

loyalty, and we appreciate your sons' and your daughters' service. Have no concern about your sons and daughters in the mission field. It makes no difference who their mission president is. As long as they are in the line of their duty, encouraged by their parents so to be, they are in the hands of the Lord, and he has promised to take care of them and is bound by those promises. I can conceive of nothing more wonderful in all the world than to have the absolute assurance that the Spirit of God is with your sons and daughters in the mission field to preserve them, to protect them, to inspire them, to perform a service that no one upon this earth can perform unless he has the delegated power from God to do so.

"And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb,

nor joint; and a hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst.

"And whoso receiveth you, there I will be also, for I will go before your face. I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels round about you, to bear you up." (D&C 84:80, 88.)

God bless us all and bless the missionaries. They are looking to us today for guidance and direction and encouragement. Let us give it to them, I pray in the name of Jesus Christ. Amen.

#### President David O. McKay:

President Henry D. Moyle of the First Presidency has just concluded speaking. We shall now hear from Elder Mark E. Petersen of the Council of the Twelve.

### ELDER MARK E. PETERSEN

#### *Of the Council of the Twelve Apostles*

It surely is a great inspiration to be here, my brothers and sisters. I am grateful that I had the opportunity with you of raising my hand in sustaining the officers presented here today. With all my heart and soul I sustain the President of our Church, President David O. McKay, as the prophet, seer, and revelator of the Lord. With all my soul I love him and honor him and am very grateful for his leadership.

I am thankful for these men who have been sustained with him. Our hearts all go out to President Clark who is not here; our faith and prayers likewise. I am thankful for the great work that President Moyle is doing. I am thankful that President Brown has been called to his position.

I am very grateful indeed that Gordon Hinckley has been called into the twelve. I have known Gordon most of his life and a good part of mine. We grew up together in the First Ward in Liberty Stake. His father was our stake president for much of the time. His father was as close to me as my

own father nearly, and I loved him as a father, and still do.

And I welcome these other brethren, and these sisters, and I join with all of you in wishing the very best for these who have been released. I express sincere appreciation for the remarkable work they have done.

In one of the recent editions of the *US News and World Report*, the editors commented upon the trouble-making propensities of Mr. Khrushchev. They said that great as is the Berlin crisis, it will not be our last one. There will be others, and still others after that, because Mr. Khrushchev is determined to cause turmoil wherever and whenever he can. They branded him as a persistent troublemaker, and said that he seems to have no other purpose than to cause unpleasantness, misery, and contention.

The world is becoming more and more resentful of the constant trouble-making of this man. International quarreling and bitterness are indeed affecting the nerves of all mankind.

Saturday, September 30

Second Day

Inhuman treatment, the urge to take advantage of others, cruelty, lying, misrepresentation, deceit, and dishonor are sickening to the hearts of most people. Every honest person condemns the duplicity of Mr. Khrushchev. Everyone resents his troublemaking, his unpleasantness, his inhumanity. It is so deliberate, so coldly calculated. It seems clearly evident that an evil spirit motivates this man.

But let us stop for a moment and think about that spirit. It is evil enough in Khrushchev, and we are very prompt in condemning it in him, and yet, how do we regard that same spirit when it appears in smaller circles and not upon the broad stage of international politics? How do we regard unpleasantness, contention, deceit, misrepresentation, cruelty, and dishonor in our communities here at home, for instance? Or among our immediate friends? Or in our office or shop? Or even in our family circle?

Are these evil tactics any less despicable at home than on the world scene? Are they any less evil if found in ourselves than when exhibited by Mr. Khrushchev? Is quarreling among nations any worse than quarreling among members of a family, except as to the number of people involved? Is it any worse for Khrushchev personally to assail the President of the United States than for a husband to be cruel to his wife or child? Could our President be any more offended by Khrushchev's insults than a wife who is insulted and humiliated by a thoughtless or vicious husband?

Most of us hate Mr. Khrushchev's wickedness, but do we excuse similar traits of character when found in ourselves? Let me read from a letter I received recently.

"I am writing to ask if there is some way you can help me. My husband and I were married a little over ten years ago. For the first year we got along all right, but when our first child came my husband began to change. I really believe he was jealous of the attention I gave to my little infant child. He was very upset when the baby cried, especially at night. Once he even slapped the tiny baby's face. I ran to take the baby from him, and he

struck me so hard that he knocked me down.

"It has been like that in our home ever since. We have not had a pleasant hour in months. My husband never smiles anymore. When he comes home from work a spirit of gloom and hatred comes into the house with him. My little boy, now nearly nine, is afraid of his dad and runs into the bedroom whenever his father comes home. My little girl whimpers at his sight. I have reached the point where I feel I must choose between my husband and my peace of mind. The doctor says that if I stay with him my children and I will all be nervous wrecks. What do you think we should do?"

Then I received this from a young woman seventeen years of age. "I have decided to run away from home. I can't stand my father's cruelty any longer. I have tried to get my mother to leave home with me, but she won't. She is superstitious about divorce and would rather die than go through a divorce court. Why must we have such trouble in our home? I always thought home was a place to enjoy."

A young woman came into my office one day, and she was the saddest-looking girl I have ever seen. She and her mother did not get along well. They had entirely different ideas on nearly every subject. She said her mother tries to run her life for her, tries to make all of her decisions, chooses her friends, and even decides what clothes she should wear. This girl planned to leave home to escape the constant quarreling that goes on in that home. I did not hear the mother's side of the story, but I am sure she has one. It takes two to make a quarrel.

When I think of the divorce problems which are prevalent in so many homes, when I think of the conflict between parents and children, when I hear inflammatory remarks from men and women who should know better, when I see the pugnacious attitude of some who seem to enjoy being bullies in their own homes, when I see how man's inhumanity to man makes so many others mourn even close about us, I wonder if we really are a peace-loving people.

I wonder how much we Americans really believe in the teachings of the Prince of Peace. I almost wonder if we believe more in the troubling philosophy of Khrushchev than we do in the peace philosophy of Christ.

We are supposed to be a Christian nation. Then why don't we act as Christians should? Why do so many act more like Khrushchev than they do like Christ? If we profess to believe in the teachings of Jesus, why don't we obey them? Do we think professions are enough? Must we only pretend to be Christians?

Are the works of Christianity no longer important? Do we really believe Jesus when he said, "Blessed are the peacemakers"? (Matt. 5:9.) If we do, then why do we not do more to establish peace in our own personal circles, in our relationships with our wives and husbands and children? Why don't we plan for and promote courtesy, love, and kindness in our homes? Is family tension any more to be desired than world tension? Must we have either or both?

Is an evil dictator any worse in a nation than in a family, so far as the affected people are concerned?

Is it a sign of strength to be quarrelsome and unpleasant? Does might make right in a nation or in a shop or in a family? Are any of us so blind that we think that one member of the family can always be right and nobody else? Can we be so deceived by our egotism that we suppose that like the king we can do no wrong, that we can be domineering and tyrannical in our own little circle with impunity?

If you quarrel with your wife, have you thought that you might be motivated by the same spirit which moves Khrushchev when he quarrels with the President of the United States?

If you are contentious in your family, or quarrelsome with your neighbors, or even with your brethren and sisters in the Church, have you thought that you might be motivated by the same spirit which also moves Khrushchev? How different from him are we if the same evil spirit motivates us both?

When the Savior came among the Nephites after his resurrection in Palestine, he taught these early Americans a

most important lesson on this point. Said he: "... there shall be no disputations among you, as there have hitherto been;

"... he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another.

"Behold, this is not my doctrine, to stir up the hearts of men with anger, one against another; but this is my doctrine, that such things should be done away." (3 Nephi 11:28-30.)

Let us think seriously about that scripture: the spirit of contention is the spirit of the devil, who is the father of contention! Can we suppose that any of us can do the work of Christ if we have the spirit of contention in our hearts or in our homes? Can we do the work of God by the spirit of the devil?

We are engaged in the Lord's work. Then we should be guided by the Spirit of the Lord and not by some contrary spirit. We should not invite into our homes the spirit of Satan himself by engaging in family quarrels, contention, and arguments.

No one needs to be grouchy. No one needs to be unpleasant. Everyone can control his emotions if he wants to, just as he can control his appetites.

People can be kind if they want to be kind. They can be considerate if they want to be. They can be peaceful if they would but try. They can be thoughtful and considerate of others if they but have the desire. Why even Khrushchev can smile and polish apples when he wants to.

If we expect to do the work of Christ, let us follow the Savior's teachings.

He is the Prince of Peace. Then should we not be peacemakers?

He is the Author of mercy. Then should we not be merciful?

He is the personification of love. Then should we not practise the principles of love which he gave us?

How can we forget the words of Paul?

"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.

"Charity never faileth: . . .

"And now abideth faith, hope, charity, these three; but the greatest of these is charity." (1 Cor. 13:1, 8, 13.)

And what is charity? It is the pure love of Christ. Has it any place in our lives? In our homes? In our family circles?

Do we have love at home? If we are without it, are we truly practising our religion? What qualifies us as followers of Christ? The Lord gave the answer to the Prophet Joseph Smith in these words:

"And faith, hope, charity and love, . . . qualify him for the work." (D&C 4:5.) Then he added temperance, patience, brotherly kindness, godliness, humility. Is there any godliness in a family quarrel? Or any kindness or charity or mercy?

Eliminate unkindness from the homes of America and we will pretty well eliminate divorce from this land.

In this day of trouble it ill becomes any of us to pattern our lives and our habits after the arch troublemaker of the world. He is contentious, he is quarrelsome, he is bitter, he is cruel. Do we want to be like him?

Is it not better to remember our own religion and develop without ourselves the spirit of love and kindness and mercy? Isn't it better to have love at home than a house full of bitterness, quarreling, and broken hearts?

Isn't there room for courtesy and consideration in our homes? Should not a man be as courteous to his wife

after marriage—ten years, twenty years after marriage—as he was during his courting days?

Should we not learn to love our neighbor as ourselves, and is not wife or husband our closest neighbor?

Should not the spirit of prayer, the Spirit of God, pervade our homes instead of the spirit of bitterness and strife? Ask yourself what spirit is in your home, and ask yourself whose path you wish to follow. Will it be that of Khrushchev, or of Christ?

God give us the wisdom and the courage to be kind, I pray in Jesus' name. Amen.

**President David O. McKay:**

Elder Mark E. Petersen of the Council of the Twelve has just addressed us. The University of Utah Mixed Chorus and Congregation will now sing, "Praise To The Man Who Communed With Jehovah," directed by Ardean W. Watts.

After the singing, Elder Alvin R. Dyer will address us.

The Congregation and the Chorus joined in singing the hymn, "Praise To The Man Who Communed With Jehovah."

**President David O. McKay:**

Elder Alvin R. Dyer, Assistant to the Twelve, and president of the European Mission, will now speak to us.

### ELDER ALVIN R. DYER

*Assistant to the Council of the Twelve Apostles*

I feel, my brethren and sisters, to be at one with that which has been accomplished here this day to honor those who have been released from their callings and to hail those who have received a new responsibility.

I feel grateful to the First Presidency for the privilege of coming to this conference. I need the strength, I need the association of the brethren, and I need to look into your faces and to see there the love of the gospel and the faith manifested, which enables me to go

forth in my responsibility to a greater degree.

I have felt since the opening and challenging remarks of President McKay that if a phrase could be given to set the theme of this conference, and I am not trying to set it, but to me it is something like this, that we should put on the whole armor of God and be prepared for the important days that are ahead of us. And if perchance we have not put on the whole armor, then we now have this challenge again from our