

There are present on the stand this afternoon the Counselors in the First Presidency, the members of the Council of the Twelve, the Patriarch to the Church, the Assistants to the Twelve, (excepting Elder Alma Sonne, who is on a special assignment), the presidents of the First Council of Seventy, and the Presiding Bishopric.

The congregation is made up of mission, stake, ward and quorum officers as heretofore announced in the public press.

The proceedings of this session are broadcast over radio station KSL, also KSUB at Cedar City. We appreciate this courtesy.

Elder J. Spencer Cornwall will direct the music, and Elder Wade N. Stephens is at the organ.

The congregation will now sing, "O Ye Mountains High," number 12 in your Folder, 238 in the Hymn Book.

The congregation then joined in singing, "O Ye Mountains High."

Elder I. Homer Smith, President of the Sacramento Stake, offered the invocation.

Singing by the congregation, "High On the Mountain Top" (Song Folder No. 10, L.D.S. Hymn Book No. 131).

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

I pray I may have your sympathy and faith and prayers while I stand before you to discharge this duty.

Many appropriate references have been made during this conference to the desirability of peace. I am wondering if and when peace does come, whether the nations will be sufficiently wise to avert a third world war.

JESUS' GRIEF OVER JERUSALEM

And when he was come near, he beheld the city, and wept over it.

Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. (Luke 19:41, 42.)

According to tradition, when these words were spoken, Jesus stood on the Mount of Olives, opposite a point in the walls surrounding Jerusalem a few yards south of the Gate Beautiful. From this spot one may behold a beautiful view of that historic city.

It is wonderfully picturesque, with its quaint, flat-roofed houses, church towers, and mosque domes covering the four hills on which Jerusalem is built. The view is impressive even now; it must have been inspiring when Jesus beheld it in all its Herodian splendor.

But it was the inhabitants of the city, not the beautiful buildings or the commanding view that the Savior saw through tear dimmed eyes when he cried: "If thou hadst known . . . the things which belong unto thy peace! but now they are hid from thine eyes." (Lukæ 19:42.) He saw the people divided into conflicting and contending sects, each professing more holiness and righteousness than the other and all closing their eyes to the truth. There were the conservative Hebraic Jews, holding rigidly to the Mosaic law; there were the more liberal minded, Hellenistic Jews whose views had been modified by pagan philosophy; there were a few Essenes with their asceticism and rejection of the Aaronic Priesthood; there were the Sadducees with their lifeless and formal observance of the Sabbath, and their denial of the resurrection; and, finally, the Pharisees with their "ostentatious almsgiving," "broadened phylacterics," "greedy avarice," "haughty assertion of pre-eminence," "ill-concealed hypocrisy" which was often hidden under a venerable assumption of superior holiness.

No wonder the Savior, seeing such division among the people, prayed to the Father so earnestly in behalf of his own little flock to keep them "one as we are one." No wonder the Savior, discerning perfectly the deceit and hypocrisy underneath the glassed-over outside of religion, uttered such scathing denunciation when he said:

. . . Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. (Matthew 23:13.)

Such were the people whom the Son of Man saw when he stood twenty centuries ago on the Mount of Olives and "beheld the city and wept over it."

HISTORY BEING REPEATED

So we may picture him today weeping over a world weltering in an orgy of blood because a few gangsters fired by selfishness, revenge and desire for conquest have gone mad. Impelled by greedy avarice, and arrogating to themselves racial superiority, they strode forth to subdue, to conquer, and to kill. There was nothing left for law-abiding, peace-loving people to do but to try to prevent their depredations and murder. The result is the thunder-roar of a million cannons, the devastation of cities and farms, the wailing and suffering of women and children, the groans of the wounded and of the dying, and the death of the chosen youth of our land.

Approximately only a quarter of a century ago, the world listened to the clanging of arms of nations fighting in a worldwide war that was supposed to end war forever. Up to that time it was the bloodiest war in history.

Again, misguided leaders of nations, worshiping the god of

materialism, have brought on World War II, and unless the nations avoid the evil things which caused this war, there will be a World War III even more destructive, more terrible than the present murderous conflict. Like causes produce like effects.

Now, while the trying exigencies of war are wringing our hearts, it would seem the part of wisdom for men to examine some of the basic causes that produce armed conflict with the view of avoiding them in the future.

DEVELOPMENT OF BRUTAL INSTINCTS

The seeds of war lie in man's nature. These seeds germinate at the first natural urge for self-preservation, self-perpetuation or a desire for conquest.

The fruit of such seeds is hatred and brutality.

Knowing this, the world's chief gangster trained his youth to be brutal. In anticipation, indeed, in glorification of armed conflict, this man declared that he would train youth to be brutal. "In my great educative work," said he, "I am beginning with the young. . . . Weakness has to be knocked out of them. . . . A violently active, dominating, intrepid, brutal youth—that is what I am after. There must be no weakness or tenderness in it. I want to see once more in its eyes the gleam of pride and independence of the beast of prey."

It is significant that one hundred years before this egotistic leader began to poison the minds of youth, a German philosopher—Heinrich Heine—warned the German people that:

Evils will follow the rise of "Germanic pantheism," because then there will awake in him that fighting folly that we find among the ancient Germans, that fights neither to kill nor to conquer, but simply to fight. Christianity has—and that is its fairest merit—somewhat mitigated that brutal German lust for battle. But it could not destroy it; and once the taming talisman, the cross, is broken, the savagery of the old battlers will flare up again, the insane rage of which Nordic bards have so much to say and sing. That talisman'is brittle. The day will come when it will pitifully collapse. Then the old stone gods will rise from forgotten rubble and rub the dust of a thousand years from their eyes; and Thor will leap up and with his giant hammer start smashing Gothic cathedrals. . . . and when you hear a crash as nothing ever crashed in world history, you'll know that the German thunder has hit the mark. At that sound the eagles will fall dead from the sky, and the lions in the farthest desert of Africa will put in their tails and slink away into their royal caves.

A play will be performed that will make the French Revolution seem like a harmless idyll in comparison. . . .

Beware! I wish you well; that is why I tell you the bitter truth. You have more to fear from a liberated Germany than from the whole Holy Alliance with all its Croats and Cossacks. (Heinrich Heine, *Works of Prose*, ed. by Herman Kesen, pp. 51-53.)

THE COLLAPSE OF HUMANITARIAN PRINCIPLES

The substitution of ancient gods for Christianity was followed by the collapse of humanitarian principles, and, as Will Erwin

said in "An Appeal to Common Sense," men were back to the ethics of the barbarian hordes. Barbarians of the twentieth century before Christ killed in any manner which their imagination suggested. And so now do civilized men of the twentieth century after Christ. The barbarians of the twentieth century before Christ killed the women and children of the enemy as tribal self-interest seemed to dictate, and so now do so-called civilized men of the twentieth century after Christ. The barbarians of the twentieth century before Christ made slaves of the conquered people, or forced them to pay tribute; so virtually do civilized men of the twentieth century after Christ.

"A brutal youth," having in their eyes "the gleam of the beast of prey" hark back to the law of the jungle, as far as from the teaching of Christ as hades from Heaven! It is the doctrine of avarice, selfishness, and hate.

There are some things which man should hate—he should hate injustice, hate hypocrisy; hate wickedness in all its forms, but never hate mankind.

We hope and pray that this second World War will soon come to an end, and that war-weary, heavy-hearted peoples may again have peace. What then? After all the suffering, after all the destruction of human life, shall we be so blind as to have it start all over again? If the germ of hate is permitted to develop, if strong nations strive to dominate the weak as Mussolini did Ethiopia, as Japan did Manchuria; if the few ruling nations, mighty in the implements of warfare, seek to dominate weaker nations and to tell them how to live and what to do; if they seek success only in materialism and shut their eyes to the value of human souls; if they reject the teachings of Christ and pursue their selfish interests, history will repeat itself, the world will be plunged into another war, and again the Lord in pity and sorrow will weep over the folly and blindness of the human race.

Peace will come and be maintained only through the triumph of the principles of peace, and by the consequent subjugation of the enemies of peace, which are hatred, envy, ill-gotten gain, the exercise of unrighteous dominion of men. Yielding to these evils brings misery to the individual, unhappiness to the home, war among nations, with resultant misery and death.

Two thousand years ago Jesus wept over Jerusalem, the inhabitants of which were blind to the things which pertained to their peace. Today contention, strife and hatred are manifest between capital and labor unions, and bitterness among advocates of Nazism, Fascism, Communism, and Capitalism. No matter how excellent any of these may seem in the minds of their advocates, none will ameliorate the ills of mankind unless its operation in government be impregnated with the basic principles promulgated by the Savior of men. On the contrary, even a defective economic

system will produce good results if the men who direct it will be guided by the spirit of Christ.

Actuated by that spirit, leaders will think more of *men* than of the success of a system. Kindness, mercy, and justice will be substituted for hatred, suspicion, and greed. There is no road to universal peace, which does not lead to the heart of humanity.

TO AVOID ANOTHER WAR, THEN, PEOPLE MUST CHANGE THEIR WAY OF THINKING

Men say that so long as human nature is as near to the animal nature as it is, that selfishness, suspicion, greed, chicanery, will continue to pervade and govern human society. If that be true then man must rise above the animal instincts, and strive for the higher and more abundant life. If this requires a change of human nature, then human nature must be changed. On this point, Beverley Nichols writes impressively:

You *can* change human nature. No man who has felt in him the spirit of Christ, even for half a minute, can deny this truth, the one great truth in a world of little lies. You *do* change human nature, your own human nature, if you surrender it to him. To deny this is only to proclaim yourself as an uneducated fool. . . .

Human nature *can* be changed, here and now.

Human nature *has* been changed, in the past.

Human nature *must* be changed, on an enormous scale, in the future, unless the world is to be drowned in its own blood.

And only Christ can change it. . . .

Twelve men did quite a lot to change the world, nineteen hundred years ago. Twelve simple men, with only the wind to bear them over the seas, with only a few pence in their pockets, and a shining faith in their hearts. They fell far short of their ideal, their words were twisted and mocked, and false temples were built over their bones, in praise of a Christ they would have rejected. And yet, by the light of their inspiration many of the world's loveliest things were created, and many of the world's finest minds inspired.

If twelve men did that, nineteen hundred years ago, what might not twelve men do today? For God has now given us the power of whispering across space, of transmitting our thoughts from one end of the earth to another. What shall we whisper—what shall we think? That is the question. (*The Fool Hath Said*, p. 272.)

ELIMINATE ARROGANCE OF SUPERIORITY

With the spirit of Christ in their hearts *no nation will arrogate to itself superiority over others, but give to each nation, however small, however seemingly backward, the right of self-determination.*

SEEK MATERIAL ADVANCEMENT AS A MEANS TO SPIRITUAL ATTAINMENT

With the spirit of the gospel in men's hearts, nations will accept the truth that integrity is more to be desired than intellectual acumen or the accumulation of wealth. Men will then look upon material advancement not as an end in itself, but as a means to

spiritual attainment. They will recognize the significance of "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Statesmen, churchmen, school teachers, civic officers, newspapers—all who in any way mold public opinion must grapple intelligently with spiritual apathy and moral decay.

Some day men must realize that only true religion can satisfy the yearning soul.

TWO GREAT FORCES POINT THE WAY TO PEACE

I see two great forces leading the way from the abyss of another World War into the realm of peace and progress—*America and the gospel of Jesus Christ.*

America has the great opportunity to lead the world from political intrigue and cheap demagoguery, from national selfishness, from unrighteous usurpation of power, and from unholy aggrandizement. She must prove to the peoples of Europe and of all the world that she has no selfish ends to serve, no desire for conquest, no arrogance of national or race superiority. When these ideals are established America can blaze the trail and lead the world to peace.

This is a land where hate should die—
This is a land where strife should cease,
Where foul, suspicious fear should fly
Before our flag of light and peace.

But I repeat, permanent peace will be found only in the application of the principles of the gospel of peace. Christ came to earth to bring peace and good will. When he said: "I came not to send peace, but a sword," he perceived how the acceptance of eternal principles might render asunder the dearest ties, and how a man's foes may become those of his own household. Asserting the principles of the gospel over everything else, he added: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." Thus he but emphasized the great truth that acceptance of the principles of the gospel is the supreme purpose of life.

Again the Lord has revealed himself to man, and in that revelation may be found the answer to the perplexities and yearnings of the human soul.

Again in this age Christ has said:

. . . I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. (John 8:12.)

I feel that we can join with the poet in saying:

O Christ, who died to give men life,
Bring that victorious hour,
When man shall use for peace, not strife,
His valor, skill, and power.

God grant that the nations of the earth will soon open their eyes, and behold the light of the world, and thereby accept in this day the things which belong unto their peace, I pray in the name of Jesus Christ. Amen.

ELDER LEVI EDGAR YOUNG

Of the First Council of the Seventy

Sitting in this large audience are a number of men in the service of their country. They wear the uniform of United States soldiers. It is always a fine thing to have them in our midst. On the banks of the Potomac River in Washington at Arlington Cemetery, is the tomb of the Unknown Soldier whose body was brought from France at the close of the First World War. Carved on the tomb is a message of beauty. It reads: "Here lies in honored glory an American soldier known but to God"—a message that all Americans may do well to keep in mind.

I wish to have the help of my Father in heaven while I speak to you this afternoon.

PRESENT-DAY CONDITIONS

The Puritan preacher, John Eliot, known as the apostle to the Indians, wrote as a preface to his Bible after having translated it into the Narragansett language: "Work, with faith in Jesus Christ, can accomplish all things." It was a motto peculiarly fitting to his times; it is peculiarly fitting in our own day. It meant as Frederick Harrison has aptly written that to toil in producing things needful for human life is to offer up ourselves to the law of creation which ordained that life on this earth could only be sustained by the sweat of man's brow. The terrible times through which we are passing are destined to leave war within every nation as well as our own. It may prove harder to win peace than to win war. There will be a dearth of food, of clothing, and saddest of all, a lack of Christian fellowship. Are the religious forces influential enough to set an example of self-denial, of self-restraint, of discipline and a renewed faith in the teachings of the Savior of the world, who taught that peace can only come as people love the Lord their God, and their neighbors as themselves?

We have too often failed to give ourselves to the word of the Lord. We have run after wealth, praise, and honor, and thought that Christ may be found by seeking eminence and power. This is not so. Many of us will have to learn that it is not the outward and physical, but by the inward and physical that men become true men. Did not the Master say: "Whosoever will save his life shall lose it. . . ." He taught that the majesty and sanctity of living is for the invisible: that is to say for honor, truth, fidelity, and the kingdom of righteousness.