

My rule now is, never read anything that is not worth remembering. I know now that all the wisdom of the past is for our use, and that the only place we can learn that wisdom, which comes from all that men have thought, and worked, and suffered, and achieved, is from good books; and wisdom is one of the most precious gifts that the Lord has to give. When Solomon of old was made king, he asked the Lord for wisdom only, and because he did not ask for the lives of his enemies, nor for riches, wealth, and honor, the Lord gave all of these to him and then wisdom also in great abundance, so that from that time until now, Solomon has stood as the wise man of the ages.

Then, too, brethren and sisters, if we are going to have the kind of home that Latter-day Saints should have, we might well follow the counsel found in Proverbs 24:3-9.

Through wisdom is an house builded; and by understanding it is established: And by knowledge shall the chambers be filled with all precious and pleasant riches. A wise man is strong; yea, a man of knowledge increaseth strength. For by wise counsel thou shalt make thy war: and in multitude of counsellors there is safety. Wisdom is too high for a fool: he openeth not his mouth in the gate. He that deviseth to do evil shall be called a mischievous person. The thought of foolishness is sin: and the scorner is an abomination to men.

Never let us forget that the glory of God is intelligence, and that no man will be saved faster than he gains knowledge and intelligence. Therefore, as we think of our minds and our thoughts as related to our hearts, our hearts should become pure, if we understand the gospel of the Lord Jesus Christ. What did the Lord say about the pure in heart?

Therefore, verily, thus saith the Lord, Let Zion rejoice, for this is Zion—the pure in heart; therefore, let Zion rejoice, while all the wicked shall mourn. (D. & C. 97:21.)

May we have as a motto the words of that lovely old song: "Beautiful Zion for me," and always remember the scripture of that ancient one: "For as he thinketh in his heart, so is he, . . ." which I pray for in the name of Jesus Christ. Amen.

ELDER STEPHEN L. RICHARDS

Of the Council of the Twelve Apostles

I think, my brethren and sisters and friends, that no apology for repetition is necessary during this conference. The pioneer theme so dominates the occasion and our thinking that we can scarcely be expected to do other than speak about it. So I propose to address myself to the subject, "What did the pioneers bring?"

PURPOSE OF MORMON PIONEERS IN SETTLING THE WEST

Pioneer movements for reclamation of new territory were not uncommon in America a hundred years ago. Land was the most commonly accepted form of wealth, and the availability of new

*Saturday, April 5**Second Day*

lands made their quest a dominant pursuit of the people. Colonization had built America, and the extension of her frontiers was a general enterprise.

There were, it is true, many unusual circumstances attending the pioneer settlement which we now commemorate. The distance from established communities covered by the migration and the penetration into unexplored and forbidding country were much greater than those of average advances. The number of people moved and colonized was exceptionally large; the territory sought to be included in the project was vast; the expulsion of the people from their homes and their cruel and intolerant treatment in a free democratic country would serve to give character to this migration. The continued persecution of the people after their settlement here and the adverse attitude of their government were unusual items. All these circumstances might well serve to focus attention upon the pioneer movement of 1847 as being unusual and distinctive among comparable undertakings of frontier peoples of our country; but, in my opinion, these conditions, of themselves, do not adequately account for the historical placement of the Mormon colonization of the West in the number one position among all pioneer movements and conquests in America, certainly from the standpoint of resources available and results achieved.

To understand the pioneers and their accomplishments, we must examine their motives. Herein we shall find the difference between them and other pioneers and frontiersmen of our country. They came for freedom and peace as others have done. They came to make homes for themselves as others have done. They came to worship God and practise their religion to the satisfaction of their consciences, as others have done; but here is one thing they came for which, so far as I know, has no counterpart in any other pioneer movement: They came with the avowed purpose of establishing a society so that they would be able to take back to the civilization from which they had fled, yes, even to their persecutors, the principles of life and conduct which were the source of their own inspiration, cohesion, success, and happiness. I do not mean to say that missionary efforts have not been undertaken by other groups, but for pure Christlike altruism in purpose and deed, I place the founders of this commonwealth on the very summit of all Christian endeavor.

It was ingrained in their very beings that their greatest blessings would come in blessing others. They knew they had a message that was a boon to mankind; they knew they were under obligation to propagate that message among the peoples of the world; and they never for one moment lost sight of that obligation and their endeavor to fulfil it. In the processes of subduing a most stubborn country, with all its discouragements, disappointments, and exactions of time, energy, patience, and courage, they never ceased to give liberally of their hard-earned substance and their limited man power in carrying

abroad the sacred principles which dominated their lives. The early companies of immigrants in their long marches across the prairies met countermarches of missionaries toiling back over the same hard road they had so recently trod with the same determination, equal expectancy and hope, and oftentimes comparable sacrifice as when they undertook the long trek to the West. Thus the pioneers came and went back as no other people have ever done, and their descendants have kept up the process for a century of time.

BELIEF IN ANCIENT PROPHECY

What was the compelling force which drove them to such superhuman exertion and such widespread sacrifices? Strange as it may seem, it was their literal acceptance of an ancient prophecy revived by modern revelation:

. . . It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. (Isaiah 2:2, 3.)

Every pioneer believed that prophecy with his whole heart. He saw the vision of its fulfilment in all his labors, trials, and privations. He wanted a home with comfort for his family, of course. He wanted a good society and prosperity, but all these were subordinate to the fulfilment of this prophecy—the establishment of Zion.

We all rejoice in the general high esteem accorded Brigham Young as a master colonizer, statesman, and empire builder. He is fully entitled to this acclaim from his fellow men, but not many outside his own followers have understood the real secret of his success. It is true that he was practical, far-sighted, and adept at organization, but those who know the inner forces behind his accomplishments will tell you that his power was spiritual, rather than temporal. The unity so essential to the cooperative effort of the people was a spiritual unity, arising out of a universal conviction of the sacred nature of the cause they espoused and a common acceptance of the responsibilities it entailed. In all of Brigham Young's work and ministry there was another in spirit always at his side, always supporting him and inspiring him, whose guidance and direction he ever acknowledged. That was his predecessor, Joseph Smith, the earthly founder of the cause he represented, the inspirer of the people through whom their destiny had been revealed. Brigham never forgot and never ignored Joseph; neither did the people. They fought with all their strength to carry out the mission he had put upon them. That mission was both temporal and spiritual but predominantly spiritual.

INDUSTRY, EDUCATION, LOYALTY BROUGHT BY THE PIONEERS

What then did the pioneers bring? They brought industry in a measure that has seldom been equaled. They taught and practised the gospel of work as the foundation for success and happiness. That gospel was perhaps more widely accepted in their day than it is today, unfortunately. They demonstrated its efficacy, and their demonstration stands today as an example and incentive to the world.

They brought education and a love for the artistic and beautiful. Not many of them were scholarly. Their opportunities for learning had been very meager, but they had within them an innate yearning for truth, which, after all, is the real basis for education. It was an integral part of their conception of the purpose of life to develop intelligence and acquire knowledge. Intelligence was invested with the highest possible attributes, proclaimed to be the very glory of God. It was but natural, therefore, that education and its cultural, refining influences should receive their ardent support. The education which they fostered was not narrow and restricted as some education is. It was directed toward the acquisition of knowledge in all phases of life and the universe; and it did one thing which, unfortunately, modern education does not always do—it did not subordinate the quality of intelligence essential to comprehend the things of the spirit to the order of intelligence necessary for the acquisition of other facts. With this lofty concept of intelligence came a deep-seated love of the beautiful which is the foundation for creative art, as well as for artistic appreciation. This love of beauty did not always find tangible expression, but it prompted many worthwhile and sometimes outstanding endeavors in architecture, music, drama, and other cultural projects. It was undoubtedly this deep love for learning and truth which has been responsible in succeeding generations for the high position our state has attained in the field of literacy and education and in the percentage of its population who have won recognition in scientific and other fields of learning. I believe that Utah has been among the foremost, if not first, of all the states in the Union in these respects.

They brought with them a high order of loyalty and a great capacity for firm devotion to the cause they espoused. We can scarcely estimate what this meant to the success of their enterprises. In the main they were rugged individuals, free men, many of whose immediate ancestors had fought for liberty; yet they were willing and eager to consecrate themselves and all they had to the cause which brought them here—the cause they loved. Theirs was the type of unselfish devotion which makes for the success of great causes in the world. Without that devotion no leadership, however competent, could have succeeded.

WISDOM AN OUTSTANDING QUALITY OF THE PIONEERS

I come now to the greatest thing of all which the pioneers brought with them, and that I characterize as wisdom, wisdom about the important things in life. The really vital and fundamental aspects of our lives and living may be clasified under very few headings. I think about four would be sufficient—the body, character, the family, and the social order. If everything were all right with these four items, the world would be in good order, and wisdom about these things is and always has been the greatest need of mankind. The pioneers brought with them this much required wisdom. It was not of their own making. It was given to them before they came here. In fact, it was not of any man's making, for it was the wisdom of the ages bequeathed to them by Divine Providence.

First, consider the body of man. Everyone wants a sound body. Not all are willing to take the steps to secure it. The pioneers brought a new concept of the body which invested it with sacred significance. They taught that the body is the earthly tabernacle wherein the spirit of man, the literal child of God, is housed and that the body cannot be defiled or polluted or otherwise abused by taking into it poisons and deleterious substances without offering affront to God whose spirit dwells therein. In this concept infractions of the laws of health are attended not only with physical penalties, but with spiritual consequences as well. There is a double duty to preserve the wholesomeness of the body; and, for guidance in this duty, they brought with them a code of health rules, which, although given more than one hundred years ago, have had the sanction and the corroboration of scientific researches never even thought of at the time of their origin. Here was wisdom about the body, and the contributions coming to the people from that wisdom are immeasurable.

Second—character or personality, if you will. I see but little difference. I define character as the sum total of all the attributes incorporated into the structure of a man's life, and the complexion of his character is determined by the preponderance of good or bad qualities. Now the wisdom which came about character was not new. It was very old, but it had a new and very special emphasis. It taught not only that man is the child of God, of the most noble lineage but that he is destined also, if he lives for it, to be associated with his Heavenly Father in carrying forth his eternal works in all time to come. Could there be a higher incentive for worthy living and character, with no uncertainty as to the criteria upon which all elections and choices should be made? I know of nothing more stimulating to the attainment of high character in men and women than a clear concept of their divine origin and eternal destiny.

Next—the family. What a world of joy and sorrow and tragedy and bliss that word spells for us! It fills the pages of countless books. It is the subject of articles, orations, debates, and controversies of

legislation and judicial decision, and right today I notice a magazine writer who questions the necessity of the institution and mildly predicts its extinction in the not-too-distant future. What was the wisdom the pioneers brought about the family? Why, they invested it with the noblest and most exalted attributes which have ever come to it in all the history of the world. They taught that it is not only a basic unit for happy life and progress here on this earth but that it constitutes also the very foundation of our hope for supreme exaltation in the celestial kingdom of our God. Indeed, the heaven we seek is little more than the projection of our homes into eternity. How at variance with these lofty concepts of home and family are the tragic evils in domestic life today—divorce, broken homes, neglected, wayward children more to be pitied than abused because of the disintegration of family life. In my thinking this very disintegration has been responsible in no small measure for the growth of the disorders and "isms" in government and society which have so plagued the world and which today constitute our greatest menace. Oh, if the wisdom which these humble pioneers brought could only find application in the families of the world what a boon it would be to the comfort and the happiness and the progress of humanity.

Lastly, the social order by which I mean to include the art of men's living together comfortably and in peace. The wise contribution which the pioneers brought on this altogether important aspect of life can be told in a single word—brotherhood. They taught, in the most realistic way, the concept of all nations, kindreds, tongues, and peoples belonging to the family of God. They taught fraternity but not without paternity. The whole doctrine of Christian relationship, altruism, and service may be summed up in the designation, "my brother," "my sister." They believed a hundred years ago that the only substantial hope for universal peace lay in the extension of this doctrine of brotherhood throughout the world. Many others in times gone by and at the present have proclaimed this doctrine. I am grateful that it is so. I hope their proclamation will help, but I confess to some skepticism when I see the reception this doctrine gets. Some months ago I heard an address over the radio from an eminent divine, the Archbishop of Canterbury, speaking from Philadelphia. Brotherhood and peace was his subject. I was pleased to hear him make the declaration that there was little chance for the establishment of brotherhood without recognition of the Fatherhood of God. I read an account of his speech in the public press the next day after it was given, and a few weeks later I read another account of it in a magazine. In neither account was there any mention whatever of this declaration which I regarded as the most important and vital thing in his speech. What the world needs for composition of its difficulties and the establishment of a lasting peace is not merely a so-called spiritual brotherhood which makes a fine sounding phrase, but also a brotherhood of the sons of God in this earth translated in terms of mutual, practical helpfulness.

That was the wisdom about the social order and peace which the pioneers brought and demonstrated when they came to this land.

All of my fellow members of the Church will readily understand that these wise contributions of which I speak and many more were but principles of the gospel of the Lord Jesus Christ which had been restored through the Prophet Joseph Smith but a short time prior to the event which we commemorate this year. It was because of the pioneers' implicit faith in this transcendent message of life and truth that they established the Lord's house in "the top of the mountains." It was a great thing to set up a commonwealth and transform a desert into cities, towns, and villages with the homes, schools, and facilities we now enjoy. It was a vastly greater accomplishment to establish the kingdom of God and send forth from Zion that salutary message of hope and faith and divine, eternal wisdom to all mankind. This was the real heritage our noble pioneers brought with them and left to us and our friends who have come to join us in this lovely land which we call the Zion of our Lord. It is the most precious gift in life. God help us to prize it, to live it and to spread it, I humbly pray, in the name of Jesus. Amen.

ELDER THORPE B. ISAACSON

Second Counselor in the Presiding Bishopric

My dear brothers, my dear sisters; I feel very timid and, I am sure, humble in appearing before this large gathering of fine people in this historic building. I know you will forgive me, you who know me well, if I ask that I may have an interest in your faith and prayers for the next few moments; I feel very dependent upon the help of the Lord; and I shall appreciate your assistance.

I have been deeply touched by the fine messages that we have listened to today. I know they have made me more humble. I appreciate the lovely music from this great university [Brigham Young chorus] named after our great leader.

GRATITUDE EXPRESSED FOR KINDNESS

During the past four or five months, I have worried a great deal about this experience. I have thought about it, but even after that thought and that prayer and that worry, I had no idea of what it would be like to face this congregation. I would be very ungrateful to my brethren of the General Authorities, and particularly to my Father in heaven, if I failed to thank him publicly for the opportunity that I have had of knowing these men personally. They have been most kind to me, most encouraging, most patient. They have attempted to make me feel welcome, and they have put themselves out to extend to me many kindnesses for which I am grateful. I came to them a stranger, and they took me in. I can bear you my testimony