

the things which his father had seen in his dream:

"And the angel said unto me (Nephi) Behold the Lamb of God, yea, even the Son of the Eternal Father! Knowest thou the meaning of the tree which thy father saw?

"And I answered him saying, Yea, it is the love of God, which sheddeth itself abroad in the hearts of the children of men; wherefore, it is the most desirable above all things.

"And he spake unto me saying, Yea, and the most joyous to the soul.

"And after he had said these words, he said unto me, Look! and I looked, and I beheld the Son of God going forth among the children of men; and I saw many fall down at his feet and worship him.

"And it came to pass that I beheld that the rod of iron which my father had seen, was the word of God, which led to the fountain of living waters, or to the tree of life; which waters are a representation of the love of God; and I also beheld that the tree of life was a representation of the love of God."

The word of God was the iron rod which also led to the tree of life. That is the way to get to that tree and to partake of its fruit; and it represents the love of God. Blessed are those who shall attain to the love of God, but let them not despise the necessity of fearing God, and keeping His commandments.

In this the dispensation of the fulness of times, as it was predicted, an angel came flying through the midst of heaven, having the everlasting Gospel to preach unto them that dwell upon the face of the earth, to every nation, kindred, tongue and people; and this was his cry: "Fear God and give glory to Him, for the hour of His judgment is come; and worship Him that made the heavens and the earth, and the seas, and the fountains of water." Brethren and sisters, let the fear of God take hold

of us, that we may obey His commandments, lest we have to pay the penalty; let us so live that we may avoid the punishment that comes to the evil-doer. If we will do so, clinging to the word of God, remembering the penalties that come from transgressing and going against it, we will eventually arrive at the tree and partake of that love of God that will fill our hearts with joy that is beyond all description. God bless us all. Amen.

ELDER CHARLES H. HART.

It is pleasing, and I think, indeed, fitting that this house of worship should be decorated with the Stars and Stripes, the colors and emblem of our country; for I know of no religion, except ours, that has as one of its religious beliefs or doctrines, the fact that the Constitution of the United States was divinely inspired. In Section 150 of the Doctrine and Covenants we have this language:

"Therefore, it is not right that any man should be in bondage, one to another, and for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood."

The history of constitution making shows that there is good reason for a doctrine such as this. When we view the progress that had been made in constitution making up to the time of the adoption of the Constitution of the United States, and the great success of that instrument, we can readily believe that it was more than man's wisdom that established the balances, the divisions of government, and the harmony

and consistency existing in that great document. If we may presume ourselves incompetent to pass an impartial judgment upon the value of that document, on account of being, ourselves, citizens and lovers of our own country, let us take the testimony of one of those distinguished statesmen mentioned this morning, a patriot and lover of the English government, the English Premier, William Gladstone, who said of our Constitution, "So far as I am able to observe, it is the greatest instrument ever stricken off at a given time, by the brain and purpose of man." I think one of the elements of distinction, in connection with that instrument, is the fact that it was a written constitution. England had made great progress in establishing the rights of freemen, during all the centuries of her history, that were so rich in the development of those principles guaranteeing the rights and liberties that Anglo-Saxons so dearly prize. But England did not have a written constitution, so-called; she had her various documents which were repositories of these great principles that the English forefathers had contended for. She had her Magna Charta, that was wrested from King John, by the Barons, upon the plains of Runnymede. She had her petition of Rights, her Bill of Rights, her Act of Settlement, the Habeas Corpus Act, and all of these great palladiums of English liberty; but none of them could compare with this remarkable document that was produced by these wise men, whom God raised up for the very purpose of making that constitution.

The influence of the document has been contagious. It spread to Europe. Governments in Europe,

in Asia, in Africa, and in the islands of the sea have patterned after it; and we may well be proud. It seems to me, of the position of our Church with reference to this great instrument, that is suitable to the needs of eighty or ninety millions of people as readily as it was suitable to some three millions; a document that is capable of being extended and expanded, and of growing in the right directions; a document which secures unto us liberty and security that we, perhaps, do not realize or stop to think of,—surrounding us and protecting us, as the very air that we breathe.

A missionary in Turkey, some years ago, when times were as troublesome and as dangerous to life, almost, then as they were recently, told me of his experience, showing the value to him of being an American citizen. His life was in danger. Before that time he had made the friendship of the United States consul, and when the lines began to be drawn about him, so that it seemed his life was in great hazard and jeopardy, he got a communication through to that United States consul, at a distant port. He responded immediately by sending several American war vessels into the harbor where our missionary brother was located, and the Turkish government had served upon them, very vigorously, a notice which warned them that they would be held responsible for every hair on the head of that missionary that might be harmed.

Now, while receiving protection such as makes it a great privilege to be a citizen of the United States, we owe a corresponding duty to our country; we owe the duty of perpetuation, of obedience to the first great command that was given our

first parents. The question of race suicide is agitating the minds of thinking people today. According to statistics given by Professor Ross of the Wisconsin University, in the *American Journal of Sociology*, the birthrate of all European nations declined, during the period that the statistics covered, the last quarter of the 19th century. The decline was from 2.2% to 6.8% births to the thousand population, making England's reduction of the birthrate from 35.4 to 28.6 at about the close of the 19th century. There were evidences of the birthrate declining in all those nations, even in the vigorous young colonies of Great Britain, during that period and since. From statistics given by one of the brethren, sometime ago, the birthrate of the Mormon people, for the year 1908, I think, was 40.2 births, per annum, for the thousand population. We owe it to our government, in addition to the perpetuation of the race, to develop worthy citizens, men who have embodied in their lives those principles that have been taught during this conference, by the various speakers. We who went to the Fair, yesterday, admired the products of the soil. We paused for a moment, as we passed that group of squash weighing 1,370 pounds. We admired the mammoth horses, fat cattle, beautiful birds, and the products of the shop and field; but I am sure we would take greater pride in the growth and development of our sons and daughters, and in their virtue and integrity, rather than in these products of the field and of the farm. Emerson has said that the chief test of civilization is not in the census, nor the size of the cities, nor the crops—no, but far greater than these, the character of

the men and women we are producing. If the doctrines and teachings of this conference shall be adhered to by the people, an improvement will be made for the future, in this most important direction of the proper care, growth, and development of our children.

This doctrine of temporal salvation is really a spiritual doctrine, when you come to think of it. In the Doctrine and Covenants we are informed that at no time has the Lord given any temporal law, but they are all spiritual. These so-called temporal things are spiritual in a sense; and that is in harmony with the doctrine of a modern philosopher who expresses it in the form of a question: "If we continue to progress, must there not come a time when we shall cease to differentiate and call some things secular, and some things sacred?" All these things that tend to the growth, development and betterment of the people are sacred and spiritual.

The soul of an individual is certainly very precious in the sight of our Father. The words of the Savior, according to Luke, referring to the value of a human soul, are as follows: "What is a man advantaged, if he gain the whole world and lose himself, or is cast away?" For many years, and perhaps still, with some people, the doctrine existed that man was made by our Father in Heaven for the purpose of giving him praise; but in the Pearl of Great Price we have the true doctrine in reference to that matter, as revealed from the Lord, "Behold, this is my work and my glory: to bring to pass the immortality and eternal life of man." Not the matter of singing praise unto Him, as the chief glory of God, as declared by some formal statements

of creed; but the glory of God is in bringing to pass the immortality and eternal life of us, His creatures.

May the Lord help us, my brethren and sisters, to accept and put into practice the important doctrines and truths we have heard during this conference, that shall help to make us better citizens of this great country of ours, and better members of the Church of Jesus Christ of Latter-day Saints, I ask it, in the name of Jesus. Amen.

Sister Judith Anderson Bird sang the contralto solo, "Lord hear us, we pray Thee."

BISHOP CHARLES W. NIBLEY.

The variety of instruction that we have had at this conference, and the kind of instruction, is certainly to be commended. I do not see how any right-minded person, of whatever creed or persuasion, or of no creed, could object or find fault with the teachings that have been given to the Latter-day Saints during the sessions of our conference. We have been taught to be good citizens, good fathers, good mothers, good children; to love our neighbors; to pay our debts; to keep out of debt; to love the Lord our God with all our heart, and many more items of instruction to which I have not time to call your attention. We have also heard of the work of the Betterment Committee, in looking after our children, and this was emphasized by President Smith in the beginning of the conference. The work of the Bureau of Information, on this block, extending courtesy to strangers, has also been called to our attention. All of these things have

been talked about, and many more, and everyone of them are good.

Nor have we been wanting in manifestation of the spirit of patriotism and love of country. The remarks of Elder Hart, the previous speaker, alluded to this matter. I thought as he was speaking, if we only knew and could sense always what this priceless boon of liberty has cost the children of men, we would appreciate it perhaps more than we do; and if we only knew and could sense, always, that beyond the liberty of our country and its God-inspired Constitution, which we have for the government of the country, we have beyond that, and higher than that, a perfect law of liberty in the Gospel of Jesus Christ. All other forms are naturally imperfect, being largely the product of man; but in the Gospel of Jesus Christ, Saint Paul tells us, we have a perfect law of liberty. Indeed, we have it recorded here in the book of Doctrine and Covenants, which may be called the constitution of this Church, that no man should exercise his Priesthood, or the rights of the Priesthood in any degree of unrighteousness. The dominion, the control that is given through this organization must be on righteous principles.

Mormonism holds a singular and unique position in the world, claiming as it does to be The Church of Jesus Christ of Latter-day Saints. It is a creed founded in righteousness, established, in this perfect law of liberty, and it challenges the world to produce anything like the organization which the Lord has revealed, and through which He makes manifest His righteousness and His purposes in the earth. Without this Priesthood, we are told, the power of godliness is not