

THIRD DAY.

In the Tabernacle. Sunday, April 7th, 10 a. m.

The stand was tastefully draped in white bunting interspersed with green leaves. Pots of Easter lilies added to the beauty and symbolism of the decoration.

Conference was called to order by President Joseph F. Smith, and he announced that an overflow meeting will convene this morning, in the Assembly Hall, for the benefit of the many who cannot be accommodated in the overcrowded Tabernacle.

The Tabernacle choir sang the anthem "Unfold ye portals, everlasting."

Prayer was offered by Elder Wm. H. Smart.

An Easter anthem, "Christ is Risen," words and music by Prof. Evan Stephens, was rendered by the choir; Sister Rose Smithen and Brother Carl Samuelson sang the solos and duets.

PRESIDENT JOSEPH F. SMITH.

I would like to say to the congregation that the last beautiful song sung by one of our sisters, and one of our brothers, and by the choir, entitled, "Christ is Risen," is the latest production of our own Evan Stephens; but I trust it will be by no means the last.

ELDER ANTHONY W. IVINS.

Mexico a splendid country, but its people unfortunate—Possible intervention fraught with serious consequences—Condition of law and reason needed to bring peace—Murderous opposition always preceded civil and religious reform—The Gospel of Christ a present-day necessity .

On Thursday last I returned from Mexico, that country where nature has so abundantly scattered her bounties, but where men appear to so little appreciate their surroundings, and the blessings which might be theirs if they would only reach out their hands and take them. It is a good country, a country with great agricultural resources which have hardly been touched, a country which produces more silver than any other in the world, a country inconceivably rich in gold and copper, a country with fifteen millions of people waiting for men of intelligence to establish the mechanical and industrial arts under conditions which should be as favorable as in any other place in the world. The farms down there are not being cultivated to the usual extent. The railroads are idle; they are out of commission, except as they are carrying bodies of armed men from place to place, men who are engaged in mortal combat. Many of the mines are closed down, and the mills are idle. The workers are engaged in war instead of those pursuits of peace

which make for the betterment of countries and communities.

We can hardly appreciate and understand it here, with our peaceable surroundings. It hardly seems possible to us that in this age of reason, this age of intelligence, when railroads, and the telegraph and telephone have brought mankind in all the world into such close association that we have become, to a great extent at least, or should have become one great family, that it would be possible for men—men of one race, professing one religion, who ought to have but one general purpose—to be engaged in civil war, but it is the case down there nevertheless. We can scarcely understand and appreciate how intensely we are interested in that struggle. There are many thousands of Americans in the Mexican republic. There are four thousand Latter-day Saints there. They are scattered, the Americans are, from Chihuahua on the north to Yucatan on the south. They are without adequate means of protection. They own hundreds of millions of dollars of property in that republic, property which has been purchased with good money. That property, too, is without adequate protection. So the present revolution in Mexico has to deal with questions which have never existed in any of the many revolutions which have occurred in that country in the past; for not only Americans and American interests are involved, but the interests of other foreign nations; and it goes without saying that unless the people of that country shall prove themselves capable of giving proper protection to those foreign interests which exist that someone else must give protection to them.

We all know what that means. It means that this responsibility, this burden, will devolve upon the United States. I do not know whether we appreciate, or not, what it would mean to us should it become necessary for our government to assume to discharge this duty, this solemn responsibility which rests upon it. I view such a contingency, such a possibility, with abhorrence. It is an easy thing for us to talk about intervention in Mexican affairs by the United States. It is an easy thing for us to say that American interests are not protected. It is an easy thing for us to talk about the protection that is given to English subjects and German subjects throughout the world and to complain, perhaps, that similar protection is not given to representatives of our government. We must not lose sight of this one fact, that intervention upon the part of the United States, in Mexican affairs, means war. War means that at least one hundred thousand men representing the flower of American manhood will be needed before that country could be pacified. It means that men from Washington and Oregon, from Montana and Idaho, from Wyoming and Utah, California, Colorado, Arizona, and New Mexico, this entire Pacific slope, will be marched into that country; and if they go many of them will never return. That is what we are face to face with today, just as near to it as it is possible to be without becoming involved in that struggle. I thank the Lord with all my heart that there stands at the head of this nation a conservative man, a careful man, a good man, a man of tolerance, a man of patience, a man who stands for peace and for the adjustment of

those differences which arise between individuals, communities and nations by peaceful means, by resort to reason rather than resort to arms. I pray God that He will so overrule that the United States may not be involved in war with Mexico or any other country; and that ought to be the prayer of every Latter-day Saint; it ought to be the prayer of all American men and women who have the welfare of their country and their people at heart.

What is this trouble all about down there? That is what I have been thinking of while I have been away. Is there any condition in Mexico which might not be adjusted by resort to reason? Is there a condition there which might not be adjusted without the shedding of blood? Not at all. If men would be subject to law, if they would only honor, sustain, and uphold the wholesome and good laws which exist in all civilized countries, it would not be necessary to resort to arms in order that the rights of people might be maintained. I am not going to discuss the responsibility for this struggle—whether it rests with the common people who have arisen almost unanimously in the northern part of the republic, and demanded social and economic reforms, or whether it rests with the administration, with the government of that country, which has not been as good to the masses as it might have been in the past. I shall not discuss this. The condition exists. The remedy so far as I am able to observe, and the only remedy must be respect of law. Whenever people go outside of it, whenever they assume by force to accomplish that which they should accomplish by reason and by argu-

ment, by resort to the ballot to which they are entitled, they place themselves without the protection of the law; and that is what the common people down there have done. And whenever a government or an administration shall assume to pervert the law, shall entrench itself with power, and disregard the cries of the masses it cannot expect but that confusion will result.

.So there is a great problem being worked out down there. The end no man can tell. I have been wondering since I have been there whether we are any better prepared in this twentieth century to adjust the differences which arise between men, between individuals and communities and nations, by reason, than we have been in the past. We ought to be; I hope that we are; but I tell you in reviewing conditions as they exist in the world, it appears to me that we have very much yet to learn. I do not remember in the history of the world any civil reform that has ever come to it that has not been established by force of arms. I do not remember an instance where a king or a dynasty, a power that has become established and has entrenched itself with armies and navies has ever yielded it up except by force of arms. It was the case in England. King John would never have yielded to the demands of the barons at Runnymede, and given us that great fundamental charta of English liberty, had he not been forced to do it; and yet the demand was only a reasonable one. The French revolution with all its horrors, its injustice, and the barbarous things which characterized it, nevertheless, made for the betterment of

the French people. German liberty was only acquired at the expense of the shedding of blood. Here in our own country, notwithstanding the fact that we demanded of England only that which was justly ours, only to be properly represented, that we might have an equal voice in government, as we bore an equal proportion of the burdens of government, they turned a deaf ear to our prayers. That right had to be established and maintained by force of arms. It seems to me that it might have been avoided. It seems to me that the harmony of the race might have been maintained, a great confederation established by which the rights of all would have been recognized, every man, every division, every part of the English empire granted the rights and privileges which belonged to it, without the shedding of blood, could reason have prevailed. I have never believed that the great civil war—the most disastrous war that this republic has ever known—was a necessity. I have felt that great responsibility rests with someone, those people who broke away from the confederation of states, who incited the animosity, the anger of the South against the North, and the North against the South, until the country was involved in civil war. I have thought that it might have been avoided, that the emancipation of the slaves could have been accomplished—I do not suppose there is a man in America today who will not admit that that was a proper thing to do, an act of justice to that race and people—by those pacific means which were recommended first, so far as I am aware, by the founder of this Church. I believe that it was possible.

Just the same with religious reforms. My brethren and sisters, I know of no religious reformer who has ever come into the world, demanding the most simple justice, demanding only that which was right, that which would improve the condition of human kind, that has not been persecuted that has not been killed. It was so with the Savior of the world, and yet we know that He advocated righteousness; but the fact was, and is today, people become so committed to existing things that they are exceedingly reluctant to accept anything which comes in contact with their preconceived ideas of right and wrong. So the Jews refused to accept Christ as the Savior of the world. They rejected His doctrine; they persecuted and crucified Him. Then, after a while, from the Church which He established, there evolved another system of religion, taking upon it the name of Christ, but in reality being anti-Christ, for it failed in all those things which He essayed to do, and did the very things which He opposed and condemned as wrong. The inquisition came; men were not permitted to worship God according to the dictates of their own conscience. The Duke of Alva went over into Holland and slew those people by thousands. Why? Had they done anything wrong? No; they only desired to worship the Lord as they saw fit; they only claimed the right to separate themselves from the Catholic church; but the church refused to admit it. If they had been governed by reason, and by those universal laws which guarantee to men the right to do as they please, so long as they do not in any way con-

flict with or infringe upon the rights of their fellows—that was all those Hollanders asked; but they were not to be left to do that in peace. So in France, the massacre of the Protestants there, and the persecutions of the early Protestant church in England; I cannot think of an instance—why, they would not even allow Quakers to unite together for peace, and in opposition to war, without persecution. They put them to death; they buried them alive, and those Quakers stood there and permitted their bodies to be buried, without resistance. And that was done in the name of justice!

The Bible could not be published and circulated among English people that they might become familiar with the word of the Lord, without opposition; and that opposition came, mind you, from the organized government itself. The only accusation made against John Wycliffe was that he desired to make the Bible as common to the people of England as it was wont to be to learned men and clerks; and for this, when the old man finally died, they took his body, heaped indignities upon it, burned it, and scattered the ashes abroad, that they might obliterate, as far as possible, his memory. And that was his only offense—he desired that the people might know the will of God by being made familiar with His word as it was contained in the Holy Scriptures. They did worse than that with Tyndale. After printing was invented, and he began the publication of the Bible, he was burned at the stake as a heretic; his last words were, “Oh, Lord, open the eyes of the King of England.” There was no offense in

him; he only advocated righteousness; he only stood there in the interest of the King of England and his people; and yet that king consented to his death. Almost a parallel of the words of the Savior of the world when He prayed that His Father might forgive them because they knew not what they did.

Now, my brethren and sisters, that brings me down to another epoch in history, an epoch that will take its place, too, with others of the most important epochs that have marked the history of this world. The Church of Jesus Christ of Latter-day Saints was organized. The doctrines of the Gospel of Christ were promulgated. Joseph Smith declared to the world that in vision he had seen the Father and the Son. Was it an offense against the law? Was it an offense against morality? Was it not a thing that the world should have hailed with gladness and rejoicing, that in the dispensation in which we live our Father had been so merciful as to reveal Himself again to man, and that the voice of Christ, our Savior, had been heard, bearing witness to the fact that His kingdom and coming were at hand, and revealing again, through holy messengers sent from the courts on high to us, the fullness of the everlasting Gospel. What does it teach? what did Joseph Smith advocate? Study the doctrines that he taught, carefully, and you will find that they all make for the uplift of the human family—they are the doctrines taught by the Savior of the world, in their simplicity, in plainness, that man might understand them. The world would not accept it any more than they have accepted other reforms. They were

converted to their traditions; they were committed to existing conditions just as the Jews were. They could not be moved from their prejudice, their bigotry, their illiberality. They would not yield; they opposed the truth; they persecuted the Saints, and took the life of the prophet of the Lord. He went to his death just as William Tyndale went; just as Christ had gone—with a conscience void of offense towards God and all men; he knew that his garments were clean, that he had stood for that which was right, even though the world rejected it.

Now, what remedy have I to suggest for this condition of confusion that exists in the world—for it is not only in Mexico; there is war in northern Africa; there is war in China; hundreds of thousands of men are engaged in almost a life and death struggle in England. In British Columbia today thousands of industrial workers are in open rebellion against existing conditions. In our own country we have been upon the verge of one of the greatest industrial strikes that the country has ever known. England is building warships in order that she may be prepared for eventualities that may occur, in the fear of war with Germany. There is confusion in the world—my brethren and sisters. If you will read the twenty-fourth chapter of the Gospel as it was written by Matthew, you will find the words of our Savior verified, that the signs of His kingdom and coming appear, that the confusion which He predicted, the wars and rumors of wars are here. The reason for it all is that men refuse to be governed by law, by reason, and

by argument. There is just one remedy for this condition, in my opinion. These people are religious people. You may say that to convert them to Christianity will cure all of these evils. There is no people professing greater Christianity than the German people, or the English people. There are no people in the world who are more devotedly attached to the Christian religion, so-called, than these people down in Mexico. But it does not prevent war. It does not prevent confusion; it does not adjust those great religious and industrial problems which are before the world and which must be solved. We can not brush them aside; they are here; they are here demanding solution. The people in their ignorance and in their darkness are seeking to solve them by means which must inevitably fail. Socialism cannot do it; anarchy cannot do it; resort to force cannot do it. Just one thing, and that is repentance on the part of the people who make up the inhabitants of this earth; faith in the Lord Jesus Christ; conversion to these righteous principles which He taught, by which the rich are lead to respect the rights of the poor, and the poor to respect the rights of the rich, those doctrines which make us one in that universal brotherhood which would come to us were the Gospel of our Lord Jesus Christ accepted by the people of the world; and to teach this is our mission.

Do you suppose there could be war among Latter-day Saints? Do you, my brethren and sisters, who are here this afternoon, want to go out and kill anybody? No, no; in your hearts you abhor the thought. You live for peace; you advocate

peace; you abide by the law; you yield to it and to its demands; and if the law is not adequate, if the law is not sufficient, you know that you have it in your own power to correct and amend it until provision shall be made which will meet every just requirement of the human heart. I do not believe that it can ever be accomplished, I do not look for peace, I do not look for harmony, I do not expect that men will sheath their swords and live in love together, that the millennium, the thousand years of peace, will be established until the people of the world are converted to the truths of the everlasting Gospel of our Redeemer. The mission to so convert them rests with the Latter-day Saints, and we are discharging that responsibility as well as we can, under the circumstances by which we are surrounded.

My brethren and sisters, think of these things. Let us more fully appreciate them. Let us thank God for the tolerance of this government of ours. Let us thank the Lord that if our rights are not maintained as we think they ought to be, among other nations, if our government does not act, perhaps, just as promptly as we think it should do, that it is not because it lacks strength; it is not because it lacks courage; it is not because it lacks disposition, but it is because of the fact that, recognizing the rights of other people as well as the rights of its own citizens, it seeks constantly to keep within the law, that it may be absolutely justified in that which it does. Let us pray for peace. Let us pray for the maintenance of law and order, for without it anarchy will come; it will come to us whenever we go away from those safe-

guards, those guarantees which are the fundamental laws of this country of ours. We cannot afford to do it; it means confusion; it means anarchy; it means that the red flag will be carried just as it is being carried in Mexico now—wherever people shall assume supremacy over the law, instead of yielding obedience to it.

The Lord bless you, my brethren and sisters. Let us all pray for peace. Let us advocate peace. May we never forget that song which was sung at Bethlehem of Judea, when Christ was born into the world, the song sung by the angels of God: "Peace on earth, good will to men." I trust that the Latter-day Saints may be among the foremost in maintaining it, standing for law, standing for order, conservative, careful, trusting in the Lord. I could not help but contrast the attitude of the Latter-day Saints with that of other people, when President Taft's proclamation was issued, advising Americans to come out of Mexico, who were exposed to danger. There was a stampede down there; many American interests were abandoned; houses were locked up; property left; men and women came in train loads to the United States. I went down to that community of Latter-day Saints, in the very war zone, exposed to danger every moment of the day and night, not knowing when trouble might come. There I found the spirit of serenity, the spirit of peace, reliance upon God, reliance upon the law, demanding—although there was very little of legal authority to appeal to—the rights which belong to us and nothing more. It reflected the spirit of the Latter-day Saints, the spirit of

this work. It reflected the courage that men and women have who rely upon God rather than upon their own strength.

May the Lord bless you, and bless all the Latter-day Saints, and bless this nation; and may He turn away these clouds of war which are hovering over us, that peace may prevail, I pray, through Jesus Christ. Amen.

A baritone solo, "Hosannah," was sung by Elder Horace S. Ensign.

ELDER JOSEPH F. SMITH, JR.

Absolute certainty of resurrection of the Savior.—The Gospel applicable to all, living and dead.—Genealogical Society a Church organization; membership enjoined.

"Remember the worth of souls is great in the sight of God;

"For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men that all men might repent and come unto him.

"And he hath risen again from the dead, that he might bring all men unto him, on condition of repentance;

"And how great is his joy in the soul that repenteth.

"Wherefore, you are called to cry repentance unto this people;

"And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you bring many souls unto me."

These words were delivered to the Prophet Joseph Smith, through revelation from the Lord. Throughout the Christian world, this morning, the people are celebrating the

anniversary of the resurrection of the Son of God. Many who have assembled to do homage unto Him do not accept Him as the Redeemer of the world; but with us there is no reservation; He is indeed the only begotten Son of God, and through His grace, and the grace of His Father, hath redeemed us from sin on condition of our repentance. We know that He has risen from the dead, that He has ascended on high, taking captivity captive, and has become the author of salvation unto all who will believe, who will repent of their sins and accept Him as the Redeemer of the world. Latter-day Saints are not left in doubt regarding these things.

There were many witnesses who testified of the resurrection of the Savior at the time He came forth from the dead. He appeared first unto Mary at the tomb, later unto the twelve, or to the eleven, one of them having lost his apostleship, and afterwards unto a multitude of the saints. He labored among His disciples for some time, confirming their faith and strengthening them in the gospel of which He is the author. Of this they have borne record and have given their testimony to the world. But after the falling away from the truth, the world was in darkness, and without living witnesses of the resurrection of Christ until the restoration of the gospel in the dispensation of the fullness of times. At the present time upon the face of the earth there are many who can testify that Jesus is the Christ, for the Spirit of God has revealed unto them this truth; and no man can know that Jesus is the Christ unless the Holy Spirit reveal it unto him. The prophet Joseph Smith was