

The Gospel plan is optimistic and positive

Fifth is the cheerful news that the gospel plan for man is both optimistic and positive. As the Prophet Joseph Smith explained, "Happiness is the object and design of our existence. . . ." (*DHC* 5, 134.) Progress is a mechanical thing. We must be aware of the forces that shape our lives and of our part in them. Sorrow and unhappiness mark our failures to seize upon and make the most of the opportunities life gives us for growth and achievement. Happiness is not the reward of an indefinite future but comes daily along the way. It comes to those who can recognize and mark their own individual progress in making the divine truths of the universe about them an effective part of their lives and daily living. The man most likely to use truth is the one who seeks to understand it and to appreciate its value in his own life.

Remember, as Bruce Barton has said, "When we're through changing, we're through."

"The secret of genius," declared Carlyle, "is to carry the spirit of childhood into old age—with boundless curiosity about the future—flexible, growing, hoping, trying, ready at all times for change."

Elder Howard W. Hunter
Of the Council of the Twelve

Peace

On the campus of one of our large universities there were recent riots by students carrying large placards, some of which had the words, "We demand peace." It cannot be denied that we live in troubled times and that the lives of most people in the world today are affected by war. Both sides of the controversy have stated their terms for peace, and politicians talk about an equitable and lasting peace despite the fact that down through history there has been almost continual warfare and political unrest.

And that applies to religion as well as to every other phase of thinking.

The Savior taught that "you must become as a little child." I take it he meant to be not only innocent, but also open-minded and searching, seeking unto the end of life for more and more truth, wherever it can be found—the truth that sets us free.

Today several thousand men and women, missionaries, in every corner of the world carry the divine message of the restored gospel. May I challenge you this day, member and non-member alike, to search your hearts. Open your homes and your hearts, that you might come to know the truth.

The revealed truths that we declare to the world today are true. God has spoken again, and he speaks through his Prophet, David O. McKay; I give you that solemn and personal witness, in the name of Jesus Christ. Amen.

President Hugh B. Brown:

I am sure Elder John Longden and Elder James A. Cullimore will graciously accept the decision to hold their talks until a later date.

Elder Howard W. Hunter of the Council of the Twelve will now address us.

Destroyed by lust

The Apostle James, in writing to Israel, asked this question: "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?"

"Ye lust, and have not; ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

"Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." (*James* 4:1-3.)

At the time of this writing, the Jews

were revolting against the Romans in defense of their religion and fighting to procure the liberty to which they believed themselves entitled. They had been split in many factions and were having conflicts among themselves. At the same time they were waging wars against the heathens in Egypt, Syria, and other places, killing many and being massacred in their turn.

James asks this question: Does not war come from lusts? The Jewish contentions and predatory wars were generated upon lust. Lust has been the motivating force of the wars that have afflicted and desolated the world. One nation has coveted another's territory or property or has attempted to force its will or way of life upon another by resorting to physical violence as a means to accomplish its purposes. Nations kill, slay, burn, and destroy until one of them is overcome. History is a repetitious recital of intentional and wanton destruction of life and property. Today is not different from the yesterdays. The populace prays and cries for peace.

Peace defined

The word *peace* appears frequently in scripture and has many meanings. In classical Greek the word refers to cessation, discontinuance, or absence of hostilities between rival forces. This definition is the antithesis of war and strife. The New Testament, however, has given far wider range of meaning. This is partly due to the influence of the Hebrew word for peace, which is far more comprehensive of meaning. It was commonly used as a form of greeting when persons met or parted: "May peace be with you."

Jesus said, "Daughter, thy faith hath made thee whole; go in peace. . . ." (Mark 5:34.) On the evening of the day of the resurrection, he came to the place where the disciples were assembled and said to them, "Peace be unto you."

"And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

"Then said Jesus to them again, Peace be unto you. . . ." (John 20:19-21.)

Paul has incorporated this greeting into the opening sentences of his letters, as do the other writers of the epistles.

The word has also been used in the New Testament in reference to "domestic peace" between husband and wife (1 Cor. 7:15), to harmonious relationships within the whole family (Matt. 10:34), and in many instances to happy, personal relationships with others. It has also been used to mean "peace of mind" or serenity, and the right relationships between God and man.

God prescribes conditions of peace

Because of the difference in definitions, those who seek peace may be searching for unrelated conditions. The peace for which the world longs is a time of suspended hostilities; but men do not realize that peace is a state of existence that comes to man only upon the terms and conditions set by God, and in no other way.

In a psalm in the Book of Isaiah are these words: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." (Isa. 26:3.) This perfect peace mentioned by Isaiah comes to one only through a belief in God. This is not understood by an unbelieving world.

"My peace I give unto you"

On the last occasion that Jesus had supper with the Twelve, he washed their feet, broke bread for them, and passed them the cup; then, after Judas had left their midst, the Master spoke to them at some length. Among other things, he told of his impending death and of the legacy he left for each of them. He had accumulated no goods, property, nor wealth. The record tells us of no possessions other than the clothing he wore, and on the next day after the crucifixion this would be divided by the soldiers, who would cast lots for his coat. His bequest was given to his disciples in these simple yet profound words: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27.)

He used the Jewish form of salutation and benediction: "My peace I give unto you." This salutation and bequest was not to be taken by them in the usual sense, for he said, "... not as the world giveth, give I unto you." Not empty wishes, not just polite ceremony, as the people of the world use the words as matters of custom; but as the author and Prince of peace, he gave it to them. He bestowed it upon them and said, "Let not your heart be troubled, neither let it be afraid." Within a few hours they would be subjected to trouble, but with his peace they could overcome fear and stand firm.

"Be not afraid"

His last statement to them before the closing prayer on that memorable evening was this: "... in the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33.)

Promise of peace

There is no promise of peace to those who reject God, to those who will not keep his commandments, or to those who violate his laws. The Prophet Isaiah spoke of the decadence and corruption of leaders and then continued in his admonitions by saying: "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

"There is no peace, saith my God, to the wicked." (Isa. 56:20-21.)

The unrighteous and wicked have no peace, and their actions take away the peace of others. Turmoil in the world has usually been caused by a few individuals or a minority, causing millions of innocent persons to suffer. Today, as in eras gone by, those who are the innocent victims of oppressors hopefully look for peace. This cannot come by riots or placards or even the cessation of hostilities. It can come only in the way the Lord gave his peace to the Twelve, "not as the world giveth."

One of the great writers has penned: "Peace does not dwell in outward things, but within the soul; we may preserve it in the midst of the bitterest

pain, if our will remains firm and submissive. Peace in this life springs from acquiescence, not in an exemption from suffering." (Fenelon.)

Peace, triumph of principles

Emerson wrote: "Nothing can bring you peace but yourself; nothing can bring you peace but the triumph of principles." (Essay, "Self-Reliance.") These principles are incorporated into the gospel of Jesus Christ. Indifference to the Savior or failure to keep the commandments of God brings about insecurity, inner turmoil, and contention. These are the opposite of peace. Peace can come to an individual only by an unconditional surrender—surrender to him who is the Prince of peace, who has the power to confer peace.

One may live in beautiful and peaceful surroundings but, because of inner dissension and discord, be in a state of constant turmoil. On the other hand, one may be in the midst of utter destruction and the bloodshed of war and yet have the serenity of unspeakable peace. If we look to man and the ways of the world, we will find turmoil and confusion. If we will but turn to God, we will find peace for the restless soul. This was made clear by the words of the Savior: "In the world ye shall have tribulation" (John 16:33); and in his bequest to the Twelve and to all mankind, he said, "Peace I leave with you, my peace I give unto you: not as the world giveth. . . ." (John 14:27.)

"Come unto me, all ye that labor"

We can find this peace now in a world of conflict if we will but accept his great gift and his further invitation: "Come unto me, all ye that labour and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." (Matt. 11:28-29.)

This peace shelters us from the worldly turmoil. The knowledge that God lives, that we are his children, and that he loves us soothes the

troubled heart. The answer to the quest lies in faith in God and in his Son, Jesus Christ. This will bring peace to us now and in the eternity to follow.

I witness that Jesus is the Christ, the Savior of the world, and that this is his Church, in his holy name. Amen.

President Hugh B. Brown:

Elder Howard W. Hunter of the Council of the Twelve has been our concluding speaker.

The Oahu Stake Samoan Choir will now favor us with "Arise, Ye Armies of Zion," conducted by Mauga Tapusoa, with Roy M. Darley at the organ.

We wish again to commend this wonderful choir for their service, for their inspired and inspiring music. They came from far across the Pacific to be present at great personal cost. We commend them and ask God's blessings upon their leader and every member of the choir.

Following the singing, the benediction will be offered by Elder Joseph Cook, president of the North Davis Stake, after which this Conference will stand adjourned until two o'clock this afternoon.

Singing: "Arise, Ye Armies of Zion."
Benediction by President Joseph Cook, North Davis Stake.

FIRST DAY

AFTERNOON MEETING

SECOND SESSION

President N. Eldon Tanner:

Members of the Church are convened in the Tabernacle on Temple Square in the second general session of the 136th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints.

President McKay's doctors and family have persuaded him to remain home this afternoon and watch the proceedings of this session of the Conference over television, so he is with us in spirit. He knows what is going on and will be participating with us. We all enjoyed, and were lifted and inspired, I am sure, by his stirring message this morning. He has asked me to conduct this session.

Through the generous cooperation of their owners and managers, more than 200 television and radio stations will carry to practically every state in the Union, and to many foreign countries, the proceedings of some sessions of this Conference. The names of the stations carrying the proceedings of this session were announced to the television and radio audience just

prior to the opening of this meeting. We appreciate the courtesy of these owners and managers in broadcasting the programs of this Conference.

The Tabernacle is filled, as you can see, to overflowing this Friday afternoon. Probably many thousands have tuned in on their radios and televisions. President McKay joins us in extending a hearty welcome to our television and radio audience and to all who are gathered in this historic Tabernacle.

We acknowledge with appreciation the presence of our stake presidencies, high councilmen, bishoprics, temple presidents, general auxiliary officers, patriarchs, and all others who are here this afternoon.

We also extend a hearty welcome and express our satisfaction and pleasure in the attendance of special guests and prominent men in the nation and state.

This afternoon we are favored again by the presence of the Oahu Stake Samoan Choir from Hawaii, with Mauga Tapusoa conducting, and Roy M. Darley at the organ.

We shall begin these services by the Choir singing, "Awake, Put on Thy