

Now, let us learn to have charity for one another, and carry it out in our every-day lives, and we will make life happy to ourselves and to our neighbors and our path will be much smoother.

May the Lord help us to do our duties in all the different lines of work given us, and may we ever remember what we owe to our heavenly Father and try to show love to our brethren and sisters. I ask the Lord to help us in this matter, in the name of Jesus Christ. Amen.

### PRESIDENT CHARLES W. PENROSE

I feel exceedingly thankful this morning for this great privilege of meeting with the Latter-day Saints, my brothers and sisters, once more in general conference. I have not fully known for a fact that I would be able to be here on this occasion. For several days past I have not been in my usual health and vigor, but thanks be to the Lord for this great blessing to me this morning.

I have listened to words of life, eternal life, from the man who stands at the head of the Church to which we, most of us, if not all, belong. We have felt that the Lord has been with him in the instructions which have been imparted, and that the same spirit and power which always belong to the leader of the Church have been with him in talking to us today, as they were in years that are past, from the days of President Brigham Young to his successors in office down to the present moment. I cannot speak personally of the influence and power that attended the Prophet Joseph, whom God raised up when a youth to open up the latter-day dispensation—but I am familiar with his words that have been recorded, that have been published, and that are contained in the history of the Church and in many manuscript documents which the Church possesses. But I know that the same spirit that burned in his soul, and with which he inspired the Saints of God who were placed under his direction, has been with us right down to the present time since his martyrdom.

#### THE SPIRIT OF LOVE AND CHARITY, THE SPIRIT OF THE GOSPEL.

This morning I feel that that spirit is here in great power, and the words that have been spoken to us have been given to us in great plainness. We can all understand them, and we can appreciate the spirit by which they have been delivered. The spirit of love and charity is the spirit of the gospel. This is what Christ breathed. That is what his apostles carried with them except on occasions when they became a little dissatisfied with each other, and spoke against each other. Even Paul, the great apostle, as we call him because he wrote so much, dissented with Peter and boasted that he had charged him to his face with doing something that he thought was wrong; and yet Paul himself committed the same kind of error, if it was an error—of course it was not—in regard to Timothy and in re-

gard to other matters that came before his attention. Later he arrived at the position that "to a Jew he was a Jew; to the Greek he was a Greek;" and he became "all things unto all men, that he might win some unto Christ;" yet for one little act not in variance with that, he found fault with Peter. But that is only a side question. The apostles of old, as we have heard this morning from the revelation that President Grant has read, differed from each other sometimes; and they found fault with each other; but, as the Lord said, the great fault was that they did not forgive each other "in their hearts." They might do it with their lips and by the clasping of their hands, but they did not forgive each other in their hearts, and therefore "they were sorely afflicted."

#### LET US FORGIVE IN OUR HEARTS

Now, Latter-day Saints, let us take that lesson to our hearts. If we are offended with any one, if we feel that somebody has grieved us or oppressed us, done us some wrong, let us forgive them in our hearts, if we want to be called saints of the Most High and so regarded by the powers on high. It is in the soul of man where this feeling of charity should prevail, which is not merely the kind of charity that is shown forth in giving alms to the poor, or anything of that kind. That is only a very small manifestation. It is the spirit of brotherhood, the spirit of kindness, the spirit of forgiveness in our hearts, that we must entertain towards one another, that counts. I have had considerable experience in high councils, in the course of my activities in the Church, and I have seen people who were required to forgive one another arise and shake hands, and then go forth with the same spirit of bitterness in their souls that they had in the beginning, so that their feelings of repentance and charity were not genuine and did not count.

I remember one particular case that occurred, not a thousand miles from Salt Lake, when two brethren engaged the high council a whole week in settling a difficulty about sheep. We used to have a great many difficulties on the sheep question. After we had spent all that time in regard to it a certain division was made and a conclusion arrived at by the high council. Fifteen men, all desirous of doing right, having no personal interest in the matter except to do right, the Presidency and the High Council together, made a decision, and the brethren who had quarreled so much were required to shake hands in agreement over the decision, which they did. At the closing of the meeting one of them said to the other: "Well, I will shake hands with you; I will forgive you, but I will have them there sheep in the resurrection, with interest!"

#### THE DOCTRINE DECLARED BY THE LORD

I wish to read a little scripture contained in the same writings from which President Grant read this morning. Christ's remarks

in regard to judging are to be found in the 7th chapter of Matthew. "Judge not, that ye be not judged," that is in the first verse. I advise my friends here to read the whole of the discourse, so far as it relates to that matter; and now I want to read just a verse or two from the eighteenth chapter of Matthew:

Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother.

But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

And if he shall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican.

You know the publicans in those times were tax collectors, and they were not very popular, any more than they are now, most of them.

This is the doctrine enunciated by the Lord Jesus Christ when on earth, and that is now established in the Church of Jesus Christ of Latter-day Saints. It is another side to this question, perhaps, a little. The principle expressed to us this morning by President Grant and President Lund is what we need to carry away in our hearts from this conference. It is a key-note to our services, just as Brother Lund said. I have felt that, and I appreciate these things that have been said by the President more because of the opportunity that I have had for a few days past of thinking over matters when I was awake. I was asleep about half the time, but while I was awake the very passages that he has cited here, and some of the hymns that he has referred to, have passed over my mind and I have felt in my soul that this is the word to be carried to all Israel—the spirit of charity and brotherly love, which promotes real union. We must not become divided in our souls, in our spiritual natures, in our intercourse with each other. We may hold different views of certain matters that I will not even allude to here this morning, but that should not affect our brotherhood, our real sentiments of kindness and of charity towards each other, and it should not affect us when we attempt to pass judgment and have no right to do it.

#### PASSING JUDGMENT ON OUR NEIGHBOR

There is the point I want to draw your attention to. We not only want to entertain this spirit of kindness and charity, but even when we think certain persons have done something that is wrong, and that it affects us—"When thy brother trespasseth against thee,"—as Jesus puts it, have we the right to pass judgment upon him, even in our minds? No we have not. The principle of justice and of mercy together will say: "Let that man stand uncondemned until he can defend himself." The stream of accusation is frequently very shallow, and underneath it sometimes lie dark purposes, and they are

revealed when the person is placed on his defense and has the opportunity of explaining. As I say in one of my little songs:

School thy feelings;  
 Condemnation never pass on friend or foe,  
 Though the tide of accusation  
 Like a flood of truth may flow.

Hear defense before deciding,  
 And a ray of light may gleam,  
 Showing thee what filth is hiding,  
 Underneath the shallow stream

The Lord has provided in his Church that justice shall be done, but it does not exclude mercy, of course. We have a splendid illustration of the exercise of mercy in that case that Brother Grant has told us about, in regard to what President John Taylor taught him. But people say sometimes when aggrieved: "If that is 'Mormonism' I don't want to have anything to do with it." What a foolish thing. Does "Mormonism" in any respect condone iniquity? Does it approve of oppression? Does it approve of injustice? Does it approve of one man doing wrong to another in any way, without recompense and making it right? It does not. People sometimes say, "Well, if that is what the Church allows I am not going to church." Oh, what folly—not going to church? Are you going to hurt yourselves? You hurt yourself when you do not fulfil the requirement of God to go up to the house of prayer on the Lord's day, as he has commanded. You hurt yourself if you hold the Priesthood of the living God and you do not attend your quorum meetings and observe the duties that belong to you, you are offending yourself, you are doing harm to yourself. The Church has got so big now and so powerful, financially and otherwise—although it is pretty well up to the mark now in its finances—yet it has advanced so far that it can do without you or me or anybody else. When we neglect a duty we neglect something that benefits ourselves, and we are the worse for it. So much for that.

#### THE CHURCH PROVIDES FOR HEARING WHERE JUSTICE IS DONE

But the Church supplies the means whereby everybody who is oppressed or trespassed against can receive a hearing, and get justice done. In what I have cited the Lord lays down the principle, and we have that embodied in the organization of the Church of Jesus Christ of Latter-day Saints. We have a body of men who go from house to house to visit the Saints. We call them teachers. Well, they are, but this belongs to the duty of the priest, as you will read in the twentieth section of the Doctrine and Covenants. The priest's duty is to preach and teach and expound and baptize and to "visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties," and so on. That is his duty.

In addition to that the Lord says the teacher's duty is to watch over the Church and be with the Church always, and to see that there is no iniquity in the Church, neither hardness of heart, nor evil speaking. Why is it a sin? Because the great body of the people have been into the house of the Lord, and they have made a covenant that they will not speak evil of the Lord's anointed, have they not? Take it to heart! Are we not under a covenant with the Lord that we will not speak evil of his anointed? Well, when we do that we break that covenant. We sin against that commandment of the Lord. So we should not do it. But some may say, "Well, I have a reason for it." Well, if you have a reason, do as Jesus says. Here are persons appointed in the Church who will go with you to the individual that has trespassed against you, or if you will do your duty properly you will begin by going to that person alone.

#### THE PLAN TO BE PURSUED

I have heard some awful things said about mighty good men in this Church, men of influence and authority and power in the Church. I have heard shameful things about them, said unwittingly, perhaps, but very disgracefully. Have persons who used such language gone to the individual who, they think, has been oppressive to them, or has done them harm or trespassed against them,—and talked the matter over with him alone? No, oh, no, oh, no. They have said, "He ought to be in the penitentiary." Well, that is not the right kind of talk for a Latter-day Saint, and especially for an elder in Israel, a bishop's counselor, or a high counselor, very wrong indeed in its nature. Here is the plan: If any man has trespassed against you, go to him in the spirit of kindness because you want the thing put right, and explain to him where you think he has done you a wrong, and see whether he has done you a wrong or not, or whether you may not be mistaken. But if you will not do that, which is the great commandment, then get the teachers, or men that are acting as teachers, two of them, to go with you and see him, talk it over and find out what the facts are in the matter, and see if you cannot be reconciled with your brother. If you can, then the Lord says you have "gained your brother." He may repent, if he has done wrong, or he will explain, or have the opportunity of explaining where he is right. Now, let us apply that to present conditions and circumstances, and do not go away and repeat these things again. Do not speak evil of your brother; become reconciled to him if you can, and if you cannot, why, get some wise man to go with you and talk it over. What then? Well, if he does not see it as you do, but insists that he is in the right and you are in the wrong, what is the next step? Why, there is a court, we call it a bishop's court. The bishop, who is a common judge in Israel, by appointment, the bishop and his counselors can meet together as a court, and they can hear you and your witnesses,

if you have any, and then they will hear the accused man or woman, as the case may be, and hear his or her witnesses, then judge the matter, and if satisfaction is not had, even in that court, which is usually sufficient, or should be, because honest men, good men, are chosen to act in the bishopric,—the Lord bless them! Some of them do not know quite as much as they might know if they had had more experience, but they are honest men and wise men, and they are placed there by their brethren who have chosen them, and they have had the support by the lifting up of hands of the people. Now, if justice does not seem to be had by them, then what? Why, there is a High Council, composed of the presidency of the stake and twelve high priests, good men, honorable men, men of experience men of character, all members of the Church, all men holding the priesthood of the Lord, and they have that appointment; they are established, they are high priests in Israel and they are set apart for that purpose. They meet together and they will see that justice is done. If it is necessary for the case to be brought before that body an opportunity is had for the accuser and for the accused; and that full justice may be done, the Lord has appointed that half of that council shall stand up for the accuser and half for the accused, not that they should be biased either on one side or the other, but so that right may prevail.

I know from experience in these matters that the brethren who are organized in these councils are men of honor and integrity and influence in the Priesthood, and they will not judge a matter before they hear it. When the whole matter is heard, then the president of the council and his counselors together talk the matter over and make up the decision as they consider in justice and righteousness before the Lord, and present it to the council. If a majority of the council agree with them it stands.

#### AN APPEAL MAY BE MADE

An appeal can be made, if it is claimed that injustice is done, to the Presidency of the Church, who do not sit as a court, to hear witness, but go over all the evidence as presented and attested by the clerk, to see if there is any wrong and mistake made, any injustice done, and if so, that they can point out the means, as provided in Section 107 of the Doctrine and Covenants, how the matter can be fully determined and heard again, if they so decide, and that the matter can be so looked into that every point, every part and every item of the decision can be questioned and examined, and a conclusion arrived at as to its justice and righteousness.

#### UNSAFE TO FOLLOW A RUMOR

But is anything of that kind being done in the cases which have been referred to here this morning? Not at all. What are you doing? Following a rumor, a most unsafe thing to do. A certain rumor gets out that certain things have been done, and people think they know

they are true, because of circumstances that arise; but they do not get the other side, they do not pay any attention to it, and if anybody seeks to put forward the other side, it is said: "Oh, yes, you stand up for him of course." That is the spirit that is manifested. Now, we want to do away with that, and therein is the great lesson of this morning to me and to all of us, I hope. The Lord has given us the way and the means to settle our difficulties and differences in the Church, and so, as the old apostles taught us, the Latter-day apostles teach: "Don't go to law with your brother, if it can be avoided by taking the matter before the courts of the Church, or to a court of arbitration composed of persons chosen on either side, who can arbitrate the matter in the right spirit. There are certain kinds of cases, like cases for the settlement of titles to land, that cannot be settled that way; they are outside of this jurisdiction. But the whole of our gospel and our teachings and our influence is ecclesiastical. We may say it is temporal as well as spiritual. Certainly: our Church embraces the temporal and the spiritual together, as the Lord does, and the authorities of this Church, in their station, preside over the whole Church, in all of its ramifications—the most beautiful and splendid and perfect organization on the earth.

#### LET US POSSESS OURSELVES IN PATIENCE

Now, let us take to heart the lessons of this morning, brethren and sisters. Do not, during this coming campaign,—I allude to it just simply in that way; I do not want to talk politics, or to have it said I have been talking politics,—but in this coming campaign possess yourselves in patience, and do not abuse or misrepresent any other person or party. You have no right to do it. I do not care how strong a partisan you may be on your own side, you have no right to misrepresent the other. You have no right to lie about it or about them. You have no right to commit any kind of injustice. Tell the truth as you understand it before the Lord, but not the whole truth, if that truth includes abusing the other party. Do not misrepresent what other people believe, and say a certain party believes this. Do not do that. Tell them what you believe, if you want to tell them what you understand; make clear and plain the truth as it appears to you, and do not find fault with and abuse or misrepresent others, either parties or persons. Is that politics? Call it what you like, it is the truth, it is the gospel. Jesus Christ, in the same discourse that we have heard about this morning, told his apostles to "seek first the kingdom of God and his righteousness—not "its," as we quote it sometimes, but seek first the kingdom of God and his righteousness, and all these temporalities that he was talking about shall be added unto you. How do we find out about the righteousness of God that we are to seek for in the gospel? The Apostle Paul, writing to the Romans, I believe, said: "I am not ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation, unto every one that

believeth; for therein is the righteousness of God revealed, from faith to faith."

#### SOME DUTIES OF THE SAINTS

Study the gospel, live the gospel. Seek to God, that you may understand his word, his righteousness, and pattern after it as you go on from faith to faith, and put away from your souls everything of the kind that has been spoken against this morning, but be filled with the spirit that cometh from above; for God is love, and his tender mercies are over all his works. He loves us, and will lead us and will save us if we will keep his commandments and walk in his ways, and the time will come when we will meet together in his eternal presence, and all that belongs to us we shall get, everything.

Now, let us forgive one another, in our hearts, if any offenses have been made, and proceed from this conference determined to carry that spirit wherever we go. And men who are in authority, presiding authorities, bishops, and all the brethren who hold the Priesthood, who labor among the Saints, carry that spirit with you wherever you go, and do not listen to evil things against your brethren, but speak of all the best you can. God bless you all in the name of Jesus Christ. Amen.

#### PRESIDENT HEBER J. GRANT

I am grateful beyond expression that President Penrose has been able to speak to us. He has been at home, sick abed, most of the time during the last week.

I will state that a general music committee has been selected, and will undoubtedly be sustained at our conference, with Elder Mc J. Ballard as the head of that committee.

The congregation sang, "Come, come ye Saints."

The closing prayer was offered by Elder Lewis Anderson, President of the South Sanpete stake of Zion.

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#### AFTERNOON SESSION

President Heber J. Grant presided and called the congregation to order at 2 o'clock. The house, both in the auditorium and galleries, was comfortably filled with representatives from all parts of the Church.

The congregation sang, "Do what is right."

Prayer was offered by Elder Edward C. Rich, President of the Montpelier Stake of Zion.

The congregation sang, "Guide us, O thou great Jehovah."