

and that if we will be faithful and true in it, and serve him as we ought to, adjusting our lives to the things that are needful, we will find the joy that he has promised; and I leave this testimony with you in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Spencer W. Kimball will be our concluding speaker. We have just listened to Elder Alvin R. Dyer, whom we sustained today as an Assistant to the Council of the Twelve.

ELDER SPENCER W. KIMBALL

Of the Council of the Twelve Apostles

My brothers and sisters: Attendance at this conference is a great privilege. This historic tabernacle filled to capacity, mostly with Church leaders is an evidence of the spectacular growth of the Church. Every week there are many changes in leadership in stakes, wards, branches, and missions. Good people are released and others are sustained in their places, sometimes because of death or moving, often to relieve those who are ill or weary; frequently to give others opportunity to serve. This has gone forward since the beginning of time and the Lord's program has not varied much through the centuries.

Two General Authorities visit a stake conference and return having installed one good man to replace another who has served well and made a noteworthy contribution.

The process follows a rather definite pattern:

1st: The need for the new leader;

2nd: The leader is chosen through the process of elimination by prophecy and revelation;

3rd: The newly chosen one is officially called by one with unquestionable authority;

4th: He is presented to a constituent assembly of the people, and

5th: He is ordained or set apart by the laying on of hands by those who are fully authorized.

And this is in keeping with our fifth Article of Faith:

"We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof."

Today you have participated in that established pattern of the call to high service. You have taken part in a

meaningful procedure. You have seen the filling of a vacancy in high places. Some weeks ago Elder Clifford E. Young, Assistant to the Quorum of the Twelve Apostles, passed away after a glorious and eventful period of service. We all miss him. We all loved him. His contribution was monumental. Now comes the filling of the vacancy and you are seeing the revelations of the Lord made manifest.

The same steps are followed as indicated above:

1st: The death of Elder Young vacated a position which needed filling;

2nd: Through a process followed by the President of the Church, whose authority is unquestioned, Elder Critchlow has been chosen through prophecy and the revelations of the Lord;

3rd: The prophet has officially called this good man to service;

4th: You, the constituent assembly of the Church, with full authority to act for the Church, have approved the choice, and

5th: Soon after the conference Elder Critchlow will be officially set apart to his new responsibility by the prophet himself, or under his direction.

It is interesting to note that even in olden times much the same procedure was followed. Unfortunately, all the steps are not always recorded but there is considerable evidence that they were taken. The "anointing" of ancient days seems to have been much the same and closely associated with the setting apart of today, with the accompanying blessing.

The first apostles were called by the Lord: "Come follow me," he said, "and I will make you fishers of men." This was more than a casual statement. It was a definite call.

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"And they straightway left their nets, and followed him." (See Matt. 4:19-20.) "For he taught them as one having authority." (*Ibid.*, 7:29.) "And when he had called unto him his twelve disciples, he gave them power. . . ." (*Ibid.*, 10:1.) This included their commission to preach and perform ordinances. It included the *setting apart*, the *charge*, the *blessing*. The promise given these leaders was most spectacular. Full authority was given them as the Redeemer said: "He that receiveth you receiveth me." (*Ibid.*, 10:40.) "All power is given unto me in heaven and in earth: Go . . . teach all nations . . . to observe all things whatsoever I have commanded you." (*Ibid.*, 28:18-20.)

This same procedure must have been followed in the filling of the vacancy made by Judas' death. The need for replacement explained by Peter:

"Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection." (Acts 1:22.)

Matthias was chosen through a process of elimination. Our record is brief but it seems that the Apostles had eliminated all other brethren of the Church down to the two, then asked for the final revelation from God:

"And they appointed two, Joseph, called Barsabas . . . and Matthias,

"And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,

". . . and the lot fell upon Matthias. . . ." (*Ibid.*, 1:23-26.)

". . . and he was numbered with the eleven apostles." (*Idem.*, 26.)

Next, the voice of the people was undoubtedly given for they were in conference assembled.

And Matthias was associated with the apostles and went forward in his ministry.

The Apostle Paul was called to the apostleship. The original revelation from the Lord sent him to a high Church leader for his call and charge and authority. Ananias feared the new leader because of the havoc he had played among the Saints, but the revelation was specific:

". . . Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:"

And that authorized leader baptized Paul and laid his hands on his head, through which came the Holy Ghost, the call and the blessing. His setting apart made a noticeable change in him. As he preached in the synagogues ". . . all that heard him were amazed . . ." ". . . Saul increased the more in strength. . ." (*Ibid.*, 9:15, 21, 22.)

Every Bible reader is aware of the great power which came to Paul with his call, charge, and ordination to his apostolic post.

The call to Barnabas and Saul to do specific work was noteworthy. The revelation to the Church leaders came: "Separate me Barnabas and Saul for the work whereunto I have called them." (*Ibid.*, 13:2.) The presiding authorities now fasted and prayed in the selection and having made the call, they laid their hands on the two brethren, setting them apart to go to Cyprus and elsewhere.

Even among the kings the Lord seems to have followed the pattern. It appears that the Old Testament Saul became king of Israel after this manner. The people came to Samuel rejecting the former program of judges. They demanded a king like their idolatrous neighbor nations, and the Lord yielded to their persistence:

"Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me. . ." (1 Sam 8:7.)

"Now the Lord had told Samuel in his ear a day before Saul came, saying,

"To morrow . . . I will send thee a man out of the land of Benjamin, and thou shalt anoint him. . ." (*Ibid.*, 9:15-16.)

Next, the person was specified by revelation:

"And when Samuel saw Saul, the Lord said unto him, Behold the man whom I spake to thee of! . . ." (*Idem.*, 17.)

Then came the official call from the prophet:

"And on whom is the desire of Israel? Is it not on thee? . . ." (*Idem.*, 20.)

“ . . . Samuel communed with Saul upon the top of the house.” (*Idem*, 25.)

“Samuel also said unto Saul, The Lord sent me to anoint thee to be king over Israel.” (*Ibid.*, 15:1.)

He set Saul at the head of the group in the parlor in the chiefest place and gave him the special meat saved for him. As they went on their way Samuel said:

“ . . . stand thou still a while, that I may shew thee the word of God.” (*Ibid.*, 9:27.)

Saul was most humble in accepting and said:

“ . . . Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?” (*Idem*, 9:21.)

Years later when Saul had turned arrogant through years of power and might, Samuel denounced him:

“When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel?” (*Ibid.*, 15:17.)

Now came the setting apart and blessing:

“Then Samuel took a vial of oil, and poured it upon his [Saul’s] head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance?” (*Ibid.*, 10:1.)

With this came a great blessing which, like all blessings, are conditional upon worthiness, a blessing which remained with Saul only so long as he remained righteous.

The blessing continued:

“And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shall be turned into another man.

“And let it be . . . that thou do as occasion serve thee; for God is with thee.” (*Idem* 6-7; italics author’s.)

“And it was so, that when he had turned his back to go from Samuel, God gave him another heart; and all those signs came to pass that day.

“And when they came thither to the hill, behold, a company of prophets met him; and the spirit of God came upon him and he prophesied among them.” (*Idem* 9-11; italics author’s.)

A positive change came over Saul.

The setting apart turned him into another man and gave him another heart. New powers came to him at once. Those who knew him were astounded at his increased spirituality, his newly acquired wisdom and judgment and his newly attained maturity and powers, and exclaimed in amazement:

What has happened to Saul? He is not the same! “What is this that has come unto the son of Kish. Is Saul also among the prophets?” (*Idem* 11.)

Who has not watched the transformation of a newly set apart person to high responsibility? Who has not seen men already great rise to new plateaus of superior attainment braced with the authority, the keys, the mantle? And conversely, who has not seen the loss in stature, influence and power after a great leader has relinquished the reigns of direction, and the mantle of authority diverted to other shoulders? It is not imaginary but very real.

Now the people were given opportunity to sustain their king:

“And Samuel called the people together . . . and said . . . See ye him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king.” (*Idem* 17-24.)

This presentation to the people was an important element and like that specified in modern revelation:

“The elders are to receive their licenses from other elders, by vote of the church to which they belong, or from the conferences.

“No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church.” (D & C 20:63, 65.)

Apparently Saul chose other strong men for his court who likely were set apart as well, for the record states:

“And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched.” (1 Sam. 10:26; italics author’s.)

Now that the new leader was chosen, called, set apart, and sustained by his people with their votes expressed in their cry: “God save the king,” the superior young man was ready to serve, and was promised the blessings of the Lord so long as he was worthy; but not

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too many years had elapsed until, through unrighteousness, he had forfeited his blessings and kingdom. The same prophet now chastized him:

"... Thou hast done foolishly; thou hast not kept the commandment of the Lord thy God. . . ." (*Ibid.*, 13:13.)

When Saul had disobeyed again and again, the prophet said:

"... I will not return with thee: for thou hast rejected the word of the Lord, and the Lord hath rejected thee. . . ."

"... The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou."

"... Samuel mourned for Saul: and the Lord repented that he had made Saul king over Israel." (*Ibid.*, 15:26, 28, 35.)

Similarly came the call to David. The Lord revealed to Samuel:

"And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me, him whom I name unto thee." (*Ibid.*, 16:3.)

Jesse and his sons came to Bethlehem. Each stalwart stood before him in turn and Samuel's heart was stirred, "Surely the Lord's anointed is before me." (*Idem*) But the revelation of the Lord manifested otherwise.

"... Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." (*Idem* 7.)

And as each came before him the spirit whispered, "Neither hath the Lord chosen this." (*Idem* 8.)

"Send and fetch him [David]," said the prophet, "for we will not sit down till he come hither." (*Ibid.*, 16:11.) And through the process of elimination David was chosen through revelation:

"... Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this is he." (*Idem* 12.)

Now the setting apart:

"Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. . . ." (*Idem* 13.)

It was some time before the people

could sustain him since vicious Saul still reigned.

"[But] Saul eyed David from that day and forward." (*Ibid.*, 18:9.)

"And Saul saw and knew that the Lord was with David." (*See Idem* 12.)

"David behaved himself more wisely than all the servants of Saul, so that his name was much set by." (*See Idem* 14.)

And eventually when Saul was dead: ". . . the men of Judah came and there they anointed David king over the house of Judah." (II Sam. 2:4.)

And later:

"... all the elders of Israel came to the king to Hebron; . . . and they anointed David king over Israel." (*Ibid.*, 5:3.)

"And David went on, and grew great, and the Lord God of hosts was with him." (*Idem* 10.)

And again in the case of Solomon, the anointing was emphasized:

"And Zadok the priest, took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon." (I Kings 1:39.)

And Solomon loved the Lord, walking in the statutes of David his father, and received this blessing with his setting apart:

"And God gave Solomon wisdom and understanding exceeding much, and largeness of heart. . . ."

"And Solomon's wisdom excelled the wisdom of all. . . ." (*Ibid.*, 4:29, 30.)

Again in the call to Joshua, these steps were stressed: The need, the call, the laying on of hands with the blessing. There was the revelation as to the need since Moses could not go over Jordan and realizing it, pleaded that a shepherd be given Israel. The specific man was named:

"And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him;

"And set him . . . before all the congregation and give him a charge in their sight.

"And thou shalt put some of thine honour upon him. . . ." (Num. 27:18-20; italics author's.)

"But charge Joshua, and encourage him, and strengthen him: for he shall

go over before this people, and he shall cause them to inherit the land which thou shalt see." (Deut. 3:28.)

"And he laid his hands upon him [Joshua] and gave him a charge. . . ." (Num. 27:23.)

And the blessing gave him power and authority.

"And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him. . . ." (Deut. 34:9.)

The setting apart is an established practice in the Church and men and women are "set apart" to special responsibility, in ecclesiastical, quorum, and auxiliary positions. All missionaries are set apart and it is remarkable how many of them speak often of the authority who officiate and of the blessings promised and their fulfilment.

To some folk the setting apart seems a perfunctory act while others anticipate it eagerly, absorb every word of it, and let their lives be lifted thereby.

The setting apart may be taken literally; it is a setting apart from sin, apart from the carnal; apart from everything which is crude, low, vicious, cheap, or vulgar; *set apart* from the world to a higher plane of thought and activity. The blessing is conditional upon faithful performance.

In a hotel in the Pocono mountains of Pennsylvania long years ago, I learned an important lesson when the president of the Rotary International said to the district governors in the assembly:

"Gentlemen: This has been a great year for you. The people have honored you, praised you, banqueted you, applauded you, and given you lavish gifts. If you ever get the mistaken idea that they were doing this for you personally, just try going back to the clubs next year when the mantle is on other shoulders."

This has kept me on my knees in my holy calling. Whenever I have been inclined to think the honors were coming to me as I go about the Church, then I remember that it is not to me, but to the position I hold that honors come. I am but a symbol.

Someone has given us this:

"There is a spirit which, if it can get into men, will make them tall of soul,

gentle of spirit, courageous of heart, just and honest toward their fellow men, faithful in life, and fearless in death."

This is the spirit of the "setting apart" when the recipient magnifies the calling.

This special endowment can make of one a "new creature," "an understanding judge," "a wise and behaving servant," "a discerning leader."

It is my testimony to you that the leaders in this the Church of Jesus Christ are divinely called and set apart to lead through the spirit of prophecy as in other dispensations.

In my experience there have been numerous people who like Saul and David and Matthias, like Paul and Peter and Joshua have, through the setting apart, received "largeness of heart," extended influence, increased wisdom, enlarged vision, and new powers. I have seen many who have been given "a new heart" and who have been turned "into another man" and made into a "new creature."

I bear witness, too, that revelation is with the Church constantly and in marked degree, not only in the call of leaders, but in the interpretation of the gospel truths and in the practices of the Church. This I know.

In the name of Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is Elder Spencer W. Kimball of the Council of the Twelve Apostles. The Relief Society Singing Mothers will now favor us with, "My Soul Is Athirst For God." The closing prayer will be offered by Elder Samuel A. Hendricks, formerly president of the West Central States Mission, after which this Conference will be adjourned until 2 o'clock this afternoon.

The Relief Society Singing Mothers Chorus sang, "My Soul Is Athirst For God."

President David O. McKay:

You will be interested to know that the music to the anthem to which you