

Saturday, April 8

I pray that God will bless us all, my brothers and sisters, with the courage and the faith to live every standard and obey every law and every ordinance of the gospel to merit joint-heirship with Christ our Lord in all things. This I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Elder Delbert L. Stapley, a member of the Quorum of the Twelve. Elder Eldred G. Smith, Patriarch to the Church, will now address us, and he will be followed by Elder S. Dilworth Young of the First Council of Seventy.

ELDER ELDRED G. SMITH

Patriarch to the Church

I pray that I will have the guidance of the Lord while I fulfil this assignment. We have heard considerable in these conference sessions (as we usually do in all of our meetings throughout the Church) about the principles and acts and teachings which label us as Latter-day Saints and note to us the requirements to be a Latter-day Saint. Have you ever thought to ask yourself, "Are you a Latter-day Saint because of the things you do not do or because of the things you do?" What makes a Latter-day Saint?

Jesus was asked on one occasion, "Master, which is the great commandment in the law?"

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets." (Matt. 22:36-40.)

These two commandments are inseparable. It is impossible to fulfil the first without fulfilling the second. We cannot love our Father in heaven without loving our fellow men and loving our neighbor.

Latter-day Saints should be known by the things they do, the first of which is to keep these two commandments.

A most important quality in love is forgiveness. If we truly love our neighbor, we will always be willing and ready to forgive. Jesus Christ placed great importance on forgiveness. Teaching the multitude, he gave what is known as the Lord's prayer in which

he said: ". . . forgive us our debts, as we forgive our debtors." Then he added:

"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." (*Ibid.*, 6:12, 14-15.)

Again the Lord said, "Judge not that ye be not judged.

"For with what judgment ye judge, ye shall be judged. . . ." (*Ibid.*, 7:1-2.)

How can we as mortals fully judge another? We do not know how much knowledge another has received, for he receives knowledge through the Spirit. We cannot measure that which another receives through the Spirit.

Elder Matthew Cowley once said:

"We ought to say in our hearts let God judge between me and thee, but as for me I will forgive." That means to say in our hearts, not just lip service. We must be willing to forgive and forget. Most of us have a natural ability to forget, especially the things we are supposed to remember. Most of us work diligently to increase our power to remember. However, in forgiving, we should increase or attempt to increase and work diligently to increase our power to forget.

Peter asked Jesus: "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?"

"Jesus saith unto him, I say not unto thee, Until seven times: but, until seventy times seven." (Matt. 18:21-22.)

The Lord also said:

"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." (*Ibid.*, 5:44.)

When the adulteress was brought before Christ to be stoned, according to the law, he said:

"He that is without sin among you, let him first cast a stone at her."

They all then slipped away, leaving the woman alone with Jesus. No accusers left, Jesus said, "Neither do I condemn thee: go, and sin no more." Thus giving the woman the opportunity to repent and be forgiven. (John 8:6-11.)

Then, finally, in his agony on the cross, showing the supreme example of forgiveness, he cried out to his Father in heaven: "Father, forgive them; for they know not what they do." (Luke 23:34.)

Could you be as forgiving?

Again in our day the Lord reminds us that we are required to forgive one another.

"... verily I say unto you, I, the Lord, forgive sins unto those who confess their sins before me and ask forgiveness, who have not sinned unto death. . . .

"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.

"I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men.

"And ye ought to say in your hearts—let God judge between me and thee, and reward thee according to thy deeds." (D&C 64:7, 9-11.)

When you have ill feelings toward anyone, you have an uneasiness in his presence. You will go out of your way to avoid him. You become to a degree, mentally ill. A contentious spirit prevails within you. John stated it this way:

"But he that hateth his brother is in

darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." (1 John 2:11.)

Often we think of forgiveness as a form of charity. We forget that the benefits extend both ways. It is as beneficial to forgive as to be forgiven. This is not a formula but a spirit which can bring out the best in people and illuminate every moment of living. It is one of the happy paradoxes of human behavior that the readier we are to forgive the less we are called on to forgive. Forgiveness does not undo what has already been done. It enables us to accept what has been done and go on from there.

It is only through forgiveness of our mistakes that we gain the freedom to learn from experience, but forgiving our shortcomings does not mean denying that they exist. On the contrary, it means facing them honestly, realistically. Forgiving brings a peace of mind, a pleasant assuredness, and freedom.

One who hates is his own tormentor. Unless you forgive, you cannot love. Without love, life has little or no meaning. Love thy neighbor as thyself, forgive and forget, let no ill feelings exist between you and any member of your family or a neighbor or friend or anyone, for we are all God's children—sons and daughters of our Father in heaven and brothers and sisters in the spirit of our Savior Jesus Christ. That we may enjoy that sweet spirit of peace which the Lord giveth, I pray, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Eldred G. Smith, Patriarch to the Church, has just spoken to us. We shall now hear from Elder S. Dilworth Young of the First Council of Seventy.

ELDER S. DILWORTH YOUNG

Of the First Council of the Seventy

My heart rejoiced yesterday morning when the President of the Church talked about the response of youth to the various programs which we provide for them. I should like to refer to one of these programs, make a practical refer-

ence to it, and illustrate its application to what Brother Smith just referred to—the matter of the second commandment, loving thy neighbor.

I remember the first time I ever went away from home—I mean to work. I