

You say you fear Tiberius,—you fear the roar of Rome;
 But this man is to Caesar as a sea-rock is to foam.
 Whoever turns from this man's truth, he takes the thorns for bed,
 He plows the seas for gardens, and he sows the sand for bread.

Oh, let the Galilean go, strike off his cruel bond.
 Behold that fathomless silence and those eyes that look beyond.
 There's more than mortal in that face,—than earthly in this hour;
 The fate that now is in the bud will soon be in the flower.
 O Pilate, I have suffered many things in dream today
 Because of this strange teacher of the strait and mystic way:
 I saw him hanging on a cross, where the stones of Golgoth are:
 Then laid, at last, in a guarded tomb, under the evening star.
 I saw him rise again one dawn and down a garden go,
 Shining like great Apollo white, our god of the silver bow:
 And then the wind of vision tore the veil of time apart,
 And love of him ran greatening from camel-path to mart;
 His story was a wonder on the eager lips of men,
 The scourged Galilean walked the roads of earth again.
 I saw Jerusalem go down before the wrath of spears,
 And turn into a field of stones under the trampling years.

All these fair towers and walls went down, with a great and terrible
 cry,
 While signs and portents so threw on earth their shadows from the
 sky,
 Where spectral warriors strode the clouds like giant cherubim,
 Going to battle in the night, now glorious, now dim.
 Then whispers wild; the shout of crazing prophets on the street;
 The wail of mothers by their dead; the sound of running feet;
 And then the temple reddened up, and stood, a cone of flame.
 Then ashes, and Jerusalem had withered to a name.

World-battles raged around this man, the world's mysterious king;
 But over the storm of ages I could hear the Seven-Stars sing.
 Rome crumbled and I heard a voice across the ruin laugh;
 A Power had risen on the world, shaking its thrones as chaff.
 And down the ages rang your name, a byword and a jeer:
 "He suffered under Pilate!" sounded ever in my ear.
 The deeds of some are clean forgot, but yours did breathe and live;
 Some are forgiven in the end, but none could you forgive.

ELDER BRIGHAM H. ROBERTS

(Of the First Council of Seventy)

I desire to call your attention, for just a few moments, to the resolution which you so unanimously, and, as I judge, enthusiastically voted to sustain. I am sorry that we shall not have larger opportunity to go into the theme which that resolution naturally presents to our minds. I do not know whether the international conference on the limitation of armaments, to be held in Washington beginning on the third anniversary of the signing of the armistice, which brought to its close the great World War—I do not know, I say, if that conference will result really in the limitation of armaments among the great

nations that will be represented in that conference. I realize, I think, in part at least, the great difficulties that confront such a conference in the present unsettled state of affairs of these nations; but while I do not know whether it will be successful or not, I think I do know that it is the duty of the membership of the Church of Jesus Christ of Latter-day Saints to put forth every effort within their power to further the probability of the limitation of armaments among the nations of the earth. The old theory used to be that in order to preserve peace you must be prepared for war. The years between August, 1914, and the 11th day of November, 1918, demonstrated the fallacy of that theory. I am sure if there shall come an agreement upon the limitation of armaments, a long step will have been taken in the direction of world-peace, and therefore even if there exists but just a bare probability that something favorable in the interest of world-peace may be accomplished, it is becoming in the Church of Jesus Christ of Latter-day Saints to make it known in all the world that we stand in favor of every movement that even holds out a prospect of peace on earth and good will to men. I can only refer to just one concrete example of the folly of what the nations of the earth are doing in this mad struggle that they are engaged in, in the competition of armaments.

The Government of the United States recently received from the contractors the battleship *Maryland*. It is the proudest possession of our navy. It requires a crew of fifteen hundred men to man it, and one hundred officers, making in all to man that one battleship sixteen hundred men who are, of course, withdrawn from productive pursuits in life. It was builded at a cost of forty-two millions of dollars. It has as its chief armament eight sixteen-inch guns at a cost of two hundred fifty-six thousand dollars per gun. The guns can be fired one hundred times, and then they go to the junk heap. That is one of our battleships. Its life of usefulness and effectiveness will be eight years. After eight years, you must by that time have another ship of the same calibre and quality to take its place, with still further ships if you are going to keep your relative position in the naval strength of the world. We have three such great battleships as this, that is, we have two others of the same type, the *Colorado* and the *California*. We have eight other battleships in course of construction, but the dates of their completion are not fixed, at the present time. If our own naval program shall proceed as planned, and England shall go on with her program as planned, by the completion of these programs, we shall nearly have overtaken the great navy of the world-wide empire of England. Japan, to keep up in the mad race, is likely to ruin her people in that effort. She can only maintain her relative position in the struggle, by a continuation of her predatory methods, by encroaching upon the rights and privileges of other nations in order to make good her part in her alleged struggle for existence, and her naval program is said to be attendant upon it.

And so one might go on to call attention to the varying phases of this useless competition going on in the world, in the matter of naval armament, to say nothing of the army programs and the development of land forces in the several nations of the earth. We have evidently come to the time when there will come through limitation of armaments the security of the world's peace, or we shall go on and on until we repeat—which God forbid—repeat the awful cataclysm of war and destruction such as we witnessed during the world's great war but recently closed.

The Lord gave a commandment unto his people, early in the history of this dispensation, at the time when they were driven from their homes in Missouri and inquired earnestly of the Lord to know what they were to do. He commanded them to raise a standard of peace, not only in reference to those who had maltreated them and driven them from their homes, but to raise a standard of peace to the whole world, and to proclaim peace. (Doc. and Coc. 105:38-40). That is our mission, chiefly our mission, to prepare the way for the coming of the Prince of Peace himself, whom the angels and the inhabitants of the earth shall again proclaim the giver of "peace on earth, good will to man." That is our program; and since this international conference proposes to limit the armaments of both land and sea forces, I for one hail it as an indication that the Spirit of the Lord is working in the hearts of the people and the leading statesmen of the world to bring to pass peace among the nations, and so I want the privilege, for one, of standing in the midst of my fellows and at least raising my voice in good cheer towards the achievement of that noble end which the conference has in view. But, Latter-day Saints, if this resolution just passed is not of the spirit, and if it be not your intent to rise as one man in Israel and pledge your earnest effort, with prayer to God, for the achievement of this thing, I pray you cancel the vote that you have cast. Let us either not do this thing, or do it with all the strength and power that God will give to us in desire and in prayer.

I shall conclude, however reluctantly I leave the theme—I shall conclude by reading to you a prayer which perhaps in the meeting that you are to hold on the day appointed, when you shall assemble in solemn prayer service for this great cause, might not be inappropriate. It is a prayer which was given by revelation of God, ninety years ago, through the Prophet of the new dispensation. There seems to be no historical conditions existing at that time that especially called for such a prayer. It is introduced in the history of the Prophet with the mere statement that "In the fore part of October I received the following prayer through inspiration." The heading of the prayer in the Doctrine and Covenants is as follows:

"Revelation on prayer, given through Joseph, the Seer, at Hiram Portage Co., Ohio, in the fore part of October, 1831."

And this is the prayer; and, like all the prayers given of God, it is brief:

Hearken, and lo, a voice as of one from on high, who is mighty and powerful, whose going forth is unto the ends of the earth, yea, whose voice is unto men—Prepare ye the way of the Lord, make his paths straight.

The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth;

Yea, a voice crying—Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make ready for the Bridegroom;

Pray unto the Lord, call upon his holy name, make known his wonderful works among the people;

Call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth;

Wherefore may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, mayest be glorified in heaven so on earth, that thy enemies may be subdued; for thine is the honor, power and glory, forever and ever. Amen.

ELDER STEPHEN L. RICHARDS

I fear lest I shall say a word to detract in any measure from the noble themes of this conference, for the subject which, with the help of the Lord, I would present for your brief consideration, is indeed a very humble one.

HOME, THE BASIC INSTITUTION.

When I contemplate the great organization of the Church, with all the means and facilities which the Lord has placed at our command to carry forward his work, to educate the people in the ways of the Lord, and to ultimately establish his kingdom, I always revert to one great institution as being basic in its nature, and fundamental in its importance. That one institution, to my thinking, has done more to influence the lives of human beings than has any other of the institutions given to us. It is the sacred institution of the home.

THE GREAT AUXILIARIES CAN NOT TAKE THE PLACE OF HOME

I have for a considerable number of years had the opportunity of engaging in the work of the various organizations of the Church. I know something of the great accomplishments of the auxiliary organizations which devote themselves, in large measure, to the care and culture of the young. I know what great effort is put forth by them to teach the principles of the gospel, to stimulate righteousness in the