

pendable, to be a loyal citizen of the country, to be true to the standards of the gospel are the noblest ideals of life." (*Gospel Ideals*.)

"I am not one of those who believe that you have to be long-faced and pious in order to worship. Happiness should come to us if there is joy in our souls, for that is the source of happiness. This joy of living is radiated to others. Every person radiates what he is. That radiation comes from what he *really* is, not from what he may pretend to be. No person can escape that radiation. To live is to radiate; to live is to be the recipient of radiation."

"Lay the foundation of a happy home in your pre-marital life."

"The seeds of a happy married life are sown in youth. Happiness does not begin at the altar; it begins during the period of youth and courtship. Self-mastery during youth is first, the source of virile manhood; second, the crown of beautiful womanhood; third, the foundation of a happy home; and fourth, the contributing factor to the strength and perpetuity of the race." (*Secrets of a Happy Life*.)

"Choose your mate by judgment and inspiration as well as by emotions."

"The highest ideal for our young girls today, as for our mothers who crossed the plains, is love as it may be expressed in marriage and home building, and this virtue in which love finds true expression is based upon the spiritual and not the physical side of our being." (*Gospel Ideals*.)

"Too many couples come to the marriage altar looking upon the ceremony as the end of courtship. They should not forget that under the burdens

of home life, tender words of appreciation and courteous acts are even more appreciated than during the courtship. It is after the ceremony, and during the trials that daily arise in the home, that a word of 'thank you,' 'pardon me,' 'if you please,' contributes to the perpetuation of that love which brought them to the altar." (*Secrets of a Happy Life*.)

The speaking time allotted me is pressuring me to stop talking. Too briefly has it offered me the privilege of sampling our President's love and interest in youth. Let me conclude with a sample of my own love and esteem for this great man:

All that I've said and read—he is, and more,

—A guided man.

Much more than guided missiles, the world needs

—A guided man.

That he is—call him then for what he is,  
—A prophet—God's prophet.

I love him, and I believe—I know that he is a prophet of God; that he holds all the priesthood keys, rights, powers, and authority which were conferred upon the Prophet Joseph Smith and upon his successors right down to and including President McKay.

In the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Elder William J. Critchlow, Jr., Assistant to the Twelve, an Ogden boy. Elder Delbert L. Stapley, of the Council of the Twelve, will now speak to us.

## ELDER DELBERT L. STAPLEY

### *Of the Council of the Twelve Apostles*

My brothers and sisters, in all humility I would like to say amen to the very wonderful tribute paid to our beloved President, David O. McKay, by Elder Critchlow.

I would be most ungrateful if I failed to take just a moment to express my sincere thanks and gratitude for

your prayers in my behalf during my illness and convalescence. I know your prayers have been heard because I am with you today. The Lord has blessed me. My strength and health are returning.

As an introduction to my talk, I feel to quote from the teachings of Jacob,

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the brother of Nephi, to the Nephites concerning their sins and transgression of God's commandments. This man of God stated his responsibility to them as a teacher and expressed the anxiety he had for the welfare of their souls. He appealed to them thus:

"But behold, my brethren, is it expedient that I should awake you to an awful reality of these things?"

". . . ye look upon me as a teacher, it must needs be expedient that I teach you the consequences of sin.

"And also it grieveth me that I must use so much boldness of speech concerning you, before your wives and your children, many of whose feelings are exceedingly tender and chaste and delicate before God, which thing is pleasing unto God;

". . . I know that the words of truth are hard against all uncleanness; but the righteous fear them not, for they love the truth and are not shaken." (2 Nephi 9:47-48; Jacob 2:7; 2 Nephi 9:40.)

The serious, distressing problems always difficult for brethren in presiding positions to deal with are the immorality cases which involve youth; the older unmarried and the married; the broken homes; the dissolution of family ties which separate parents and children. The sorrow, frustration, and unhappiness of such tragic mistakes serves to upset the lives, both psychologically and spiritually, of the innocent victims of such unfortunate violation of God's laws.

Far too many broken homes result from early forced marriages, unfaithfulness, and incompatibility, the failure of men and women to abide by the vows of the marriage covenant, yielding to the weaknesses of the flesh, forsaking the principles of righteousness, ignoring family prayers, and the guiding influence of the Holy Ghost in their lives.

When the light of the Spirit, because of transgression and hardness of heart, departs from the soul of the transgressor, he is left to himself to grope through the darkness of temptation and evil. Therefore, he does not reason righteously nor act according to

principles of honesty, truthfulness, or morality.

Solomon expressed these two significant proverbs: "As righteousness tendeth to life: so he that pursueth evil prosueth it to his own death." (Prov. 11:19.)

"Every way of a man is right in his own eyes": (*Ibid.*, 21:2.)

The sinner is prone to rationalize and to justify his acts of transgression. He frequently stands upon what he loosely calls "extenuating circumstances" which are but weak excuses for his sinful acts.

Again this wise man said: "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: . . ." (Eccl. 5:4.)

Every member of this Church is duty bound to keep sacred and honorably fulfil every requirement and condition of his vows to his God; otherwise, the Lord will not have pleasure in him nor will his mercies be extended upon him.

It isn't too difficult for a sinful man and woman to seek forgiveness after they take what he and she want—even though they may be guilty of breaking up two homes by their transgressions, causing separation of families, forsaking children and leaving them destitute of love and care, also shirking their personal responsibilities to loved ones for others to fulfil.

To take another man's wife or another woman's husband is stealing in its most ignoble form.

The great lawgiver, Moses, on Mount Sinai received these specific commandments from the Lord concerning man's obligation and regard for the welfare and happiness of others:

"Thou shalt not steal. . . .

". . . Thou shalt not covet thy neighbour's wife, . . .

"Thou shalt not commit adultery." (Ex. 20:15, 17, 14.)

Even the simple can understand these plainly stated laws, and in the light of this knowledge, those who know and transgress the law, stand condemned before the Lord.

In this last dispensation the Lord is just as emphatic, warning the Saints against such sins. He commanded:

"Thou shalt not steal; . . .

"Thou shalt love thy wife with all thy

heart, and shalt cleave unto her and none else.

"Thou shall not commit adultery; and he that committeth adultery, and repenteth not, shall be cast out." (D&C 42:20, 22, 24.)

These commandments also are very clear, forthright, and understandable. What applies to the man cleaving unto his wife and none else applies with equal force also to the wife for her husband. There is no double standard in the Church. Both man and woman are responsible for their personal acts.

I often wonder why a man or a woman will give up wife or husband and children for an adulterous relationship. When sin is the foundation of the marriage relationship, the chance of a secure and happy companionship is very remote. Surely the Spirit of the Lord, neither God's laws to man, sanction such behavior, nor can the blessings of the Lord be expected upon such a union.

It is difficult to understand how church members who know these commandments can cast aside such knowledge and yield to the lusts of the flesh. Small violations lead to more serious and devastating sins. Those who play with fire, ultimately, if they persist, will be burned.

Solomon wisely taught this truth:

"Can a man take fire in his bosom, and his clothes not be burned? . . .

"So he that goeth into his neighbour's wife; whosoever toucheth her shall not be innocent. . . .

"But whoso committeth adultery with a woman lacketh understanding; he that doeth it destroyeth his own soul." (Prov. 6:27, 29, 32.)

Yielding to the illicit enticements of the flesh is the basest of human instincts, also the cause of much sorrow, unhappiness, and the loss of the clean inward feeling of peace men should strive to obtain. Those who sin deny their God and accept Satan, the author and the father of all sin.

Abinadi, the Nephite prophet, cautioned: "But remember that he that persists in his own carnal nature, and goes on in the ways of sin and rebellion against God, remaineth in his fallen

state and the devil hath all power over him. . . ." (Mosiah 16:5.)

Nephi reasoned: "And why should I yield to sin, because of my flesh? Yea, why should I give way to temptations, that the evil one have place in my heart to destroy my peace and afflict my soul? . . ." (2 Nephi 4:27.)

The Apostle Paul, writing to the Roman Saints, counseled: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

"Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6:12-13, 16.)

Writing to the Corinthians he said: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, . . . shall inherit the kingdom of God. . . .

". . . Now the body is not for fornication, but for the Lord; and the Lord for the body. . . .

"Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. . . .

"Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body." (1 Cor. 6:9-10, 13, 15, 18.)

While I am convinced conditions in these matters among us are much less than in the world, from what I have observed and know, they are not good enough. We are not free of these despicable sins; and Satan, recognizing the weaknesses of the flesh, is vigorously attacking the weakened armor in our defenses and far too many are yielding to his enticements to error and sin.

The Apostle Paul understood this

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weakness of man and, writing to the Ephesians Saints, he admonished: "Finally, my brethren, be strong in the Lord, and in the power of his might.

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." (Eph. 6:10-11.)

Our beloved President David O. McKay has always taught members of the Church to practise self-restraint and self-mastery, not permitting themselves to fall to the level of the animal kingdom.

We cannot afford, as children of God, in whose presence we someday hope to be, to toss overboard the God-given principles of morality and make our bodies instruments of unrighteousness by yielding to the gratification of bodily desires. God will not hold guiltless those who succumb to such sins and forsake his laws and also abdicate responsibility to loved ones.

"For of him," said the Lord to the Prophet Joseph Smith, "unto whom much is given much is required; and he who sins against the greater light shall receive the greater condemnation." (D&C 82:3.)

An individual who sins, and because of his transgression loses his church membership, has sacrificed privileges and opportunities for blessings which may be difficult to regain. The excommunicated members, nevertheless, look for and hopefully expect an early reinstatement to church membership and a restoration of former blessings; but they fail to realize or understand that the road back into church fellowship with its privileges and opportunities for blessings is long, lonely, and exacting.

The question is often asked by those in transgression, whose sins are so serious that it is almost impossible for them to make proper amends, if the Church does not believe in forgiveness. The answer, of course, is: The Church does believe in the principle of forgiveness to those who repent of their sins, confess, and forsake them; and who can also make restitution to loved ones whose lives have been upset and their future livelihood and rightful opportunities jeopardized.

They also refer to the woman taken in adultery and ask: "Did not Jesus

forgive the woman brought to him accused of adultery?" When the accusers challenged by the Christ departed without condemning her, Jesus said unto her, ". . . Neither do I condemn thee: go, and sin no more." (John 8:11.) The Savior did not forgive neither did he condemn her, but in admonishing her to go and sin no more, he, in effect, was asking her to show forth the fruits of repentance which would lead to forgiveness.

The Lord has commanded in this latter-day: "Thou shalt not commit adultery; and he that committeth adultery, and repenteth not, shall be cast out.

"But he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive;

"But if he doeth it again, he shall not be forgiven, but shall be cast out." (D&C 42:24-26.)

This revelation does not allow repetitive sinning with the expectation of forgiveness to the transgressor.

Again the Lord admonished and warned the Saints: ". . . go your ways and sin no more; but unto that soul who sinneth shall the former sins return, saith the Lord your God." (*Ibid.*, 82:7.)

"For 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;

"And he that repents not, from him shall be taken even the light which he has received; for my Spirit shall not always strive with man, saith the Lord of Hosts." (*Ibid.*, 1:31-33.)

There are penalties for violating the laws of God. The way of the transgressor was never easy. The wages of sin is death, taught the prophets. (See Rom. 6:23.) Mercy cannot rob justice. (See Alma 42:25.) The Lord expects his servants to mete out justice and judgment according to the laws and commandments given to the Church.

Adultery, fornication, unnatural and deviate practices are the most repulsive and reprehensible of sins which exact the penalties imposed by a just God upon the transgressor.

The members of our body war against each other, and if the spirit of man does not control the physical urges and acquire self-restraint and self-mastery, one of the tragedies of indulgent practices is the defilement and dishonor of the body which houses a spirit child of God. The body of flesh and bone is also the eternal tabernacle of the spirit. Each of us must decide what kind of house we want to live in eternally and then chart and abide the course which will lead to it.

One of the important elements of true repentance is to make restitution to those who have been injured or hurt by one's derelict actions.

It isn't always possible for the transgressor to make proper restitution to those hurt or injured by his acts. One cannot, for example, restore virtue when it is lost. One cannot restore a husband or a wife acquired by breaking up a home and give him or her back to his or her former spouse. There are many other complicated conditions and situations too numerous to spell out in this brief talk which make restitution difficult to satisfy.

There are cases where partial amends can be made sufficiently to justify rebaptism to the excommunicated, a return to fellowship, and under certain conditions restoration of former blessings lost. All, however, depends upon complete repentance, proper restitution, and manifesting faithfulness through living the truths, principles, and standards of the gospel.

A light tap on the wrist to those guilty of serious sins does not satisfy justice nor does it serve as a brake or a deterrent to others who may be tempted to violate the moral law. When transgressors are dealt with too gently, people sense an apparent easing in maintaining gospel standards; therefore, the bars of morality may be lowered. For aberrant members of the Church to lose its privileges and blessings may cause them to appreciate more what they have lost. The feeling of aloneness and of not belonging stirs them to repentance and increased faithfulness.

Now, I have been speaking mostly concerning the tragedies and the unhappiness of broken homes. I am not

unmindful of the serious follies of youth and the unmarried, but what I have said constitutes counsel and a warning to them also: counsel to live clean, treasure virtue, keep the standards of the gospel, love the Lord and keep his commandments; also to pray earnestly for strength to resist all evil and through humility seek the companionship of the Holy Ghost as a guide in the ways of righteousness. A warning to avoid compromising ideals and standards, not to permit the body to be used as an instrument of sin, but as an instrument of righteousness unto God.

Alma, the Nephite prophet, taught: "And he doth not dwell in unholy temples; neither can filthiness or anything which is unclean be received into the kingdom of God; therefore I say unto you the time shall come, yea, and it shall be at the last day, that he who is filthy shall remain in his filthiness." (Alma 7:21.)

As a servant of God concerned about the welfare of souls, I have spoken to you about the consequences of sin. It is not my purpose to be negative and only dwell upon judgments and penalties, but rather to admonish all people to be true to gospel standards and ideals and to forsake sin and thus avoid its consequences.

I fully understand and am not unmindful of scriptural teachings concerning repentance and forgiveness. Forgiveness here in mortality, as far as it is within the power of men to forgive, may not fully satisfy the law of justice required by the heavenly judges above. It does place the repentant sinner, however, in the right way; and when the penalty for the broken law is paid, he will receive forgiveness and obtain pardon from the Righteous Judge of all. This principle is taught by the Savior in his Sermon on the Mount. Referring to those who are cast into prison he declared: ". . . Thou shalt by no means come out thence, till thou hast paid the uttermost farthing." (Matt. 5:26.)

This statement of our Lord, which is associated with his teachings on moral and behavior patterns, affirms that those who are guilty of serious sins after receiving a knowledge of God's commandments shall be cast into prison

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until they pay the uttermost farthing for their sins.

The Savior revealed unto the Prophet Joseph Smith that those who enter into the new and everlasting covenant of marriage and then transgress that covenant, “. . . shall be delivered unto the buffetings of Satan unto the day of redemption, . . .” (D&C 132:26.)

To be turned over to the buffetings of Satan unto the day of one's redemption is an awful condition to contemplate. Such confinement, to satisfy the demands of justice, could extend over a long period of time. The only way to escape such a penalty with its torments and sorrows is to serve the Lord faithfully and keep his commandments from youth until life's course here on earth is finished.

We need more emphasis in the Church upon ideal Latter-day Saint home life where love, compatibility, harmony, and the sweet spirit of the gospel abide to attract and hold youth close to parents in the home. The proper teaching of children should have more emphasis so they will acquire early in life a love for God and develop respect for his laws and thus cherish virtue, uprightness, and honesty of purpose in their personal lives. The children are the church teachers and its leaders of tomorrow.

I sincerely hope that we who are leaders will understand that the responsibility of the Church and its leadership is to save and bless people. Surely we must extend to the wayward the hand of friendship, exhibit love, manifest interest, and do all within our power to persuade those who have departed the right way to come back into that straight and narrow path which leads to life eternal.

It is equally important for church leaders to teach youth and all others forthrightly to their understanding the great moral concepts of the gospel and create within them the desires to put on the whole protective armor of righteousness that they may avoid serious mistakes and the consequences of sin.

I shall close with a choice quotation from the teachings of the Nephite prophet, Mormon: “For behold, my brethren, it is given unto you to judge,

that ye may know good from evil; and the way to judge is as plain, that ye may know with a perfect knowledge, as the daylight is from the dark night.

“For behold, the Spirit of Christ is given to every man, that he may know good from evil; wherefore, I show unto you the way to judge; for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God.” (Moroni 7:15-16.)

I earnestly pray, my brothers and sisters, that God will give us the strength to faithfully live up to the ideals, standards, and covenants of the gospel of Christ always, in the name of Jesus Christ. Amen.

### President David O. McKay:

The Logan Institute of Religion Choir will now favor us with “Sing And Rejoice.” I will say something afterwards. There are people on the air who want to hear this choir.

An anthem, “Sing And Rejoice,” was sung by the Logan Institute of Religion Choir.

### President David O. McKay:

Elder Delbert L. Stapley of the Council of the Twelve was our last speaker, and we called on the choir to sing out of consideration for the stations that will change at the hour. As heretofore announced, the singing for this session has been furnished by the Logan Institute of Religion Choir under the direction of James L. Bradley, with Frank W. Asper at the organ. In behalf of all who have listened to the singing in the General Conference, the General Authorities, the audience here in the Tabernacle, and the great radio television audience, we express appreciation and thanks to these choice young students for the beautiful music they have rendered in these conference sessions today. With all my heart, I say, ‘God bless you, boys and girls,’ and may this day always be a sweet memory to you in your lives.