

let all people know that our wish and our mission are for the blessing and salvation of the entire human race.

"May the twentieth century prove the happiest, as it will be the grandest, for all the ages of time, and may God be glorified in the victory that is coming over sin, sorrow, misery, and death. Peace be unto you all."

Joseph F. Smith said: "There is only one thing that can bring peace into the world. It is the adoption of the gospel of Jesus Christ, rightly understood, obeyed and practiced by rulers and people alike." (Joseph F. Smith, *Gospel Doctrine*, 1928 ed., page 529.) I love such words of scripture.

And President Grant said: "This gospel of Jesus Christ which the world says is a delusion, a snare, and a fraud, [yet] to each and every man who goes out to proclaim it, and who lives an upright and virtuous life, it brings peace, it brings joy, it brings happiness unspeakable." (Heber J. Grant, *Conference Report*, October 1911, page 22.)

At the October conference of 1921 President Grant presented a "Peace Resolution," representing the Church as favoring world peace, and invoking blessings and "divine guidance of the International Conference of the Limitations of Armaments, that the cause of Peace may be thereby enhanced, and an amelioration of the burdens of mankind secured."

President George Albert Smith once prayed: "And, O Father, in the midst of confusion that is everywhere, and uncertainty, bless us in America, that we may repent of our foolishness, our light-mindedness and our wrongdoing, realizing as we should, that all the blessings

that are worthwhile come to us only as a result of honoring thee and keeping thy commandments. The pathway of righteousness is the highway of peace and happiness."

And then finally, to end, I come back to where I began, to the words of President McKay: "The Need of Peace: The greatest need of this old world today is peace. The turbulent storms of hate, enmity, of distrust, and of sin are threatening to wreck humanity. It is time for men—true men—to dedicate their lives to God, and to cry with the spirit and power of the Christ, 'Peace, be still.' Only in the complete surrender of our inner life may we rise above the selfish, sordid pull of nature. We should seek first the kingdom of God and his righteousness. What the spirit is to the body, God is to the spirit. As the body dies when the spirit leaves it, so the spirit dies when we exclude God from it. I cannot imagine peace in a world from which God and religion are banished."

God bless us brethren and sisters, that we may follow the admonition and counsel of these great leaders who have preceded us and listen intently and sincerely to the words of our present leader, that our lives may be sweet in its enjoyment, I pray humbly in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

President Henry D. Moyle of the First Presidency of the Church has just spoken to us. Elder Milton R. Hunter of the First Council of Seventy will now address us. He will be followed by Elder William J. Critchlow, Jr.

ELDER MILTON R. HUNTER

Of the First Council of the Seventy

In his masterful discourse of the Sermon on the Mount, Jesus gave a vital commandment which has been ignored almost universally by the human family. In many cases where it has not been ignored, it has been broken many times by most people.

I believe that we all want to do what is right—live near to the Lord—and so this afternoon I would like to say a few

words about the observance of this commandment.

"Judge not," Jesus commanded, "that ye be not judged." And then he gave this warning:

"For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." (Matthew 7:1-2.)

Throughout my life in mingling with

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First Day

many people of various religious denominations I have observed that as a rule it seems as if human beings like to gossip. We like to hear unsavory things about our neighbors and talk about each other. It seems that oftentimes we get a certain degree of satisfaction or even joy out of saying bad things about other people. We thoughtlessly and sometimes maliciously judge each other. We censure our associates sometimes unjustly, many times unkindly; and most of the time we speak without having the evidence to back up what we are saying. We seem to forget that James, the brother of the Lord, warned that the unbridled tongue is "full of deadly poison." (James 3:8.)

I know that even sometimes people who are faithful in the Church pass judgment and condemnation on those with whom they associate without knowing the facts. Such is displeasing to God.

I know that many people's hearts have been broken and tears have been shed because of the unkind and perhaps untrue things that have been said about them and because of unjust judgments that we give of each other.

As I look into the faces of the members of this congregation, my conscience certainly tells me that I err at times. Sometimes I gossip and judge others, and when I do it I act unrighteously before the Lord. My heart tells me I would like to repent, I would like to overcome my weakness of gossiping and saying bad things about other people. I am sure that you feel the same as I do.

But one might say: "The man or the woman from whom I obtained this information is an honest man or woman and would not lie."

Certainly honest and honorable people would not lie, but we should remember that they have to get their information through human senses and that human senses are not always a hundred percent reliable; for example, if an honest man were standing on a corner and another one on the opposite corner and two cars crashed in the street, the testimonies of these two men might vary, and rightly so. They saw the accident at different angles, and perhaps neither of them saw exactly what happened.

Recently one of the General Authorities said that he was interested at stake conferences to hear members of stake presidencies in the Sunday conference sessions tell some of the things that he had talked about the night before. And then the General Authority said, "Oftentimes I cannot recognize that I had talked on the subjects nor said the things that I was reported to have said."

Now certainly the General Authority was not accusing stake presidencies of being dishonest. I think he did not have that in mind at all, but this story illustrates the inadequacy of human senses.

Sometimes we sit in a congregation like this one and listen to somebody speak. While he talks we think many of our own ideas as we hear many of the things he is saying. As time passes we might confuse some of our own thoughts with some of the things the speaker said. Because of the inadequacy of human senses, Jesus Christ said, "in the mouth of two or three witnesses every word may be established." (Matt. 18:16.)

The Savior and the holy prophets have told us how to judge when it needs be that we judge, because oftentimes we must judge. In fact, many of you in this tabernacle—stake presidencies, high counselors, and bishoprics—are called upon to be judges. It is your ecclesiastical responsibility to judge. But let me give the warning that with the same judgment that you judge, you shall be judged.

The Lord and the Prophet Joseph Smith understood human nature, knowing that we may be tempted to judge unjustly, and so the following is found in the Doctrine and Covenants:

"We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. . . ."

And then this beautiful admonition was given us:

"No power or influence can or ought to be maintained by virtue of the priesthood only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul

without hypocrisy, and without guile—” (D&C 121:39, 41-42.)

As I have traveled throughout the Church and have observed those who have been called and set apart to be judges, it is my testimony that they have been guided in most cases by the pure love of Jesus Christ, by charity, and so they have rendered righteous judgment.

As I have suggested, the Savior and the prophets have told us how to treat each other. The Master gave us the vital law known as the second great commandment: “Thou shalt love thy neighbour as thyself.” (Mark 12:31.)

If all of us would love our neighbors—would love all the people with whom we associate—as much as we love ourselves, we would do no unkind things to them. We would not say any harsh or unkind words to them. We would not repeat any bad gossip about them. But on the other hand, we would show forth love and compassion at all times. We would rejoice in their successes, and we would weep with them in their sorrows. Under those conditions, a glorious spirit of brotherhood, love, and compassion would prevail.

The Savior also gave us the famous Golden Rule: “. . . whatsoever ye would that men should do to you, do ye even so to them.” (Matt. 7:12.)

Every time we hear something about somebody else, if we would stop and think before we repeated what we heard and take as our measuring rod the following: “Would I like to have somebody say that thing about me? Is it just? Is it fair? Would it make the person involved happier if I should repeat it? Would it make him progress? Would it add to the beauty and the joy of life?” And if it will not meet these measurements, then our judgment would not be righteous if we should repeat what we heard. It is best under these conditions that we keep quiet.

Paul, the apostle to the Gentiles, wrote a beautiful poem on faith, hope, and charity to the Corinthian Saints. He said:

“Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal.

“And though I have the gift of prophecy, and understand all mysteries,

and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. . . .”

And then Paul ended his famous poem by saying:

“And now abideth faith, hope, charity, these three; but the greatest of these is charity.” (1 Cor. 13:1-2, 13.)

Charity is the greatest of all Christian virtues. It is, as the prophets have said, the pure love of Jesus Christ. It encompasses all the virtues that I have mentioned and even many, many other Christian virtues. In all of our dealings with each other, our hearts should be filled with charity toward all men. We should show forth an abundance of charity toward all the people with whom we associate.

Our Lord Jesus Christ not only taught that we should love our friends, but he commanded us to love our enemies. We should pray for them who spitefully use us. He not only taught these things, but he lived as he taught, thereby marking the path for us to follow.

While the Master was hanging on the cross, suffering the most excruciating pain that anybody could endure, and while he was listening to the jeers of the rabble down at the foot of the cross, his heart was filled with compassion toward them. With a fulness of charity and with an abundance of love in his heart for those who had caused him to be crucified, he cast his eyes toward heaven and prayed,

“Father, forgive them; for they know not what they do.” (Luke 23:34.)

It is my opinion that this is the greatest example in history of pure love, of undefiled charity, of actually showing a fulness of compassion for one’s enemies.

Micah, one of the great Old Testament prophets, pointed out the way for us to live. He said,

“He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and walk humbly with thy God.” (Micah 6:8.)

In humility I ask our Father in heaven to pour out his Spirit upon the Latter-day Saints. May he bless you and me abundantly that we will be filled with

the spirit of charity and love for each other. May we overcome our evil habit of gossiping, of saying unkind and unsavory things about each other.

On the other hand, may we say nothing but that which is kind and generous about all people. May our lives be filled with patience, brotherly kindness, and compassion toward each other at all times and under all circumstances. Under those conditions we would rightfully be children of God with his love in our hearts. Then our lives would be actuated by godliness.

Permit me to suggest that we husbands cease criticizing our wives, because if we criticize our wives it weakens our love for them. Also, it tends to kill their love and respect for us.

I would give the following admonition to wives: Respect your husbands. Do not criticize your husbands. If you indulge in such practices it results in bringing about disunity, kills your spirituality, and tends to break up your

homes. Perhaps the final result may be the loss of your eternal salvation.

Let each of us walk in the path continuously that Jesus marked out, having our hearts filled with charity and love toward our fellow men. May we keep all of God's commandments, walking by every word that proceedeth forth from his mouth. If we will do these things, we shall have an abundance of joy in this life and eternal life in the presence of our Savior after we have completed our missions here upon this earth.

May our Heavenly Father bless us that we shall always live as he desires that we should live, I humbly pray, in Jesus' name. Amen.

President David O. McKay:

He to whom we have just listened is Elder Milton R. Hunter of the First Council of Seventy. Elder William J. Critchlow, Jr., Assistant to the Twelve, will now address us.

ELDER WILLIAM J. CRITCHLOW, JR.

Assistant to the Council of the Twelve Apostles

President McKay, my brothers and sisters:

Where could you find sweeter voices than these voices from Ogden and Northern Utah which have sung for us this day? I have heard them before, I hope to hear them again. I am proud of them.

"All the world's a stage,
And all the men and women merely
players:
They have their exits and their en-
trances;
And one man in his time plays many
parts."

—Shakespeare,
As You Like It, Act II,
Scene 7, lines 139-142.

Through the years thousands of our young men and women and many elders, too, have been called to play heroic roles in the great Drama of Life. I have enjoyed these past two years the privilege of setting apart many of them, —missionaries of the Church—sending them forth to perform on the stage of life with a blessing.

The Drama of Life has many acts. Few of them, however, are as thrilling as the act entitled "A Mission." Let me sketchily review for you a few scenes in an act which I witnessed, just to show how exciting this "Mission Act" can really be.

The opening scene was called "Miles Zero."

In the missionary's first letter to his folks he wrote:

"Dear Dad: I'm up at Miles Zero on the Alaskan highway in Dawson Creek where it is costing me one hundred dollars a week for board and room. . . ."

His dad replied immediately, "Dear Son: Get off the Alaskan highway! Park Avenue, New York, should be cheaper. Miles Zero is too rich for my blood."

The dad's letter and another letter from the son crossed in the mail. The son's letter began:

"Dear Dad: The Lord has blessed me already. A man committed suicide in his room. It was so ghastly that no one would rent it. I offered the landlord forty dollars a month. He took me up—