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Virginia, and we have a minister and his flock of forty-five people that it looks like want all to come into the Church. What shall we do?" And I said, I won't use his name, bless his heart—I said, "Elder, if the Spirit gives utterance to you that those 45 people and the minister want to come into the Church, teach them the Gospel and baptize them, and praise God for leading you to them."

But he said, "But President, he wants to give the Church the chapel." I said, "Let's not go too far about that, let us take the spiritual first and we will talk about that which we worship in later."

I am so grateful to be here. It is not my privilege and my opportunity to speak longer. I just want to bear you my testimony that I know that God lives. I have had peace come to my soul and I could not dare deny the truthfulness of the Gospel. I know it with every fiber of my being.

I love the General Authorities. I love the remarks of President Henry D. Taylor. I had the rare opportunity of having him as our guest to tour the East Central States Mission, and what a lovely, gracious couple President Henry D. Taylor and his lovely wife are. They left that mission field I know endowed with a great conviction that the Church and its membership had a great mission to perform in the southlands. I want to tell President Taylor that at this time, we have had 684 baptisms in that mission thus far this year, reaching out for a goal set by President M. Ross Richards and his lovely wife, whom I respect and pay a great tribute for the work they did in that missionfield, a goal

of a thousand lovely people to come into the Church.

We hope that under the inspiration and help of our Father in Heaven, that we can reach that mark. When President Taylor left, he said, "You will make that, and more."

I am happy to tell you that last month as a tribute to President McKay, the missionaries set a goal to send him a baptism for every year he was old—or young, President, and we were happy to send to him a telegram stating that we had through the blessing of our Father in Heaven, baptized 134 people in the East Central States Mission during the month of August as a tribute to our leader and our Prophet.

Again I leave you my testimony, pleading with you for your faith and your prayers and your devotion, thanking you for your lovely sons and daughters, whom you have entrusted to Sister Brown and myself, and know that we appreciate them, we love them, and they are great individuals. My testimony to you again is that the Gospel is true, I love it with all my heart, and I bear this humbly to you in the name of Jesus Christ. Amen.

President David O. McKay:

We have just listened to President Frank H. Brown of the East Central States Mission. He is one of the group of mission presidents attending this Conference, thirty I believe. We shall now hear from Elder Harold B. Lee, who will be our concluding speaker, a member of the Council of the Twelve.

ELDER HAROLD B. LEE

Of the Council of the Twelve Apostles

In these next few moments I trust that I may, in the testimony which I shall bear, catch the spirit of this conference and the radiance of that which has been reflected by our great leader, the prophet of the Living God.

One of the gospel writers concludes his record with this significant statement made by Jesus: "Go ye into all the world, and preach the gospel to every creature . . .

"So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

"And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following." (Mark 16:15, 19-20.)

By now, apparently, they were beginning to understand what the Lord had said to them on another occasion: "Go

ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Matt. 28:19-20.)

He had demonstrated to some extent some of the powers of the Risen Lord. What they became because of this divine gift which had been given to them is described by Dr. John Lawrence Mosheim in his *Outlines of Ecclesiastical History*, and I shall read only a few sentences which show evidences of a divine power in the acts of the early disciples which attested to what the Master had told them, that he would be with them, "even to the end of the world." Says Dr. Mosheim:

"For no sooner had the apostles received this precious gift, this celestial guide, than their ignorance was turned into light, their doubts into certainty, their fears into a firm and invincible fortitude, and their former backwardness into an ardent and inextinguishable zeal, which led them to undertake their sacred office with the utmost intrepidity and alacrity of mind. This marvelous event was attended with a variety of gifts. . . . And indeed there were undoubted marks of a celestial power perpetually attending their ministry. There was, in their very language, an incredible energy, an amazing power of sending light into the understanding, and conviction into the heart. To this were added the commanding influence of stupendous miracles, the foretelling of future events, the power of discerning the secret thoughts and intentions of the heart . . . and all this accompanied with lives free from all stain, and adorned with the constant practice of sublime virtue. Thus were the messengers of the divine Savior, the heralds of his spiritual and immortal kingdom, furnished for their glorious work, as the unanimous voice of ancient history so loudly testifies. . . ."

Now I want you to hold this last statement of Dr. Mosheim's in your mind:

"The event sufficiently declares this: for without these remarkable and extraordinary circumstances, no rational account can be given of the rapid propa-

gation of the gospel throughout the world." (Dr. John Lawrence Mosheim, *Outlines of Ecclesiastical History*, Vol. 1, pp. 61, 67.)

The process by which leaders become spiritual as those disciples were is set forth in a very simple admonition of the Master. The Savior called fishermen, and he called tax-collectors and others in various occupations to constitute his chosen twelve. He gave to each of them the same simple promise:

"Follow me, and I will make you fishers of men," or as another writer puts it, "I will make you to become fishers of men." (Matt. 4:19; Mark 1:17.)

To "come after him" is but another way of saying, "Keep my commandments," for thus he had explained it when he said to the Nephites: "Therefore, what manner of men ought ye to be?" And then he answered his own question, "Verily I say unto you, even as I am." (3 Nephi, 27:27.)

To become "fishers of men" is just another way of saying "become leaders of men." So in today's language we would say to those who are so to teach: "If you will keep my commandments, I will make you leaders among men."

Those who are outsiders and enemies of the Church observed these unusual gifts given to these early disciples. You remember the Jews marveled at the Master's demonstration of his power, and they asked: "How knoweth this man letters, having never learned?" To which the Master humbly replied, "My doctrine is not mine, but his that sent me." (John 7:15-16.)

And to Peter, the Master replied after Peter had borne his testimony as to the divinity of the Master, as President McKay has quoted, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." When Peter and John had performed marvelous deeds, those who were around about marveled because they "perceived that they were unlearned and ignorant men, . . ." (Acts 4:13.)

There seems to have been a constant vigil lest those who enjoyed these special God-given gifts would arrogate to themselves personal superior talents, when in reality these spiritual endowments were but outward evidences of divine gifts given among men who are called to

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serve in high places in the kingdom of God.

Peter chided those, you remember, after he had performed the healing upon the man who was lame from his birth, when he said:

"Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

"The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus: whom ye delivered up. . . .

"And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all." (*Ibid.*, 3:12-13, 16.)

Recall again Peter's rebuke to Simon, the sorcerer, who wanted to buy the gifts of the Holy Ghost which he saw demonstrated through Peter:

"But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

"Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

"Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." (*Ibid.*, 8:20-22.)

John was taught in plainness how he must learn to distinguish between the person who demonstrates spiritual gifts and the giver of those heavenly gifts, even God. When a messenger came to him he fell down at the feet of this messenger as though to worship him, and the messenger said:

"See thou do it not: I am thy fellow-servant, and of thy brethren that have a testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." (Rev. 19:10.)

And Moses learned that same lesson after he had received the wonderful visitation from the Lord who had appeared in his glory as contrasted with the visit from and the appearance of Satan. In humility he said thoughtfully, as he pondered this great experience: "Now for this cause I know that man is nothing, which thing I never had supposed." (Moses 1:10.)

In our day, we have been told some similar things about the power of the Lord among his peoples. In the very first revelation, or the preface to the revelations, the Lord said: "For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion.

"And also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world." (D & C 1:35-36.)

One of the ways by which "he comes down among his people" is clearly explained in the revelation in which he defines certain gifts of the Spirit. He enumerates some of the gifts of the Spirit which men might enjoy: knowledge, and faith, and discernment, and the gift of tongues, and the testimony of knowledge that Jesus is the Son of God, and then he says this:

". . . unto such as God shall appoint and ordain to watch over the church, . . . are to have it given unto them to discern all those gifts. . . ." (*Ibid.*, 46:27.)

Previously he had said: ". . . given for the benefit of those who love me and keep all my commandments." (*Ibid.*, 9.)

In our day he sounded a warning just as these other leaders have sounded a warning, when he said to those to whom these gifts are committed:

"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." (*Ibid.*, 59:21.)

Some of the older brethren who remember the days of President Joseph F. Smith have told me that frequently when President Smith was introduced as the "head of the Church," he was always quick to reply, "Oh, no. I'm but the President of the Church. Jesus Christ is its head."

That is something for us to remember. When we receive the adulation of faithful people, we must never forget that such commendations come, not because of our person, but because of the positions we hold. In conference meet-

ings with the mission presidents we heard this repeated with variation and, as applied to the Church, it might be said thus: "There is no end to the amount of good we can do in this Church if we are not concerned about who gets the credit for it."

It was possibly something like this which the Master had in mind when he warned:

"Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets." (Luke 6:26.) In a revelation today, we have had called to our attention the human tendencies which are in most men: "... but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man. . . ."

"We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion." (D&C 121:37, 39.)

And he has told us two reasons why men fail to receive what they might otherwise have obtained:

"Because their hearts are set so much upon the things of this world, and aspire to the honors of men, . . ." (Verse 35.)

I remember at a stake conference some years ago a young man was called to a high position. When we had asked him to express himself, expecting a humble testimony in his acceptance, he stood up and in a rather flamboyant, boastful way gave a dramatic performance. At the close of the service as we walked home, one of the high council whispered to me and said, calling him by name: "When he stood up there in the pulpit this morning, he was all alone."

That is what the young missionary meant who said he had baptized a number of people but all of them had apostatized, so he said, "I must have converted them all by myself."

I remember one of my brethren, who had invited me to join him in an ad-

ministration to a sick person, who said very humbly to this individual, "Now, sister, when you receive the blessing of this administration, do not mention the names of those through whom the blessings were given."

Today we are witnessing a great, marvelous demonstration of the power of conversion. Perhaps we are going to see the most rapid propagation of the gospel in the world than we have seen in any previous dispensation. We must make certain that we do not offend God by our failure to confess his hand in all things. We must not forget that it is not by the will of men, but is evidence, as in the days of the disciples of old, that God is working with men. It is the only explanation we can give.

The suggested missionary procedures we have provide excellent guides to improved study and presentation of the gospel lessons by missionaries. Salesmanship methods of themselves alone as applied to the teaching of the gospel will convince the mind but do not convert the heart. Conversion is a spiritual process. Paul taught, ". . . faith cometh by hearing, and hearing by the word of God. . . . How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" (Romans 10:17, 14-15.)

And the Apostle Paul also said:

"I have planted, Apollos watered; but God gave the increase," and then he added in language that sounded like that statement of Moses after God had conversed with him: "So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." (1 Cor. 3:6-7.)

Modern servants of God may go forth if and when they are constantly aware of their own nothingness and place their dependence solely upon the power of Almighty God; for as the Apostle Paul wrote to the Romans: "If God be for us, who can be against us?" (Rom. 8:31.)

My prayer is that we may do our part that we shall qualify to ever have him for us, and with us, and that we may constantly lose ourselves in unselfish

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devotion to his cause and thus find everlasting life, which I pray humbly, in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

Elder Harold B. Lee of the Council of the Twelve, has just addressed us.

The Relief Society Singing Mothers will now favor us with "The 23rd Psalm (God Is My Shepherd)," conducted by Sister Florence Jepperson Madsen. The benediction will be offered by Elder L. Lloyd Prestwich, president of the Redondo Stake, after which this Conference will stand adjourned until two o'clock this afternoon.

As stated at the opening of this meeting, the music of this session is furnished by the Relief Society Singing Mothers from the Ogden and Northern Utah Regions. Elder Alexander Schreiner has been at the organ. The Singing Mothers will be with us this afternoon.

Selection by the Relief Society Singing Mothers, "The 23rd Psalm" (God Is My Shepherd).

President L. Lloyd Prestwich of the Redondo Stake offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

FIRST DAY

AFTERNOON MEETING

The second session of the Conference convened at 2:00 p.m., Friday, October 7, with President David O. McKay presiding and conducting the services.

The musical numbers for this session were furnished by the Relief Society Singing Mothers from the Ogden and Northern Utah Regions, with Florence Jepperson Madsen conducting. Roy W. Darley, Assistant Tabernacle Organist, was at the organ console.

President McKay made the following introductory remarks:

President David O. McKay:

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City in the second session of the 130th Semi-Annual Conference of the Church. This session of the Conference, as the one this morning, will be broadcast as a public service over television and radio stations throughout the West. The names of these stations have already been announced to the television and radio audiences. Again we express appreciation for the cooperation of the managers of these stations and their willing and commendable services. These services are also being broadcast

in the Assembly Hall and Barratt Hall by television.

We are pleased again this afternoon by the presence of the Relief Society Singing Mothers from the Ogden and Northern Utah Regions under the able leadership of Sister Florence Jepperson Madsen, and Roy M. Darley is at the organ. We shall begin these services by the Relief Society Singing Mothers rendering "How Lovely Is Thy Dwelling Place."

The invocation will be offered by Elder Wayne C. Player, president of the Taylorsville Stake.

Singing by the Relief Society Singing Mothers, "How Lovely Is Thy Dwelling Place."

The opening prayer was offered by Wayne C. Player, president of the Taylorsville Stake.

President David O. McKay:

The invocation was just offered by Elder Wayne C. Player, president of the Taylorsville Stake. The Singing Mothers will now favor us with "Jesus, Our Lord, We Adore Thee," conducted by Sister Florence Jepperson Madsen,