

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

plan of redemption, and directly opposed to it, was the doctrine that man, endowed as he is with reason, and possessed, in a limited degree, with the intelligence of the Creator, in whose image he is formed, endowed with knowledge which enabled him to discern between right and wrong, between good and evil, became a responsible agent, and that his status in the life to come was governed by his conduct while in mortality. That in order to attain to exaltation he must live a righteous life, not because he was compelled to do so by superior force, but because he loved righteousness. In one case it was the doctrine of force, of compulsion, in the other the voluntary will of man to do right for right's sake.

Christ was the exponent, the embodiment of the latter idea, and that which conflicts with it is Anti-christ. A great struggle has always existed between these two ideas. Systems of religion have been evolved which made compliance with certain rules indispensable to the eternal welfare of man, and compulsory laws enacted by which it was sought to compel compliance with them, regardless of the will of the individual.

Civil governments have been established in which this doctrine of compulsory obedience to law was imperative, notwithstanding the fact that the individual had no participation in framing the law or its administration. It is the principle that whoever has the power to impose his will upon another is justified in doing so, that the weak have no rights which the strong are under obligation to respect.

Opposed to this idea is the doctrine of Christianity, which teaches self sacrifice, that the strong should

not only respect but help the weak, that he, too, may become strong, that in both civil and religious life man should follow his own inclination, framing such laws as seem best adapted to his condition, and administering them in his own way, worshiping whom or what he may desire, or not worshiping at all, but with this one fundamental truth written in his creed, that whether great or small, he has no authority, either in civil or religious life, to infringe upon the rights of his neighbor, or exercise coercion or unrighteous dominion over him. He must do to others as he would that others do to him under like circumstances.

Exemplifying this doctrine Christ testified that he came not into the world to do his own will, but the will of the Father, who sent him. That he came not to seek his own aggrandizement, and dominate others, but to serve them. Testifying that he who would be greatest in the kingdom of heaven must be the servant, not the master, of all.

In the general epistle to the Church, from which I have quoted, John warns his brethren to beware of any spirit which may come into the world teaching doctrines which are contrary to those taught by the Redeemer, and declares that such are Anti-christ. The scripture warns us to be especially careful in the latter days, the dispensation of the fulness of times, when we are told that this spirit will manifest itself.

I do not think it necessary to enter into any argument to convince this congregation of thoughtful, observing people, that the spirit of Anti-christ is in the world today, and is making the greatest effort to obtain world dominion, and the

overthrow of Christianity that has ever been made since the beginning of time. That I may justify this assertion permit me to draw the contrast between the teachings of Christ and the outspoken declarations and teachings of the men who control the lives, and to a great extent the thought of the German people, who are in some respects among the most civilized people of the world. The statement that world dominion is sought is justified, it appears to me, by the following:

Carl Peters, in his book, *Clear the Way*, published in 1915, says: "Not live and let live; but live, and direct the lives of others, that is power."

Baron Von Bernhardi, in his book, *Germany and the Next War*, says: "Might is at once the supreme right, world power or downfall will be our rallying cry."

Contrast those words with the doctrine taught by the Redeemer of the world.

Christ said: "Blessed are the peace makers, for they shall be called the children of God."

Hugo Mustenberger, in his book, *The War and America*, says: "Ye shall love peace as a means to new wars, and the short peace more than the long. Be not considerate of thy neighbor. This new table, O, my brethren, put I up over you, become hard."

Christ said: "Ye have heard it said, thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that spitefully use you."

When questioned regarding the health of his wife, Count Von Bismarck answered: "She is very well, only she suffers from her hatred of the French, all and each of whom

she would like to see either shot, or stabbed dead, even to the very small children."

Henrich Vieroldt, the German poet, answering the recent criticism of a Swiss newspaper, which commented on one of his poems says: "If the treasury of the German language contained expressions of hate and anger a thousand times stronger, I would have hurled them in the world's face."

The Redeemer said: "Blessed are the merciful, for they shall obtain mercy."

On August 26, 1914, General Stenger, commander of the 58th brigade, of the German army, issued the following order of the day: "Beginning with today, no more prisoners will be taken. All prisoners are to be put to death. Prisoners even in large units are to be put to death. No living man is to be left behind us."

Such teachings, my brethren and sisters, can have but one result, a result which is expressed by Thomas Mann, in the *Rundschau*, November, 1914, in which he says: "Culture is a spiritual organization of the world which does not exclude bloody savagery. It raises the demoniac to sublimity. It is above morality, reason, or science."

It will be observed that the quotations which I have made, and which are but a small part of utterances of like character which might be submitted, are the words of soldiers, statesmen, professors, authors and poets, proving that the anti-Christian doctrines which are advocated are not confined to any particular class among the German people. I do not believe that these doctrines are universally accepted in Germany; but, on the contrary, that



there are many devout Christians there who follow the Redeemer, according to the light which they possess, but that the existence of Christianity is at stake in the present great struggle, I sincerely believe.

Those who follow Christ have ever traveled over stony paths. He was crucified because he taught doctrines which conflicted with the selfish ambition of the men who controlled the world at the time of his coming. Those who believed in him were persecuted, driven into the dens and caves of the earth, until the Church ceased to exist. On this continent of ours, to which reference has so appropriately been made, by preceding speakers, men inspired by this same selfish spirit sought to, and finally succeeded in, destroying Christianity. Let me read from the Book of Mormon:

“And now it came to pass that when Moroni, who was the chief commander of the Nephites, had heard of these dissensions, he was angry with Amalickiah. And it came to pass that he rent his coat; and he took a piece thereof, and wrote upon it, *In memory of our God. Our religion and freedom. And our peace, our wives and our children.* And he fastened it upon the end of a pole, and he fastened on his head plate, and his breast plate, and his shield, and girded on his armor about his loins. And he took the pole which had on the end thereof his rent coat, (and he called it the Title of Liberty), and he bowed himself to the earth, and he prayed mightily to his God for the blessing of liberty to rest upon his brethren, so long as there should a band of Christians remain to possess the land. For thus were all the true believers in Christ, who belonged to the Church of God, called by those who did not belong to the church.

“And therefore, at this time Moroni prayed that the cause of the Christians, and the freedom of the land might be favored. And when Moroni had said these words, he went forth among the people, waving the rent of

his garment in the air, that all might see the writing which he had written upon the rent, and crying with a loud voice saying: Behold, whomsoever will maintain this title upon the land, let them come forth in the strength of the Lord, and enter into a covenant that they will maintain their rights, and their religion, that the Lord God may bless them.”

My brethren and sisters, we have heard a great deal since the beginning of this devastating war, in regard to making the world safe for democracy. My appeal to you this morning is to make the world safe for Christianity, for if Christianity is safe, then is democracy safe also. Then is representative government by the people, and for the people, safe. Then are the principles of charity, and mercy, and justice safe, for these, and every other thing which the heart of man may desire in righteousness are made safe when the doctrines taught by the Redeemer are acknowledged to be the supreme law, and he the Law-giver.

So I appeal to you to reflect, and to resolve, in the words of Moroni which I have read, that so long as there is a band of Christians left in the world, they will gird on their armor, the armor of righteousness, that the word of the Lord may be advocated in every nation, and if necessary the arm of every Christian be steeled to fight for the perpetuity of these eternal truths upon which the salvation of the world depends today. God give victory to the armies which are fighting in defense of these principles. May he give strength to the Latter-day Saints to properly perform their part in this great struggle, and above all may he give power to spread these truths among all nations, until the world shall be con-

verted, God's kingdom come, and his will be done upon earth, as it is in heaven. I pray, through Jesus Christ. Amen.

It was announced that the General Priesthood meeting would convene in the Assembly Hall at 7 o'clock to-night.

The choir and congregation sang: "America."

President C. Alvin Orme, of Tooele stake, offered the closing prayer.

Conference adjourned until 2 p. m.

## AFTERNOON SESSION.

The Conference was called to order at 2 o'clock by President Joseph F. Smith, who presided.

The choir and congregation sang the hymn: "High on the mountain top."

Prayer was offered by Elder John Wells, of the Presiding Bishopric.

The choir and congregation sang: "How firm a foundation, ye Saints of the Lord."

### ELDER JOSEPH F. SMITH, JR.

A call to repentance—Man's duty following repentance—Order in the government of the Church—Fallacy of purported and false visions and revelations by lay members for the people—Only one man properly called and appointed to receive revelation for the guidance of the Church—The word of the Lord on this subject which should set all doubts at rest—When the Elders speak by inspiration they speak in order and according to the doctrines and revelations given to the Church—Members are entitled to know for themselves, by searching

the revealed word of God—This word is not given in a corner but openly.

I trust and pray that I may be led, in such remarks as I may make this afternoon, by the Spirit of the Lord, for I desire, my brethren and sisters, to speak only that which will be in harmony with the word of truth as it has been revealed for the salvation of the children of men.

I was greatly edified this morning by the remarks of the brethren, likewise by the remarks of those who occupied the time yesterday. I rejoice in a knowledge, such as I have, of the truth and a testimony of the truth as it has been made known to us in the dispensation of thefulness of times. I will read, with your permission, a word or two from one of the revelations given through the Prophet Joseph Smith. This revelation was given in the year 1830, in October of that year, the portion to which I refer reads as follows:

Yea, open your mouths and they shall be filled, saying—Repent, repent, and prepare ye the way of the Lord, and make his paths straight; for the kingdom of heaven is at hand.

Yea, repent and be baptized, every one of you, for a remission of your sins; yea, be baptized even by water, and then cometh the baptism of fire and of the Holy Ghost.

Behold, verily, verily, I say unto you, this is my gospel, and remember that they shall have faith in me, or they can in no wise be saved.

And upon this rock I will build my Church; yea, upon this rock ye are built, and if ye continue, the gates of hell shall not prevail against you.

And ye shall remember the church articles and covenants to keep them.

And whoso having faith you shall confirm in my church, by the laying on of the hands, and I will bestow the gift of the Holy Ghost upon them.

And the Book of Mormon and the