

B. A. C. - May 24, 1921

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It should be a happy thought, to you of this latest day, that you are the heirs of all the ages. For you nearly two hundred generations of men and women have lived and toiled. For you the historians have written, the philosophers have thought, the poets have sung, the artists have painted, and the scientists have sought out truth. Your efforts of the last few years have been to win for you many of these gains of all time.

It should be an equally happy thought to you that during the long years that have passed since man first came upon the earth, there has been a steady and consistent progress. Each generation has contributed in its own way something to the extension of the power and happiness of mankind. It is the law of life that the world must move onward, and that, in great averages, the human race, in its achievements will increase with the increasing years.

It will soon be your business to take up the work that the generations have accomplished and to carry it on, as they have done, so that when you present it to those who come after you, it shall be larger, more completely moulded and more perfectly finished than it was when it was given into your care and keeping. Growth must be the law of your lives--growth in every department and division of your being. It must be your watchword by day; your dream by night.

This task will not be accomplished without great, continuous effort. You will enter into a world in ferment--a world seething with many opinions; troubled with many wills; in rebellion and revolution and change; a world never at peace, that is never at rest.

The calm peace of which we dream, may have been known at some earlier age; but I doubt it. The old northern mythologies speak of the peace of the good king Frode, when a man might leave a coin on the great highway and would find it there, as he left it, after many years. In the

recorded history of mankind, there has been no such condition. Satan entered the Garden of Eden and brought about the first discord. Ever since, men have known that the peace of inaction is to be found only in the grave; and indeed is only another name for death.

There is no progress without warfare; without opposition to be overcome, elements to be conquered, wills to be bent to righteousness. Out of such warfare, such necessary contentions, the Master of the Universe fashions and moulds his perfected people. Only as that which is difficult is overcome, is the imperfect destroyed or changed, and man brought nearer to perfection. In fact from out the world's turmoil, if a man take his part in it valiantly, there develops within man a peace with himself, based upon his honest efforts to play his part well, which is greater than the quiet rest which is confused with peace.

There is no reason, therefore, to be disconsolate because you are about to enter into

a world in ferment and turmoil and contention-- if only you possess the tools, and know how to use them, with which you may fashion out of the world as it is a better world to be, and win for yourselves that inward peace which rests upon the durable satisfactions of life.

Just now we are going through a period of unusual disturbance. A great war has devastated the world, materially and spiritually. Those who enter into life at this time must be prepared for large burdens, and must be willing to give their strength to the solution of difficult problems. Yet the onward progress of the world, even in so difficult an age as ours, depends only upon a few simple factors. Life in its elements is not complex; the chaos of life is usually manmade.

In times of unusual stress and strain and danger, it is necessary to know and to practice more vigorously the simple fundamentals which, for progress, must guide human conduct. To know and to use these simple fundamentals will be your main concern as you go out into life.

Jesus of Nazareth, the greatest teacher of truth, pointed out the path:

"But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you;

That ye may be the children of your Father which is in heaven, for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust;

For if ye love them which love you, what reward have ye?....

Be ye, therefore, perfect, as your Father in heaven is perfect." (Matt. 5:44-46)

In this very wonderful declaration the Savior declares that our Father which is in heaven maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Does not this mean, since the good and the evil encompass all mankind, that wherever we turn in this great and beautiful world, resources for man's enjoyment and use are present?

If conquest is to be won out of the happy struggle of life, youth must find some resource on which to work, to expend his energy. Many a failure in life comes from the feeling that all available resources have been used and none

is left. Yet, human experience teaches the truth of the Savior's statement. No spot has yet been found on the face of the earth which lacks in resources that may be used by man for his benefit--whether it be in the ice-covered arctic region, or under the torrid sky of the equator; whether in rainless or in humid districts; on the mountain tops or in the valleys--everywhere nature has laid down resources which, properly used by man, may furnish all the reasonable satisfactions demanded by human life. Wealth, power and fame, the trinity of the earthly ambitions of men, have been secured everywhere, no matter what the surrounding conditions may be.

A man owes his first duty to the place that gave him birth and nurture. If he leave, it should be for a good and sufficient cause--not because he failed to find within easy reach resources on which to exercise his powers. That would be an admission of weakness on his part. There was little in the forbidding, Great American

Desert to entice Brigham Young and his followers to settle in the Great Salt Lake Valley; yet once settled here, they found an abundance of the resources necessary for human welfare, scarcely equalled on earth. It is a main concern of every person who lives in progress to recognize the resources surrounding him. To do this, faith, the first requisite to all human action, is indispensable. Men without faith are blind. Coupled with this faith must be the quality of vision, the power of seeing through the veil, and dimly discerning the mysteries yet to be revealed, the power to dream great dreams of a noble day to come. Those who, in sanity, combine faith and vision, become possessed of a sight or an insight which enables them to win life's satisfactions in places which seem sterile and hopeless to those not possessed of these qualities. Opportunities are not laid down by nature, but, as results of a lively vision, are man-made, and always will be. You should walk through life with your eyes wide open, beholding

the wonderful gifts of God about you, and wherever destiny happens to place you, there find the fruitfulness which the place possesses. Make use of it for your own and others' good. Rushing over the earth to find better opportunities is a most profitless occupation. Wherever you are, start something; because in the act of starting something progress is hastened, the individual is reacted upon, to win joy for himself.

Nevertheless, if man should see and know and understand all the resources of his environment, they would be as if they were not, unless acted upon by man. "He hatheth his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust". Who are the good and the evil, the just and the unjust? As I came down the road not long ago, I saw two fields, of the same soil, with the same slope, with the same environment in every particular. On one grew a magnificent crop of wheat, on the other a scrawly, scrubby crop of wheat. The sun had

warmed the two fields alike; the rains had fallen upon them to the same degree; but the just man had placed his plow deep in the soil, at the right time, had harrowed and tilled and sown with wisdom; while the other--the unjust steward--had done his work carelessly, perhaps not at all, hoping that somehow nature would give him a harvest when he merely strewed seed upon the soil. God may let his rain descent upon the just and the unjust, but only the just, those who conserve the rain, who use it, shall reap bountifully. The unjust, who allow the rain to run off beyond the reach of the crop, will have to meet the sorrow of hunger and poverty.

Thus runs this law of life. When resources have been discovered, the next step is to make use of them, to till them to develop them, to make them yield according to our needs. The natural resources of the earth have been in the soils and the mountains and the waters, ever since the earth was made. Copper and gold and silver were in the mountains of Utah long before the first white man dreamed of the Western

continent. The soils were just as fertile then as they are now, the water was just as abundant, the sun shone just as warmly upon the soil. It was only when intelligent man imposed his intelligent will upon these natural resources that prosperity was won. There is no other formula for prosperity. Man, working upon the earth, produces prosperity. But note well that the Indian, with his limited intelligence, and incomplete training, did not conquer the Great American Desert. It required not only men of action, but men of intelligent action to accomplish the conquest of this great section of the earth, of which we are so justly proud. Education is fostered, so that knowledge and intelligence may govern men in their subjugation of natural forces. Wherever you are start something; because in the act of starting something, progress is hastened, and prosperity is developed.

To do all this requires great human qualities. Men must be courageous to tackle the conquest of any unconquered thing. The accomplishment of great work requires great

sacrifice. The path of the conqueror is not easy. Toil lies at the foundation of all success. As one of our recent writers has put it, "The wages of greatness are cares". But only courageous men shall be the conquerors of the coming day, as they alone have been the conquerors of the past day. Courage implies work, the willingness and ability to spend long hours in the pursuit. Courage and work are always synonymous. Work must be coupled with the quality of honesty. Work done in courage must be done in full conformity with our best knowledge of truth. Many a farmer today is suffering defeat, not because of lack of courage, nor of work, but because he is not quite honest with himself and with his task. Though he be taught that the eternal law of nature declares that his work must be done just so to get the desired results, he dares, because he is not quite honest, to do the work otherwise, with the inevitable result of failure.

Then there must be the careful and constant conservation of time. The minutes are

the units of man's activity. He measures his possibilities by the length of his active life. The day and the hour are of first importance to him. But when a man uses his time with honest courage, no limit can be set to his achievements, beyond those that nature itself may establish. To such a man is the constant hope that there is always a possibility of a better way of doing the old things; and that the world of the unknown is so infinitely greater than the world of the known, that by following correct principles, out of it may be drawn precious possessions for the comfort of his life and the betterment of his generation.

Too many men and women, at the time when they have been about to enter upon real life, have become enamoured of that which is far away, and have declared themselves dissatisfied with the limited opportunities of the places they know best and that know them best, and so have gone out, in the search of false gods, and have come home with the lesson of experience that everywhere on the face of the earth lie materials

abundance for man's activity, if only he will see them with the eye of faith and will develop them with the courage of honest work.

With the same certainty we may say that in every human being lie great resources. None is devoid of them. While no two men are exactly alike; yet all possess powers that may be developed to a high degree. He is an unjust steward who does not believe in himself; the just man will find his God-given powers and will develop them until they loom large to all who see them. The Savior's doctrine, as taught in the text which has been read, contains huge spiritual meanings. The spiritual resources of humanity are always greater than the material, because they are of the individual himself and not extraneous to the individual. Things that can be weighed are at our mercy; the imponderables are often our masters. The great wars which have devastated the earth, came not from material conditions so much as from the sentiments of the people. The danger to our day lies not

in the gain or loss of material things, but in the forgetfulness of the need of spiritual direction. The subtle spiritual forces which control and shape the destinies of mankind, must be studied by you until you can recognize them and contribute to their degree and use.

Let me illustrate how vast these forces, intangible and imponderable seem to me. Twice I have stood on the brink of the Grand Canyon of the Colorado, overwhelmed and overawed by the vastness of the work which has been accomplished in the carving of this indescribable chasm out of the solid rock. A half decade ago I stood upon the brink of the crater of the active volcano Kilauea, and witnessed the horrible boiling in the molten rock caldron a half a mile or more across. Great volumes of boiling rock were thrown 100 feet or more into the air every few moments. The glare of that fearful spectacle reddened the dark sky throughout the night of our watching. It was a spectacle never to be forgotten. The summer before last, I

stood within safe distance of the great Childs' Glacier, in Alaska, where it empties into the Copper River, a mile or more across, and heard the terrific peppering and thundering, as the ice cracked in a thousand different directions. Great blocks of ice, many times the size of our largest public buildings, slid down from the face of that wall of ice, dropped into the water with fearful commotion, and drifted off to be melted, in time, in the southern seas. These three, among the many spectacles witnessed by all who travel, seem to be of an order beyond the powers of man, stupifying in their immensity. Yet, as I stood by the Child's Glacier and reviewed the many great phenomena of nature which I had been privileged to witness, the outstanding thought was that, after all, the Grand Canyon of Arizona had been carved, Kilauea had been made active, and the ice sheet of the Child's Glacier, with all its force and power, had been formed, through long ages, by the gentle heat of the sun, falling upon the earth, enveloping it, and warming it.

Just so are the spiritual forces about us, seldom violent in their expressions, but of much greater force than the feeble passions of men.

These spiritual resources of man may be tilled and cultivated by the just, just as they may be left untilled by the unjust. Similarly, the products of the labors of a life may be intangible in their nature. You may struggle long and win neither wealth nor power, nor fame, and yet you may be tremendous gainers in your day and before your God,- for you may find within you a spiritual growth, a spiritual harvest, because of your faithful tilling, which passes the understanding of common man.

I recall well an old gentleman, who in my boyhood lived as a recluse, in poverty, feeble with old age, but full of service to his fellowmen. When, at length, he died, he had become so forgotten by his immediate neighbors, that he lay dead in his cabin three days before he was discovered. Yet I say to you that that man, devoid of wealth or power or fame, gave to

me that which has helped me all the days of my life, to make use of my life in my day and generation.

In our text we are instructed to love our fellow man. When considering the resources to the development of which we shall devote ourselves throughout our lives, we must not forget our fellow man. Robinson Crusoe, on his island, is a pretty fairy tale, but even he lived a new life when he found his man Friday. This earth was not made for one man--it was made for all men; it is the business of those who go into life, to learn to love their fellow men, to work with them, to get help from them, and to give them the help that they need.

The men that we meet must be trusted. In every human heart there is something worthy of trust. Essential evil does not characterize humanity. Men, at least in their intentions, and desires, are essentially good. To go through life with distrust of your fellow man is to lay a foundation for failure in life. We may

disagree with our neighbor; we may argue out the points at issue; but there must not be a continued suspicion that our neighbor is less worthy than we are of the trust that we would like to have our neighbors impose in us. Without trustfulness among men, there is no possibility of community life.

The joy of helping our fellow men is one of the indescribable satisfactions of life. It is so well known that the giver is blessed in the giving, but very often people, especially young people intent upon their own ambitions, forget the joy and satisfaction of giving. By giving, progress is hastened; by withholding, progress is retarded. Men must coöperate with each other. The work which is to be done in the world for humanity must be done coöperatively. One man cannot save a race. Jesus, the Savior of men, came down on earth to atone for the act of the first parents, and opened the way of salvation, and in that way became our Savior, but He, of Himself, without our coöperation,

cannot, by any process of logical thought, save us all. Neither can I go through life in my own appointed way without rubbing elbows with my fellows and expect to achieve much in my life. My brother and I together shall lay the path along which those who follow us may travel in safety; we together shall build the earth; we, hand in hand, shall stand before our Father to receive the final judgment.

It is a curious fact of economics that it is in the use of our fellow man that the greatest wealth is attained. Iron in the hills does not make a man rich; but when many men work intelligently together to obtain that iron, wealth is won.

Brigham Young used to say, when he was asked how he managed to gather wealth, that he took the idle labor and set it ^{to} work, and each worker not only provided for himself more than he formerly had, but made a little extra for the employer. Thus, by the frequent and proper use of such devices, President Young grew in wealth.

We must love our fellow men. That is more than merely refusing to hate those who curse us. As the Lord says, we must bless them. That requires a fine and high type of courage and understanding.

But, after the resources about us have been found and have been used; after the spiritual resources have been recognized and used; when we have loved our fellow men; what is the purpose? Even as our text declares: "Be ye perfect, even as your Father in heaven is perfect." The end of it all is the approach to perfection; which, in turn, simply means that we have achieved more nearly our place in the universe, have won that inward peace which baffles all outward strife; have secured the satisfactions of our lives which are so durable that the storms no longer shake us and the discord is no longer heard--all things by a process of transmutation are brought into harmony for our good. "Be ye perfect, even as your Father which is in heaven is perfect."

Men should, and must, do much to attain

this condition. They must ever stand for righteousness, for that freedom of which the Lord spoke in another place when He said, "Ye shall know the truth, and the truth shall make you free." Every educated man has been educated to secure that freedom--which is one of the ends of his life--, and he must be fearless in the acquisition and defense of that truth. They must have passed beyond the stage of those who have become enslaved because of fear to battle for righteousness. Let me read to you two of the stanzas of Lowell's Lines to Freedom. They express the spiritual condition of the educated man.

Is true Freedom but to break
Fetters for our own dear sake,
And with leathern hearts, forget
That we owe mankind a debt?
No! true freedom is to share
All the chains our brothers wear,
And, with heart and hand, to be
Earnest to make others free!

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truth they needs must think;

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They are slaves who dare not be 154
In the right with two or three.

The majority of men have drifted away from God in all ages. This age is no exception to that rule. Just now the age has greater need of God than it has had for many years past. The exceedingly great upheavels of the present day have made it necessary, for the guidance of man, to reach back for safe attachments, to simple, elementary, eternal truths. As you go through life, lose not your faith in God. "He who hesitates is lost"; and he who knows not his God is forever lost. We have built well in these later years, science has been born and brought into a fullness of life, the telephone and telegraph and the railroad and the steamship and the airship and the thousand other wonders of our day are ours to keep, but after all, they are but the material aspects of our civilization, and are of little value unless they are accompanied with an equally great development within. Do we who possess and use the steamship for the benefit of mankind? Do we who sail

through the air look with a more understanding eye upon the might and majesty of the God who is behind all these things? These and similar questions require first answer in our day and generation. Again, what is the end of it all? You enter life, witness the struggles of men, and take part in them, help your day on and onward, grow in strength; but as for yourself, what is the end? This probably is not the place to attempt to answer to that time-old question. But I do remember the skillful carver and cabinet maker who, a few years ago, was selecting oak for the making of a chair to be placed in the office of the Governor of the State. I remember how he picked up a stick of oak and held it lovingly in his hands. "I will use this piece," he said; "it is weathered and sound. It has been in the rain and in the sunshine; it has felt the bitter cold and the intense heat; all the shifting conditions of nature have been applied from season to season upon this stick of wood. It is seasoned and weathered. I can trust it.

Upon it I can put my skill through months of labor, and I shall feel secure that no matter where it is placed, the stuff of which it is made will withstand new conditions, and my chair will be handed down from generation to generation, even as I made it." That is the destiny of life, to be weathered and seasoned; and the joy of that weathering, that seasoning, is the only joy worth having in life. It does not imply long-drawn faces, sadness of heart, non-participation in the luxuries of this modern civilization. It means, on the contrary, a participation in all the good things that this later day has brought.

But, you say, is not the aim success, in the sense in which the world uses that word? It is ~~is~~ merely the rough and tumble of life that counts? To be sure we want success; but the reaction of the struggle upon us and our fellows is the big concern. Worldly failure may mean personal success. "No endeavor is in vain, its reward is in the doing; and the rapture

of pursuing is the prize the vanquished gain".
Who cares whether, in the opinion of men who
only have to offer one of the three baubles,
wealth, power, or fame, my life has been
successful, if in the hands of the Master Carver
I am looked upon as one who, tested by the ele-
ments of my day, has been found worthy to be
made a part of a thing of beauty and of
service, to last throughout all time to come.

"The wolf also shall dwell with the lamb; and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." ---Isaiah.