

or not, you have a hand in it. You will need courage and lots of it. You will need the help of those who love you and the support of loyal friends, real friends, friends who would encourage you in "every thing which inviteth to do good," as stated by Moroni.

Now in conclusion, may I suggest that this Church is not idly named. We are The Church of Jesus Christ of *Latter-day Saints*. These are the latter days; this is the final dispensation of time, and the programs of the Church are all moving toward a sort of finalization or culmination. There is an urgency as never before about what needs to be done; and be sure of this, what needs to be done will be done on schedule, we hope by those initially foreordained to the task. But just as surely as night follows the day, if we choose not to accept our station, or if we grow weary along the way, placing less important things first, there will be substitutes raised to take our place, that the Lord's time-plan and ultimate purposes will not be thwarted.

ELDER HAROLD B. LEE

Of the Council of the Twelve Apostles

I seek earnestly for the Spirit of the Lord by which, hopefully, my humble message might be carried by the power of the Holy Ghost into the hearts of those who may listen this morning.

A few years ago I was touring the North Central States Mission, and in Sioux Falls, South Dakota, a father and a daughter sought me for an interview following the conference sessions. He explained that in his younger years he had joined a church which did not baptize by immersion. Because of his certainty as he studied the scriptures that immersion was the only true mode of baptism, he later joined a church where he was baptized by immersion. And then he had an uncle who belonged to a church who taught that everything in all other churches was evil. He decided to join the church of his uncle.

Later a friend told him about a universal church. It had no organization,

Youth of Zion, stand up and be counted, have the courage of your convictions, and whatever you do, don't allow someone else to be a substitute for you in the kingdom of your Heavenly Father, in the name of Jesus Christ. Amen.

President David O. McKay:

We have just listened to Elder Robert L. Simpson of the Presiding Bishopric, one of three men holding the presidency of the Aaronic Priesthood. The Tabernacle Choir will now sing "Children of The Heavenly Father," after which Elder Harold B. Lee will be our concluding speaker.

The Choir sang "Children Of The Heavenly Father."

President David O. McKay:

Elder Harold B. Lee of the Council of Twelve will be our concluding speaker.

needed no authoritative priesthood, no rituals. They had no buildings, they had nebulous formula: "Believe and be saved." And so he joined with this friend.

Recently his daughter had gone to a Bible class, following her school years, and had been graduated just a few days before as an honor student. And in the concluding session the minister who had conducted the course had asked them for any expressions or questions. This bright young honor student began to ask some of the questions that two Latter-day Saint elders, who had been coming to their home, had been asking. The minister became confused and very angry, and in a rebuke he said if she had learned as she should have learned in the course she wouldn't be asking such foolish questions.

They were now being taught by two of our missionaries in the fundamental doctrines of the Church, and he said

to me after this brief introduction: "This time, if I join The Church of Jesus Christ of Latter-day Saints, I don't want to make another mistake. How can I be sure?"

I explained the only way to a convincing assurance by quoting the words of Moroni: ". . . if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

"And by the power of the Holy Ghost ye may know the truth of all things." (Moroni 10:4-5.) Having quoted that, I then said, "Now I might enumerate some of the outward evidences by which one might recognize the divine Church."

The name of the Church itself is significant in one's search for the true Church. When the Master was asked by his disciples by what name his Church should be called, he answered: "And how be it my church save it be called in my name? For if a church be called in Moses' name then it be Moses' church; or if it be called in the name of a man then it be the church of a man; . . ." (3 Nephi 27:8.)

In our day, by revelation, the Lord has clearly declared the correct name, I told him: "For thus shall my church be called in the last days, even The Church of Jesus Christ of Latter-day Saints" (D&C 115:4), thus distinguishing this dispensation from former-day Saints, affixed to the name of the Church of Jesus Christ.

But then I reminded him that even though it bears the Master's name, there must be coupled with the name of the Savior, Jesus Christ, another vital essential in the true Church. After the Master had explained the name by which his Church should be named, he added, ". . . but if it be called in my name then it is my church, if it so be that they are built upon my gospel." (3 Nephi 27:8.)

And then I asked him in turn, what is his gospel? The Lord has said in revelation: "And this is my gospel—repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which showeth all things, and teacheth the

peaceable things of the kingdom." (D&C 39:6.)

In modern revelation the true Church has been defined as the Church having the authority to confer the Holy Ghost, even the gift of the Holy Ghost which gives to those who make themselves worthy, the right to have all peaceable things of the kingdom revealed to them. This makes clear the meaning of the explanation made by the Prophet Joseph when asked by a President of the United States, "How is your church different from all the other churches?" The Prophet Joseph Smith answered in one significant statement, "We are different from all other churches because we have the Holy Ghost" (see *DHC* 4, 42); in other words, meaning that the principle of continuous revelation by the power of the Holy Ghost is a prime requisite for the true Church.

Paul the apostle I reminded him, made a clear observation in two statements relative to the essentials of the Church. "Know ye not," the Apostle Paul asked, "that so many of us as were baptized into Jesus Christ were baptized into his death?

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6:3-5.)

And then he wrote to the Galatians: "For ye are all the children of God by faith in Christ Jesus.

"For as many of you as have been baptized into Christ have put on Christ.

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:26-29.)

I told our friend that the true Church was to be patterned after the Master's organization, in the which the Apostle Paul has said we must not be ". . . strangers and foreigners, but fellow-citizens with the Saints, . . ." And the

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Church must be ". . . built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;" (Eph. 2:19-20.)

There were other specific signs which the Master said would follow the believers in his Church. "He that believeth and is baptized shall be saved; . . .

"And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

"They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." (Mark 16:16-18.)

I reminded him that there was a need for authority which cannot be just assumed, merely, but must be conferred in the Lord's own way as the Apostle Paul said, "And no man taketh this honour unto himself, but he that is called of God, as was Aaron." (Heb. 5:4.) This, the Prophet Joseph Smith made plainer when he said, "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." (Articles of Faith, No. 5.)

And then there was a never, never failing evidence, which might be shocking to him, which evidences the divinity of the true Church. The Master said, in almost his closing remarks to his disciples:

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

"Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you." (Matt. 5:10-12.)

And the opposite of that the Master warned: "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets." (Luke 6:26.)

Our missionaries are finding thou-

sands each year who are in a state of inquiry and uncertainty as were our friend and his daughter in South Dakota. They bear witness that all these outward evidences of the true Church are readily discernible. They further point out the witness of the Holy Ghost by which all may know the truth of all things.

A short while ago in Philadelphia I was handed a clipping from a Philadelphia newspaper reporting a statement made by the Associate Secretary General of the State of Churches of the Assembly of National Churches representing thirty denominations. The article was entitled "Drift from God in Churches." I shall read but a few sentences:

"American churches in many cases were described today as being too 'public relations conscious'—more eager to please the crowd than to please God."

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"Many churches, yielding to secular practice have become public relations conscious. There is as much if not more concern for the attractiveness of the package and the effectiveness of the marketing techniques than for the quality of the product."

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"Modern churches too often have put the accent on secular yardsticks of success—size, statistics and outward attractiveness—rather than spiritual dedication."

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"Many congregations would rather have a minister who is a 'good administrator and promoter' than one who is 'a loyal and humble disciple of Jesus Christ, a thinker and a fearless prophet of the sovereign and redeeming Lord.'"

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"Too many people speak vaguely of the need of 'faith and religion' rather than of the real need—of God, of a 'return to the Father.'"

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Then I picked up a clipping also while I was in Philadelphia about a year ago from Dr. Henry P. Van Dusen, president of the Union Theological Seminary, in which he said this, as quoted in the paper:

"A sharp and strange contrast between the upsurge of religion and a decline in

morality was noted by Dr. Henry P. Van Dusen, . . .

"It is a disturbing, confounding contradiction that the revival of religion has no parallel resurgence in morality. If the complex and illusive data could be plotted on a graph, it would show curves of religious vitality and of moral health moving in opposite directions.

"Thus far, the return to religion in our day has produced no corresponding moral fruitage. It raises the question as to the quality and worth of the religion.

"Either there will be moral revival flowering from religious revival, or the latter will fritter into futility. And our final state will be a religious sterility to match the moral anarchy.

"Interest in religion appears to be at an all-time high, with church membership over 100 million, but delinquency, (I remind you) immorality, and social confusion also are at peaks."

As I made note of those articles I thought to myself, it is time for us to make a critical self-analysis of ourselves to see how much of this applies to us as a Church and to us as individuals.

President Wilford Woodruff said something: "The trouble with the Latter-day Saints, we spend too much time confessing the other fellow's sins."

Nephi the prophet warned something about this as he predicted about our day. "Wo unto them that turn aside the just for a thing of naught and revile against that which is good, and say that is of no worth! . . ." (2 Nephi 28:16.) Obviously this was intended for those in Zion or for the pure in heart of the Church.

"For behold, at that day," Nephi said, "shall he (Lucifer) rage in the hearts of the children of men, and stir them up to anger against that which is good.

"And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell." (*Ibid.*, 28:20-21.)

And then he warns, "Therefore, wo be unto him that is at ease in Zion!" (*Ibid.*, 28:24.)

"Cursed is he," Nephi again said, "that putteth his trust in man, or maketh flesh his arm, or shall hearken unto the precepts of men, save their precepts shall be given by the power of the Holy Ghost." (*Ibid.*, 28:31.)

Moroni finished the record of his father Mormon and then added some inspired observations of his own concerning ". . . things . . . which must shortly come (to pass), . . . when these things (presumably meaning the coming forth of the Book of Mormon) shall come forth among you." Now that means our day. This is what he said (and note the definition of a prophecy): He said, "Behold, I speak unto you as if ye were present, and yet ye are not. But behold, Jesus Christ hath shown you unto me, and I know your doing." (Mormon 8:34-35.)

You remember what the Master said, the devil shall rage in the hearts of men even so much that if it were possible the very elect according to the covenant would be deceived. This is what Moroni said: "And I know that ye do walk in the pride of your hearts; and there are none save a few only who do not lift themselves up in the pride of their hearts, unto the wearing of very fine apparel, unto envying, and strifes, and malice, and persecutions, and all manner of iniquities; and your churches, yea, even every one, have become polluted because of the pride of your hearts.

"For behold, ye do love money, and your substance, and your fine apparel, and the adorning of your churches, more than ye love the poor and the needy, the sick and the afflicted." (*Ibid.*, 8:36-37.)

As I read that, I thanked the Lord that for a quarter of a century in our lifetime the Church has, through the welfare program, sought to place the proper emphasis where the Lord has placed it, by putting foremost the love of the poor and the needy.

One of the first revelations the Lord said in our day: "And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it, and to be a

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messenger before my face to prepare the way before me." (D&C 45:9.)

"But" the Lord said, "there is a possibility that man may fall from grace and depart from the living God."

Mark that, you who come in as converts to the Church! "Therefore let the church take heed and pray always, lest they fall into temptation;

"Yea, and even let those who are sanctified take heed also." (*Ibid.*, 20:32-34.)

The more complicated our lives and world conditions become, the more important it is for us to keep clear the purposes and principles of the gospel of Jesus Christ. It is not the function of religion to answer all the questions about God's moral government of the universe, but to give one courage, through faith, to go on in the face of questions he never finds the answer to in his present status.

It was the wise counsel of a thinker who said: "If the time comes when you can no longer hold to your faith, then hold to it anyway. You cannot go into tomorrow's uncertainty and dangers without faith."

Let parents and leaders and church members generally, and hopefully our nonmember friends and relatives take heed of the counsels repeatedly given from our leaders. Allow time to meditate and ponder the things pertaining to our ministry. Live that we might be responsive to divine direction. Let me again, as I close, repeat what I have quoted before from a revelation of the Lord. "Search diligently, pray always,

and be believing, and all things shall work together for your good, if ye walk uprightly before the Lord and keep the covenant wherewith ye have covenanted one with another." (*Ibid.*, 90:24.) This I pray humbly we may all do in the name of the Lord Jesus. Amen.

President David O. McKay:

Elder Harold B. Lee of the Council of the Twelve has been our concluding speaker.

We shall now end the Sixth Session of the 133rd Semi-Annual Conference of the Church with the Tabernacle Choir singing, "Praise Ye The Lord." Following the singing the benediction will be offered by Elder T. Bowring Woodbury, formerly president of the British Mission. This Conference will then be adjourned until two o'clock this afternoon.

We wish to express thanks and appreciation to the owners and managers of the many television and radio stations throughout the United States and Canada who have offered their facilities as a public service to make the proceedings of this Conference available to millions throughout North America, South America, Africa, and in many other areas of the world.

The Tabernacle Choir sang as a closing number, "Praise Ye The Lord," following which the closing prayer was offered by Elder T. Bowring Woodbury, formerly president of the British Mission.

Conference adjourned until 2:00 p.m.

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AFTERNOON MEETING

The concluding session of the Conference convened at 2:00 p.m., Sunday, October 6, 1963.

The choral music for this session of the Conference was furnished by the Tabernacle Choir, Richard P. Condie, and Jay E. Welch conducting, Alexander Schreiner, organist.

President David O. McKay presided and conducted the services. As an

introduction to the meeting he made the following preliminary remarks.

President David O. McKay:

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City in the seventh and concluding session of the 133rd Semi-Annual Conference. For those who are