

God bless our country! God bless America in her heaven-appointed task of succoring the needy nations, of guarding the ark of liberty, keeping alive the fires of freedom, and maintaining the rights of man! Amen.

A duet: "The morning breaks, the shadows flee," was sung by David Reese and Anthony C. Lund.

ELDER DAVID O. McKAY.

A beautiful hymn and a significant prophecy—Necessity of considering the meaning of the Church of Christ—The change among the Jews regarding the Holy One of Israel—God will remember his promises—The Holy Land about to be restored to Judah—Responsibility upon the peoples of the earth regarding the gospel of Christ—What are the responsibilities of the Latter-day Saints?—An appeal to the youth of Zion to read the signs of the times, and to set an example of purity and chastity before the world—A striking illustration.

I was just wondering how many in this magnificent audience fully appreciate, or appreciate even to a slight degree, the significance of the third stanza of that beautiful hymn so inspiringly sung just now by these two elders. While the inspiration of their music is still thrilling our hearts, let me read:

The Gentile fulness now comes in,
And Israel's blessings are at hand:
Lo! Judah's remnant, cleansed from
 sin,
Shall in their promised Canaan stand.

And the next equally applicable:

Jehovah speaks! let earth give ear,
And Gentile nations turn and live;
His mighty arm is making bare,
His cov'nant people to receive.

Over two thousand years ago a

prophet on the American continent prophesied of the restoration of Israel to "their promised Canaan," and also of the land of America, the mission of which has been so eloquently explained to us by my brother, Elder Orson F. Whitney. If you will turn to the 19th chapter of I Nephi you will find these significant words:

And as for those who are at Jerusalem, saith the prophet, they shall be scourged by all people, because they crucify the God of Israel, and turn their hearts aside, rejecting signs and wonders, and power and glory of the God of Israel;

And because they turn their hearts aside, saith the prophet, and have despised the Holy One of Israel, they shall wander in the flesh, and perish, and become a hiss and by-word, and be hated among all nations;

Nevertheless, when that day cometh, saith the prophet, that they no more turn aside their hearts against the Holy One of Israel, then will he remember the covenants which he made to their fathers;

Yea, then will he remember the isles of the sea; yea, and all the people who are of the house of Israel, will I gather in, saith the Lord, according to the words of the prophet Zenos, from the four quarters of the earth;

Yea, and all the earth shall see the salvation of the Lord, saith the prophet; every nation, kindred, tongue and people shall be blessed.

And I, Nephi, have written these things unto my people, that perhaps I might persuade them that they would remember the Lord, their Redeemer.

During the few moments that I occupy this position, I desire to say something regarding this significant prophecy with a view of reaching the young men and the young women of Israel, that they might do two things, the first of which is to stop amidst their pleasures, to pause in the midst of the rush of this Twen-

tieth Century and think,—think of the significance and mission of the Church of Jesus Christ; to try to realize even in a slight degree, the significance of the world changes that are now taking place, and measure them by the standard of righteousness as taught by their parents and the authorities of the Church.

Boys, now is the time to think, to pray, and to search, as we have never searched before, for the everlasting truth; to realize while we are young that God's hand is over the destinies of the world, that he is shaping the destinies of nations. Benjamin Franklin once said, "The longer I live the more convincing proofs I see of this truth, that God governs in the affairs of man; and if a sparrow cannot fall to the ground without his notice, how is it probable that an empire can rise without his aid?"

I believe that the providence of God is shaping and will shape the destiny of the nations now in the grip of the worst war known to history.

"Under the storm and the cloud today,
And today the hard peril and pain,
Tomorrow the stone shall be rolled
away,

For the sunshine shall follow the
rain.

Merciful Father, I will not complain,
I know that the sunshine shall follow
the rain."

Twenty-three hundred years ago the prophet looking down through the vista of time saw this day. He saw Israel scattered among all nations. He saw them become a hiss and a by-word, but added, "nevertheless, when the day cometh that they no more turn aside their hearts against the Holy One of Israel"—note he does not say when they ac-

cept him as their Redeemer, nor necessarily declare to the world that he was the Messiah to come to their people—the prophet words it most significantly; viz., "*when they no more turn aside their hearts against the Redeemer, then in that day will he remember the covenants that he made to their fathers.*"

Brethren, isn't it a significant thing that today there is a change in the hearts of the descendants of Israel in regard to the Holy One of Israel?

In 1918, while visiting the California Mission with President Robinson, he put in my hand a book entitled, *Jesus, the Jew*, written by a prominent Jew of Sacramento. In the first chapter of that book we get a picture of the enmity and bitterness of the Jews when the author was a boy. Their hearts were not turned, even at that late date, much toward the Holy One, but most bitterly against him. He said in substance: "I remember when a boy that one of my classmates brought into the class a book containing the name of Jesus. I remember how wrought up and excited the rabbi became when he was made aware of its presence in the schoolroom. 'Sacrilege! Sacrilege!' he indignantly cried. Then the rabbi proceeded to denounce the Holy One. He said: 'How can any Jew who realizes what that name has brought upon his people even touch a book containing the name of Jesus?' He told how the Jews had been persecuted, how they had made outcasts and wanderers over been driven from pillar to post, and the face of the earth; how their beards had been torn from their roots, their teeth drawn from their jaws; how they had been whipped at the post, put upon the rack, and

their bones drawn joint from joint; how they had been outraged, ravished, and killed, all on account of Jesus"—and by the Christians, President Smith adds. That is one picture, when that man was but a boy—when you were boys, my fellow workers in the priesthood. Here is another picture given by a prominent Jew, Isadore Singer, the editor of the *Jewish Encyclopedia*: "When I was a boy, had my father, who was a very pious man, heard the name of Jesus uttered from the pulpit of our synagogue, he and every other man in the congregation would have left the building, and the rabbi would have been dismissed at once." That is illustrative of the spirit among the descendants of Israel when this Book of Mormon came forth among the children of men. Even at that time no man, it seems to me, acting upon his ordinary judgment, would dare say that the time would come when they would accept that Holy One, but here, two thousand years before, a prophet of God said the day would come when they would no more turn their hearts aside from the Holy One, and that then he would remember the promises he made to their fathers.

Now the question is: Has that day come? That same man who heard his teacher say, "Sacrilege, Sacrilege!" because a boy happened to bring a book containing the name of Jesus, said:

"I began to study his teachings. I found what his teachings were—purity, humility; 'Blessed are the poor in spirit.' 'Blessed are they that mourn.' 'Blessed are the pure in heart, for they should see God; blessed are the meek, for they shall inherit the earth; blessed are they that hunger and thirst after right-

eousness, for they shall be filled.'" And then he proceeds to show how Israel today is indebted to Jesus the Jew. In one chapter entitled, "Is the Messiah yet to come?" he says: "The enlightenéd Jew says no, but the Messianic age is what the Jews today are looking forward to."

And here in that connection let me just read one verse from that same Mr. Singer: "I regard Jesus of Nazareth as a Jew of the Jews, one whom all Jewish people"—all Jewish people!—"are learning to love. His teaching has been an immense service to the world in bringing Israel's God to the knowledge of hundreds of millions of mankind. The great change in Jewish thought concerning Jesus of Nazareth I cannot better illustrate than by this fact—" and then he relates the instance of his childhood, as I have read it.

"Now, it is not strange, in many synagogues to hear sermons preached eulogistic of this Jesus, and nobody thinks of protesting. In fact, we are all glad to claim Jesus as one of our people."

Boys of latter-day Israel, does it not seem that the time has come when "their hearts no more turn against the Holy One?" It seems to me that it has. Then, if so, great events are to take place. God has said he will remember his promises. What are they? Turn to the tenth chapter of II Nephi, and there you will find that "when the day cometh that they believe in me, then shall they be restored in the flesh unto their own land." In the month of December, 1917, General Allenby, of the British army, took possession of the holy city, Jerusalem. Today the Holy Land is practically freed from the domination of the Turk, and it is under the rule of the Gen-

tile. It was significant that during that very month one of the leaders of the British parliament, announcing the taking of Jerusalem, also suggested that it should be made the home of the Jews. In that same paragraph in II Nephi the prophet also added this significant reference: "And the Gentiles shall be great in mine eyes, because they shall be the means of restoring Israel unto their lands." As soon, practically, as the announcement was made by Mr. Balfour, I think, that Jerusalem should be held for the Jews, a prominent Jew in this country wrote an article in one of the magazines saying, "We don't want to go back to Jerusalem. The Holy Land is of such strategic value that should the Jews gather there and build a Jewish republic, and the nations go to war later, we shall be crushed as Belgium was crushed in this war;" but he was answered by the leaders of the Zionist movement, one of whom is Israel Zangwill, the author of that most patriotic American play, *The Melting Pot*, and they said this: "Place the Jewish republic under the protection of some such nations as Great Britain and the United States," and in harmony with that sentiment, June the 26th of this year, prominent Jews held a convention in Pittsburg in which it was stated publicly and authoritatively that at that time fifty thousand Jews were with General Allenby working for the freedom of the Holy Land; and the Jews who stood up in that convention, said: "We dedicate the rest of our lives to the rebuilding of Jerusalem."

It is said by some one that we cannot see great events when we are right close to them, and it may be that we are too close to the fulfilment of these prophecies to get

their full significance. However, I am sure this morning that we get at least glimpses of their significance. This is one thought, then, which I desire to give to the boys and the girls of Zion—that "The providence that watches over the affairs of men works out of their mistakes at times a healthier issue than could have been accomplished by their own wisest forethought."

I grant you that the gentile nation, Great Britain, did not go over there to get Jerusalem free for the Jews. In this great war they wanted to protect their possessions and interests in the far east. That was simply a strategic movement in this great war, but out of it what has come? I myself heard within the last month a prominent Jew of our own state express to an audience his appreciation of what is now dawning for his people. "Under the storm and the cloud today, and today the hard peril and pain, tomorrow the stone shall be rolled away for the sunshine shall follow the rain." God's providence will bring out of this great conflict blessings to humanity of which they scarcely dream.

But in order that they might have them and acknowledge them, there is a responsibility upon the peoples of the earth. Liberty is offered them; and the perfect law of liberty, the gospel of Jesus Christ, is offered them. In this day, the greatest in the world's history, a day toward which prophets looked with longing hearts, you and I are witnesses of the fulfilment, at least in part, of God's promises. You and I, then, have the responsibility if there is anything at all in the testimony we bear, of giving to this people, not only the Jews, but to

the world, the gospel, the perfect law of liberty.

What is our responsibility? I said there were two things I would like to have the boys think of. One I have mentioned; viz., To read the signs of the times and see if they cannot discern the existence and providence of an allwise Creator. As soon as they feel that truth in their hearts, and know it, oh, how distasteful will sin become to them! What was the other? That they might realize that *they must set an example of purity and chastity to the world*. I mention this because it is the crying need of the world today. In this the boys and girls of Zion must lead or the world will ask you, when you claim that this is the gospel, the perfect law of freedom—"what are the fruits of it? What are the fruits?"

Oh, how my heart warmed yesterday, with yours, when we listened to President Smith say: "For seventy years I have devoted my life to this work." I have heard him say that what he is, he is because of the gospel of Jesus Christ. That gospel which can make a man of strength, a man of character, a man of God, such as I bear testimony to you President Smith is, has in it the redeeming power for the salvation of mankind. But the foundation of growth in this Church is purity, with faith in God. I am glad that our nation is in part fulfilling its mission in sending out with the boys the message of purity, telling them that though they are soldiers, they cannot violate with impunity the principle of chastity.

Illustrative of this, I read *The Nurse and the Knight*, a little book sent by Corporal Wendell Whitney to his father, Elder Orson F. Whitney, a letter from a Red Cross

nurse, in which, in substance, in one place she said:

"First I was in Paris, where the wounded came to have their wounds dressed. I saw them wash their wounds and they were clean. The boys seemed to be happy, and looked with pride and honor upon the wounds they had received in a righteous cause. Later I was placed in an emergency hospital near the battle line. There some worse cases came, but they too were proud. Then later I went to the base hospital, part of the trenches, and there I saw men with their bodies mangled; I saw in one case some German prisoners with their legs blown off, but they had their hearts, they had their minds and their souls, and they could still live and love and think. It was not the worst thing I had seen. Then there came some from Verdun, where the liquid fire had been blown into their faces. They were scarred and blind. Oh, it was worse than death. Death seemed sweet to those others, and this was worse, but it was not the worst thing I saw. I saw men who were standing there by the big guns that were placed up by the French to withstand the German great guns that were blowing off the hills of Verdun. When they were brought back they were mad. But that was not the worst thing I saw. When with a Red Cross nurse, whose name you have seen in the papers, we passed a certain hospital there in Paris, she said, 'I can stand everything else in this war but that.' 'Why, what is it?' 'Don't you know?' 'Why, no,' 'Haven't you nursed in there?' 'No.' 'Then thank God you have not had to nurse there. *Those are the boys who could fight for their country, but who could not fight*

for themselves. The soldiers whom you have nursed with their bodies clean, if they died they died in honor. If they lived they lived in honor; but those boys in there, with the poison of sin in their blood, die in loathesome horror. If they live they live to be a sorrow and a curse to those who trust and love them."

Oh, boys of Zion, can't you see what the nations need? Will you set an example? God help us to tell them that the hour of his judgment is come. God has spoken. The day of Israel is here, and the coming of the Son of Man is not far off. How many years it matters not. It is near by. We must do our part and prepare for it. I pray that we may prove worthy sons and daughters of Zion, entitled to the blessings of Israel, entitled to participate in the great consummation of all things in this last dispensation, and I ask it in the name of Jesus Christ. Amen.

ELDER ANTHONY W. IVINS.

The spirit of Anti-christ—Two diametrically opposed schools of philosophy concerning the salvation of man—One based on individual choice, the other on force and compulsion—The spirit of Anti-christ in the world today—Proof that it directs the German people—The existence of Christianity is at stake in the present world struggle—Anti-christ banished, from the earth, the former-day Christian Church both in the eastern and western continents—Our duty is not only to make the world safe for Democracy, but safe for the true Christianity upon which the salvation of the world depends.

I shall read a paragraph from the first general epistle of John to the Church, from the third verse: "Every spirit that confesseth not

that Jesus Christ has come in the flesh is not of God; and this is that spirit of Anti-christ whereof ye have heard that it should come; and even now already is it in the world."

The scripture which I have read makes plain the fact that any spirit which assumes the guise of Christ, but is in opposition to him, and the doctrines which he taught, is Anti-christ. Knowledge of the great plan of human redemption, and the part which was to be taken in it by Jesus Christ, did not have its origin with the personal appearance of the Redeemer and his ministry, in the meridian of time.

Since a very early period of the world's history, I presume if we had authentic record of it from the very beginning, there have existed two schools of philosophy, each purporting to have as its basis the welfare of mankind while in mortality, and his redemption in the life to come. The doctrines taught by these two schools, while having the same purpose in view were diametrically opposed.

Upon the one hand it was urged that the redemption of the human family could best be accomplished through an agency which should assume responsibility for the life and actions of the individual, guaranteeing redemption, and a return to the presence of the Creator, without regard to his conduct while in the flesh, the condition being that in consideration of salvation the individual should render service, and acknowledge allegiance to the power thus assuming responsibility for his conduct during his mortal life. It was, in effect, a plan to save and redeem mankind, whether he desired and labored for it or not.

In contrast to this compulsory