

ELDER DAVID O. McKAY

I wish to read a few words from one of the strongest testimonies to the divinity of the mission of Christ that we have in sacred literature.

A TESTIMONY TO THE DIVINE MISSION OF CHRIST.

Peter and John had the previous day passed by a lame man who had sat at the temple from his youth, after having been carried there, and sought alms from those who had gone into the temple to worship. You remember that Peter answered his pleadings by saying: "Silver and gold have I none, but such as I have give I thee. In the name of Jesus of Nazareth, rise and walk." Later, as these apostles of the Lord Jesus Christ were bearing testimony of his divinity in Solomon's Court, they were arrested and put in hold until the next day when they were brought before the council, and as they stood before their accusers this is what Peter is reported to have said: "If we this day be examined of the good deed done to the impotent man, by what means he is made whole, be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. That is the stone which was set at naught of you builders, which has become the head of the corner. Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." That is my testimony to Israel and to the world today. There is none other name under heaven given among men whereby we must be saved.

CHRISTIANITY HAS NOT FAILED.

It is now about one year ago, following a session of the fall conference held at that time, and just a few weeks before the signing of the armistice that put an end to the carnage of the most terrible conflict of the world, that I met a very dear friend who wanted to know how such a catastrophe could overtake the world in the light of the fact that Christianity had been preached for nearly two thousand years. Said he: "Christianity has failed, and," he added, "the people of the world generally accept it as a fact that Christianity has failed. Let us approach some man as we walk up this street, and ask him the question;" and it chanced that we overtook a young man whom we both knew, and just as my friend had said, when he put the question: How do you explain this world's catastrophe in the light of Christianity? he answered: "Christianity has failed."

VIOLATION OF CHRISTIAN PRINCIPLES BROUGHT ON THE WAR.

I took issue with them then, and I take it today, by answering that the conditions which brought about that world conflict were un-Christian. There was no Christianity in it. The world did not have Chris-

tianity. Now, at first thought that might seem unjust to the many honest, true followers of the Lord Jesus Christ. I mean many who in their hearts profess belief in the principles of Christianity and who in their lives sincerely desire to live those principles. I grant there were many such honest souls in the world. There are hundreds of thousands of just such honest souls, but I say, too, that it was not from their ranks that the evil, which precipitated the world war, sprang. It was not from those who obeyed Christian principles that the carnage and bloodshed came. It was from those who violated Christian standards, who rejected the principles which Christ taught and who even went so far as to reject, not only his divinity, but the very doctrines which he advocated. I haven't time, I shall not take the time, even to name those principles, but there are two or three fundamental things which stand out in Christ's teachings the mere mention of which will be sufficient to make my point.

THE KINGDOM OF GOD A REALITY.

What was the burden of Christ's teaching when he came among men? The first great proclamation was the announcement that the kingdom of God is at hand. "Repent for the kingdom of God is at hand." The fore-runner, John the Baptist, preached that. He preached the coming of the Lord. He showed the position which the Lord would hold in that kingdom and the Savior bore witness to it and preached the same. And what was that kingdom? Not a mystical, but a real kingdom; not just a feeling within, but an outward expression of righteousness. *It was divine government among men.* That was what the Savior had in mind, the establishing of a divine government among men.

I was pleased the other day, in reading a book written by a man who rejected Christ as the Redeemer, to find that even he had to acknowledge that Christ's principles would finally establish just such a kingdom. This is what he says, in *Problems of Religion*:

But after all, there was a deeper truth in his dream of the coming of a golden age and his own part in its establishment than any of his contemporaries could know. Though its coming be far more remote than he thought, the time will yet come when God's will shall prevail on earth, and in the bringing on of that consummation he will be seen to have in truth played the master role.

To the Savior of the world, to the twelve, and the many other disciples, the kingdom of God, as taught by the Redeemer, was indeed a reality in which the government of men would be one of justice, love, charity, mercy, truth, not just an ephemeral condition, but indeed a reality.

REQUIREMENTS OF MEMBERSHIP IN THE KINGDOM OF GOD.

What were the conditions, the requirements of citizenship in that kingdom? The first great lesson to the Jews in the Meridian of Time

was this; That God, the eternal Father, is indeed our father, not just creator, not just omnipotence, but a father unto whom they could go, a father of love. The word "father" as it relates to God, we are informed, appears about seven times in the Old Testament. It is found ten times in the New Testament to one in the Old. More than a hundred times in the New Testament God is spoken of as Father. The first condition, the first requirement of citizenship in that kingdom was faith in our Father, obedience to his will, honor to his name. They were told to defile not his temple, profane not his name, to hold it sacred, to reverence him, worship him in spirit and in truth, and the first prayer, model prayer, given to them: "Our Father, our Father."

The second was one of purity, charity, love, not only for God the Father, but for his children.

The third was service, losing themselves for the good of others.

Even Christ's enemies will admit that these are the fundamental principles as taught by the Redeemer of the world. The existence of his Father in whose likeness he was. "If ye have seen me, ye have seen the Father." Second, boundless love for his children, and third, service.

APPLY THESE REQUIREMENTS TO CONDITIONS PREVAILING NOW AND DURING THE WAR.

Now apply those general principles to the conditions which were rampant in the world one year ago and which are rampant in the world today. Belief in God! Where was it manifest? There was an outward form, it is true, worshipping with their lips, but their hearts were far from him, and you know and the world knows today that they had heaped to themselves Gods of the world, as the prophet Joseph clearly points out they would do, in Section one of the Doctrine and Covenants, idols after the fashion of the world. The nation that precipitated the great war, worshipped the God of power, the God of militarism, and while it is not right to take a few isolated statements from men, though they be leading men, and say all the people were prompted by that same ideal, yet these things indicate the trend of thought of the men who are responsible for that world-catastrophe, and there is no Christianity in it. In the application of the principle of charity for all, purity of thought, cherishing honor, integrity of soul, why, they have violated every principle of it. Note the spirit as exemplified in this remark when that power looking forward to the consummation of their military ideal, having France in view, said: "We must crush France," or to use the exact words: "France must be so completely crushed that she can never again come across our path."

IS THIS CHRISTIANITY?

Christianity? Why, it is the spirit of the evil one. It is crushing, it is death, and what was the purpose of it? To build up the god of

state; and to them the state knew no law—could be bound, said one of their men, could be bound by none of its own laws, for according to Treitschke the state could not bind itself over against other states “by any obligation, not even of its own making.” Is it any wonder, then, that when they found a neutral nation in their path, to defend which they were bound in all the honor which a sacred agreement could bind them, that they tore up that agreement as a mere scrap of paper? Is there any Christianity in that?

SELFISHNESS AT THE BASIS OF TURMOIL, WAR, AND UNREST.

The third point, service, to each other? Only one nation to serve and that was the nation itself. The selfish, the self must be protected though others be crushed. So we might go on for hours, if necessary, pointing out conditions, small in themselves, but mighty in their consequences, as has been so eloquently pointed out by my beloved fellow laborer, Brother Whitney, small in themselves, but mighty in their consequences, indicating that it was not *because* of Christianity, but because of the rejection of Christian principles that these conditions came upon the world.

CHRIST AND HIS DOCTRINE THE ONLY WAY TO PEACE.

So it is today, my brethren and sisters. There are honest people in the world, there are true Christian people in the world, but it is not from them that present-day trouble springs. You do not find hatred and enmity in their hearts. The men who desire to wring from the poor that which does not belong to them, are not prompted by Christian principles. The men who are revengeful against others simply because others have property, are not prompted by Christian principles, and to-day it is our duty to preach Christ and him crucified and to declare to all the world that he is indeed the chief cornerstone, that through him, and by him, and only by obedience to his principles, can we have that peace, happiness, contentment and prosperity in the world for which we are all longing and praying.

HOW TO PREACH CHRISTIANITY.

The best way to preach that, my dear fellow workers, is by example. Start to have or be sure that you have in every Latter-day Saint a truly Christian spirit. Is there prayer in that home? Are you following Christ's admonition to pray to the Father and teach your children to pray, that godliness, reverence for God and his work, every day may be impressed upon the hearts of your children? That should be in every home. Pray not only for yourselves, but pray even for your enemies. Are you charitable in your homes and your organizations for those who are not of the same opinion as you? We talk about service to others. Too often when service is mentioned we think of

some physical aid that we might render. I tell you a better service can sometimes be given to others by speaking well of them, or, if you cannot speak well of them, by refraining from speaking of them at all, than by any physical aid which we can give. O, how gloriously Christ taught us that principle of charity when those self-righteous men dragged into his presence that fallen woman and almost with a curse threw her at his feet, asking him what he would do to her. The law of Moses said she should be stoned to death. What do you say? He wrote with his finger in the sand, and without looking at her accusers, said: "Let him that is without sin cast the first stone." Then went on writing. One by one they slunk away, and when he looked up, none was there. Said he: "Woman, where are thine accusers?" "They are all fled." "Is there not one left to accuse thee?" "No, not one." "Then neither do I accuse thee." He, who could not look upon sin with the least degree of allowance, could say, "neither do I accuse thee;" but note: "go thy way, and sin no more." The person separated from the sin, from the act. The sin was just as detestable, was just as heinous in his eyes, but the poor creature was to be saved. Let us in our dealings with one another separate the thing from the individual if we can, and not wound one another's feelings, serve one another as true Christians should serve by upholding one another.

THE APPLICATION.

Now, I mention that simply to make this application. Before thirty days shall have passed we may be in the heat of an election. We never get angry at people towards whom we are indifferent. We never get injured over the contemplation of a thing that is not very dear to us, but we do get angry when one who is near to us disagrees with us. We get hurt and in the heat of passion say things for which afterwards we are sorry. Let us in very deed apply our principles of Christianity and speak well of those who might happen to disagree with us.

Nay, speak no ill, a kindly word
 Can never leave a sting behind,
 And oh, to breathe each tale we've heard,
 Is far beneath a noble mind.
 Full oft a better seed is sown,
 By choosing thus the kinder plan,
 For if but little good is known,
 Still let us speak the best we can.

That is good doctrine. It is good to be applied in our quorums, in our associations, in our groupings, during the discussion of heated questions.

ONLY THROUGH CHRIST IS RIGHTEOUSNESS ESTABLISHED.

Brethren and sisters, there is only one name given under heaven whereby the principles of righteousness, of peace, of contentment, of

eternal life can be established among men and that name is Christ, the Redeemer of the world. I know he is our Savior. I know the world must accept him. They must sooner or later bow before him as the King of kings, and the Lord of lords. That the Lord will help us to be true to him, help us to bear testimony to the world by our acts, by gentleness, charity, love, service to one another and to the world, that we know that he has revealed to men in this dispensation the truth that God lives, that his Son is the Redeemer of the world and that the gospel is the eternal plan of salvation, I humbly pray in the name of Jesus Christ. Amen.

Elder Charles H. Kent sang a baritone solo: "I know that my Redeemer lives."

ELDER ANTHONY W. IVINS

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more.

HOW TO OBTAIN BENEFIT FROM THE SCRIPTURES.

We are told, my brethren and sisters, that all scripture is given by inspiration from God, and that we should search it carefully, because in it we think we have eternal life.

To derive the greatest benefit from the written word, it is necessary that we be familiar with the entire text; it is impossible to form a correct conception by the simple reading of an isolated passage; we must be familiar with that which goes before, and follows after it, and more than all else, we must be able to discern whether that which we read is a definite declaration of the purposes of the Lord, or simply a condition which depends upon the actions of men for its fulfilment, or non-fulfilment.

A very common error, and one which has led to criticism of the scripture, and lack of faith in the printed word, is the fact that men confound the word of the Lord, as it applies to his definite plans, and unchangeable purposes, with the words of the prophets, who, moved upon by the Holy Ghost, foretold events which were to occur among the inhabitants of the earth, many of which events were not decreed of God, but, on the contrary, were obnoxious to him, contrary to his will, and entirely due to the disobedience of the people, who, despite