

most absolutely without purse or scrip. It is to be regretted that some of our boys now find they have not enough faith to preach without purse or scrip in the world. We want our boys to go out among the people and win their way. "The laborer is worthy of his hire." I always thought it an unfair proposition that, when we go out and give our time, and make the sacrifice of the comforts of home, to carry the pearl of great price to the world, that the people are not willing to give us our food and a bed to sleep in. I think it is a mistake for us to spend so much money, we are not training the people of the world aright in that direction. I have experienced it, and know what I am talking about. In my own experience, and in association with other elders, I have found we have succeeded best when we went without purse or scrip.

In this great educational period every boy and girl must go to school, we want them to go and we desire that they should have educational privileges. But what is it doing for us at home? If we want to have a weak generation of boys and girls give them a fine education and all the money they want for fashionable clothes and amusements. The rank and file of this people, the substantial element upon whom God may rely, will go right along avoiding extremes, and can always be depended upon. If we are going to reach the splendid condition Brother Ballard has been telling us about, it will be by restraining ourselves, getting back into the ranks, and using the common sense God has given us, not following after the foolish fashions of the world. I submit it matters little what the position may be, as

a rule the strongest, the happiest, the best, and the wisest of men are those who dress simply and live simply, who work for the good of humanity. May God grant that we shall all realize these things, and march in the ranks with the people of God, who are building up His kingdom and accomplishing His purposes upon the earth, is my prayer in the name of Jesus Christ. Amen.

### ELDER CHARLES H. HART.

(Of the First Council of Seventy.)

The question asked by one of old was, "Canst thou by searching find out God?" It is interesting to me to observe man's efforts, without the aid of divine revelation, to find out God. I would not disparage the argument from creature to creator, from design to designer; and yet I appreciate the limitations that there are to that line of argument. We have in scripture some instances of this process of reasoning "from nature up to nature's God." For instance, the Psalmist David exclaims: "The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard." There is also in the Book of Mormon a beautiful instance that occurs in connections with the controversy between Korihor, the anti-Christ, and Alma, the great high priest. Korihor had been putting forth his agnostic arguments, and Alma meets him, in part, with this remark: "The scriptures are laid before thee, yea, and all things denote there is a God; yea, even the

earth and all things that are upon the face of it, yea, and its motion; yea, and also all the planets which move in their regular form, doth witness that there is a Supreme Creator."

I noticed in the last number of the *Improvement Era* a beautiful selection along this line—

There is a God. The herbs of the valley, the cedars of the mountains, bless Him; the insect sports in his beam; the bird sings Him in the foliage; the thunder proclaims Him in the heavens; the ocean declares His immensity; man alone has said, "There is no God." Unite in thought at the same instant the most beautiful objects in nature. Suppose that you see at once all the hours of the day, and all the seasons of the year—a morning of spring and a morning of autumn—a night bespangled with stars and a night darkened with clouds—meadows enameled with flowers—forests hoary with snow—fields gilded by the tints of autumn—then alone you will have a just conception of the universe! While you are gazing on that sun which is plunging into the vault of the west, another observer admires him emerging from the gilded gates of the east. By what inconceivable power does that aged star, which is sinking fatigued and burning in the shades of evening, reappear at the same instant fresh and humid with the rosy dew of the morning? At every hour of the day, the glorious orb is at once rising, resplendent as noon-day, and settling in the west; or rather, our senses deceive us, and there is properly speaking, no east or west, no north or south in the world.

Proctor, the astronomer who once paid a just tribute to Orson Pratt whose memorial services are being celebrated today, Richard A. Proctor, in introducing his work entitled "Other Worlds than Ours," uses a scriptural quotation—"Lo, these are but a portion of His ways"—meaning the ways of the universe, the marvels of the universe—"Lo these are but a portion of His ways, they are but a whisper of His glory,

and the thunder of His power who can comprehend?" And yet, notwithstanding all the evidences that we have of the existence of Deity—and the strong and legitimate argument that we have from design to designer, yet that is not of itself sufficient to reveal unto us all the attributes of God. Mr. Herbert Spencer, the great naturalist, after a life time in the study of nature, declared,

But one truth must ever grow clearer, the truth that there is an Inscrutable Existence everywhere manifested to which we can neither find or conceive beginning or end.

Again,

Amid the mysteries which become the more mysterious the more they are thought about, there will remain this one absolute certainty, that we are ever in the presence of an Infinite Energy, from which all things proceed.

Sir Oliver Lodge declared:

To my mind a great world-soul intimately connected with our own, is the most reasonable explanation of the process by which things came to be.

But notwithstanding this process of reason, we should not lose sight of the fact that without revelation we could not know all the attributes of God—could not "find out the Almighty unto perfection."

Peter tells us in holy writ that, "all flesh is as the grass and the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away; but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." Just as the statue of the Prophet Joseph and the statue of his brother the Patriarch stand upon granite foundations, so the gospel of salvation is grounded

upon the granite bedrock of everlasting truth. It is an interesting fact that philosopher, poet and statesman, have grasped something of the great gospel truths. For instance, Joseph Smith placed emphasis upon the doctrine of faith. We have Sir Oliver Lodge asserting: "Faith and trust in the love and goodness underlying the universe seems to me to be the most vital and helpful thing."

Emerson exclaims:

Belief and love,—a believing love will lift from your shoulders a vast load of care. O, my brothers, God exists. There is a soul at the center of nature and over the will of every man so that none of us can wrong the universe. \* \* The whole course of things goes to teach us faith. We need only obey. There is goodness for each of us and by lowly listening, we shall hear the right word.

Carlyle gives us to understand that skepticism means not intellectual doubt alone, but moral doubt; all sorts of infidelity, insincerity and spiritual paralysis. That our minds are not given us to doubt with and cavil with but to come to some sure understanding upon matters concerning which we are to act.

Hugo tells us:

We live by affirmation, quite as much as we do by bread. That faith is a necessity, and woe to the man who believes nothing.

Carlyle also reminds us that

For man's well-being, faith is properly the one thing needful; how with it martyrs otherwise weak, can cheerfully endure the shame and the cross; and without it, weaklings puke up their sick existence by suicide in the midst of luxury.

Tolstoi, in his book, "What I Believe," confesses—

I only passed from Nihilism to the

church, because I felt the impossibility of living without faith—without a knowledge of what is good and evil, resting on something more than upon animal instincts.

Take the words of the statesman in addition to that of the philosopher. We have Senator Beveridge in his work, "The Young Man and the World," advising the young man who is about to become a teacher to see first to this question of faith:—"Speaking as one of the men of the street, as one of the millions, I think the best thing for you to attend to is this question of faith, Faith is only another name for power." Look to your faith then you who seek to save the souls of men. The Prophet Joseph taught the true relation between faith and works. Likewise one of the poets approaches a statement of our own belief in these words:

If faith produce not works, I see  
That faith is not a living tree.  
Thus faith and works together grow,  
No separate life they e'er may know.  
They're soul and body, hand and heart,  
What God hath joined, let no man part.

So we might go on with the views of the philosopher, poet, and statesman, corroborating this principle upon which the Prophet Joseph gave us corrected information.

There was published recently in *Public Opinion* a quotation from a speech or the writings of the great English premier, William E. Gladstone, in reference to the inconsistency of the skeptic. He said:

I contend that the skeptic is of all men the most inconsistent and irrational. He uses a plea against religion which he never uses against anything he wants to do or any idea he wants to embrace, *vis.*, demonstrative evidence. Every day and all day long he is acting on evidence not demonstrative.

He then gives numerous illustrations, and goes on to say,

But when he comes to religion, he is seized with a great religious scrupulosity and demands as a pre-condition of homage to God what every where else he dispenses with and then ends with thinking himself more rational than other people.

This caused the editor of *Public Opinion* to remark:

We who believe ought not to stand upon the defensive. We have a right to demand that unbelief offer us some explanation of the phenomena of life, and show us that it is more probable than our explanation. What is your explanation of an intelligible universe if there is no intelligible God who has made us and who made it? What is your explanation of the fact that whenever man has emerged from a purely animal condition that there are altars and priests and temples and worship, if, in all these centuries he has found that worship unmeaning and unreal? What is your explanation of the fact that after eighteen centuries of moral and intellectual development and criticism and controversy, the Bible is still the world's best seller? What is your explanation of the fact that wherever the life and teachings of Jesus of Nazareth have become known He is the most revered and loved of all the figures in human history?

I think we have reached a stage in the history of "Mormonism" when we may properly assume the same attitude, and call upon the world to give its explanation of "Mormonism," of all the phenomena of "Mormonism." If individuals are not satisfied with the explanation that Joseph Smith gave of how he came by the Book of Mormon, and of the revelations contained in the Doctrine and Covenants, and of the translation of those ancient documents comprising the Pearl of Great Price, and of all the other numerous phenomena of "Mormonism"—if they are not satisfied, I

say, with his explanation of these things, then we may say to them, What is your explanation of how these marvelous books came into existence? Are you satisfied with the Spaulding theory, of how the Book of Mormon came to be? Are you satisfied with the thought that Sidney Rigdon wrote the Book of Mormon, while, as a matter of fact, he never saw it until after it was published and handed to him by Parley P. Pratt? So we may demand the world's explanation of other phenomena of "Mormonism." The teachings of these brethren who have spoken during this conference up to this time are a part of this system of "Mormonism;" and what is your explanation,—let me ask those who do not believe,—of these things? A testimony of these truths was deliberately sealed by the blood of the Prophet. What is your explanation of the marvels of "Mormonism?"

The responsibility rests upon the jury of the world who have access to the truth, to place a proper estimate upon the sincere testimony of the three witnesses, and of the eight witnesses, and the testimony of Joseph, and the testimony of the complete and perfect organization of the Church, and of the wonderful history of "Mormonism," and of all of its beautiful and divine doctrines:

Time does not permit a development of this theme; I can only suggest this line of thought to you. The Lord bless you. Amen.

The choir sang the hymn:

Come, all ye Saints who dwell on earth,  
Your cheerful voices raise,  
Our great Redeemer's love to sing,  
And celebrate His praise.

Benediction was pronounced by Elder Joseph E. Robinson.