

siding over the Pacific missions, Elder Thomas E. McKay, who is convalescing from a minor operation, and Elder Alma Sonne, who is in Europe in charge of the European Mission.

This service will be broadcast over KSL at Salt Lake City, and by arrangement through KSL, over the following stations: KDSH at Boise, KSUB at Cedar City, KID at Idaho Falls, KEYY at Pocatello, KSVC at Richfield, KJAM at Vernal, and over KTYL at Mesa by transcription.

Any important messages and calls that come to us for persons supposed to be in attendance at the conference will be announced at the dismissal of this meeting over the loud speaking system on the grounds. Everyone would do well to listen carefully to such announcements.

The choir music for this session will be rendered by the Brigham Young University Mixed Chorus, Elder Franklin Madsen, conducting and Elder Frank W. Asper at the organ.

Station KSL has set up for us a television installation which will enable those sitting in the Assembly Hall to see as well as hear the speakers, and the choirs that sing for us. The television pictures will not be all that we hope they will become some day, but they will be sufficiently good to be a great help to those who are seated in the Assembly Hall.

For the beautiful calla lilies that you see here on the stand we are indebted to the good people of the Berkeley Stake in California, who have sent them to us with their compliments. These flowers add much to our pleasure and comfort on this occasion.

We will begin this morning service by the mixed chorus singing: "Glory to God in the Highest," by Pergolesi.

The opening prayer will be offered by President Henry R. Cooper of the Logan Stake.

Singing by the Choir: "Glory to God in the Highest."

Elder Henry R. Cooper, President of the Logan Stake, offered the opening prayer.

The Brigham Young University Mixed Chorus sang: "Open Our Eyes," by Macfarlane, solo by Elder Moyle Brown.

PRESIDENT DAVID O MCKAY

Second Counselor in the First Presidency

This group of choice young men and women from Brigham Young University is an inspiration even aside from the glorious singing. Just to look at them and realize what they represent, I am sure, fills each heart with thanksgiving. They are here to render service today, and we appreciate their presence. I was just thinking as I listened to these inspiring opening songs that every one of these young men and young women has been taught by a mother and a father to be true to the gospel of Jesus Christ, has been taught that to keep himself or herself

unspotted from the world will bring the greatest joy and happiness in this life and in the world to come. I am thankful for an institution in the Church which associates with all the sciences and all the learning given in the institutions of the state the teachings of the principles of the gospel of Jesus Christ. I know they are true, and so may these young people, and I pray that they will always hold to that truth.

Some of their mothers are worried. Some of you mothers have called by telephone; some of you have called in person and expressed deep concern over the conditions in the world. Your pleas and questions have prompted what I desire to say this morning. I wish all the world could partake of this peaceful spirit, and the hope and inspiration that we received in the sessions of the conference that were held yesterday, and the encouragement from the excellent messages given, and I pray that I may say a word or two that will put you at peace and increase that spirit of contentment.

A GUIDE TO PEACE

Jesus said on one occasion to his disciples who were somewhat worried and anxious because Jesus had told them he was going to leave them,

Let not your heart be troubled: ye believe in God, believe also in me. (John 14:1.)

In that one sentence, Jesus gives both a comforting admonition and a guide to contentment and peace.

We are living in a troublous age. Many people in the Church, as millions in the world, are stirred with anxiety; hearts are heavy with feelings of foreboding. For the third time in half a century lowering war clouds threaten world peace. O foolish man! Will he never profit by the experiences of the past! The responsibility of choice always rests upon each normal individual. Never was that responsibility greater than today. A former member of the Deseret Sunday School Union Board (author of an excellent little work, *Out of the Ashes*) expresses the thought succinctly thus:

What the people now think and do, or what they fail to think, or what they fail to do means which way to this generation, and means what chance to the generation next to come.

THE NEED FOR REPENTANCE

A leading businessman, Mr. W. T. Holliday, president of the Standard Oil Company of Ohio, in an article captioned, "Our Final Choice," declares that

. . . whenever a civilization is faced with a new and fundamental challenge, there is only one thing that can save it from decline and fall—its men and women must change their habits of thought to meet the challenge. Either they meet their new world with new thinking, or they go under.

Though with a different ideal in mind, that is the advice which Peter gave the multitude on the day of Pentecost, when in perplexity they cried: "Men and brethren, what shall we do?" His answer was:

... Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. (Acts 2:37-39.)

To repent is to change one's mind or one's heart with regard to past or intended action, conduct, etc., on account of regret or dissatisfaction.

Individuals, groups, and nations viewing with alarm the many critical national, industrial, and moral problems are hoping that "some means will be found to turn our misdirected powers into new channels, leading to the establishment of new and prosperous conditions."

SPIRITUAL READINESS

Radio and press commentators, contributors to magazines, editorial writers and statesmen suggest various plans and policies as solutions of our difficulties and perplexities. One of the best is a plan for a world federation, supported by a sufficiently strong armament to enforce its laws and statutes.

One great objection to its adoption, however, is that "human nature is not spiritually ready" for such a federation.

It is of this "spiritual readiness" I wish to speak.

It is the duty of the members of the Church to hold aloft true spiritual standards. Then we shall be better prepared for any eventuality brought about by pagan aggression. These principles have been proclaimed in all ages. They are simple, easily understood, but all too generally ignored.

WARNING OF MOSES TO ISRAEL

Approximately thirty-five centuries ago Moses, "the human transmitter of the greatest human conduct code of all time," warned the people of Israel as follows:

Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him.

For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills;

A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey;

A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.

When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee.

Beware that thou forget not the Lord thy God, in not keeping his com-

mandments, and his judgments, and his statutes, which I command thee this day:

Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein:

And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

Then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth. . . .

And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth.

But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant. . . .

And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. (Deut. 8:6-14, 17-19.)

All that Moses wrote in praise of the richness and productivity of the Promised Land, and more than he wrote can be applied to this great land of America—a land of corn, wheat, barley, and all other kinds of grain—a land of milk and honey—a land where we eat bread without scarceness—a land whose stones are gold, silver, and iron, and out of whose hills we dig brass—a land aptly called the “granary of the world.”

His words of admonition are equally applicable—

When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee. (*Ibid.*, 8:10.)

That was the message to ancient Israel.

“LET NOT YOUR HEART BE TROUBLED”

Fifteen hundred years later a little group of men faced a future that was just as threatening and foreboding to them as that which the world faces today. The men in that group were Simon Peter, Thomas, Nathanael of Cana in Galilee, James and John, sons of Zebedee, and two others of his disciples. A short time before that gloomy period Jesus had said to them:

Let not your heart be troubled: ye believe in God, believe also in me. (John 14:1.)

He promised them the Comforter who would testify of the Christ, who would bring all things to their remembrance, who would show them things to come.

Notwithstanding all those promises and divine exhortations, the disciples, following the crucifixion of their Lord, were depressed in their feelings. Their hopes were shattered. Their future, so far as Christ's triumph on earth was concerned, seemed all but blighted. They had been called and set apart to be “fishers” of men, and to Peter had been given the keys of the kingdom. Notwithstanding all this, in that hour of despondency, Peter turned to his old vocation, and said: “I go a fishing,” and the others replied, “We go also with thee.” (See John 21:3, 15-18.)

CHARGE GIVEN TO APOSTLES OF CHRIST

They were in that state of mind when the Resurrected Christ said to the discouraged leader of the Twelve: "Simon, son of Jonas, lovest thou me more than these?" Peter answered, "Yea, Lord; thou knowest that I love thee." Said the Lord, "Feed my sheep." I have my own interpretation of what "these" means. Keep in mind, will you please, that it was his vocation—what he would get. He had there before him the products of his morning's fishing, for he had fished all night and had caught nothing. "Simon, son of Jonas, lovest thou me more than these?" "Yea, Lord, thou knowest, I love thee." "Feed my sheep."

On that occasion Peter became conscious of his responsibility not only as a fisher of men, but also as a shepherd of the flock. It was then that he sensed finally and completely the full meaning of the divine injunction, "Follow thou me."

With that never-failing light, those twelve humble men succeeded in changing the course of human relations. Writes Beverley Nichols:

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.

ETERNAL PRINCIPLES THAT WILL BRING PEACE

The world wants peace, the winning of which seems to be more difficult than the winning of the war.

No peace, even though temporarily obtained, will be permanent unless it is built upon the solid foundation of eternal principles enunciated in the two incidents I have mentioned.

The first of these the Lord gave to Moses on Mount Sinai—"Thou shalt worship the Lord thy God." Consider what that means. When we sincerely accept God as our Father and make him the center of our being, we become conscious of a new aim in life. No longer is the chief end of daily life merely to nourish and to pamper the body as all animals do. Spiritual attainment, not physical indulgence, becomes the chief goal. God is not viewed from the standpoint of what we may get from him, but what we may give to him. Only in the complete surrender of our inner life may we rise above the selfish, sordid pull of nature. Divine and eternal as an element in the acquisition of peace is Christ's admonition,

. . . seek ye first the kingdom of God and his righteousness.

Of equal importance is the acceptance of the Son of God as the Savior of mankind.

When Jesus was talking to his disciples, just immediately preceding his betrayal, explaining to them that he would have to leave them, he said: "Ye believe in God, believe also in me." He desired them to understand, as he wants the whole world to know, that only through him can man find the life abundant. Those were not mere words of defiance which Peter uttered as he and John stood prisoners before the high priests. He proclaimed an eternal truth when he said:

... for there is none other name under heaven given among men, whereby we must be saved. (Acts 4:12.)

That truth is reiterated in the Doctrine and Covenants—

... all men must repent and believe on the name of Jesus Christ, and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God. (D. & C. 20:29.)

I like to associate with that word "saved" the power that man gets in this life to rise above his animal instincts and passions, power to overcome or resist social evils that blight men's and women's souls and shut them out not only from the peace of the world, but also from membership in the kingdom of God. Men may yearn for peace, cry for peace, and work for peace, but there will be no peace until they follow the path pointed out by the Living Christ.

CONFIDENCE IN FELLOWMEN

A third essential to our peace of mind, and eventually to the peace of nations, is to keep confidence in our fellow men. You say how can we keep confidence when men are so corrupt? I answer that even if two or three, or even a score of men prove themselves dishonest and wicked, we are not justified in losing confidence in all men. Most people are honorable and upright—I like to think that—and desirous to:

... do justly, and to love mercy, and to walk humbly with thy God (Micah 6:8.)

Even if international leaders of a nation or of five nations disavow their Creator, and that's what they are saying in their hearts, "my power and the might of mine hand have got me this wealth," and even deny the Christ who redeemed them, let us remember that ten times that number of nations still profess to believe in God and in individual freedom.

These three principles—faith in God—acceptance of Christ as the Savior of men—confidence in our fellow men—are summed up by the Savior as follows:

... Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment

And the second is like unto it, Thou shalt love thy neighbour as thyself. (Matthew 22:37-39.)

SLANDER OVERCOME BY GOOD WORKS

We learn from authentic sources that communistic countries, operating from behind the "iron curtain" accuse democratic countries, and particularly the United States, of virtually every political and moral crime under the sun. Our democracy is described as an instrument to enslave people.

Such slander has been compared to slugs that crawl over our cabbages. You may kill them, but there is still the slime.

The surest method against such slander is to live it down in perseverance in well doing, and by prayer to God that he would cure the dis-tempered mind of those who traduce and injure us.

To the Church today are applicable the words of the Savior:

Let your light so shine before men, that they may see your good works, and glory your Father which is in heaven. (Matthew 5:16.)

If we would face the future, no matter what it may be, with calmness of spirit, with an assurance that God governs in the affairs of men, let us as individuals and as a group live exemplary lives.

SOCIAL EVILS

Let us see to it that the social evils now rampant in the world that bring such sorrow and degradation to mankind, that spread sorrow and misery throughout the world are reduced to a minimum in our own communities; for example, there is too much drunkenness, too much unchastity. The excessive consumption of intoxicating liquors in this state is a reflection upon all.

To curtail those evils, to spread love and peace, brotherly kindness throughout the world is our paramount duty. If we succeed to a commendable degree we can say to the world—unbelievers, scoffers, and all others, "Come, our way of life is best because it works best. Our people are efficient, prosperous, and happy because we are a body who aid one another in the productive life. We waste none of our substance in vice, luxury, or ostentation. We do not dissipate our energy in brawling, gambling, or unwholesome habits. We conserve our resources of body and mind and devote them to the upbuilding of the kingdom of God, which is not a mystical but a real kingdom. It is a body of people dominated by ideals of productivity, which is mutual service. We do not strive for the things which satisfy but for the moment and then leave a bad taste. We strive for the things which build us up, and enable us and our children to be strong, to flourish, and to conquer. We strive to make ourselves worthy to receive the world by fitting ourselves to use the world more productively than others. We believe that obedience to God means obedience to the laws of nature, which are but the manifestations of his will; and we try by painstaking study to acquire the most complete and exact knowledge of that will, in order that we may conform ourselves to it."

WORLD FACES A CRISIS

The world faces a crisis—a terrible crisis. Opportunity is given for men to choose wisely and live, or disregard the Master's teachings and die. Down through the ages come resounding the cry of Joshua—

... choose you this day whom ye will serve; ... but as for me and my house, we will serve the Lord. (Joshua 24:15.)

And the thrilling words of Peter when commanded not to speak at all, nor to teach in the name of Jesus:

... Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

For we cannot but speak the things which we have seen and heard. Acts 4:19-20.)

The choice today is between dictatorship with the atheistic teachings of communism, and the doctrine of the restored gospel of Jesus Christ, obedience to which alone can make us free.

God bless the Church, particularly our young people who are going to maintain its standards. God bless fathers and mothers who instill this faith in the hearts of children and proclaim it throughout the world, I pray in the name of Jesus Christ. Amen.

ELDER JOSEPH F. MERRILL

Of the Council of the Twelve Apostles

Brethren and sisters, including radio listeners:

A year ago from this pulpit I spoke to the theme of Joseph Smith, the Prophet, indicating that, aside from Jesus Christ, I looked upon him as second in greatness to no other religious teacher that ever lived. And judged by the same standard used in judging greatness in men—by his works—as with Shakespeare, Washington, Lincoln, Einstein, etc.—I still believe my view of him is correct and that he is the greatest man America ever produced. Hence I am convinced that he is deserving of a careful, thorough, and honest study by every person interested in his personal well-being. According to first-class evidence, Joseph Smith did actually, really see and hear the Father and the Son, two highly glorified beings, they seemed to him, in whose image man himself is made. If this is not a fact, he was the greatest religious fraud this world has ever seen. Between these two positions—prophet or fraud—there is no middle ground, or compromise. This is a strong statement, I admit, but certainly a correct one. Which of these two positions is the right one? If the first one is right, then certainly Joseph Smith's teachings should be studied by every human being qualified to study, for Joseph was God-taught and made available to the modern world the knowledge that every person must have, and by which he must live, if he would return from mortality to the celestial kingdom, the realm where God personally lives.