

Bearing seed of heav'nly virtue,
 Scatter it o'er all the earth;
 Go! Jehovah will support you;
 Gather all the sheaves of worth;
 Then, with Jesus,
 Reign in glory on the earth.

—John Taylor

May the heart of every missionary be inspired by the spirit of his Lord, whose authorized servant he is, to the end that selfishness and violence now so powerful in the world will be replaced by loyal service, truth, and brotherhood! I pray in the name of Jesus Christ. Amen.

ELDER SPENCER W. KIMBALL

Of the Council of the Twelve Apostles

My brothers and sisters and friends, in all humility I stand before you today, and I desire to address my remarks to all you who sit before us and to those many who are outside the walls of this building but who are listening and seeing.

A PROPHET OF GOD

When the prophet on Friday morning opened this glorious conference and bore his testimony to this world, I wonder if it affected all of you as it did me. My mind went back to the twenty-third chapter of Matthew where the Lord Jesus Christ was speaking to people who disregarded the solemn and sacred things that were there for their acceptance. In words condemnatory he said:

Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets and garnish the sepulchres of the righteous,

And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

Wherefore, behold, I send unto you prophets, and wise men and scribes: and some of them ye shall kill and crucify; . . .

and then later:

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee. . . . (Matt. 23:29-30, 34, 37.)

You folk in the Church and out of the Church heard a prophet of God bear testimony that this was the only true and living Church upon the earth. Did you listen, or do you also build sepulchres for the dead prophets and tombs for those who have passed away long ago and disregard the living ones? I bear witness to you that the Prophet of God who bore testimony to you on Friday morning is the recognized head of God's kingdom here upon this earth, and you would do well to listen and to accept it in your hearts. I bear testimony

also, in all solemnity, that this is the true and living Church and that it is officered by men who are called of God, and it is accepted of the Lord, and that the gospel which it promulgates, by these thousands of missionaries abroad and the other thousands here at home, is the gospel of Jesus Christ which will cure all ills and solve all problems and will exalt mankind as well as save him.

WORK AMONG LAMANITES

I had thought of saying something about the Indian or Lamanite program at this conference, but I have been "pressed by the spirit," as Paul said, to speak upon other matters; however, I should like to make this one statement, that the work among the Lamanites, though still in its infancy, is going forward at an incredible pace. The responsiveness of the children of Lehi is unbelievable. There will be many hundreds of baptisms this year both in stakes and missions, and I pray the blessings of the Lord upon all those who are contributing toward fulfilment of the promises with which the Lord has filled his books of scripture.

Much has been said in this conference already about the fundamental principle of repentance. President Clark repeated the other night the passage where the Lord said, ". . . preach nothing but repentance unto this people."

It seems that most of us think that repentance is for the other person, for the one who has committed murder or adultery or theft or something that is very heinous, but repentance, as I read the scriptures, is for us all.

NEED FOR REPENTANCE

It is my pleasure, also, to go into the homes of the leaders in the missions, wards, and stakes of Zion, and I am deeply appreciative of the fact that most of our people are trying to live the commandments of the Lord. I find in this Church many people who amaze me with their close approach toward perfection, but I do find, as I go about the Church, some who need this principle of repentance. I thank the Lord for this glorious principle. I find parents who have lost the natural affection for their children. I find children who disown and disclaim their parents and evade responsibility concerning them. I find sometimes husbands who desert their wives and their children, and who use almost every pretext to justify such action. I find wives who are demanding, unworthy, quarrelsome, and who are uncooperative and selfish and worldly, provoking such action. I find those who gossip and bear false witness against their neighbors. I find brethren who hale each other into the courts on trivial matters that could have been settled by themselves. I find blood brothers and sisters who fight over inheritances and bring each other into the courts of the land and drag before the public the most intimate and

personal family secrets, bringing all of the skeletons out of the closets, leaving nothing sacred, having little regard for each other, interested only in that which they might acquire by such action. I saw one family split wide apart, half of the brothers and sisters on one side, and half on the other, in a most disgraceful feud. At the funeral half of them sat on one side of the aisle and half on the other. They would not speak to each other. The property involved was worth only a few thousand dollars, and yet they are avowed enemies. I have seen people in wards and branches who impugn the motives of the Authorities and of each other and make them "offender for a word." I have seen people in branches where they have broken wide apart and say unkind things about each other and will hardly speak to each other. They bring into their meetings the spirit of the evil one instead of the spirit of the Christ.

FAULTS TO BE OVERCOME

I have seen husbands and wives, living under the same roof, who are selfish, unbending, and unforgiving, who with their misunderstandings have hardened their hearts and poisoned their minds. Then I have seen many people who have become offended at Church authorities, their ward, stake, mission, auxiliary, and priesthood leaders, for things which have been said or were imagined to have been said or thought.

To the children who are unkind to their parents the Lord has said, "Ye hypocrites," (Matt. 15:7.) "He that curseth father or mother, let him die the death." (Matt. 15:4.) To the intolerant, God has said, "What God hath cleansed, that call not thou common." (Acts 11:9.) To the gossip he has said from Sinai: "Thou shalt not bear false witness. . . ." (Exodus 20:16.) To those who would impugn motives he said: "Judge not, that ye be not judged." (Matt. 7:1.) And to those who would criticize the Authorities and use them as stumbling blocks, who would absent themselves from their meetings, who would fail to pay their tithes and other obligations because of fancied offenses, I would like to read from the Doctrine & Covenants, Section 121:16-18, 20-21:

Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which was meet in mine eyes, and which I commanded them.

But those who cry transgression do it because they are the servants of sin, and are the children of disobedience themselves.

And those who swear falsely against my servants, . . .

Their basket shall not be full, their houses and their barns shall perish, and they themselves shall be despised by those that flattered them.

They shall not have right to the priesthood, nor their posterity after them from generation to generation.

And to all who sin in devious ways, the Savior says:

. . . except ye repent, ye shall all likewise perish. (Luke 13:5.)

ALL NEED TO REPENT

And so, repentance is not for the murderer alone, nor the adulterer. It comes to them, too, but to all those who have been tempted of the evil one to commit sins of omission and sins of commission.

As I read the scriptures, I find that all the various sins are condemned. May I name only a few whom he calls to repentance: the murderer and the adulterer and the thief, the proud, the coveter, the drinker, the smoker, the ungrateful, the liar, the gambler, the drunkard, the selfish, the unforgiving, the accuser, the defrauder, the gossip, the profane, the vulgar, the intolerant, the malicious, the idler, the persecutor, the envious, the jealous, and to all these the Lord says:

. . . repent and walk more uprightly before me. (D. & C. 5:21.)

Repentance is required of us all. In this dispensation the Lord said:

. . . entangle not yourselves in sin, but let your hands be clean, until the Lord comes. (D. & C. 88:86.)

Paul told the Romans:

. . . There is none righteous, no, not one. (Romans 3:10.)

Even in the days of Kirtland the Lord flashed forth this indictment:

Behold, I, the Lord, am not well pleased with many who are in the church at Kirtland:

For they do not forsake their sins, and their wicked ways, the pride of their hearts, and their covetousness, and all their detestable things, and observe the words of wisdom and eternal life which I have given unto them.

. . . I, the Lord, will chasten them. (D. & C. 98:19-21.)

He called even the Prophet Joseph to repentance, though his sin was as nothing compared to ours:

. . . now I command you, my servant Joseph, to repent and walk more uprightly before me, and to yield to the persuasions of men no more; (D. & C. 5:21.)

His sin had been in yielding to the persuasions of Martin Harris to permit him to borrow the sacred records and let them be viewed. The Lord said further:

Wherefore, I will that all men shall repent, for all are under sin, except those which I have reserved unto myself, holy men that ye know not of. (D. & C. 49:8.)

And surely every man must repent or suffer, for I, God, am endless. (D. & C. 19:4.)

A MERCIFUL LAW

Repentance is a glorious and merciful law. It means a sorrow for sin, a confession of sin, abandonment of sin, restitution for sin, and then the living of the commandments of the Lord, which itself includes the forgiving of others, even those who sin against us. The Father says:

By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them. (D. & C. 58:43.)

The Lord has made provisions for those who commit heinous crimes, but I shall not dwell specifically upon them today. Those who are in deep sin should go to their ward, stake, or mission authorities for assistance. I am talking now, generally, about the sins that many of us commit.

In the Doctrine & Covenants, Section 59, the Lord says,

But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord. (v. 12.)

Long years ago in every testimony meeting we had people who arose and said to their brothers and sisters, substantially, this: "I confess before you my weaknesses and imperfections and ask your assistance, your help, your tolerance, your understanding, and I pray the Lord will forgive me." We do not hear it so much any more. I think the Lord so instructed us, that we might seek forgiveness of our sins, by having confessed them humbly, acknowledging them before the people and the Lord.

Now, in Proverbs 28:13, the Lord inspired his prophets to say,

He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.

ABANDONMENT OF SIN

And then to the Nephites this word came from the Lord:

And whosoever repented of their sins and did confess them, them he did number among the people of the church;

And those that would not confess their sins and repent of their iniquity, the same were not numbered among the people of the church, and their names were blotted out. (Mosiah 26:35-36.)

The abandonment of sin is an important part of repentance and is a requirement before forgiveness can be expected. The Lord says we may know a man has repented if he confess and forsake his sins and:

whoso confesseth and forsaketh them shall have mercy. (Prov. 28:13.)

RESTITUTION

The sinner should make restitution. It is obvious that the murderer cannot give back a life he has taken; the libertine cannot restore the virtue he has violated; the gossip may be unable to nullify and overcome the evils done by a loose tongue; but, so far as is possible, one must restore and make good the damage done. Perhaps the warning of the Redeemer ". . . thou shalt not depart thence, till thou hast paid the very laste mite" (Luke 12:59) may have reference to restitution as well as to the suffering of the sinner. Again the Lord says: ". . . and they [the sins] shall not be blotted out until he repent and reward thee four-fold in all things wherewith he has trespassed against thee." (D. & C. 98:44.)

One of the most important elements in repentance and forgiveness is living the commands of God for the Father says in his preface to his latter-day revelation,

. . . I the Lord cannot look upon sin with the least degree of allowance,

Nevertheless, he that repents and does the commandments of the Lord shall be forgiven. (D. & C. 1:31-32.)

FORGIVENESS OF SINS

Now, the doing of the commandments includes many things, and much good works, but one of its very important aspects is the purging of our own hearts and forgiving others their trespasses against us.

To obtain forgiveness of our sins, we must forgive. Read the scriptures given us on that point: "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Eph. 4:32.) Then in the Lord's prayer to the people in Jerusalem, he said: "Our Father which art in heaven, . . . forgive us our debts, as we forgive our debtors." (Matt. 6:9, 12.) Did he not mean in the same manner and in the same degree, perhaps, as we forgive our debtors? He made it a little more clear, even, to the Nephites, for after he had said, "forgive us our debts as we forgive our debtors" (III Nephi 13:11) he said, "For, if ye forgive men their trespasses, your heavenly Father will also forgive you;

"But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (III Nephi 13:14, 15.) And again to the Nephites the Lord says: ". . . ye shall also forgive one another your trespasses; for verily I say unto you, he that forgiveth not his neighbor's trespasses when he says that he repents, the same hath brought himself under condemnation." (Mosiah 26:31.) Condemnation, then, comes to you who will not forgive, probably even greater than to him who gave the offense.

Even the ancient Apostles suffered on this account:

"My disciples, in days of old, sought occasion against one an-

other and forgave not one another in their hearts; and for this evil they were afflicted and sorely chastened.

"Wherefore I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin." (D. & C. 64:8-9.)

THE HIGHER LAW

Now, the Savior said to his people when he was upon the earth, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth," (Matt. 5:38) and then he went on to give us the higher law. He proceeded: "But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.

"And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

"And whosoever shall compel thee to go a mile, go with him twain." (Matt. 5:39-41.) And again Jesus said: "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy.

"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." (Matt. 5:43-44.) Why? That *you* might have the benefit of it. It does not injure him so much when you hate a person, especially if he is far removed and does not come in contact with you, but the hate and the bitterness canker your unforgiving heart.

One great blessing that comes to those who will forgive, and love their neighbors and enemies also, is: "That ye may be the children of your Father which is in heaven: . . .

"For if ye love them which love you, what reward have you? do not even the publicans the same?" (Matt. 5:45, 46.) And then he commanded: "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.)

"HOW OFT SHALL I . . . FORGIVE"

Perhaps Peter had met people who continued to trespass against him, and he asked: "Lord, how oft shall my brother sin against me, and I forgive him?" (Ibid., 18:21.) And the Lord said: "I say not unto thee, Until seven times: but, Until seventy times seven." (Ibid., 18:22.) ". . . and as oft as thine enemy repenteth of the trespass wherewith he has trespassed against thee, thou shalt forgive him, until seventy times seven." (D. & C. 98:40.) Until seventy times seven! That seems very difficult indeed for us mortals, and yet there are still harder things to do. When they have repented and come on their knees to ask forgiveness, most of us can forgive, but

the Lord has required that we shall even forgive them if they do not repent nor ask forgiveness of us.

In D. & C. Sec. 98:41-45, he said: "And if he trespass against thee and repent not the first time, nevertheless thou shalt forgive him.

"And if he trespass against thee the second time, and repent not, nevertheless thou shalt forgive him.

"And if he trespass against thee the third time, and repent not, thou shalt also forgive him.

"But if he trespass against thee the fourth time thou shalt not forgive him, but shall bring these testimonies before the Lord; and they shall not be blotted out until he repent and reward thee four-fold in all things wherewith he has trespassed against thee.

"And if he do this, thou shalt forgive him with all thine heart;" we must still forgive. The Lord will avenge us. "Vengeance is mine; I will repay, saith the Lord," (Rom. 12:19) and man must not seek vengeance nor retaliate against those who have damaged him. Bitterness injures the one who carries it more than the one against whom it is directed.

JUDGE NOT

Can we ever forget the lesson taught us by the Lord Jesus Christ when he said:

Judge not, that ye be not judged.

For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye, (Matt. 7:1-5.)

The contrast between the huge beam and the tiny mote brings to our attention, forcibly, that we mortals should totally avoid judgment of our fellow men. When a beam is obscuring our own vision, how can we know their motives, intents, and desires? And not knowing, how can we judge righteously?

Another indictment of us who accuse others is the touching story of the woman taken in adultery and brought before the Savior for judgment. Her accusers, apparently with monumental beams in their eyes blinding them, brought the unfortunate sinner demanding the extreme penalty of stoning. The Lord was wise beyond their comprehension and could not be trapped by these wanton sinners.

. . . But Jesus stooped down and with his finger wrote on the ground, as though he heard them not.

So when they continued asking him, he lifted himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

And again he stooped down, and wrote on the ground. (John 8:6-8.)

And when he looked up a little later, all the accusers " . . . being convicted by their own conscience," (v. 9) had sneaked away.

UNHOLY JUDGING

Another impressive example of unholy judging comes to us in the Lord's parable of the unmerciful servant who owed to his lord ten thousand talents but being unable to pay, his lord commanded him to be sold, and his wife, and children and all that he had, and payment to be made. The servant fell down and begged for a moratorium, and when the compassionate lord had loosed him and forgiven his debt, this conscienceless person straightway found one of his fellowserants who owed him an hundred pence, and taking him by the throat demanded payment in full, and upon failure of the debtor, cast him into prison. When the lord heard of this rank injustice, he chastised the unmerciful servant:

. . . O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

Shouldst not thou also have had compassion on thy fellowservant, even as I had pity on thee?

And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. (Matt. 18:32-34.)

Then the Redeemer, summarizing, said to his disciples:

So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. (Matt. 18:35.)

According to my Bible, the Roman penny is an eighth of an ounce of silver, while the talent is 750 ounces. Accordingly the unmerciful servant was forgiven 600,000 units but would not forgive one unit.

I met a woman once, demanding and critical. She accused her stake president of harshness and would have displaced him if she could. She had committed adultery, and yet with her comparative debt of 600,000 pence she had the temerity to criticize her leader with a hundred pence debt. I also knew a young man who complained at his bishop and took offense at the leader's inefficiency and his grammatical errors, yet he himself had in his life sins comparable to the talents and had the effrontery to accuse his bishop of weaknesses comparable only to the pence.

Those of us who have sins, heinous or less serious, would do well to sing frequently the beautiful hymns: "Should You Feel Inclined to Censure," by George H. Durham; "School Thy Feelings, O My Brother," by President Charles W. Penrose; and "Let Each Man Learn to Know Himself," so much sung and loved by President Heber J. Grant.

EXAMPLES OF FORGIVENESS

Remember that we must forgive even if our offender did not repent and ask forgiveness. Stephen yet in his young life had mastered this principle. His accusers, unable to find anything against him other than fancied blasphemy, stoned him to death. Not waiting for them to repent, Stephen displayed his saintliness by using his last breath to forgive them saying: "Lord, lay not this sin to their charge." (Acts 7:60.) They had taken his very life, and yet he forgave them. The Prophet Joseph moved to his certain death with the same spirit of forgiveness. The Lord Jesus also gave to us the lesson. Before they asked forgiveness, before they repented, while they were still in their murderous passion, he found it in his heart to forgive them and to ask his Father to ". . . forgive them; for they know not what they do." (Luke 23:34.) He did not wait till his crucifiers, the high priests, scribes, elders, and Pharisees, should have a change of heart, but forgave them while they were yet covered with his life's blood.

DUTIES OF OFFENDED ONE

It frequently happens that offenses are committed when the offender is not aware of it. Something he has said or done is misconstrued or misunderstood. The offended one treasures in his heart the offense, adding to it such other things as might give fuel to the fire and justify his conclusions. Perhaps this is one of the reasons why the Lord requires that the offended one should make the overtures toward peace. He says:

And if thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess thou shalt be reconciled. (D. & C. 42:88.)

To the Nephites the Lord said:

. . . if . . . thy brother hath aught against thee—
Go thy way unto thy brother, and first be reconciled to thy brother, and then come unto me with full purpose of heart, and I will receive you. (III Nephi 12:23-24.)

And to the disciples in Judea he said:

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;
Leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift. (Matt. 5:23-24.)

Do we follow that commandment or do we sulk in our bitterness, waiting for our offender to learn of it and to kneel to us in remorse?

FORGIVENESS INVOLVES FORGETTING

And this reconciliation suggests also forgetting. Unless you forget, have you forgiven? A woman in a branch in the mission field where there had been friction finally capitulated and said, "Yes. I will forgive the others, but I have an eternal memory." Certainly she had not fulfilled the law of forgiving. She was meeting the letter but not the spirit. Frequently we say we forgive then permit the grievance to continue to poison and embitter us.

The Lord forgets when he has forgiven, and certainly must we. He inspired Isaiah to say:

I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. (Isaiah 43:25.)

And again in our dispensation, he said:

Behold, he who has repented of his sins, the same is forgiven; and I, the Lord, remember them no more. (D. & C. 58:42.)

And we are instructed by him that

. . . thou shalt forgive him with all thine heart; . . . (D. & C. 98:45.)

No bitterness of past frictions can be held in memory if we forgive with all our hearts.

So long as we are bitter, hold grudges, are unrepentant ourselves, unforgiving to others, how can we partake of the sacrament? Read again what God said in the matter:

Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself. (I Cor. 11:27-29.)

SETTLING DIFFERENCES

Brothers and sisters and friends, if we will sue for peace, taking the initiative in settling differences—if we can forgive and forget with all our hearts—if we can cleanse our own souls of sin, accusations, bitterness, and guilt before we cast a stone at others—if we forgive all real or fancied offenses before we ask forgiveness for our own sins—if we pay our own debts, large or small, before we press our debtors—if we manage to clear our own eyes of the blinding beams before we magnify the motes in the eyes of others—what a glorious world this would be! Divorce would be reduced to a minimum; courts would be freed from disgusting routines; family life would be heavenly; the building of the kingdom would go forward at an accelerated pace; and the peace which passeth understanding would bring to us all a joy and happiness which has hardly "entered into the heart of man."

And a final word from the Lord:

Wherefore, I command you again to repent, lest I humble you with my almighty power; and that you confess your sins, lest you suffer these punishments of which I have spoken, of which in the smallest, yea, even in the least degree you have tasted at the time I withdrew my Spirit. (D. & C. 19:20.)

May the Lord bless us all that we may continually carry in our hearts the true spirit of repentance and forgiveness until we shall have perfected ourselves, looking toward the glories of exaltation awaiting the most faithful, I pray in the name of Jesus Christ. Amen.

The Tabernacle Choir and the congregation sang the hymn, "O Say, What Is Truth?"

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

My brethren and sisters, I believe that I have enjoyed this conference thus far to the fullest extent that a nervous man can. The testimonies that have been given have been wonderful, and we have heard much that is worthy of our remembrance and reflection. It is my desire to bear you my testimony as to the truth of the gospel of Jesus Christ, and if in doing so, I can say any little thing that will comfort any of us or give us greater courage in living the gospel of Jesus Christ then I shall be happy.

INFLUENCE OF JOSEPH SMITH

Not long ago, as I was leaving the office, I met a man who told me that he was a prominent lecturer. I have never heard him, but he alleged that he is a prominent lecturer. He had in his hand a pamphlet, "Joseph Smith Tells His Own Story." He said he was looking for the best printed picture of the Prophet Joseph Smith, for purposes of his own, of course. He was a man, I presume, of Jewish faith, for he said he was a Jew. As he showed me that picture, he made this remark: "Joseph Smith is not dead. He is no more dead than Abraham and Moses and Christ. His influence has extended throughout the whole world. It is felt wherever one goes." I said, "I hope that is true," and he said, "I know it is true. I have been around and felt his influence."

I am glad that I have faith in the Prophet Joseph Smith and the story that he told us. I believe implicitly in the gospel of Jesus Christ, as interpreted by the Church, and the prophets who stand at its head. If I have any doubts, it is only as to my ability to properly understand and properly interpret that gospel in my life.