

and to every people, sounding the message of the Gospel, and calling men to repentance, and point out to all the way of everlasting life. Every soul who has tested the message has been made to know the truth, and in that manner the knowledge of this work, its truth and power, has come to me. I bear this record, in the name of Jesus Christ, my Savior. Amen.

The anthem, "Gog and Magog," was rendered.

ELDER ANTHONY W. IVINS.

May the blessings of heaven go with you, my brethren and sisters, as you disperse from this meeting.

Believe in the Lord. Believe that He is, and that we are His children. Believe in Him as the Creator of the universe, the heavens above us and the earth upon which we dwell. Let us put our trust in Him. Cry to Him continually. Pray to Him in your fields that the harvest may be abundant; as you attend your flocks and herds, that there may be increase; as you transact the business of your stores and counting houses, or whatever vocation the Lord has given you to labor in, let that labor be performed in His name, and with faith in Him. He does control the destinies of men and of nations. His kingdom will come and His will be done upon earth as it is in heaven. Every man and woman who have put their trust in Him, who have taken upon them the name of His only begotten Son, the Redeemer of the world, and entered into covenant that they will serve Him and keep His commandments, if they keep those covenants shall be brought back into His presence and

be crowned with glory, immortality and everlasting life, and shall be redeemed from death.

I pray the blessings of the Lord upon our brethren and sisters who have furnished this splendid musical program, and all others of His people who are here, and those who are away from us. May God's blessing be with His Church everywhere, I pray through Jesus Christ. Amen.

The anthem, "Hosannah," was rendered.

Benediction was pronounced by Elder Roscoe W. Eardley.

SECOND OVERFLOW MEETING.

Another meeting of the Conference was held in the Assembly Hall, at 2 p. m., at which Elder Heber J. Grant presided.

The Ogden Tabernacle choir furnished the musical service, under direction of Joseph Ballantyne, Samuel Whitaker, organist.

Lillian Scott and the choir sang, "There is a green hill far away."

Prayer was offered by Elder Hugh J. Cannon.

Robert Binnie and the choir sang "Nazareth."

ELDER CHARLES H. HART.

(Of the First Council of Seventy.)

A few months ago the men of this nation, having an income of three thousand dollars per annum or more, were engaged in the duty of listing, under oath, their income during the months preceding, their worldly blessings, and I thought that if we of the Church were to

list, under the same circumstances, and with the same obligation resting upon us, to make a true and complete inventory, all the blessings which have come to us from "Mormonism," that the schedule would indeed be a lengthy and imposing one. We would have to list, to begin with, I presume, a correct idea of deity, which has come to us from "Mormonism," even in the first revelation to the Prophet Joseph, as mentioned in the meeting this morning, a knowledge of Deity such as set forth in the sermon of Elder B. H. Roberts, reproduced in the *Deseret News* last evening. I shall not undertake in the time I have at my disposal to go into details in reference to that subject, but just refer in a general way to the matters that are elucidated and set forth in that splendid talk. So we would have to credit to "Mormonism" a new volume of scripture, even the Book of Mormon, a book attested by the direct testimony of twelve credible witnesses, unimpeached and unimpeachable, competent witnesses altogether trustworthy, and attested by strong internal evidences. The work of the great sculptor attests itself. The work of the great artist likewise, or of the great poet. So the work of the great prophet speaks for itself. There are some things that cannot be fabricated in this world, and a volume of holy writ is one of those things that cannot be produced by fraud or deception. This morning as Elder O. F. Whitney mentioned the efforts to account for "Mormonism," I thought of similar accusations made against Christianity, and the way such arguments have been met. One writer argues thus:

"Upon the theory that Christ was a

mythical person, the result of the fancy and fairy stories of His disciples after His death, then we must conclude that the leader of the greatest movement for the converting, purifying, inspiring and uplifting of the race which the world has ever known is the prophet of myth, fancy, over-wrought imagination and pious deception. If this be true then it is also true that error is better than truth and the race moves upward under the beneficent influence of falsehood. But this is absurd, and the theory which forces such conclusions must be rejected."

There would be listed also the Doctrine and Covenants, a modern volume of scripture. And in this connection, we might also note the fact that to "Mormonism" is due the belief, in modern times, in revelation, discarding the notion as expressed by one that "God is an absentee Deity, sitting idly since the first creation morn on the outside of His world watching it go without concern." The truth is that in all ages of the world, the progress of mankind has been guided and led by revelation, revelation that came not prematurely nor tardily, but just at the right time to be in advance of and lead the progress of mankind. And just as it was necessary for the Old Testament Scriptures to be supplemented by the revelations of the New, so it was likewise necessary for the revelations of the Jewish scriptures to be supplemented by the revelations contained in the Book of Mormon, the volume of Nephite scripture, and this Book of Covenants, containing modern revelations. As the information to the followers of Moses was not sufficient to guide those of the Christian dispensation, so the light of the Christian dispensation obscured as it had been through the centuries that had elapsed, was not sufficient for the guidance of the children of our Father in modern times.

There would be placed also in your schedule another volume of scripture, small, but nevertheless important, the Pearl of Great Price, giving some ancient but very important information concerning the universe, and concerning God's purposes in peopling this world of ours. That book is also well established, so well established that meddlesome priests cannot overthrow it. As well might the birds peck at the foundations of our magnificent granite-built temple to undermine it as for meddlesome priests to undertake to overthrow "Mormonism" by trying to pry out any of its foundation stones. The result of such an effort, recently, as in all by-gone years, has been that "Mormonism" appears stronger than ever before. Just as the story goes of the resident of the cyclone district building a rock fence six feet wide and four feet high. He gave as the explanation for such dimensions if the cyclone turned it over, it would be two feet higher than before. And so in our experiences, whenever any of the foundation principles of "Mormonism" are turned over, they are discovered to be many feet higher than they were before.

And so the Church organization has been declared by a learned professor of one of our great universities to be one of the great and strong organizations of the world.

There would be listed also the authorized officers of this organization, men not accomplishing things by their own power or taking credit to themselves for work accomplished through them, but receiving power from, and giving credit to the Father, whose work it is and under whose guidance they labor.

And to "Mormonism" should be credited also the right idea in reference to authority or priesthood, placing affairs pertaining to the kingdom of our Father, religious affairs, upon the same well known plan that our earthly affairs are placed upon, no principle being better understood or as generally acted upon in this world of ours, in either business or governmental affairs than that one cannot be an agent of the principal without the authorization or the ratification of the principal. And so we recognize this truth as an important principle, that no man can take this honor upon himself save he be called of God as was Aaron, recognizing also the words of the Savior, "Ye have not chosen Me, but I have chosen you, and ordained you; that ye shall go and bring forth fruit, and that your fruit should remain." As indicated by the remarks of the brethren during this conference, the result of these added volumes of scripture is to not do away with the Bible, but to supplement and make its precious parts more plain and more emphatic. And as the result of this splendid organization and the priesthood operating in the offices appointed by the Almighty, the fruits of "Mormonism" are good indeed.

We heard yesterday some vital statistics, which only took a few minutes to read. But do we realize the import of some of those important vital statistics given by President Smith in reference to the birth rate? Do you know the significance of that little figure as to the birth-rate in our Church, of 37 per thousand. Do you know that in England and Wales, when they had reached the very high water-mark of high birth rate in those lands, in the year 1876, since which time the rate has

been steadily declining at a very rapid rate, that then the birth rate stood at that time a few points below that of the Church for the year 1913, the birth rate of England and Wales in the year 1876 being 36.3 as against 37 as given by President Smith as for the Church for last year?

On this same subject, to indicate its importance, let me refer to the remarks of the Archbishop of York, in his presidential address given at the church congress, held Oct. 1, 1912, in which he said: "There is a serious and steady decline in the birth rate of the people," and, "we are confronted by a formidable national danger." Likewise, the Bishop of London, in his address of Oct. 12, 1911, says: "It is proved as completely as anything can be that the cause for this (referring to the declining birthrate) is a deliberate limitation of families," the cause of which he puts down to the "miserable doctrine of comfort." He intimates that the cure is to live the simpler, harder life our fathers lived when they made Britain what it is today." Also Father Bernard Vaughan, in a speech given by him July 14, 1908, referred to wives refusing the privilege of motherhood for numerous things mentioned by him, among them being: wishing to avoid being bored with the nursery; because there was no room in their flat; because they were not strong enough to bear what they did not like to bear, etc. When that condition arrived, he said, it was time to "read the riot act," an expression peculiarly English. Also Dr. C. J. Trimble, upon the same subject, declared that the declining birth rate as a national catastrophe, and called it social suicide. In our

Church statistics there is this consequence, if you notice, that while there is a high birth rate there is a low death rate. And writers upon this subject, as for instance, the one in the Nineteenth Century magazine for February last, say that as a rule where there is a high birth rate there is invariably a high death rate, and conversely, with a low birth rate as a rule there is a low death rate. The justification which some have for the low birth rate is to secure a low death rate. But here this rule does not work in the Church, for while we have a high birth rate there is a very low death rate.

Time will not permit to inventory all the things that can be credited to "Mormonism." You in making up your list might include all that has been said during the conference by the presidency of the Church and the council of the Twelve up to this good time, and all that shall be said peculiar to "Mormonism" during the balance of these conference meetings, and then the half will not be told. There will be much afterwards to add to your account of the spiritual and temporal blessings which "Mormonism" has brought unto men, and you may not undertake to make any fine distinctions in drawing the line between the temporal and the spiritual, because some of them you shall find in the twilight zone, and you can no more separate them than you can take any point of time and say this is where daylight ceases and that where darkness begins.

You can give "Mormonism" credit for its people being a frugal, industrious people, a God-fearing, a faith-promoting, a child-rearing, home-building, colonizing people, a people of honesty and integrity and

of general worth as citizens of this country of ours,—a people who stand for temperance. The Church stands for settling things in the right way, and until a question is settled right it is not settled; and we might bear that in mind in connection with the courageous and splendid talk of Elder Grant yesterday on the temperance question, and we should realize, to begin with, that it will take manhood, courage and determination to settle the saloon question as it should be settled, and until that question is settled right it is not settled at all. As the poet says:

“However the battle is ended,
Though proudly the victor comes,
With fluttering flags and prancing
steeds
And echoing roll of drums,
Till the truth proclaims the motto—
In letters of living light,
No question is ever settled
Until it is settled right.

“Though the heel of the strong op-
pressor,
May grind the weak in the dust
And the voices of fame with one ac-
claim
May call him great and just,
Let those who appiaud take warn-
ing,
And keep this motto in sight,
No question is ever settled,
Until it is settled right.

“Let those who have failed take cour-
age,
Though the enemy seems to have
won,
Though his ranks are strong, if he be
in the wrong,
The battle is not yet done;
For sure as the morning follows
The darkest hour of the night,
No question is ever settled,
Until it is settled right.

“O man bowed down with labor,
O woman young yet old,
O heart oppressed in the toiler’s
breast
And crushed by the power of gold,

Keep on with your weary battle
Against triumphant might,
No question is ever settled,
Until it is settled right.”

To conclude the line of thought that I started with, in this income schedule, of which we have been speaking, one may deduct certain expenses, taxes, interests, etc., the draw-backs, so to speak, in order to get your net assets; so when you get your list completed of the benefits that have come to you from “Mormonism,” charge up or deduct will you, for the purpose of ascertaining your net income from “Mormonism” all the possible draw-backs. Charge up against it, if you please, what you have paid for tithing, if you think that a burden or loss. If it is not to your pleasure, a joy and a profit to make these payments, then deduct them from your schedule. Likewise your missionary effort and expenditures in that direction. Still you shall find there is a large net asset to you from the Gospel, if you are living up to your privileges, if you are incorporating into your lives all the good things that you are entitled to take from “Mormonism,” making them a part of your lives. By the way, our missionary system would have to be listed as one of the best sustained efforts at altruism upon a large scale, considering the number of people, that the world in all its history has ever seen.

May the Lord assist us to appreciate the good that the Gospel has conferred upon us, and will confer upon us, if we are willing that it shall come into our lives and bless us with its sublime teachings and its life-giving principles and precepts, I pray in the name of Jesus. Amen.