

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

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was thrown into the company of a crowd of men and boys my own age. If one didn't smoke with this particular crowd one was considered to be a sissy. During the daytime hours while we worked, the air was filled with blasphemous remarks concerning the Father and the Son and derogatory remarks concerning one's own personal ancestry and the illegitimacy of it. On weekends they got drunk. They didn't just drink, they got drunk. If one didn't get drunk Saturday night something was wrong with him, and they pointed it out to him Monday morning. While they were in the process of this weekend orgy they sought out, of course, the young ladies of like bent and then spent the rest of the week bragging about their conquests.

I did not find, nor did I look for, as far as that goes, any young man in that community who had the same feelings as I did. I could not bring myself to associate with the situation, and I spent my free time on the weekends in reading. I have always been grateful that my family, who believe that reading is a great gift to cultivate, taught me early to read and kept me encouraged in its practice.

I was shy. That may sound peculiar to some of you folk who know me, but I really was; and I was frightened of people. I was scared of the boys and men with whom I worked, and I was more frightened to go into crowds where I was not known. Consequently I did not seek out the ward in the town in which I was working.

But, on the other hand, neither did the bishop seek me out. Nobody sought me out. I doubt if they knew I was there, yet they must have done because the man for whom I worked was quite prominent, and he must have told somebody in the town that he had a young squirt from Salt Lake City building muscle at his expense.

I have often thought of what would have happened to me during the month or two that I was out that first summer if some good man had come over and said, "Look, Dil, next Sunday morning we are having a meeting. Why don't you come over to it?" I likely would have gone, but I confess to you that I didn't quite have the nerve to overcome

my fears and do it voluntarily.

Adolescent youths are shy—most of them. Adolescent youths are frightened of other people—most of them. To overcome that shyness and fear, and not mistake it for stubbornness, is the genius of men who work with boys.

Now it is different. We have a different program, and it is about that program I wish to speak. You know we have a system whereby if you notify a committee of the twelve composed of Brother Spencer W. Kimball and Brother Mark E. Petersen, machinery is set in motion to see that things I have just described don't happen. May I read from some of the reports which have come into the office of these two good brethren on matters concerning children.

This is about Mary. The names, of course, are fictitious. "After several attempts to make contact with Mary by my counselors, my wife and I visited her Friday. Then we brought her to MIA last Tuesday. We have assigned a Gleaner Girl to visit her and to take her to stake M Man and Gleaner functions, and we have assigned the ward teachers to call. We will keep our eye on her."

Now if you had a daughter away from home, wouldn't you feel relieved if you knew that the bishop and his wife saw to it that that girl had a chance to get into the ward? You would sleep at night, wouldn't you?

Here is another one. "Beth is a good girl and has been active in the ward in our town. She has never been away from home, nor ever lived in a large city. We hope she can be given a welcome in her ward in that city." And the bishop writes—that is, the bishop of the ward to which she went: "We have called on Beth several times. She is attending regularly. We haven't yet given her a position. We shall very soon. We shall keep our eye on her and check with her regularly." This word was conveyed to the girl's mother. She sleeps well at night, also.

Here is another one about Don, "a student who has been active here in our ward. He is attending his freshman year at Freshwater. We hope he will keep his values." And the second counselor at Freshwater writes, "I have per-

sonally visited Don at Freshwater, and invited him to our meetings. I will make it a point to see that he is visited by the campus ward teachers, and is invited to the Deseret Club functions. We shall follow through." And it gives one a comfortable feeling inside, doesn't it?

Another one. "Henry is the only member of his family who has joined the Church. He was active for a time, but has not done much in the past two years." He went to a certain city for employment. And the second counselor in that city writes: "I have been trying to reach this young man. Conditions are not of the best at his boarding-house. We have ward teachers and the senior Aaronic Priesthood committee calling at his house to influence him to enter our activities. We'll keep trying." That's it—"we'll keep trying."

Here's one from our own school. "Ann has gone to BYU, and has taught in Primary." And the bishop of a ward at BYU writes: "As always, a fine and rewarding member of our ward," and a fine rewarding feeling comes to father and mother when they hear that all is well.

Another one. "Kenneth Woods." No note about him—just his name and address—and then this report was sent to the home ward bishop. "We have tried to reach him but without success. We know where he lives; we have talked to his roommates; but either he hides himself when we call or he is too busy as to be rarely home. We have called and asked for him over the phone without success. We have left word for him to call, but he never does. The elders' president has gone there several times and told his roommates his purpose, but the boy has not yet responded. We do know that he has been out of work several weeks and that he is going to school, and that he seems to spend his weekends skiing. We shall continue to try."

Once in a while a stake president knows a situation, and he reports for the bishop. "The bishop reported," said he, "that she is living with three other girls, and the environment is not the best. Apparently she fell in love with a young man who was active but does

not now live our standards. This is also quite a problem for her. She is definite in her desire to be married in the temple. The bishop reports that Ann shows a desire to be active in the Church, and the YWMA officers have been alerted to follow through. Because of our interest I am sure the bishop will take a personal interest in Ann and her progress, and I am sure," he writes to Brother Petersen, "that the action on your part may have been the means of preventing a tragedy, because when we found her she was very low. The bishop's personal interview gave her an opportunity to clear her feelings, and opened the way for further activity. The bishop will also do what he can with other girls in this group."

A boy, secretary to a priests' quorum, is going to school. Notice of his move was sent in with a note that he is a good boy and no one needs to worry about him. The first reply which came in from the bishop: "Have been unsuccessful in contacting this young man at the college dorm. Will write him and try to make an appointment." A second reply came later. "John was happy for my visit. Said he didn't know which ward he should attend, so he didn't attend at all. Said he would be at priesthood meeting next Sunday morning, and is anxious to become an elder."

A recent convert—a young woman—left home and crossed three states to attend school. Unable to find any of our people, she attended the local Community Church. And then the nearest branch president received a card from the committee. He had to drive forty miles to meet her, and he reported: "She is in good spirits. She has a testimony. The nearest chapel is nearly forty miles, and she has no transportation. I have made arrangements for her to have transportation. She will be an asset to our branch." Suppose he had never learned that that girl was anywhere near, and she was left to herself and on her own?

Now this program is quite simple to apply. I shall repeat briefly the rules. If a daughter or a son is going away for a period, either to work or to school, all the parents need do is to notify the ward bishop of the fact. It is also in-

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cumbent upon the priesthood leaders, the young women officers, as well as the ward teachers, to be alert, to notify the bishop when such a person leaves. Promptly the bishop will send to the committee a card upon which he states the essential facts and gives the new address. It is quite essential that the new address be on the card.

The committee then processes the card, discovers to what ward and stake the young person has moved, and notifies the bishop of the ward or the president of the branch that that young person is there, and asks him to see that proper integration takes place. After that, contacts are made, the youth is integrated, and the report is made back before the file is closed. And if the youth is not integrated, the file is kept open until he either is reached or returns home.

It seems to me that we can do no better work for those of our young folk who are away from home, than to take this simple expedient of picking up a telephone and calling the bishop, and asking him to watch out for our children. No greater work could be done to safeguard them. You would be surprised at the great number who are immediately brought into activity in the wards to which they go.

ELDER ELRAY L. CHRISTIANSEN

Assistant to the Council of the Twelve Apostles

In the song just concluded, were the words, "Why should we seek to earn a great reward, if we now shun the fight?"

I believe, my brothers and sisters, that is the feeling I have had as I have thought of what I might say. What I shall say is given in the spirit of encouragement and commendation for the young, for the rest of us, and for all mankind.

According to the writings of Moses, the history of the world from the beginning to the end was revealed to Enoch when Enoch was permitted to look upon the world and see it as it was in the days of Noah, as it was in the Meridian of Time, and as it would be in the last days, or the days in which we now live. Enoch beheld all of the

Now, I pray the Lord will bless us in our effort to do this work. My testimony is that the President of the Church—President McKay—is a prophet. I support him as such with all my heart, and of course, with that goes the fact long since attested, that Joseph Smith was likewise a prophet, saw the Father and the Son, who commissioned him to bring forth the work of this last dispensation.

I ask blessings upon us all in the name of Jesus Christ. Amen.

President David O. McKay:

The Combined Choirs and the congregation will now sing, "Come, Come, Ye Saints," conducted by Alma L. Dittmer. After the singing Elder ElRay L. Christiansen will speak to us.

The Combined Choirs and the congregation joined in singing the hymn, "Come, Come, Ye Saints," conducted by Alma L. Dittmer.

President David O. McKay:

We shall now hear from Elder ElRay L. Christiansen, Assistant to the Twelve. He will be followed by Elder Richard L. Evans of the Council of the Twelve.

inhabitants of the earth. He saw that after the flood had depopulated the earth, because of wickedness, it was after a time inhabited again. But then he saw that after a time, men were again forgetting God and were rebelling against the truth. He saw the Savior in the Meridian of Time lifted up on the cross as a sacrifice for mankind and as the Redeemer of the world. When Enoch saw all this, he wept. And he beheld also that Jesus wept. And Enoch asked of him, "How is it that thou canst weep, seeing thou art holy, and from all eternity to all eternity?"

"The Lord said to Enoch: Behold these thy brethren; they are the workmanship of mine own hands, and I gave unto them their knowledge, in the day I created them; and in the Garden