

here and hereafter. It will make men better merchants, better bankers, and better business men, and it will make church men better church men. It is the power of God unto salvation, and there is none who can afford to be without it. It is the word of God. It is not an eternal plan. It is not alone the doctrine of Jesus Christ, or his word alone, for he said: "My doctrine is not mine but his that sent me." He planned for it in the foundation of this earth and before, when he formed the great family that we call the human family, and made it possible for men and women to understand it even there and to have it revealed unto them here.

There will always be contention in the world and among the nations of the earth, until we can come to a unity of the faith. Peace, I think, shall never come to this world until the Son of Man comes again, for nation shall rise against nation, wars shall occur, and famine shall be a part of the history of the world. But to those who keep the commandments of God, their paths will be made easy, compared to the ways of those who do not. They shall not forfeit anything that may be for their good. Trials often are for our good and should be endured by all. Trials make men realize more fully the responsibilities they owe to one another.

This Church, the kingdom of God on the earth, is a growing church. The Lord is at the helm. He places those whom he wishes to preside. He raises them up from the days of their childhood and from their primeval childhood. They are not without his notice, for he knows them. The Prophet Joseph Smith gives us that information, and he received it from his Father.

I bear my testimony unto you that I know that God lives, that Jesus is the Christ, that Joseph Smith is a prophet of God, and that those who succeeded him are prophets of the Living God, and the leaders of his Church; that President Grant is the prophet of God at this time and the leader of this Church and the mouthpiece of God unto the children of men.

I bear this testimony in humility and in the love of God. Great are the powers of truth that the Lord has revealed, and they shape the destiny of every man who pays attention to them and who believes them. I say it in the name of Jesus. Amen.

The Choir and congregation sang the hymn, "For the Strength of the Hills."

ELDER ALBERT E. BOWEN

Of the Council of the Twelve Apostles

I desire to address myself more particularly to the second and subsequent generations of Mormonism and to consider with them, and with myself as one of them, the matter of our heritage. What is it?

PIONEERS LAID THE FOUNDATION

Our fathers came here to a land of forbidding desolation. Through grueling toil, rigidly imposed self-denial and incredible privation and

sacrifice they subdued it, converting barren wastes into fruitful, harvest-laden fields. Most of them have now passed on, leaving behind the visible evidences of their conquest.

But the houses they built, many of them, have been torn down, or have fallen into decay. The acres they tilled have passed into strange hands. Many of us have gone out away from the scenes of their achievements to be ourselves founders of communities and reclaimers of waste places. While we, and all among us, benefit immeasurably from the works they wrought, yet we may not have in a more particular sense, and in the very nature of things many of us cannot, have any part of the physical possessions they assembled. We have multiplied far beyond the possibility of such division or partition. Obviously these things cannot be our real heritage for they are not enduring but by possession are exhausted and by use are consumed.

Our fathers themselves had left behind them houses and lands when they came here. None of these could they bring. But what mattered that? They did bring with them the faith and the spirit and the power and the will and the purpose to subdue other lands, and to build new houses, to raise up other communities and to devise other means of supplying physical needs. These qualities of heart and soul could not be taken from them; they were beyond the grasp of the despoiler. They were the veritable treasures of heaven which thieves could not break through nor steal, and which, if incorporated into life, could never be corrupted by moth nor rust.

They could have stayed where they were, retaining their houses and their lands, and could have escaped oppression and lived in physical comfort, by renouncing their convictions concerning the meaning and purpose of life. This they scorned to do, choosing rather to believe that if they sought first the kingdom of God and his righteousness, all these things they could provide.

On this foundation principle they built. By adherence to it they triumphed. They recognized that no enduring society was ever founded on the basis of physical comfort, but that, paradoxical as it may seem, the supposedly nebulous, intangible spiritual things constitute the only solid foundation on which to build. They had the depth of conviction which gave them the courage to choose the spiritual and to make it the chief stone of the corner upon which to rear their commonwealth.

A RICH HERITAGE

The proper evaluation of the spiritual in the life of the individual and the society; the courage to abandon physical comfort when the choice lay between the abandonment of that and the abandonment of the soul's convictions; the faith that if they walked by the inner light they would end in triumph; the will and the purpose to conquer a desert, to walk fearlessly into the face of danger and to die, if need be, that the immortal soul might still be free—this is our heritage from them. In it all the heirs may share, howsoever numerous they may become, without fear that in possessing it either will deprive the other. Though

multiplied descendants may depart these valleys and go to the outermost parts of the earth, they still may carry with them this heritage. It is one of the eternal indestructible verities of life that shall always endure. It embodies the great foundation principles upon which individual stability and community honor and national integrity must be built.

Our fathers derived it out of their religion which taught them belief in God, the Ruler of the universe and the Author of their lives; it taught that life has a purpose and man a destiny which stretches out beyond the years of this earth life into the realms of eternity; that his existence here has for its purpose the development of all mental and spiritual powers latent within him, which can be accomplished by learning to think, to create, to deal intelligently with the forces of the universe; and above all to understand and help his fellows and learn to behave with justice toward them in all the concerns of life; that after death he would live again and enter upon a new life throughout the course of which he can go on acquiring knowledge, growing in power and understanding and intelligence without limit of time; that the only possession he can take with him into that new life will be the spiritual and mental power which he has gained by his diligence here. As expressed in a revelation in which they believed:

Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come.

This is but a rational application of a principle well understood as governing in all human affairs. Mastery of natural forces can be achieved only by understanding and observing the laws by which they are governed. It is fair to conclude that spiritual and mental growth can be attained only by obedience to the laws on which they are predicated. If through diligence, observance of correct principles, discipline of the mind and of the spirit, a man attains to a fine development of personality in this life, surely it is not unreasonable to suppose that that will be his imperishable possession and glory in the life he enters upon after death. On the contrary, if through lethargy or sin his self-realization in this life is dwarfed, he shall be handicapped to that extent as he enters upon the new world.

Actuated by these beliefs it is not strange that our fathers exalted spiritual development above material gain, nor that they should endure physical hardship and privation, cleaving to the soul's conviction rather than retain physical comfort at the expense of their deep-seated faith.

Cooperation, mutual helpfulness, the uniting of their strength and their resources in their struggle for subsistence were elementary principles of conduct, which flowed naturally out of their religion.

CONVICTION COMES THROUGH ENDEAVOR

Their philosophy was one of individual salvation, spiritual and temporal. Every man had to know the truth for himself. His conviction

of it is an individual affair, obtained through his own endeavor by conformance to the stipulated conditions. Only the individual himself can develop his bodily or mental or spiritual powers. No one else may do either for him. The necessary consequence of such belief is the development of self-reliance, industry and diligence, thrift and frugality. A society composed of individuals actuated by such beliefs and possessed of such qualities must itself become the expression of them. It was taught that the idler should not eat the bread of the laborer in Zion. But the apparent harshness of this creed is softened and tempered by admonitions to charity and kindness and help for the unfortunate. In the revelations by which they were guided one reads:

And now, I give unto the church in these parts a commandment, that certain men among them shall be appointed, and they shall be appointed by the voice of the church; and they shall look to the poor and the needy, and administer to their relief that they shall not suffer; and send them forth to the place which I have commanded them.

Behold, I say unto you, that ye must visit the poor and the needy and administer to their relief, that they may be kept until all things may be done according to my law which ye have received.

And remember in all things the poor and the needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple.

Self-effort is the condition precedent to individual advancement, but cooperation and mutual helpfulness are the facilitating means. It is the verdict of history as well as of religion "That there is no reasoned peace of heart, no balance and no safety in the soul, until a man in losing his life has found it, and has schooled and disciplined his interests and will beyond greeds, rivalries, fears, instincts and narrow affections," which is to say, until the spiritual assumes ascendancy.

SPIRITUALITY WITHIN REACH OF ALL

The way to realization of man's spiritual self is the same for all. Young and old, rich and poor, all have to conform themselves to the law which governs it. That law knows no favorites and recognizes no exceptions. Money cannot purchase it for it is beyond price. To youth it makes no concessions. The aged may radiate its sweetness and serenity only if their lives have conduced to its unfolding. It may be had on the same terms by the rich and the poor alike. There are no other terms. Spirituality may not be defined. It may only be illustrated. It is a quality that exhibits itself in the poise and serenity of those who possess it. It reveals itself in those moments of high exaltation when a man's soul soars high above material things and wings its way into the realm of the infinite. It is that in man which gives him kingship over himself and makes him aware of his kinship with God. It was that in our fathers which gave them the courage to forsake their homes and their lands and their places of security to come to this cruel wilderness and to meet with fortitude and good cheer the pains and sufferings and distresses incident to their coming.

Spirituality can neither bud nor bloom in a soul cankered by avarice

and covetousness. He who would possess it must purge himself of these. It comes into fruition when nurtured by acts of mercy and love.

THE RICH AND THE POOR WARNED

This religion which our fathers received and have forwarded and transmitted to us is a very practical religion. It takes note of the conditions upon which alone man's powers may be unfolded and his higher and better self realized, and then proceeds to provide the tasks and mark out the course necessary to that realization. Since selfishness and greed are fatal to spiritual realization, the rich are enjoined to give to the poor. Since envy and covetousness are equally fatal the poor are admonished to contrition of spirit and respect for other men's possessions. In the revelation it is said:

Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: the harvest is past, the summer is ended, and my soul is not saved!

Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not sayed from laying hold upon other men's goods, whose eyes are full of greediness and who will not labor with your own hands!

No man, rich or poor, is justified under this doctrine in grasping out in insatiable greed for that which he has not labored to produce, nor in despoiling another of his possessions. But those who have are with cheerfulness to relieve the needy, who are to receive in gratitude without arrogant demanding.

TITHES AND OFFERINGS

A practical means of carrying out these admonitions is likewise provided. By revelation it was established as a standing law of the Church forever that all should pay one-tenth of their interest annually for the support of the poor, the establishment of the Church, and the forwarding of its work. Special contributions in the form of fast offerings are likewise required

It may, I think, with safety be said that no person who fully obeys these two requirements can be wholly selfish or avaricious, nor can the carnal in him assume ascendancy over the spiritual. Giving and disbursing to be orderly and effective must pass through established channels. This, too, is provided for in the Church our fathers transmitted to us. In this day when an extraordinary need has arisen the organization is all ready, and for a hundred years has been ready, to meet it. The Church has undertaken to do so. The indicated sources of revenue are all sufficient to the purpose if the members obey the requirements. Let us resolve that no one of us will fail.

CONVICTION GAVE COURAGE

Inspired and impelled by the burning conviction that they had had given to them the truths of heaven our fathers had the courage to leave houses and lands, homes and firesides, friends and kinsmen and journey into the wilderness. They had the industry to wring from the desert a sustenance, the frugality to provide in the day of plenty for their needs in the day of adversity, the self-reliance to fend for themselves, the spiritual vision to work cooperatively for the common good, and the benevolence to help the distressed. The example of these virtues they have bequeathed to us.

God grant that we may be worthy heirs of so great an inheritance that, enlarged and expanded and added upon by our own contributions, we may pass it on to the generations to succeed us, I pray in the name of Jesus, Amen.

ELDER LeGRAND RICHARDS

Former President of the Southern States Mission

It is a very great pleasure to be privileged to meet again with the Saints in General Conference.

I love the Church. I love our leaders. I love the teachings of the Church, and I love the missionaries who labor in the mission field. It has been a great honor to be privileged to labor so many years with them in the Southern States Mission. And I love the Saints because of their wonderful sacrifices for this great work. I think it is an honor to be a member in this Church. I am very grateful for the opportunity that I have had of laboring in the mission field. I think it is one of the greatest privileges in the Church. I have often said that if the Prophet Joseph had given his life for no other thing than the establishment of the great missionary system of this Church, he certainly would not have died in vain.

No one can be associated with the fine young men and women of the Church who go into the mission field, and see how marvelously they grow in faith, in understanding of life, and in good works, in the brief period of a mission, without realizing its worth to the body of the Church. As I have often said, when laboring among those young men and women, if they are not worthy to cry repentance to the world I know not where the Lord could find people worthy of such a task.

Since having returned home, a few months past, to reside again in Zion, or the headquarters of the Church, I feel very grateful for my association with the fine Saints here at home. I am grateful for the wonderful faith and testimony that I find in the midst of the people here.

But there are some things, as indicated by some of the addresses given at this Conference, that are more or less disturbing. While associating with some of my friends recently I was asked whether I was orthodox or liberal. I did not know before that we had two parties in the Church. It caused me to give considerable thought to the question;