

Elder William B. Martin, president of the Oquirrh East Stake, offered the opening prayer.

President Joseph Fielding Smith:

The Brigham Young University Combined Choruses will now favor us with "Arise, O Glorious Zion," conducted by John R. Halliday.

After the singing, we shall hear from Elder Mark E. Petersen of the Council of the Twelve, who will be our first speaker this afternoon.

Singing by the Brigham Young University Combined Choruses, "Arise, O Glorious Zion."

ELDER MARK E. PETERSEN

Of the Council of the Twelve Apostles

We Latter-day Saints bear testimony that Jesus Christ is the Savior of the world. He is the Redeemer and the Messiah. He is the divine Son of God and the Creator of heaven and earth. Amid persecution and great opposition he fulfilled his mortal ministry and brought about the atonement for all mankind. When he died on the cross, the heavens mourned, as did his disciples among the common people who believed in him. And yet, his enemies rejoiced, feeling that in delivering him to the Roman executioners, they had accomplished a great victory.

Christ the victor

But Christ was the real victor. On the third day after his crucifixion he came forth from the tomb in a glorious physical resurrection. The same body that was crucified now arose, no more to die, opening the door to a resurrection for us all.

He is the resurrection and the life"

But Christ means more than resurrection, more than our hopes for immortality. He not only said, "I am the resurrection, . . ." but he also said, "I am . . . the life . . ." (John 11:25.) He spoke of a particular way of life, which he himself represented. It is a way to live, a way by which each of us may pattern our daily habits after his high principles. It is the perfect plan for human relationships. It will do away with man's inhumanity to man, whether in our homes, in our neighborhoods, or in the world at large.

It was not his intention that we merely have a mental acceptance of him and then conduct our personal affairs to suit our own selfish purposes. His way of life provides that we shall rearrange our habits and readjust our standards in harmony with his teachings. Otherwise, of what value is Christianity?

He taught us to overcome our prejudices and enmities, for all human difficulties can be overcome through the application of Christlike love.

One of the greatest of all Christian principles is given by him in the Sermon on the Mount. He said, "Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thine enemy.

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you:

"That ye may be the children of your Father which is in heaven. . . .

"For if ye love them which love you, what reward have ye? do not even the publicans the same?

"And if ye salute your brethren only, what do ye more than others? do not even the publicans so?" (Matt. 5:43-47.)

Again he said: ". . . if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

"Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." (Matt. 5:23-24.)

He also taught: ". . . if ye forgive men their trespasses, your heavenly Father will also forgive you:

"But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6:14-15.)

Continuing his outline for good human relationships, he said, "Judge not, that ye be not judged.

"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

". . . first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." (Matt. 7:1, 3, 5.)

Good will among men

These and many similar teachings formed his program for goodwill among men. It is the only foundation for a lasting peace.

As Christians we never yet have accepted the true meaning of his title, the Prince of Peace.

Then are we truly Christians? Do we really follow him? Are we willing to adopt his principles and live them? The peace of Christ is attainable in the world. He does not command the impossible.

If it were not within the realm of both possibility and reason to love our neighbors as ourselves, he would not have commanded it.

If it were not possible to love our enemies, he would not have commanded it.

If it were not possible for us to turn the other cheek, to go the extra mile, to give our coat and our cloak also, he would not have commanded it.

If it were not possible for mankind to reconcile their differences in the spirit of brotherhood, mercy, and kindness, he would not have commanded it.

Was he dealing in mere verbiage when he gave the Beatitudes? Was he talking to modern Christians as well as to those of his own day when he said: "Blessed are the peacemakers, for they shall be called the children of God"? (Matt. 5:9.) Can any others be the children of God?

Christ is the Prince of Peace. But his peace will not come unless we live his teachings.

He is our Savior, but he cannot save us if we refuse to do what he says.

Christians of today must reassess the depth of their allegiance to Christ. It does no good to honor him with our lips if our hearts are far from him.

If there is one thing more than another that the Lord despises, it is hypocrisy. None in his day received the condemnation that he heaped upon the hypocritical professors of piety who, he said, ". . . make clean the outside of the cup and of the platter, but within they are full of extortion and excess" and ". . . are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness." (Matt. 23:25, 27.)

The writer of the Proverbs said:

"These six things doth the Lord hate: yea, seven are an abomination unto him:

"A proud look, a lying tongue, and hands that shed innocent blood,

"An heart that deviseth wicked imaginations, feet that be swift in running to mischief,

"A false witness that speaketh lies, and he that soweth discord among brethren." (Prov. 6:16-19.)

If there is anything basic to Christianity, it is honesty and sincerity.

It is also fair dealing and due regard for one's fellowman.

It is doing to others as we ourselves would be done by.

It is compassion and mercy.

It is a willingness to aid the down-trodden, to care for the orphan and the widow in their affliction, and to keep oneself unspotted from the sins of the world.

There is no true Christianity without good feelings toward our fellowmen.

Is it surprising then that the Beloved Apostle John taught: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

"And this commandment have we from him, That he who loveth God

love his brother also." (1 John 4:20-21.)

That is why the Savior said that the second great commandment is to love our neighbors as ourselves.

That is why John said further: "He that loveth not knoweth not God; for God is love." (1 John 4:8.)

And that is why Paul's words were translated to read:

"Though I speak with the tongues of men and of angels, and have not [love], 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 [love], I am nothing.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not [love], it profiteth me nothing." (1 Cor. 13:1-3.)

And that is why Jesus said: ". . . in vain they do worship me" as he spoke of those who give him lip service, but whose hearts are far from him. (Matt. 15:9.)

"Weightier matters"

The Savior constantly emphasized the "weightier matters" of the law, and they were not the rituals nor an outward appearance of piety.

They were the Christian acts that characterized the Good Samaritan; they were the expressions of what some have called the "milk of human kindness."

Note his description of the Judgment Day:

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

"And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

"And he shall set the sheep on his right hand, but the goats on the left.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom pre-

pared for you from the foundation of the world:

"For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

"Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

"When saw we thee a stranger, and took thee in? or naked, and clothed thee?

"Or when saw we thee sick, or in prison, and came unto thee?

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

"For I was an hungred, and ye gave me no meat; I was thirsty, and ye gave me no drink:

"I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

"Then shall they also answer him saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

"Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

"And these shall go away into everlasting punishment: but the righteous into life eternal." (Matt. 25:31-46.)

True Christianity the world's real need

True Christianity is all this world really needs. It is the remedy for all our ills. It can cure all our troubles. But it takes faith, and works, and much of both.

Wednesday, April 6

First Day

It requires a new view of Christianity on the part of all, and a greater willingness to accept it and to live it.

When we see the present widespread disregard of the basic teachings of the Master, we begin to wonder just how many Christians there really are in the world.

Are we Christian if we are unfair to our neighbors? Are we Christian if we are dishonest, or if we resort to scheming, deceit, and duplicity? Are we really Christian if we find no place in our lives for the Golden Rule?

We "Christians" need to take a new look at true Christianity and ask ourselves if we are willing to become genuine disciples of the Savior. True disciples will follow him and will do his will. Hereby may we know that we love him—if we keep his commandments.

Jesus is the Christ. He is the Son of God. He is the Savior of the world, but he will not save us if we do not live the Golden Rule. He will not save

us if we do not understand and live the law of charity. He will not save us if we reject the second great commandment, "Thou shalt love thy neighbour as thyself." (Matt. 22:39.)

It is my earnest hope and prayer that we as Latter-day Saints, that we as Christians throughout the world, may really learn to know the Christ and know that the weightier matters of the law are the matters that will really save us, and for this I earnestly pray in the sacred name of the Lord Jesus Christ. Amen.

President Joseph Fielding Smith:

We have just listened to Elder Mark E. Petersen of the Council of the Twelve.

We shall hear now from Elder Theodore M. Burton, Assistant to the Twelve. He will be followed by Elder ElRay L. Christiansen, an Assistant to the Twelve.

Elder Burton

ELDER THEODORE M. BURTON

Assistant to the Council of the Twelve Apostles

Following the resurrection of Jesus, two followers of Jesus traveled along the road to Emmaus discussing his crucifixion. The resurrected Lord drew near and joined them, but since their spiritual eyes were closed, they did not recognize him. He walked along the way with them, listening to what they said, then asked them to explain what they were talking about. One of them named Cleopas answered him, telling him how Jesus of Nazareth had been taken by the chief priests and rulers and slain before their eyes. Cleopas said they had hoped that this great prophet might be the one to redeem Israel. However, he had died three days ago, though certain women had reported they had seen an angel who told them that Jesus was alive. This they could not understand, and they were sad and discouraged at what had happened. Then Jesus said to them:

"O fools, and slow of heart to be-

lieve all that the prophets have spoken:

"Ought not Christ to have suffered these things, and to enter into his glory?

"And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." (Luke 24:25-27.)

He died that we might live

How profitably might we restudy the scriptures to know the full meaning of that sacrifice made by Jesus in redeeming us from death. Jesus died for all men, that all men might be made alive again as taught by Paul:

"But now is Christ risen from the dead, and become the first fruits of them that slept.

"For since by man came death, by man came also the resurrection of the dead.

"For as in Adam all die, even so