

in the Black Hawk war, or for their deserving widows, who represent their husbands who have answered the final roll-call.

### ELDER BRIGHAM H. ROBERTS

We live in a momentous age—Estimates of the lives and fortunes spent in the Great War—The relationship of the Latter-day Saints to the great calamity—Predictions of war to be poured out upon all nations—The warnings given in the word of God, contrasted with the statements of wise men of the world—Our duty to warn the inhabitants of the earth—The promise of the coming of God's Kingdom and the peace and safety to be found therein—The duty of our Nation in the establishment of future peace.

Surely, no man can face this congregation and not be overwhelmed with a sense of his own insignificance, and only in the belief that the Lord will give his Spirit and his strength, may one hope to discharge the responsibility of this position.

It is a mere commonplace to say that we live in a momentous age. The world is now in the third year of the world's greatest and most destructive war. How great it is, is beyond the comprehension of man, but a few outline facts may enable us in part to grasp the greatness of this calamity that has come to the world. Of course, at present, there can only be estimates formed of the casualties in the war, but these that I present, in round numbers, are compiled from sources which I believe the most reliable, by Gen. Hugh Scott, chief of staff in the army of the United States. He gives an itemized statement from each nation, but I shall merely report his totals. Of men

killed outright in all the armies, he gives as 3,522,327. Of those wounded or missing, 10,035,300; total casualties thirteen million—that is, dead, wounded and missing, 13,557,627. These figures were given out at the close of the second year of the war. There must be added to them the terrible losses since then at the battle of Verdun, and the recent great French and British offensive on the Somme. Those who have fallen in the great drives that have taken place on the southern end of the three hundred-mile battle line between Germany and Russia; the tens of thousands that have been killed within the last two months, since the opening of the offensive in Macedonia and Rumania, also in the battles in Asia Minor; so that it is safe to say that you would have of killed outright, more than four millions of men; of wounded and missing, more than twelve millions, and a total of casualties of more than fifteen millions of men! Of treasure employed in this war, some idea may be obtained from the fact that the warring nations have borrowed more than forty thousand millions of dollars (\$40,000,000,000); they have spent from their own exchequers, more than ten thousand millions, that they had on hand, and that has come from taxes. This of course, takes no account of the destruction of property, and laying desolate cities, towns, and countries through which armies have surged back and forth, and by the destructive battles that have been fought. These figures are beyond our comprehension. We may be somewhat educated in thinking in millions, but thousands of millions—billions—are beyond us.

My reason for introducing these matters to this conference is to sub-

mit to you this question: Does this Church of Jesus Christ of Latter-day Saints stand in any relationship to this great calamity that has come upon the inhabitants of the earth—upon the nations of Europe? Do we as a Church have any relationship to the great world movements? I believe that we do, but I must needs point this out in headlines because of the limitation of time. We certainly do hold a relationship to these great calamities. We hold, for instance, the relationship of a fore-knowledge of them, for God has not permitted this calamity to come upon the inhabitants of the earth without warning. We have in a general way, a foreknowledge of the destiny of the nations that shall inhabit this choice land of America. We had read to us this morning by Elder Joseph F. Smith, Jr., the conditions on which nations may maintain themselves and their dominion upon this choice land, dedicated as it is to free institutions and to be the habitat of a righteous people. And they may maintain themselves here, whether of Israel or of the Gentile races; if they comply with those conditions—acceptance of the God of the land—who is declared to be Jesus Christ—and of his righteous law. The same message was delivered to the Nephites. They were told that both the House of Joseph—son of Jacob—and the Gentiles should have special inheritance in this land, and that the Gentiles should be great in the eyes of the Lord, but there should be no kings that should raise up unto the Gentiles in this land; “for he that raiseth up a king against me shall perish,” said the Lord, “for I, the Lord, the King of heaven, will be their King.” The land is consecrated to

free institutions, then, and to a righteous people. and God, under these conditions, is pledged “to fortify this land against all other nations.” It is the land of Zion, “and he that fighteth against Zion shall perish, saith God” (II Nephi x).

The great calamity of the Civil war was predicted by the Prophet Joseph Smith, as is common knowledge among you, twenty-nine years before it began, and in great detail the circumstances of the Rebellion, as to its ending in the death and misery of many souls; as to the Southern States being divided against the Northern States; as to the Southern States calling upon Great Britain, and Great Britain calling upon other nations, in order to “defend themselves against other nations,” “and then” war shall be poured out upon all nations. It reads in the current print of the Doctrine and Covenants, “and ‘thus’ war shall be poured out upon all nations.” But when revising the *History of the Church* some years ago, we found that in the manuscript, it read, “then,” that is, when Great Britain shall call upon other nations to defend herself against other nations. “then war shall be poured out upon all nations.” England for a long while, trusting in the greatness and strength of her navy, rejoiced in what her statesmen were pleased to call her policy of “splendid isolation”; that is to say freedom from entangling alliances with continental European powers. But finally, under the stress of rising circumstances, she departed from this policy of isolation, and united with other nations for self-defense. with the result that soon afterwards—that is, in a few years—came this outburst of the world’s

war. "And thus with the sword and by bloodshed," continues the revelation, "the inhabitants of the earth shall mourn, and with famine and plagues and earthquakes and the thunder of Heaven and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath and indignation and chastening hand of an Almighty God, until the consumption decreed, hath made a full end of all nations."

Thus the note of warning of this great world war was sounded. In another section of the Book of Doctrine and Covenants, the Prophet says: "I prophesy in the name of the Lord God, that the difficulties which shall cause much blood shed previous to the coming of the Son of Man, "will begin in South Carolina." "It may arise over the slavery question," said he, for "this a voice declared to me when praying upon the subject, on December 25, 1832."

As stated here this morning, the general opinion prevailed that the world would not witness another great international war. Soon after the close of the second Balkan war, the noted professor referred to here this morning, by Dr. Talmage, in a work of his called *War and Waste*, said:

"What shall we say of the great war of Europe, ever threatening and ever impending, but which never comes? We shall say that it will never come. Humanly speaking it is impossible. All Europe cherishes, is ready for the burning, yet Europe recoils and will recoil even in the dread stress of spoil division of the Balkan war."

This was the universal feeling respecting modern war. I remember that several young men of our own faith who came to me to converse upon this very revelation and warn-

ing on war that the Lord caused to be written by his Prophet, and wondered if we would not have to find some interpretation that would be harmonized with continual peace among the nations; but the word of God proved to be true, and notwithstanding all the hopes and opinions of men, the great calamity has come; and we stand in the relationship of having fore-knowledge of the event, not by any wisdom of ours, but because the Lord was pleased to reveal the impending danger of the nations to our Prophet.

There is another relationship in which we stand to this great event of the last days—one which grows out of our fore-knowledge of this calamitous event of the world's war, and that is the relationship of duty to warn the inhabitants of the earth of this calamity. If you will read that revelation which is called God's Preface to his Book of Commandments, you will find it stated there that God, "knowing the calamities that were to come upon the earth," of pestilence, and war, and famine, he had sent forth his angel to his Prophet and had commissioned him to teach it, to establish his Church, make proclamation of judgments to come, especially of this calamity of war, and proclaim also the existence of a place of refuge and safety in the midst of these calamities, even Zion, the land of America—for such America is, the land of Zion, "And it shall come to pass among the wicked", saith the Lord, "that every man that will not take up his sword against his neighbor, must needs flee into Zion for safety, and there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another."

One other relationship we stand in to these great world movements, and to this calamity of war, particularly, and that is the relationship based upon hope, upon the assurance that notwithstanding the greatness and the fierceness of this cataclysmic war that has come upon the inhabitants of the earth, before they were aware of it, before they could avoid it, we know that beyond these scenes of turmoil, and strife, and sore perplexity of the nations, and this judgment, there is the promise of the coming of God's kingdom. In that passage, we often quote from Isaiah, referring to the time when the mountain of the Lord's house would be established in the tops of the mountains, and all nations would flow to it, that they would there be taught the ways of the Lord, and learn to walk in his paths—in that scripture it is also said that God would "judge among the nations and rebuke many people, and they shall beat their swords into plowshares, and their spears into pruning hooks." That nation should not "lift up the sword against nation, neither learn war any more." The revelations of God in these last days to his Church are replete with promises that after the world conflict, there shall come world peace, and the earth shall rest. It seems to me that it is at this point that we may be especially helpful to the inhabitants of the earth, first, by proclaiming the incoming of this era of peace, and second by the introduction of those instrumentalities that shall make it possible for the establishment of that kingdom. Indeed I believe that light will break in upon the present gloom and darkness of the world's great sorrows. Already men are beginning to take account of

what shall be "after the war shall close." Unhappily, as was pointed out by Brother Hyrum M. Smith in his remarks on Saturday, there are those who preach a war of trade after the war of arms shall have closed. I am happy, however, to note that while there are those who are engaged in an agitation of that kind, there are statesmen great enough, in contemplating this prospect, to say that to indulge in revenge will be but to sow the seeds of future wars. Only a few days ago, on the third of the present month, there appeared in the dispatches in our daily press a most statesman-like word from Lord Bryce, who, up to a year or so before the outbreak of the war, was Great Britain's ambassador to this country, and at a meeting of congregational ministers in Great Britain, he decried this trade war of revenge, and the agitation of the idea of so restricting trade and commerce with the Central Empires of Europe, as to work their injury, to humiliate them, and for the purposes of revenge. He decried that, and hoped that such a policy would not obtain, and advocated a league to restrain aggression and compel arbitration. "If there is to be," he said, "a re-occurrence of wars, becoming more terrible with the unceasing advance of science, we may well despair of the future." But instead of despairing, he called upon those before him to unite with all other forces that would look to the establishment of a permanent peace among the nations of the earth. He pointed to America, and called attention to the fact that both candidates for the high office of President of this Republic were committed by public utterance to an expressed willingness to forsake any

position of isolation, heretofore assumed by our country, to participate with other neutral nations, and with the belligerent nations, in seeking to establish the world's permanent peace, holding that both these candidates were equally pledged to such a policy, and he doubted not that they were both equally sincere; which, also, I believe. So that there are those in the world who will work for the world's peace. I hope that the Latter-day Saints—that the Church of Jesus Christ of Latter-day Saints—will be numbered among those who will engage in such work. I have confidence that our nation, the United States, is going to be an instrument in the hands of God in accomplishing great things when it comes to settling the world's affairs, now so complex and confused by reason of this terrible war. I look for the influence and power—the great influence and power—of our nation to be thrown in the scale on the side of justice and righteousness, and for the establishment of a permanent peace among the inhabitants of the earth. There will doubtless be constituted a league of nations that will, in a way, establish an empire of humanity, with such instrumentalities created through which to exercise its just powers, that nationality shall be so far suppressed, that the intensity of national feeling shall not again be permitted to disturb the peace of the world. I see my time has expired. The Lord bless the cause of justice and of peace, in the name of Jesus. Amen.

Two organ solos, "Nearer, my God, to thee," and "Andante Religioso," were played on the great organ by Prof. John J. McClellan.

### ELDER REY L. PRATT.

I sincerely trust, my brethren and sisters, that the few minutes I occupy, I may be inspired of the Lord, that I may be assisted in relating to you conditions as they exist in our Mexican mission, and as they exist in the Mexican nation, among that people.

I would like to call your attention, by way of preface, to the words of the Lord as spoken through the Prophet Lehi in regard to the conditions that should come upon his descendants, should they forsake the Lord. When Lehi was told of this land and told to bring his family and come here, he was also told upon what conditions his people might remain in peaceful possession of the land. He says:

"Wherefore, I, Lehi, have obtained a promise, that inasmuch as those whom the Lord God shall bring out of the land of Jerusalem shall keep his commandments, they shall prosper upon the face of this land; and they shall be kept from all other nations, that they may possess this land unto themselves. And if it so be that they shall keep his commandments, they shall be blessed upon the face of this land, and there shall be none to molest them, nor to take away the land of their inheritance; and they shall dwell safely forever.

"But behold, when the time cometh that they shall dwindle in unbelief, after they have received so great blessings from the hand of the Lord; having a knowledge of the creation of the earth, and all men, knowing the great and marvelous works of the Lord from the creation of the earth; having power given them to do all things by faith; having all the commandments from the beginning, and having been brought by his infinite goodness into this precious land of promise; behold, I say, if the day shall come that they will reject the Holy One of Israel, the true Messiah, their Redeemer and their God, behold the