

Sunday, April 5

Second Day

be ashamed to have their own fathers and mothers witness.

If they are wise, our young people will reserve for the marriage covenant those sweet and intimate associations. They will reserve such intimacies for their companions for eternity. Such a course is pleasing to our Heavenly Father and will bring peace and happiness—eternal happiness.

I know this may seem strong doctrine for some. I stress it because I believe that the young people of the Church want to know. I believe they are entitled to know. I believe it is best for them.

In all your relationships, my young friends, when in doubt then do not enter into the act or practice. In fact, our young people should not enter into any activity if there is any doubt as to its propriety. If you are living right, my young brethren and sisters, you will have the prompting of the Spirit which will tell you whether it is right or wrong. Do not fail to heed that prompting, as I hope you will heed the counsel of your own parents and your leaders in the auxiliaries.

Just one thought in closing: As you resolve in your hearts to live the standards of the Church—and you cannot afford to do otherwise, from a material standpoint, from a spiritual standpoint, from the standpoint of getting ahead in the world—I hope you will remember that your prescribed standards are a part of a great body of truth—the gospel of Jesus Christ—revealed truth from heaven. Please remember that no discovery of the future, in the laboratory or anywhere else, no other truth will ever be

in conflict with the teachings of the gospel. Truth is always consistent. It is never in conflict. The gospel encompasses all truth. When doubts come to your mind because of instructions you may receive in the classroom, I urge you to remember that time is always on the side of truth, and Mormonism is truth.

God bless you and protect you and guide you, and give you the courage to live the gospel, to maintain the standards of the Church, so that the blessings which have been promised to the faithful may be yours eternally, and here in mortality also, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Ezra Taft Benson of the Council of the Twelve has just concluded speaking to us. The Choir and Congregation will now sing, "O Say, What Is Truth?" conducted by Assistant Chorister, Jay E. Welch. After the singing, Elder William J. Critchlow, Jr. will speak to us.

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

President David O. McKay:

Elder William J. Critchlow, Jr., Assistant to the Twelve, will now speak to us. He will be followed by Elder A. Theodore Tuttle.

ELDER WILLIAM J. CRITCHLOW, JR.

Assistant to the Council of the Twelve Apostles

"The man that hath no music in himself, nor is not moved with concord of sweet sounds, is fit for treasons, stratagems and spoils. The motions of his spirit are dull as night, and his affections dark as Erebus." (*Merchant of Venice*, Act V, Sc. 1.) Certainly some of the loveliest, and I am sure the sweetest, sermons that we have heard in this conference have been rendered by this choir, and the choir we heard yesterday.

Six months ago I was the president of a large Ogden stake which, I was told, would be divided at our next stake conference, and that I would be retired as its president. Before that conference arrived, I came to general conference, and there I found myself suddenly and unexpectedly retreated instead of retired, and I have traveled several thousand miles on those treads to the stakes of Zion to keep stake conference appointments. I thought the people in my

stake were the best and the happiest people in the world. I still think so, but in my travels I have found thousands of people just like them. I found them in Phoenix, in Denver, in Salt Lake, and in the Big Horn. Wherever I have gone I have found these people, so I will have to revise my thinking and say that the South Ogden Stake people are just some of the finest people in the world.

These people have certain characteristics in common. Friendliness is one of them; humility is surely another; the hospitality of their leaders is another which I have greatly enjoyed. But the outstanding characteristic, it seems to me, is happiness. Their countenances literally radiate happiness. They seem to have left all of their worries and troubles at home. They obviously came to conference to feast, spiritually, of course, and they seem to delight in paying their devotions.

They should be happy. They should be the happiest people in the world. I believe they are the happiest people in the world because they observe our Father's laws of happiness.

Our Heavenly Father loves us. I love my children dearly, but his love for us, his spirit children, is infinite, divine.

His announcement of our coming to this earth made his children extremely happy. ". . . the morning stars sang together, and all the sons of God shouted for joy," (Job 38:7) so we are told, and we soon learned that, "Adam fell that man might be; and men are, that they might have joy." (2 Nephi 2:25.) He provided for our happiness here on earth by giving us a plan for happiness. We call it the "gospel plan." It comprises a number of laws, some ordinances, and a few principles which if obeyed will bring a state of blessedness to his children. And blessedness, my brothers and sisters, is a deep, refined joy or happiness.

An example of his laws of happiness is his law of health which we call the "Word of Wisdom."

"And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall have health in their naval, and marrow to their bones; . . .

"And shall run and not be weary, . . ." (D&C 89:18-20.)

A young man came to a bishop in my stake and said, "Bishop, I have observed the Word of Wisdom all the days of my life, yet I do not enjoy good health. Why doesn't the Lord respect his promise?"

This wise bishop replied, "Sit down, we'll read the law together." Then as he turned the pages to find the law, he said, "I haven't seen you in priesthood meeting this year, nor have I observed you in Sacrament meeting for a long, long time, nor have I had your name on the tithing list for several years."

"I know, Bishop," the young man replied, "I'm not faithful in all things, but I have faithfully kept the Word of Wisdom, and I have not received the promised blessing."

"Here," said the bishop, "is the law." He read it slowly.

"And all saints who remember to keep and do these sayings, walking in obedience to the commandments, . . ." (*Idem*, 18.)

No need to read farther! In kindness he explained, "Our Heavenly Father has commanded us to pay tithing, to go to Sacrament and to priesthood meetings. You apparently have not understood the law and, therefore, have not fully complied."

Like this young man, others may not understand these laws of happiness. Ignorance is no excuse for violating civil laws; perhaps our Heavenly Father may not accept it as an excuse for violating his laws.

Another law, apparently misunderstood by some is the Sabbath day law.

"Remember the sabbath day, to keep it holy.

"Six days shalt thou labour and do all thy work:

"But the seventh day is the sabbath of the Lord thy God: . . ." (Ex. 20:8-10.)

". . . thou shalt go to the house of prayer and offer up thy sacraments upon my holy day"; (D&C 59:9.)

I have seen our members, along with other people, in stores purchasing supplies and food on Sunday. May I ask, with what consistency can one go to a store on Sunday in violation of this law, purchase food, and then place it on a table, and ask Heavenly Father to bless it?

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Another example is his financial law—the law of the tithe.

“... prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” (Mal. 3:10.)

“... for he that is tithed shall not be burned at his coming.” (D&C 64:23.)

Another is his priesthood law.

“And also all they who receive this priesthood receiveth me, . . .

“For he that receiveth my servants receiveth me;

“And he that receiveth me receiveth my Father;

“And he that receiveth my Father receiveth my Father’s kingdom; therefore all that my Father hath shall be given unto him.” (*Ibid.*, 84: 35-38.)

Still another example is his marriage law—celestial marriage law.

“Therefore, if a man marry him a wife in the world, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; . . .” (*Ibid.*, 132:15.)

There is another law, which I heard President McKay quote this afternoon. I call it the “law for the parents.”

“... inasmuch as parents have children . . . that teach them not . . . repentance, faith in Christ, . . . baptism and the gift of the Holy Ghost . . . when eight years old, the sin be upon the heads of the parents.

“For this shall be a law unto the inhabitants of Zion. . . .” (*Ibid.*, 68:25-26.)

There are other laws designed for our happiness, obedience to which will bring that deep-refined joy which we might call blessedness. But underlying all of these laws is one master law, “. . . irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

“And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.” (*Ibid.*, 130:20-21.)

My son told me about a man who declined to join our Church because, he said, “Observance of the laws (recited above) would deprive me of my

happiness. I like,” he continued, “a cup of coffee at breakfast, another cup mid-morning to pick me up. After dinner in the evening I like to relax with my pipe and newspaper. On Sunday I like to get out under blue skies with my fishing pole in summer, and in winter I enjoy a late, lazy breakfast with the Sunday paper. If I paid a tithe of my earnings on top of my income tax, doctor bills, instalments on my home and car—well, I’m afraid I’d be jailed for writing checks with insufficient funds.”

What this man implied, and implied quite effectively, was this: I have no faith, no assurance that God will reward me with anything better than a pipe or cup of coffee for keeping his laws.

“... O ye of little faith?” (Luke 12:28.)

“And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments.” (D&C 59:21.)

“... according to men’s faith, it shall be done unto them.” (*Ibid.*, 52:20.)

“... without faith it is impossible to please him: . . .” (Heb. 11:6.)

Faith is the first principle of our gospel. If this man could have seen the happy countenances of thousands of members in the stakes which I have visited and could he have heard, as I have heard, the testimonies of those men and wives who have come into Church activity, he surely would have paused before he spoke so facetiously.

In contrast to this man’s lack of faith, let me tell you about a man who came one evening to a stake president and asked for baptism. I see that president in this congregation. This man stood in the president’s home, dressed in an army officer’s uniform of high rank. In answer to the president’s question, “What missionaries have been instructing you?” he replied, “None.” Then he explained that he supervised LDS men and women at Hill Air Force Base and found these people to be honest, industrious and happy. “My wife and I are religiously inclined, and we would like to be not only one with them but

also one of them. We would like to be baptized."

I had an opportunity to interview this officer, and when I asked him if he understood the principles of the gospel, he replied, "I understand the tithing law, and I will observe it. Other laws I do not understand, but we (wife and I) will conform. We want to be happy with you and one of you." He had faith. I think he found real happiness.

Now let me tell about another man who lectured brilliantly in Salt Lake City a dozen or so years ago. He was a silver-tongued orator who reportedly had lectured in nations around the globe and had more degrees behind his name than many of us could interpret.

The following day he visited in Ogden and was taken sightseeing up Ogden Canyon. Returning, he relaxed in the office of the president of the Ogden Chamber of Commerce where he remarked, "You Mormons are certainly a friendly, hospitable, and happy people. Will one of you tell me something of your philosophy of life?" His finger pointed to me, so I told him about our concept of God, why we were here, where we come from, and what we expected hereafter. I also quoted our Articles of Faith. When I had finished, he said in substance:

"My father was a minister. I, too, am a graduate of a school of divinity. But what I learned in that school, or rather what I did not learn, and what you have told me today confuses me. As a result I am what you would call an agnostic."

"Now," he continued, (and this is significant) "if what you believe—this philosophy of yours—makes you happy, then stick to it and live it. I tell you there is no happiness in unbelief. Your philosophy is interesting. It could be taught in colleges along with other philosophies and people would read it—if you would disassociate and leave Joseph Smith out of it."

My brothers and sisters this gospel plan which he called "our philosophy" is not a philosophy. It is truth. And Joseph Smith can no more be "disassociated" than can this earth be taken out of the solar system. He was fore-ordained before the foundations of this

earth to head this the greatest of all dispensations, the Dispensation of the Fulness of Times.

I wish I could talk to that doctor again. I would tell him as I tell you that in my book I have added another Article of Faith which I call my 14th Article of Faith. This is it: (I'll put it in the singular, but if you accept it, you can make it plural).

"I believe that Joseph Smith was a Prophet of God; that he was visited by heavenly messengers, among them Peter, James, John, Elijah, Moses, and one Moroni who directed him to some hidden plates from which he translated the Book of Mormon. I also believe the Father and the Son appeared to him and that the Son instructed him."

Let me add another Article of Faith. Call it the 15th if you like.

"I believe that David O. McKay is a prophet of God; that he holds all of the keys, priesthood, and powers formerly held by all of the ancient prophets, which were later conferred upon Joseph Smith and through him to his successors down to President David O. McKay."

When Joseph Smith wrote the thirteen Articles of Faith, he might well have added another. This one would sum up nicely for me what I have hurriedly tried to say and would account for the happiness that I have discovered in the countenances of our people. I quote the Prophet:

"Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; . . ." (*Teachings of the Prophet Joseph Smith*, p. 255.)

I have tried to outline that path—obedience to the laws and ordinances of the gospel. Let the Prophet continue, ". . . he never has—He never will institute an ordinance or give a commandment to His people that is not calculated in its nature to promote that happiness which He has designed, . . ." (*Ibid.*, p. 256.)

My brothers and sisters, I think the ultimate in happiness will be ours if and when we attain exaltation in his celestial kingdom.

I hope that I and I hope that you, as we travel life's highway, may enjoy the

happiness, even the blessedness that will be ours if we obey these laws, and may we later earn and enjoy the ultimate in blessedness—exaltation in his kingdom, I humbly pray, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder William J. Critchlow, Jr., Assistant to the Twelve, has just addressed us. We shall now hear from Elder A. Theodore Tuttle of the First Council of Seventy.

ELDER A. THEODORE TUTTLE

Of the First Council of the Seventy

Once upon a time, so the fable goes, there was a wise monarch who wanted to teach his subjects an important and vital lesson. He said: "Make me a man." They acquired the finest artist in the kingdom who painted the picture of a man on canvas. They took it to the king, but he was displeased and repeated: "Make me a man." They tried other media, sculpture in wood and stone, but to each the king said: "Make me a man." Finally they caught the vision of the king's instructions. They found a man, tattered, degraded. They bathed him, shaved him, dressed him, taught him, and presented him to the king. The king was pleased that they had learned this lesson and said these words: "Next to the God who creates is the individual who saves another."

Brothers and sisters, you and I are engaged in and dedicated to the work of saving men's souls. In view of what President McKay has said about youth fitness, I would like to address my remarks to that vast corps of teachers in the Church who are saving men's souls, in the hope that instruction might improve in the Church. For if one teacher increases the level of his competence and ability, that class will improve; and if many teachers improve, all classes in the ward will. And if each of us improves the instruction, the whole Church will grow in strength and power and will be blessed. Remember that no class can rise higher than its teacher.

The second reason is, that I would like to lead all of us to the source of unfailing inspiration, the Lord Jesus Christ. In the Savior's teachings, we find the finest methods used that are known today. We see his objective of changing man's behavior clearly set forth. We find the Savior being ac-

claimed an authority, because he knew his subject, and likewise we find a knowledge of students put to use in a beautiful way.

Teachers, if you would improve your teaching, use and adapt illustrations and examples to fit the present knowledge and experience of your students. May I illustrate:

We find in the teachings of the Savior such words as camels, sheep, salt, light, candles, fish, leaven, hens and chickens, lilies, sparrows, things that people knew about and had experience with. He likened the abstract ideas of his teaching to these concrete things that people knew about. His new ideas were related to known facts.

Secondly, if you would become a better teacher, learn to answer questions the way the Savior did. He gave direct answers, but equally as often he would ask another question of his hearers. You recall this instance: "Tell us therefore, What thinkest thou? . . .

"But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?"

"Shew me the tribute money. And they brought unto him a penny.

"And he saith unto them, Whose is this image and superscription?"

"They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." (Matt. 22:17-21.)

I would like to give another example which shows many things about teaching. You recall this instance: "And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?"

"He said unto him, [note the technique] What is written in the law? how readest thou?"