

There was a time in the days of ancient Israel when they had struggles just as we are having now. The time was when all Israel had to go forth to battle. You are familiar, no doubt, with the travels of Israel toward the promised land. I draw your attention to just one story. When in the midst of their affliction, when they were beset by enemies, when they were going out through the lands of the heathens, Moses, the leader of Israel, said to his commander in chief, who was going out to battle, "Joshua, choose out men, go out, fight with the Amalekites. Tomorrow I will stand on the top of the hill with the rod of God in my hand." And Joshua went out to fight, and Moses went up onto the hill, and it came to pass that as the hands of Moses got weary and began to lower, on account of his age, and on account of the time, that the Amalekites prevailed over Israel; but Aaron and Hur came to his side. They placed a rock for him to sit upon, one on each side, they held up his arms, and as long as those arms were extended to heaven, Israel prevailed, the heathen were destroyed, and those hands were raised until the going down of the sun, and victory came to them.

I have only one thought in this—when you go to your homes, when we all go to our homes, let us get upon our knees. "Not to your tents, O Israel: to your knees, O Israel!" With one voice raise your hands to heavens and pray that God will sustain the president of this Church, the apostles who are with him, all who are laboring to build up Zion, and let us feel, with one heart with one mind, that we are maintaining them in their position

as prophets, seers, and revelators. Go to our homes, yes, and pray that God will bless the President of this Nation, the Cabinet, all who are endeavoring to maintain this struggle for freedom! To our homes, yes, and upon our knees pray that God will bless our boys, to guide them in their struggles, and send them home again!

God bless you. Amen.

### ELDER CHARLES H. HART.

(Of the First Council of Seventy.)

The Constitution and its makers inspired—Distinguishing characteristic of the Constitution—Illustrations from the Bible and Book of Mormon showing why it is undesirable to live under kings—Germany disregarded the last five of the Ten Commandments—We are making war because war is wrong—Let us do our full duty, and sustain our country to the uttermost.

This is one of the most stationary and attentive outdoor audiences I think I have ever seen. You have listened with great interest to the important topics that have been presented to you this afternoon. I am sure that we have rejoiced, those of us who have attended these conference meetings, in the spirit and teachings of these meetings. I thought this morning in viewing the beautiful decorations of the Tabernacle with the national colors, how appropriate it is to have so decorated a hall, at a conference meeting in which an appropriation of a quarter of a million was made for the purchase of Government bonds!

I have rejoiced in the references we have had made by various of the brethren to the fact that the Constitution of the United States was an inspired document. I want to

testify to the conviction that that is true, a conviction reached by me not only from a belief in the revelation which so informs us, but also from a knowledge of the document and a historical study of its formation.

Had the document not been inspired, that grand old statesman of England, Premier Gladstone, would not have said that it was the greatest document ever struck off at a given time by the brain and purpose of man.

Had those delegates not been inspired, another jurist of our land would not have said of them that it was "the goodliest fellowship of law givers whereof this world has record."

Had those men not been inspired, Lord Bryce, the author of *The American Commonwealth*, would not have paid the splendid tribute that he does to the Constitution, giving the characteristic and underlying principles of it in substantially the same way as they are given in that revelation referred to by Brother Johnston, the 101st Section of the Doctrine and Covenants, commencing at about the 79th verse, showing the purpose of the Constitution, that men might be free, that they might have their free agency, and be responsible.

Some think that the distinguishing characteristic of the Constitution of the United States was its bill of rights. That is not true. The essential rights set forth in our bill of rights were known to mankind from an early day, from the time when the barons at Runnymede forced old King John to give them Magna Charta; and it was known in those various charters of English liberty which we inherited as Amer-

ican citizens, and which we brought with us as a birthright and a heritage when we came to this country. But the distinguishing thing, the pioneer work that was done by these delegates, was in declaring the fact that governments derive their just powers from the consent of the governed; and that is a principle that I think the Lord has desired that his people should adopt in the various ages of the world.

You read the Old Testament, I Samuel 8, where the people were desirous of having a king. Read what Samuel says to them. He is pointing out here some of the things that make it undesirable for them to have a king:

And he [Samuel] said, This will be the manner of the king that shall reign over you: he will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and they shall run before his chariots; and he will appoint them unto him for captains of thousands, and captains of fifties; and he will set some to plow his ground, and to reap his harvest, and to make his instruments of war, and the instruments of his chariots. And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your flocks: and ye shall be his servants. And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not answer you in that day.

There are some very striking things here in the Book of Mosiah. I had my attention called to it this

morning afresh. In the 29th chapter of Mosiah, when Mosiah grows old, and his sons have abused the trusts of government reposed in them, and the people desire a king, Mosiah says to them :

Now I say unto you, that because all men are not just, it is not expedient that ye should have a king or kings to rule over you.

For behold, how much iniquity doth one wicked king cause to be committed! yea, and what great destruction!

Yea, remember king Noah, his wickedness and his abominations; and also the wickedness and abominations of his people. Behold what great destruction did come upon them; and also because of their iniquities, they were brought into bondage.

And were it not for the interposition of their all-wise Creator, and this because of their sincere repentance, they must unavoidably remain in bondage until now.

But behold, he did deliver them because they did humble themselves before him; and because they cried mightily unto him, he did deliver them out of bondage; and thus doth the Lord work with his power in all cases among the children of men, extending the arm of mercy towards them that put their trust in him.

And behold, now I say unto you, ye cannot dethrone an iniquitous king, save it be through much contention, and the shedding of much blood.

For behold, he has his friends in iniquity, and he keepeth his guards about him; and he teareth up the laws of those who have reigned in righteousness before him: and he trampleth under his feet the commandments of God;

And he enacteth laws, and sendeth them forth among his people; yea, laws after the manner of his own wickedness; and whosoever doth not obey his laws, he causeth to be destroyed; and whosoever doth rebel against him, he will send his armies against them to war, and if he can, he will destroy them: and thus an unrighteous king doth pervert the ways of all righteousness.

There is more along the same line. Read on to the 32nd verse, and then the 38 and 39th verses, showing the outcome of the matter, whereby the people selected judges to rule over them.

I have rejoiced in the teachings of the conference which will enable us to be strong and steadfast in the work which lies before us. On the matters in which our nation is involved, some plain things have been said. The truth is that a military system has developed which has disregarded the last half (the last five) of the Ten Commandments. Very largely, at least, their system stands for the disregard of those commandments. While the world slept, nor dreamed that there was great danger for the people, this military caste looked out over the land of their neighbors to the north to the Baltic, to the south to the Mediterranean, and to the west to the English Channel; and forgot the commandment, "Thou shalt not steal." And in planning to extend the borders of their country, they forgot also the other commandment, "Thou shalt not kill," and the commandment—in their system of espionage in other nations, particularly active just now in Mexico—"Thou shalt not bear false witness against thy neighbor." And other commandments their soldiers have disregarded in their work of taking forcible possession of those lands.

When we read the story of the outrage upon Belgium, of the hundreds of thousands of Armenians who have lost their lives, of the awful tragedy in Rumania, and of that great highway along which the Polish Russian refugees passed, leaving now a highway carpeted with the rags from their clothing

and the small baskets which once held little babes—and the small bones only of fingers and toes, the large bones having been gathered up, so the correspondent tells us, for phosphates and fertilizers! When we think of these things and sense the responsibility upon us as our “brother’s keeper”—in a way we realize the necessity for our position today. You say war is wrong, but it is because war is wrong that we are making war. We remained out of this as long as we could and maintain our self-respect. We had been taught as American citizens that an American citizen had rights which should be respected everywhere. The Supreme Court, at an early date had announced that principle—that an American citizen, whether upon the high seas or upon foreign lands, had rights which other nations were bound to respect. When we saw the rights of American citizens disregarded, as in such instances as the sinking of the *Lusitania*; and after a promise against ruthless submarine warfare and a system of destruction of the lives and property of our citizens resumed—the only thing that we could do and remain true to our traditions and the heritages of the past, and retain our self-respect, was to do as our government has done.

The President of the United States said yesterday, among other things:

Germany has once more said that force and force alone shall decide whether justice and peace shall reign in the affairs of men, whether right, as America conceives it, or dominion, as she conceives it, shall determine the destinies of mankind. There is, therefore, but one response possible for us, Force, force to the utmost,

force without stint or limit—the righteous force which shall make right the law of the world and cast every selfish dominion in the dust.

Therefore, it is that we stand against the system which enables men, full-grown men to drop bombs upon sleeping babes and upon sleeping communities, to destroy helpless women and noncombatant men, and we realize the responsibility that rests with us. In the language of our national hymn:

In the beauty of the lilies Christ was  
born across the sea,  
With the glory in his bosom that  
transfigures you and me:  
As He died to make men holy, let us  
die to make men free.

May the Lord bless the proceedings of this conference—those who have come up here, that the words that have been given here may be borne home to the people; that we may return to our homes with a determination to do our utmost as citizens of the United States to defend the heritages which we have. With us it is a religious duty as well as a civic obligation to sustain our country to the uttermost. And may the Lord help us do this, I pray, in the name of Jesus. Amen.

After the singing of the “Doxology,” benediction was pronounced by Bishop Percy Goddard.

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## CLOSING SESSION.

In the Tabernacle the conference was called to order by President Joseph F. Smith, who presided.

President Grant announced overflow meetings to be held in the Assembly Hall this afternoon, under