice of the Lord is unto all men, and there is none to escape; . . .

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

"And they shall go forth and none shall stay them, for I the Lord have commanded them." (D&C 1:1-2, 4-5.)

So our message is a world message. It is intended for all of our Father's children. When God the Father and his Son Jesus Christ saw fit to come here to earth and appear to a boy prophet, surely such a visitation was intended to bless all of our Father's children.

I testify to you today, my brethren and sisters, that the gospel is true; that it has been restored to the earth in its purity, in its fulness. Mormonism is the gospel of Jesus Christ in its fulness, and therefore Mormonism is true. God help us to live the gospel. I testify to you that God has again spoken from the heavens. The heavens are not sealed. The vision of God the Father and the Son to the boy prophet did in very deed occur. God lives. Jesus is the Christ, the Redeemer of the world, not just a great moral teacher, as much of the Christian world is claiming, but the Savior of mankind, the very Son of God.

Joseph Smith was a prophet of the Living God, one of the greatest prophets that has ever lived upon the earth. He was the instrument in God's hand in ushering in a great gospel dispensation, the greatest ever, and the last of all in preparation for the second coming of the Master.

I bear witness that these things are true, and that we have standing at the head of the Church today a prophet of the Living God, who holds all the keys and authority necessary to carry forward our Father's program for the blessing of his children. As God lives, I know these things to be true and bear this witness to you, my brethren and sisters, in the name of the Lord Jesus Christ. Amen.

religion." We may not know all he had in mind when he said this, but we do know the statement was amply justified because the authenticity of the Book of Mormon rests upon two facts, acceptance of which is tantamount to acceptance of the whole of the restored gospel, namely: the fact of modern revelation, by which I mean direct communication from God to men, and the fact that Joseph Smith was a prophet of God.

Acceptance of the Book of Mormon requires acceptance of these two facts, because they are inseparably connected with its coming forth. If one accepts them and the Book of Mormon, he cannot deny the restored gospel, for it rests upon the same two facts. The person who knows the Book of Mormon is true has passed the point of no return, so far as conversion is concerned. He has come out of darkness into the glorious light of truth. He has, in effect, accepted the gospel of Jesus Christ.

I would now like to say a few words about the significance of this confer-

ence. I have been thinking about this as I have sat here on this stand during these conference sessions and considered what was going on. I do not think I have the language to convey to you its full significance, but I can say that it represents the most effective force in the world for the good of humanity.

We have great gatherings, of course, in the United Nations. Representatives from the governments of the world convene to deliberate, to reason, to argue, to compromise, to try in every way devisable by the human mind to resolve differences. I suppose most of them come with honest hearts to try to bring peace to the world.

We have come to this conference from many nations of the world—not, however, as representatives of the governments of these nations. We are here representing the leadership of the kingdom of God. This Church is the literal kingdom of God in the earth. We did not come to argue, to jockey for position, to compromise differences and establish policies. We came here to hear and learn the word of God as he

has and does now reveal it through his appointed servants, and to take it back and teach it to our people. We know that the gospel of Jesus Christ, of which this Church is the repository, is the one and only way of peace. We know that to everyone who accepts and lives it there comes peace—peace in his heart—even in the midst of turmoil in the world. We know that if the people of the world would accept it and live it, we would have peace in all the world. We are in very deed representatives of Jesus Christ our Redeemer and his Father, God our Eternal Father. Our authority comes from them.

This is the Church of Jesus Christ. It is the Church of Christ by his own statement as to what his Church had to be. I am going to take the time to read to you what he said his Church had to be. Brother [Milton R.] Hunter told about the visit of Jesus to the Nephites after he had completed his post-resurrection ministry among the Saints at Jerusalem. When he appeared to the Nephites, they saw him as he was—a glorified man of flesh and bone

and spirit. He walked with them, and he talked with them. He organized his Church among them. He clearly pointed out to them two distinguishing characteristics of his Church. He chose, as you remember, twelve disciples who were to serve among the Nephites as the Twelve Apostles served the people in the land of Jerusalem.

"And it came to pass that as the disciples of Jesus were journeying and were preaching the things which they had both heard and seen, and were baptizing in the name of Jesus, it came to pass that the disciples were gathered together and were united in mighty prayer and fasting.

"And Jesus again showed himself unto them, for they were praying unto the Father in his name; and Jesus came and stood in the midst of them, and said unto them: What will ye that I shall give unto you?

"And they said unto him: Lord, we will that thou wouldst tell us the name whereby we shall call this church; for there are disputations among the people concerning this matter.

"And the Lord said unto them: Verily, verily, I say unto you, why is it that the people should murmur and dispute because of this thing?

"Have they not read the scriptures, which say ye must take upon you the name of Christ, which is my name? For by this name shall ye be called at the last day—[That great day when we shall be called to stand before him to be judged];

"And whoso taketh upon him my name, and endureth to the end, the same shall be saved at the last day.

"Therefore, whatsoever ye shall do, ye shall do it in my name; therefore ye

shall call the church in my name; and ye shall call upon the Father in my name that he will bless the church for my sake.

"And how be it my church save it be called in my name? For if a church be called in Moses' name then it be Moses' church; or if it be called in the name of a man then it be the church of a man; but if it be called in my name then it is my church, if it so be that they are built upon my gospel." (3 Nephi 27:1-8.)

How about the name of this Church? What is it? It is "The Church of Jesus Christ of Latter-day Saints." How did it get the name? Did Joseph Smith select it? No. The Lord Jesus Christ himself told Joseph Smith to name this Church "The Church of Jesus Christ of Latter-day Saints." I will not take time to read the instruction. You will find it in the 115th section of the Doctrine and Covenants. In that revelation Jesus refers to "all the elders and people of my Church of Jesus Christ of Latter-day Saints scattered abroad in all the world; For thus shall my church be called in the last days, even the Church of Jesus Christ of Latter-day Saints." (See D&C 115:3-4.)

Now what about the other point? It is my church "if it be called in my name . . . if it so be that they are built upon my gospel." Now what is the gospel of Jesus Christ? I would like to read to you out of this same chapter, the 27th chapter of 3rd Nephi, the gospel of Jesus Christ, as defined by the Master himself—not by Joseph Smith, not by men, but by Christ himself as he stood among the Nephites, as a resurrected being. To me it is marvelous:

"Behold I have given unto you my

gospel [he said], and this is the gospel which I have given unto you—that I came into the world to do the will of my Father, because my Father sent me.

"And my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, that I might draw all men unto me, that as I have been lifted up by men even so should men be lifted up by the Father, to stand before me, to be judged of their works, whether they be good or whether they be evil—

"And for this cause have I been lifted up; therefore, according to the power of the Father I will draw all men unto me, [in the universal resurrection], that they may be judged according to their works.

"And it shall come to pass, that whoso repenteth and is baptized in my name shall be filled; and if he endureth to the end, behold, him will I hold guiltless before my Father at that day when I shall stand to judge the world.

"And he that endureth not unto the end [this is the Redeemer speaking], the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father.

"And this is the word which he hath given unto the children of men. And for this cause he fulfilleth the words which he hath given, and he lieth not, but fulfilleth all his words.

"And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end.

"Now this is the commandment [said



## SHARING THE GOSPEL

**John Longden**

*Assistant to the Council of the Twelve*

From this conference, these excellent sessions which have been held, with the Spirit of the Lord in attendance, we have been fed the bread of life,

and we have been fed those things pertaining to eternal life which will help us in our daily lives here in mortality. I believe there are a few lines which would sum up very beautifully the truths that have been spoken from this pulpit.

It is a simple prayer, and as far as I am concerned, the author is anonymous. "O God, our Father, always keep us thankful, and never let us forget the source of all our blessings and our great privilege to share them with others."

I am so grateful for those words because I feel they sum up beautifully the things which have been given in these marvelous sessions from those who have preceded me. The opening remarks of President McKay, saluting

youth, commending them for their courage and fortitude in seeking to know the truth and to follow it, were most inspirational, as has been each of the brethren, to Brother Romney who has just preceded me with his beautiful testimony of the divinity of Jesus Christ.

There is one, I should like to say at this point, whom I have missed, and I am sure I voice the thoughts of thousands who have been and are here; the voice and the words of President J. Reuben Clark, Jr. God bless you, President Clark.

Because of this sharing, there was an assignment that came to Sister Longden and me last November—it came earlier than that but because of conditions and circumstances over which we had no control, we were not able to start our

the Redeemer]: Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day.

"Verily, verily, I say unto you, this is my gospel; . . ." (3 Nephi 27:13-21.)

Then he adds that "if ye do these things blessed are ye, for ye shall be lifted up at the last day." (*Ibid.*, 27:22.)

Now this Church is the Church of Jesus Christ. Of course, no one can know this fact with certainty unless he has received a witness from the Holy Ghost. Everyone who will look can see, however, that the Church meets the requirement laid down by the Redeemer. It was named by him, it is called after him, and it is built upon the gospel as he defined it.

This Church is the standard which Isaiah said the Lord would set up for the people in the latter days. This Church was given to be a light to the world and to be a standard for God's people and for the Gentiles to seek to. This Church is the ensign on the mountain spoken of by the Old Testament prophets. It is the way, the truth, and the life.

I know these things are true. I know them by the witness of the Spirit to my soul, and I bear you that witness. I know Jesus Christ lives. When I think of him, my Redeemer, I am always moved. In my mind's eye, I see him in that great council before the world was, when he said in effect to his Father, "I will go. Mine be the willing sacrifice, the endless glory thine."

I view him as the Creator of this world and of the starry heavens. In this respect it is difficult for us to

realize the greatness of Jesus. Enoch was amazed when the Lord showed him his creations. He referred to the number of them in this language: ". . . were it possible that man could number the particles of the earth, yea, millions of earths like this, it would not be a beginning to the number of thy creations; . . ." (Moses 7:30.)

I think of this man—this Son of God, Jesus—as he stood on Mount Shelem before the brother of Jared in his full-length spirit body and said:

"Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. . . ."

". . . Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning after mine own image.

"Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh." (Ether 3:14-16.)

That was 2,200 years before he appeared on earth as the infant son of Mary. I think of his coming into this world, the Son of Mary and God the Eternal Father.

I think of him as he went through his life, teaching and blessing the people.

And, oh, I think of him in Gethsemane, when he suffered the pain of all men, that we might be forgiven of our sins on conditions of repentance. I think of Luke's statement describing Christ's suffering in Gethsemane: ". . . his sweat was as it were great drops of blood falling down to the ground." (Luke 22:44.) And of Christ's statement

to Joseph Smith: ". . . Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—"

"Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men." (D&C 19:18-19.)

By his suffering he put into effect the plan of mercy, the merciful gospel plan of redemption by which all men may be cleansed of their sins.

And then I think of him on the cross. I think of him in the garden, when he spoke to Mary, following which the light and knowledge broke through upon his disciples that he in reality had won the victory over death, bringing about not only his own, but the resurrection of all people.

I think of him with the Father in the grove with the Prophet Joseph. I know he lives.

I know my Redeemer lives. "Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Savior." (D&C 76:1.)

I bear you my testimony that this statement is true, and this witness which I bear will be binding upon you; for I, like my brethren of the presiding councils of the Church, am a called and ordained personal witness of the Lord Jesus Christ.

This Church is the Church of God. We do have the gospel of Jesus Christ. If we will live it, we will gain the promised blessings. That this may so be, I humbly pray in the name of Jesus Christ. Amen.

journey until the fourth of November 1960.

We left Salt Lake City with President and Sister Kendall W. Young, who were to be installed in the French Polynesian (or Tahitian) Mission, and with us were their four little children—the oldest not yet seven. You talk about faith—here it is exemplified—these people willing to leave the comforts of home and the pursuits here of their daily labors to go out and serve the Lord in those beautiful but faraway islands of the South Pacific.

We arrived in Papeete, Tahiti, after twenty-seven hours. The final journey from Honolulu to Papeete took ten hours and fifteen minutes which is quite a long time to be in the air. But we were blessed. We arrived there Saturday

morning. On Sunday, the next day, President Young was installed as the new mission president. President Joseph R. Reeder was released as president of the French Polynesian Mission. In a few days President and Sister Reeder, their son and daughter and a young elder, Ralph Anderson from Brigham City, Utah, who was in the Tahitian Mission presidency, started for Rarotonga on the Church ship, *Paraita*, so named after Addison Pratt, one of the first missionaries to labor in the South Pacific isles as early as 1844. That will give you an idea of how our "sharing" was taking place even in those early days.

President Reeder was installed the following Sunday as President of the Rarotonga Mission. We had eighty-one

percent attendance in our meeting that day. That is something for you stake presidents here in the States to shoot at—eighty-one percent of the total membership of the Church on the Island of Rarotonga—as we created a new mission in the Cook Islands with headquarters in Rarotonga.

The missionaries in Rarotonga as well as those in Tahiti, Tonga, Samoa, Australia, and New Zealand, are dedicated young men, giving their all in sharing the gospel.

I shall always remember one missionary who wished to stay several months longer after completing his full term in the mission field, but he sensed that finances might be running short at home so he wrote to his mother, who is a widow, asking her advice. While we