DESERET EVENING NEWS SATURDAY MAY 22 1909

Addresses by Elders W. W. Riter and PEACE B. H. Roberts, at the Peace Meeting Held in the Salt Lake Tabernacle, Sunday Afternoon, May 16, 1909.

(Reported by F. W. Otterstrom.)

ELDER W. W. RITER.

In a preliminary way, I may say that I am in hearty accord with the object of this meeting. I think it is a very proper thing to set aside the services of at least one Sabbath in the year, and perhaps more would be beneficial, to the special consideration of the subject that we have in hand today, that

Is-Peace, was said by one of old, "As ; man thinketh, so is he." That saying is very true, and an application of it It can be made in connection with the object of these services. If we will stop and think a minute, we may know that it is our thoughts that make our character. Let a man's thoughts run along the lines of righteousness, of honesty, and probity-and it helps to make his character in that direction he did not already possess these malifications, in the course of time it will give them to him, and so also along any other line of good. Let our thoughts be directed in good channels, and we become good men, good women, good citizens. Let our thoughts be directed along the lines of peace, and we acquire a desire for peace; and whatever may be the trend of the thoughts of a large number of people those thoughts will produce a psychological effect upon a still larger number of people. If we entertain good thoughts, we will acquire the companlonship of other people who express good thoughts; so that it is possible for every one of you who are before me, this afternoon, as well as the en-tire community, to promote the object which we have come together, and help to create an atmosphere and a sentiment which will make for peace. If that can be done by this congregation, or the people inhabiting this city, extend this same principle to the whole state, and we have the better sentiment of the whole state directed in this very useful way. And what is true of a state may be true of a number of states, and it may be true of a nation. You have only to extend this principle until it becomes true of many mations, and I take it that In this way it may ultimately become true of all the inhabit-ants of the earth.

THE DAY'S TEXT.

There is one text in the Bible that I presume will be quoted today more than any other, containing an idea that comports with the subject we have in hand, and that is the saying of Isaiah, when he seemed to foresee a time when the world would arrive at a mood when they would be willing to beat their implements of war into pruning hooks and other implements of indus-iry. Now that was nearly twentyseven centuries ago, and there is no doubt that many people, during the centuries of the past, who have read this prophecy, have laid it aside as a mere dream that was well night impossible of fulfillment. But, we must re-member that God works through the centuries. We must also remember that the spirit of inspiration takes no account of time. That sentiment and that inspiration came before the prophet and he uttered it without regard to the length of time that would elapso before is fulfillment; and although it has been a long time since, yet I believe that even then the forces were at work which would ultimately produce these desired results. It is true that the steps of mankind along the road of improve-ment have been painful. All move-ments towards a higher and better condition have been checked by adverse currents; and this principle of peace, uttered by the prophet, so many centuries ago, has had to combat the principle of wrong from that day till

MAN'S INHUMANITY TO MAN.

But there has been an improvement, and perhaps I can better bring it to your attention by citing a condition, that existed away back in the dim

atrocity to which man would reach in his ferocious treatment of his fellow man. REFORMS WHICH MAKE FOR

PEACE.

Perhaps it would be a good illustra-tion to show the conditions that once existed, and compare them with those that now exist, so as to show you that there has been a miligation in the hor-rors of war. The thought I wish to set forth is this, that this miligation of savagery has worked and is work-ing toward universal peace. As man-kind becomes better, as the march of kind becomes better, as the march of progress is taken up by the many, why, of course, there must be a time when the end of the journey is reach-ed. We have no record of any sub-sequent event that equaled the atrocity of that day when eleven hundred thou-sand Jews lost their lives in that great war, and the surviving Jews were scattered and sold as slaves among the then known nations of the earth. It is quite true that all atro-cities did not cease then, but I do not know that we have any account of

know that we have any account of any subsequent war where such gruesome sights were given to the peo some sights were given to the peo-ple. It is quite true that man was still savage, and that man still continued to treat his fellow man with great cruelty for many centuries, and yet as I have remarked, there has been an improvement from that day till this. One of the strangest things in this connection is the fact that those this connection is the fact that those who had the greater light, those who had the softening influences of the gospel preached to them have been guilty also of these atrocities. Remember they were pagans who commit-ted those deeds in those remote days, but our Christian ancestors have albut our Christian ancestors have al-so been guilty of very great cruelties. Still, as the centuries have gone by, there has been an amelioration in these matters. War has become less a terror, although always a terror. You remember what General Sherman said of war, just previous to his march from Atlanta to the sea, that "War is hell." Well, it was then, and it is wet, but war today is a much differhell." Well, it was then, and it is yet; but war today is a much differ-ent thing from what it was even in General Sherman's day, and much different from what it was in the cen-turies before.

HORRORS OF WAR MITIGATED

fist," and telling his subjects what they must do in defense of the fatherland. Let me compare a condition exist-ing then with our day. In those early day, at the siege of Jerusalem, and the centuries that followed, very little care was taken of the wounded. They were ordinarily left on the battlefield to die. Of course, surgery was not then born, and if there had been a disposition to have ameliorated the condition of the wounded, the means and appliances were lacking, so that as a rule the wounded, the means and appliances were lacking, so that as a rule the wounded, the means in to countries, where their sores soon festered, had little chance to recover. That condition prevalled down to quite a late day. As compared with today, very little attention was given to the wounded. We have but to re-call the conditions that prevailed dur-ing the Crimean war, the war be-tween Russia and Turkey, in which England and France joined Turkey, which took place in 1854. It is stated that some 60 per cent of the wounded died until Florence Nigtingale went there with her nurses, and established hospital camps, and initiated a bet-ter care of the wounded, when she, with the principles of mercy in her Let me compare a condition exist-Many of his public utterances point to war and aggression, until recently —if you will allow the yulgarism; and, by the way, I recently heard it argued that we have many slang phrases that are pardonable, because they give a force of utterance that can not be given in choice language-recently, 1 say, the nation, through its legislature. said to him, "You must stop shooting off your mouth." I think it must have been a hard pill for him to swallow. but he had to agree to it. I believe that as the power of the throne is curtailed, and the power of enlighten-ment is expressed through the people of that nation, as well as all the other nations of Europe, that in just that proportion the principles that make for peace and universal brotherhood will obtain. I believe that even today King Edward of England is in sym-nethy with this movement and that pathy with this movement, and that every aspiration of his heart is in the direction of peace and good fellowship amongst the nations of the earth. In concluding my remarks, I want to say that we have it in our power to with the principles of mercy in her hands greatly reduced the mortality. Now, let us pass over a great many wars, since 1534, and come down to the help promote these desired conditions by exhibiting the very highest princi-ples of American citizenship. From what I have said to you, you may al-ready glean that I think we have the most glorious nation upon the face of the earth, and that the principles of justice exulty and vicitacionses in a wars, since 1854, and come down to the most recent war of note, that is the war between Japan and Russla. Mind you, here is also a Pagan nation grap-pling in a death struggle with one of the greatest Christian nations on the earth, and what do we see? The appliances and arrangements were so perfect that of the Jap-anese wounded only 14 per cent died: and the poor Russian soldiers who fell into their hands wounded, received bet-ter care, even at the hands of their justice, equity and righteousness, in a national sense, prevail more amongs us than in any other nation. therefore, our duty as citizens of this great and glorious republic to sustain these principles, and by sustaining them help to bring about the reign of universal peace which will come with an assurance that in my mind is unter care, even at the hands of their

believe to be necessary, which will personal affairs and in national affairs. the world may not hope to dispense with the force that can demand and assure justice. The very existence of operate to produce the hoped for days of peace, is the diffusion of intelli-gence and of education. I believe it was the general diffusion of education law implies force. The great Napoleon who will yet be recognized as a greater statesman than he was warrior, once and enlightenment in our own mation that created the sentiment that we should deal mercifully by the poor and ignorant nation of China in these said, "Your laws are mere nulli-ties without the force necessary to make them respected." Law implies recent troubles, and I believe that as intelligence shall be diffused among penalty; penalty implies forces; force, in the last analysis of it, means armies and navies, and there is no escaping the conclusion. While God is mankind there will be an uplift along the lines of mercy, justice and right-cousness, until war will be looked upon with abhorrence. I believe when conditions prevail by which the peo-ple govern themselves and by which the accident of birth is set aside, and the neople shell have a value in the spoken of as a God of justice, He is also spoken of as a God of battles: and we have a number of instances named in holy writ, where God justi-fied war—nothwistanding all the hor-news ottendart unon it wither The accident of birth is set aside, and the people shall have a voice in the directing of affairs, a very large step will be made along the ways of peace. I think we can with pardonable pride refer to these conditions and make a contrast between our feelings in this regard and those of the mations of Evence Toil we when is not birter ned war-nothwistanding all the hor-rors attendant upon it. There are some things worse than war, and there are some things even better than peace. Justice is better than peace; and without justice, be assurpeace; and without justice, be assur-ed you can have no enduring peace. War is horrible, but slavery is worse, Deprivation of your rights, the right to life, to liberty, and to the pursuit of happiness—to be deprived of these is worse han war; and these are worth all that it costs to main-tain them, worthy of all that even a war would cost us to maintain them. Europe. Tell me where in all history you will find a circumstance like our dealing with the Cuban question. There was a fair island that had been oppressed for centuries; the people were in desperation; and finally our nation aroused by a justifiable indig-nation said to Spain: We don't want your island; we don't want any of your territory; but we do say to you that this condition under our very noses shall cease; and we put in operation those forces that brought this about. THE GOD OF BATTLES. I was much impressed, many years

I was inder impressed, many years ago, in reading the account of Joshua, when he was taking possession of the land which God had given to the Hebrew race. As he was nearing Jeri-cho, in the early days of his conquests, And after this was done, we did not take the island. I believe there is no cho, in the early days of his conquests, on one occassion he observed a a stranger approacing, with his sword drawn in his hand: and Joshua went unto him and said, "Art thou for us, or for our adversaries?" "Nay," said this glorious personage, "but as cap-tain of the host of the Lord, am 1 now come;" and Josua fell at his feet and worshiped him without ro-proach acknowledging him as lord other government on the earth but what would have taken it. We did not want the island; and I was very much gratified a few days ago to be proach, acknowledging him as lord, and inquired what he would have him to do; and the divine personwe do not want to acquire their terri-tory." This is only one amongst other instances that might be cited in this direction. I know there are many conditions and circumstances in Eu-rope that almost belie what I am sayage—for he was no less—re-quired the warrior, Joshua, to re-move the very shoes from his feet, for he was standing on holy ground! How different this incident from that where an angel appeared unto John, the beloved disciple, and John, over-whelmed with the glamor of the an-gel's brightness, fell down and worintelligence of what we call the "common people" begins to make itself hiped him, or would have done so but the angel quickly raised him up and said, "See, thou, do it not, for I am of thy fellow servants and of thy al legislatures, the tendency to war and aggression will cease. We have a notable instance that recently ocbrethren that have the testimony of Jesus, worship God." But in the case of Joshua bowing down to this personage, with drawn sword in hand, "Captain of the Lord's hosts." he acious man. On many occasions he as been talking about the "mailed was not stopped in his worship of him; proving to us that this per-sonage was more than an angel-that he was divine. What, Deity? Yes, or why was he worshiped by Joshua? Again it is written in the Scriptures: "The sons of Reuben, and the Gad-ites, and the half tribe of Manassehmade war with the Hagarites—and they were helped against them: for they cried to God in the battle, and He was entreated of them: because He was entreated of them; because they put their trust in Him.—Then fell down many slain, because the war was of God." These incidents repre-sent God indeed as a God of battles. I know they say that "War is hell," and therefore, from that standpoint, some people may think that God has little or nothing to do with war; but of this point I more say that I share at this point I may say that I share the views of his Grace the Archbishop of Armagh, who in a poem published a few years ago, said: "They say that "war is hell," the "great accursed,"

"great accursed," The sin impossible to be forgiven-Yet I can look beyond it at its And still find blue in Heaven.

"And when I note how nobly natures Under the war's red rain, I deem

it true. That he who made the earthquake and the storm. Perchance made battles too!

:::

'As the heaven's many colored fiames At sunset are but dust in rich disguise— The ascending earthquake dust of battle frames God's pictures in the skies."

JUSTICE THE BASIS OF PEACE.

on will see, from what I have here



turies of the past, to come to a settlement of the questions pertaining to the civil rights of persons, to their political rights under the law. How slow indi-viduals have been to learn that liberty is liberty under the Eaw; and not the license to do as one pleases, irre-spective of the rights of others. You may be assured that if a race or a naliberty under the law; and not tion has made slow progress along these lines, when the people were homo-geneous, when their civilization was identical, when their aspirations were of one character-then you may be as-sured that nations of different races, civilizations, traditions and tempera-ments will still make slower progress and require a longer time to conform their conduct to international law, the object of which shall be to dispense justice among the nations. Still we may hope that this movement towards recognition of international justice ind universal peace will be more rapid than in past ages as to national reforms and progress, since we live in an age noted for the diffusion of knowl-edge, and a constantly widening circle of intelligence.

of intelligence. In this text I have read to you, there is one thing that I want to call your attention to, that we are apt to over-look, and that is this: "And He [Jehovahl/shall judge among the nations, and shall rebuke many people," etc. Mark you that! Jehovah "shall judge among the nations;" then comes your promise of the beating of swords into plowshares, and spears into pruning hooks. When? When Jehovah judges among the nations-when His law, the very essence of which is justice, is observed and honored by the nations; then we may hope to find the fulfilment of the dream of the prophet, and not until then. And when the dream of the poets and sages shall come to pass, and the federation of nations shall be a reality, and there shall be the world's parliament—what then? Why, even then you will find that law implies force to compel obedience, and that force in the last analysis of thirgs means armles, navies—war! So that when we shall be removed from the possibilities of war I do not know. My judgment is that we shall need courts, police, armies, navies-the embodiment of force, just so long as on he part of individuals and groups of individuals and communities and na-tions there is a disposition to resort to acts of injustice, to violate law, to gratify the disposition in man to make aggression upon his fellow-men. These things must be restrained; and, in some cases force only is the means by which they may be restrained; so that the means of the enforcement of law, so far as I can see, must live is long as there is law.

Well, this view is not so very hope-ful for international—for universal peace, is it? I read, in my Scriptures, about their having been war even in heaven; and I do not know but what there may be future wars in other heaven—I am sure there will be if neavens-I am sure there will be if there is rebellion against and justice, and good order; and extend into the future will well

as being a reality of Now, do you not see that of all our reflections upon past. the subject simply means that you must have righteousness or you can have no peace? You must have justice or you can never have peace. Neither Gods nor men have been able to have beace in the past, not even in heaven, part from these principles; and what holds as to the past, I think is very apart llkely to hold for the future. As to the sorrow that wars bring to us—I scarcely know what to say of that, But even sorrows have their mis-sion in this world; and suffering has its mission. I think that any Christian who rightly understands the gospel of said, that while I am interested in this question of peace, and believe in it, I 4, and September 10 and 11. Jesus Christ will value all the more the salvation that comes to him, by reason of what it cost-the blood-Long limit and stopovers via Colorade have little sympathy with the hysteria that sometimes goes with those who advocate it. If the world wants peace Midland rallway Write for full information and beauweat of the Christ, as well as His tiful book of Colorado views sufferings on Calvary. I think a man should value the liberties that he enoys all the more because of the awful price that has been paid for them. I read here in our Book of Doctrine and Covenants that God inspired the fathers of our republic to establish the Constitution of our country-the United States; and He tells us that He "redeemed the land by the shed-ding of blood." Are these battles of the mest these sufferings and samere Excursions the past, these sufferings and sacrifices, of past generations, of no value? I prize the liberties of our age and the civility of our age and the civiliza-tion of our times, not only because of the value of the things in themselves, **EAST & RETURN** but also because of the price that the but also because of the price that the generations in the past have paid for them. They become sanctified through the suffering and the sacrifice that it has been necessary to make for them. Father Ryan has volced some senti-ments, in which I share, and I am going to read them to you. It is said by some one, whom I do not now re-member that "Calvaries and crucifixes **OGDEN & SALT LAKE CITY** MISSOURI RIVER __ \$40.00 member, that "Calvaries and crucifixes take deepest hold of humanity-the tri-umphs of might are transient, they CHICAGO _____\$55.00 ST. LOUIS\$49.00 pass away and are forgotten-the suf-ferings of Right are graven deepest on ST. PAUL & MINNEthe chronicles of nations. I do not believe that all the suffering of the APOLIS\$52.00 PEORIA\$51.10 ABSOLUTE DATES OF SALE. June 4-5-11-12-16, July 2-3-23-24, Aug. 13-14. Sept. 10-11, 1999. SECURITY. Long limits-Stopovers allowed. Plenty of other rates to eastern summer resorts. For further particulars apply to. Genuine C. F. WARREN, Gen'l Agt., A. T. & S. F. Ry., No. 283 Judge Building, Sait Lako Carter's City. Utah. Little Liver Pills. Must Bear Signature of ArentGood See Fac-Simile Wrapper Below. Yery small and as easy to take as sugar CARTER'S FOR HEADACHE. FOR BILIOUSNESS. BITTLE FOR TORPID LIVER. FOR CONSTIPATION. PILLS. FOR SALLOW SKIN. FOR THE COMPLEXION Price OENUXNE HUETHAVE SCHATURE. CURE SICK HEADACHE. For Backache, For Sackach, Rheumatism and the Kid-rysand Bladder GEO. T. BRICE DRUG CO.

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past is wasted, by any manner of means. "Crowns of roses fade; crowns of thorns endure!" And now for this THE LAND WITH MEMORIES. "Yes! give me a land where the ruins are spread, And the living tread light on the

hearts of the dead; Yes, give me a land that is blest by the

dust, And bright with the deeds of the down-trodden just! Yes, give me the land that hath legond

Enshrining the memories of long-van-ished days; Yes, give me a land that hath story

and song. To tell of the strife of the Right with

the Wrong; Yes, give me the land with a grave in

each spot, And names in the graves that shall not be forgot! Yes, give me the land of the wreck and

the tomb. There's a grandeur in graves-there's a glory in gloom!

For out of the gloom future brightness is born, As after the night looms the sunrise of

morn: And the graves of the dead, with the

grass ovérgrown, May yet form the footstool of Liberty's

throne, And each single wreck in the war-path

of Might, Shall yet be a rock in the Temple of Right!"

Now, let us have peace, even if we have to fight for it-and in my judgment, for some time to come, if you have peace, it will be because you are prepared to fight for it; and when the great central government shall be es-tablished-the world's federation of nations-it will need the force, the power to compel men to submit to its just decrees. This dream of the poet, here Isaiah, shall be fulfilled in very leed, when God shall judge among the nations; because when He judges among the nations, He will judge in righteousness, and He will judge in justice; that will insure the world's peace; and our national armaments then will not be necessary. But what experiences, national and international lie between where we now stand and the attainment of that end-who may tell? Another prophet caught a glimpse of that side of the question when he declared that the nation should 'beat their plows into swords and their pruning hooks into spears;' and there is something in that line, in the way of experience for modern na-tions, in all probability. Yet, I am a man of poace. I believe in peace. I intend to work for peace, but I cannot close my eyes to some of these things that are born out of the experiences of God grant that the spirit of peace may increase in the world-there is much need of it, but when peace becomes uni-versal and permanent, be assured that it will be so, because righteousness and justice shall have been established in the world. Amen.

REV. I. W. WILLIAMSON'S LETTER Rev. I. W. Williamson, Huntington, W. Va., writes: "This is to certify that

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that existed away back in the dim past, and comparing it with condi-tions that exist today. The ordinary nethods of warfare, in those early days in which the prophet spake, as well as before him and for centuries after him, exhibited a degree of foro-city and barbarity that none buthuman beings were capable of. The brute beasts of the field have never been capable of the barbarity towards one capable of the barbarity towards one nother, or towards their common enemy-man-that has been exhibit-ed by man himself toward his fellow man. The most that the beast ever did was to kill his prey, and devour it, but man has gone much farther than that. In matters of warfare, in those days, the ordinary punishments were not sufficient, but every species of barbarity was performed in order to wreak the vengeance of the conquerer upon the conquered. Let me call your attention to one item that is record-ed in holy writ, which is the very re-finement of cruelty and ferocity, at the taking of Jerusalem by the armies the taking of Jerusalem by the armies of King Nebuchadnezzar, in the days of Zedekiah, king of Judea. After the fail of the city, Zedekiah and his family were conducted to the place where the Babylonian king was en-camped, some hundred miles or more to the northward, in the land of Hamath. He was brought before the great king who upbraided him for his faithlessness and os a punish areat king who upbraided him for his faithlessness, and as a punish-ment he had the sons of the Jewish king brought before him, and they were slain in his sight. Can you were slain in his sight. Can you think of anything that is more fero-clous than that, but even that was not sufficient. After this great king had compelled his victim to witness this terrible sight, then with a red hot iron the eyes of King Zedekiah were scared unto blindness, and then, as the historians have it, a hook was put in his jaw and he was led cap-tive to the land of Babylon. It was quite the common thing, in those fulle the common thing, in those carly days, to impale prisoners. The word "impale" meant to hang them upon sharp stakes, and there let hem bleed to death or ooze out their lives in the greatest agony. I can perhaps make this illustration a

¹ Can perhaps make this illustration a fittle stronger by citing conditions that prevailed at the destruction of Jerusalem, under Titus and his fath-er the emperor of Rome. The em-peror tried in vain to induce the Jews to surrender, after the invest-ment of that city, but they stubborn-ly held out. There is not, perhaps, in all the annals of warfare a reci-tal of such a desperato resistance tal of such a desperate resistance as the Jews made on that occasion. They suffered everything, even to deyouring human flesh to appease hun-for. Josephus relates that he, at the direction of the emperor, tried to get them to submit to the Roman power, but they stubbornly refused and in order to break their spirit, the em-peror commenced to crucify them. He made a cordon all around the north-ern portion of the city, where the city joined the plain in the rear, and treated commences the statement of the second trected crosses, and on these crosses he hung such victims as he could get, in plain sight of the besieged. This was carried to such an extent, as Josephus relates, that not a stick of wood could be found out of which to make a cross or for other purpses of the siege within twelve miles of the city; and after the supply of wood failed, out of which to make crosses on which to crueify the atubborn Jews, then other methods of punish-ment were resorted to. Now, we know, from the savines and predic

ment were resorted to. Now, we know, from the sayings and predic-tions of our Savior, that this event was foretold, and it is happy for us that He said that never before and never after thould such a horror take place amongst the children of men,—indicat-ing that that was the very acme of

ter care, even at the hands of then Pagan adversaries, than they could have received in their own hospitals, had they been recovered by their com-rades. Every care was takn to mitigate the horrors of that war. Centuries ago, it was the happy man who lost his life, and the unhappy man who was wounded, but it is different now, be cause the wounded are cared for and

have a chance to recover. My friends, this is only an indication in my mind that God is at work among the nations; and these mitigations of the horrors of war are pointing to the day that we so ardently hope for, and we have come together to histen to something that might be said in regard to the things which we hope will eventually produce this happy

will eventually produce this happy event. Now I want to call your attention to another phase of this question, and that is the political treatment of one nation towards another. Away back in that dim past of which I have been speaking, the conquered nation usually lost its territory. That also has been the rule right down to our own day, but it has been the happy portion of the rule right down to our own day, but it has been the happy portion of the great country to which you and 1 belong, to set another pace in this re-gard, indicating to me that this nation has more than one mission to perform, and I conscientiously believe that it is for this nation to put in practise and set going, more than any other, those principles that will ultimately produce the results we desire. It has, as stated, nearly always been the case, that when a war was over, the conquering nation demanded a slice of the terri-tory of the conquered, thereby keeping cong a festering some that never healed open a festering sore that never healed until the conquered portion of the ter-ritory was rescued from the conqueror, even though many years might elapse. That condition always produced irrita-tion; but now see the difference in the the Boxer troubles that occurred in China a few years ago. It is quite true that those poor ignorant fellows com-mitted deeds of atrocity against the itizens of the more enlightened nations of Europe, as well as our own country. They did it in their misguided zeal and It is true they were atrognorance. clous; but after the war was over, what took place? There was certainly a disposition upon the part of the European governments to take a slice of the territory of China as an indemnity,

besides requiring a large one in money to defray the expenses of the war. I believe that this would have taken place. had it not been for the humane and far reaching and just policy of the United States, which said, No, this shall not be with our consent; and the indemnity that was finally agreed upon was vastly less than it would have been except for the influence of our diplomats. Those nations would have put a burden upon this poor people, that would have been very hard indeed for them to been. Then note the culmina-tion of this affair, so far as our countion of this affair, so far as our conli-try was concerned; we refused to take our portion of the indemnity, and we let those people scot free, as far as the operation of any principle of revenge was concerned.

Now, these are evidences to me that the words of the prophet will be ful-filled. I believe that if he looks down upon our present conditions, that he feels and sees that his words are having a fruition, and that their fulfilment is sure. I believe that all things take is sure. I believe that at things tax place along natural rather than along academic lines. For every effect there is a cause—a physical cause. I be-lieve that these principles of which 1 have been speaking, of the mitigation of war and the growth of the principles at instituce and righteousness between ELDER B. H. ROBERTS.

shaken.

It is.

told by a gentleman who was present

during a conversation with President Taft who said: "As far as I am con-

cerned, I will never consent to the

acquisition of Cuba. We will see that they have a stable government, but

we do not want to acquire their terri-

ing to you, but I will tell you, my

friends, that as the thrones totter and tumble, and as the power of the priv-

leged classes becomes less, and as th

manifest in the halls of future nation-

urred. You know that the emperor

William, of Germany, is a very pug-

"And He [Jehovah] shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plow shares, and their pears into pruninghooks; nation shall up sword against nation, neither shall they learn war any more.'

This is the passage of Scripture which Elder Riter referred to as being the one which, perhaps, will be more frequently repeated today than any other passage of Scripture; for in our own land, and other Christian lands. this day is dedicated to the promotion of peace; to the suggesting of ways

and means by which peaceful arbitra-tion may be substituted for the dreadful arbitrament of war, in the settlement of international difficulties I presume there is no one but what

loves peace. We remember, of course, the injunction of the Psalmist, "to seek peace and pursue it." We recall, on this occasion, the song of the angels at the birth of the Christ, when the hope of Isaiah in a new form was expressed in the song of the angels, in the Judean hills-"Glory to God in the highest, and on earth peace, good will toward men." I think of all the beautiful salutations that was ever spoken to man is that salutation of the Christ after His re-surrection, upon meeting His disciples -"Peace be unto you!" This afterwards became the universal Christian salutation-"Peace be unto you!" "He [the Christ] hath called us to peace," is Paul's declaration. Again: "If it be Paul's declaration. Again: "If it be possible—as much as lieth in you, live peaceably with all men." Of wisdom it is said: "Her ways are ways of pleasantness, and all her paths are paths of peace."

From all these expressions we learn, of course, the desirability and the beauty and grace of peace-"peace on earth, and toward men good will." Strange indeed would be the spectacle of a man who would express himself in favor of war instead of peace. Peace is the mother of abundance; the nurse of sciences and of arts; for without peace these things may not abound. Peace is essential to the progress of nations; some one has called it the "calm health of nations." Every prompting of the heart and every deduction of the rea-sonable mind would array all men upon the side of peace. Good sense de-mands it; prosperity and progress of nations demand it. I give my voice for peace. But in our contemplation of this subject, there are some other things that, I think, ought to be considered. We must not forget that there is such a thing as "ignoble peace" There has been in the past, and there may be in the future, such things as "honorable wars." There are some things in this world that can not be arbitrated. A burglar, for instance, enters your home, and he loads up his bag with your valuables—your jewelry, your money, the product of your frugality and industry-and when you catch him red-handed in the act, he may not drop his bag and propose ar-bitration. You can't arbitrate the case; he must be seized and brought before the courts, and receive the punishment tue to his crime. The community must be protected against such characters. It is equally true that there are international affairs that may not be arbitrated. A host may not invade our territory, and while still occupying it

-very good; the world may have it; but that world-peace which has been the dream of prophets and sages must have for its basis justice. No more beautiful expression than this: beautiful expression than this: "Righteousness and peace have kissed each other;" and peace is of little worth till kissed by righteousness. Make your basis of universal peace universal justice, and peace is assured. And may we hope for it, this universal peace? Most assuredly. It has been promised the world by divine wisdom, and His word will not fail; but when we get universal peace, it will be be-cause rightcousness has been estab-lished, and because justice is assured. Those of us, then, who are interested in establishing international peace-unlversal peace-why, let us proceed by seeking to establish righteousness-personal and national—and by establishing justice. Already there has been wonderful progress made by the world in this direction. Already we may see the twilight breaking over the eastern hills, that gives assurance of the coming day of peace spoken of by the prophets. Elder Riter has traced for us some of the developments in this progress. I think, in modern days our movements towards it have been almost by leaps and bounds. It was in 1815 that the first peace society in the world, was organized. That organization was eforganized. That organization was ef-fected in the United States. It took place immediately after the close of the unfortunate war of 1812, our last war, with Great Britain—pray God it may be, indeed, the very last! The circumstances attendant upon that war, the place of science could of the scine the pity of seeing people of the same race and of the same religion, locked in deadly conflict; and then, too, the circumstances of having the nhappy chief great land battle fought some 15 or 20 days after the peace between the ment against such wars as this, at least wars between people so closely allied in interest and sentiment, and religionit was like brother fighting brother! And the great internacion war between the American states presentd to the world even a sadder picture, and creat-ed a still stronger sentiment for peace. So the peace movement began from these circumstances, and from these be-ginnings grew until from a purely local movement it became a national one, and today is an international one. In 1899 we had the happiness of seeing the world's first great, permanent in-ternational court of arbitration estabternational court of aroutduon estab-lished, the beginning of the fulfilment of that dream of the prophets, the establishment of the uni-versal parliament of the world, versal the federation of nations. The leading nations of Europe and America sent delegations to The Hague that year, and there was established this permanent court of arbitration, which has already passed upon some 12 international cases, and that has quite a number of cases still pending before it. This is progress beyond the dreams of men a quarter of a century ago. But these things grow slowly. We need not mar-vel if the movement that finally es-tablished this permanent international tablished this permanent international court of arbitration grew slowly. "Con-stitutions," says an authority on civil law, "are not made—they grow." They come up out of the long experience of races of men. They are beaten out up-on the anvil of human experience. Take a since nation. a homogeneous memole lieve that these principles of which I territory, and while still occupying It law, "are not made—they grow. They propose arbitration of differences be-of war and the growth of the principles of tween us. We will not endure the presence of the invader. He must be driven from the fatherland. Until we a single nation, a homogeneous people—how slow they have been, in the cen-

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