

which expenditures are controlled. We have determined that the expenditures of such funds are authorized by the First Presidency and by budgetary procedures. The budget is authorized by the Council on Disposition of the Tithes comprised of the First Presidency, the Council of the Twelve, and the Presiding Bishopric, and the appropriations are made by the Committee on Expenditures comprised of the First Presidency, members of the Council of the Twelve, and the Presiding Bishopric.

The Church has kept pace with current technological developments in record keeping and employs the most modern data processing equipment in maintaining its accounts.

A regular audit of the financial records of the Church is conducted by the Church Auditing Department, which is completely independent of all other departments. Businesses owned or controlled by the Church, for which accounts are not maintained in the Financial Department, are audited by professional auditing firms.

Based upon our review of the financial reports of the Corporation of the President of The Church of Jesus

Christ of Latter-day Saints and explanations made by the personnel of the Financial and Auditing Departments of the Church, we are of the opinion that the expenditures of funds during the fiscal year ended August 31, 1969 were made in accordance with the established procedures outlined herein.

Respectfully submitted,

CHURCH FINANCE
COMMITTEE

Wilford G. Edling
Harold H. Bennett
Glenn E. Nielson
Weston E. Hamilton
O. Leslie Stone

President N. Eldon Tanner

We have just listened to a report from the Clerk of the Conference, Elder Joseph Anderson, giving statistical data; and from Elder Wilford G. Edling, who read a statement by the Church Finance Committee.

President Spencer W. Kimball, Acting President of the Council of the Twelve, will now speak to us.

President Spencer W. Kimball

Acting President of the Council of the Twelve

● The proceedings of this day have been most impressive and awesome. May I extend to Elder Boyd K. Packer a warm welcome personally and for the Quorum of the Twelve Apostles. We have watched him grow since his first days as an Assistant to this day of highest call. Here he will find true fraternity in its highest reach.

We welcome also to the ranks of the General Authorities Elder Joseph Anderson, whom we have loved and appreciated these many years, and Elder David B. Haight and Elder William H. Bennett, men of power and dedication and long service.

A new era begins

This is a notable year in this world's life. It is January. History swings on

its hinges. Another page is turned and a new era comes to the front.

It is Sunday morning, January 18, 1970. A great heart stops beating and an aged body relaxes and slumbers. Like an earthquake sends a tidal wave around the earth, communications now cover the earth and millions of serious-minded people in even faraway places stop to pay saddened tribute to a mighty man of God who has passed from mortality.

For days, long lines of loving followers inch their way along the street, even in the rain, to see once more the visage of their departed leader.

The Tabernacle is crowded with those who loved him, and sweet tributes are paid.

The earthly body of the prophet, David O. McKay, is laid to rest in dignified reverence.

Our heads are bowed, our hearts are hurting, but there will be a happy reunion when this inspired prophet joins the hosts of his peers—the Josephs, the Brighams, and the Wilfords.

In our feeling of emptiness, it hardly seems that we could go on without him; but as one star sinks behind the horizon, another comes into the picture, and death spawns life.

The work of the Lord is endless. Even when a powerful leader dies, not for a single instant is the Church without leadership, thanks to the kind Providence who gave his kingdom continuity and perpetuity. As it already has happened eight times before in this dispensation, a people reverently close a grave, dry their tears, and turn their faces to the future.

The Quorum of the Twelve

The moment life passes from a President of the Church, a body of men become the composite leader—these men already seasoned with experience and training. The appointments have long been made, the authority given, the keys delivered. For five days, the kingdom moves forward under this already authorized council. No “running” for position, no electioneering, no stump speeches. What a divine plan! How wise our Lord, to organize so perfectly beyond the weakness of frail, grasping humans.

Then dawns the notable day (January 23, 1970), and 14 serious men walk reverently into the temple of God—this, the Quorum of the Twelve Apostles, the governing body of The Church of Jesus Christ of Latter-day Saints, several of whom have experienced this solemn change before.

A new prophet

When these 14 men emerge from the holy edifice later in the morning, a transcendently vital event has occurred—a short interregnum ends, and the government of the kingdom shifts back again from the Quorum of the Twelve Apostles to a new prophet, an

individual leader, the Lord's earthly representative, who has unostentatiously been moving toward this lofty calling for 60 years. He now presides over the Church.

Not because of his name, however, did he accede to this high place, but because when he was a very young man, he was called of the Lord, through the then living prophet, to be an apostle—member of the Quorum—and was given the precious, vital keys to hold in suspension pending a time when he might become the senior apostle and the President.

In that eventful temple meeting, when he has been “ordained and set apart” as the President of the Church by his brethren, the Twelve, he chooses his counselors—two mighty men of valor: Elder Harold B. Lee and Elder Nathan Eldon Tanner, with their rich background as teachers, businessmen, public officials, and especially Church leaders.

And a presidency of three and a newly constituted Council of Twelve walk humbly to their offices without fanfare or ostentation, and a new administration moves into a new period with promise of great development and unprecedented growth.

Presidents of the Church

It was a very young man who introduced the restored program to this new world. Joseph Smith (December 23, 1805-June 27, 1844) was but 24 years of age when the Church was organized.

When he was martyred at 38, the second President, Brigham Young (June 1, 1801-August 29, 1877) became senior apostle and the President of the Church (December 27, 1847) at 46 years of age and presided 30 years (until he was 76). The other Presidents, each in his turn, became President at ages ranging from 62 to 84, and died at ages 79 to 96.

John Taylor (November 1, 1808-July 25, 1887) was 71 when he became President of the Church (October 10, 1880) and died at 78, and upon his death, Wilford Woodruff (March 1, 1807-September 2, 1898) became the senior apostle (July 25, 1887). Two

years later (April 7, 1889), he was sustained President of the Church at 82 years of age. He died at 91, whereupon President Lorenzo Snow (April 3, 1814-October 10, 1901) became the senior apostle. He was 84 years of age when he became the President of the Church (September 13, 1898). His presidency was short-lived. He served about three years (until October 10, 1901).

President Joseph F. Smith (November 13, 1838-November 19, 1918) was senior apostle (from October 10, 1901) seven days; he became the President of the Church October 17, 1901, at 62 years of age; he died at 80.

President Heber J. Grant (November 22, 1856-May 14, 1945) was senior apostle less than a week (on November 23, 1918), when he became the President of the Church at 62; he died at 88.

President George Albert Smith (April 4, 1870-April 4, 1951) was the senior apostle for seven days and became President of the Church (May 21, 1945) at 75; he died at the age of 81. Last Saturday was his one hundredth birthday.

President David O. McKay, the ninth President (September 8, 1873-January 18, 1970) was senior apostle five days and was sustained as President of the Church (April 9, 1951) at 77; he died at the age of 96.

President Joseph Fielding Smith, whose birthdate is July 19, 1876, became the senior apostle January 18, and President of the Church January 23, 1970, at the age of 93.

Average ages

The Presidents from John Taylor to David O. McKay, inclusive, became President at ages ranging from 62 to 84 and died at ages from 79 to 96.

It is interesting to note that these eight Church Presidents assumed their presiding responsibility at an average age of 73 years, and relinquished it by death at 85 years. They served an average of a little less than 12 years; consequently, the average age of the living President of the Church has been about 79 years.

We may expect the Church President will always be an older man; young men have action, vigor, initiative; older men, stability and strength and wisdom through experience and long communion with God.

In President McKay's declining days, speculation ran high among the curious and the concerned and the less knowledgeable and continued as a major topic of discussion through the interregnum.

More than a million members had never known any other President than David O. McKay; consequently, it was natural for some to be confused.

They talked about age. The old patriarchs were not young. Adam was very old as he presided over his posterity, which spread over many generations. Abraham, Isaac, Joseph, and Moses presided over the people, dying at 175, 180, 110, and 120 years. They were old in years, but from their accumulated experience came massive wisdom and security.

The senior apostle

People talk about precedent. If it is precedent, it has become such by the repetition of the revealed order since the beginning. Brigham Young was the senior apostle, holding all the keys and authorities, and in the present case, President Smith was the senior apostle. This is the way of the Lord, and he retains the leadership in his divine hands.

When the first succession took place, the restored church was an infant only 14 years old. There had been no prophet nor "open vision" for numerous centuries. Little wonder, then, that the people should be full of questions when the bullets at Carthage terminated the life of the one in whom all these priceless blessings—the church, revelation, prophets—seemed to be centered. When the apostles returned from their missions, had buried their dead prophet, and considered the future, all doubt was dissipated when the senior apostle, already holding all the keys, stood forth like Moses and led the way.

Succession in presidency

The editorial of September 2, 1844, on the succession said:

"Great excitement prevails throughout to know 'who shall be the successor of Joseph Smith!'

"In reply we say, be patient, be patient a little till the proper time comes, and we will tell you all. 'Great wheels move slow.' At present, we can say that a special conference of the church was held in Nauvoo on the 8th, ult., and it was carried *without a dissenting voice*, that the 'Twelve' should preside over the whole church, and when any alteration in the presidency shall be required, seasonable notice will be given; and the elders abroad, will best exhibit their wisdom to all men, by remaining silent on those things they are ignorant of. . . ." (*Times and Seasons*, Vol. 5, Sept. 2, 1844, p. 632.)

This eventful 140 years has seen ten Presidents preside over the Church and 78 apostles serve in the Quorum of the Twelve.

President Joseph Fielding Smith

As we tighten our tugs and strain our weight against the collar, we move forward on a new journey with a strong will under our inspired leaders, led by our prophet, Joseph Fielding Smith.

He is venerable and worthy of respect by reason of his character, dignity, age, position. He is one of whom his beloved wife sang this morning, one who has "clean hands and a pure heart, who has not lifted up his soul unto vanity, nor sworn deceitfully." He is a son of his Maker and a clean and holy man of God. He takes his high place as the appointee of the Lord. He has carried for 60 years the keys of the kingdom, gradually moving toward this day. For six decades he has been sustained by the Church as a prophet. Today he is sustained as *the* Prophet, the one who alone holds the keys in total use under the Lord Jesus Christ, who is the chief cornerstone, and the head of his church.

A prophet-leader who gives example

To be a prophet of the Lord, one does not need to "be everything to all

men." He does not need to be youthful and athletic, an industrialist, a financier, nor an agriculturist; he does not need to be a musician, a poet, an entertainer, nor a banker, a physician, nor a college president, a military general, nor a scientist.

He does not need to be a linguist to speak French and Japanese, German and Spanish, but he must understand the divine language and be able to receive messages from heaven.

He need not be an orator, for God can make his own. The Lord can present his divine messages through weak men made strong. He substituted a strong voice for the quiet, timid one of Moses, and gave to the young man Enoch power which made men tremble in his presence, for Enoch walked with God as Moses walked with God.

The Lord said: ". . . whether by mine own voice or by the voice of my servants, it is the same." (D&C 1:38.)

What the world needs is a prophet-leader who gives example—clean, full of faith, godlike in his attitudes with an untarnished name, a beloved husband, a true father.

The voice of God

A prophet needs to be more than a priest or a minister or an elder. His voice becomes the voice of God to reveal new programs, new truths, new solutions. I make no claim of infallibility for him, but he does need to be recognized of God, an authoritative person. He is no pretender as numerous are who presumptuously assume position without appointment and authority that is not given. He must speak like his Lord: ". . . as one having authority, and not as the scribes." (Matt. 7:29.)

He must be bold enough to speak truth even against popular clamor for lessening restrictions. He must be certain of his divine appointment, of his celestial ordination, and his authority to call to service, to ordain, to pass keys which fit eternal locks.

He must have commanding power like prophets of old: ". . . to seal both on earth and in heaven, the unbelieving and rebellious . . . unto the day

when the wrath of God shall be poured out upon the wicked without measure" (D&C 1:8-9), and rare powers: ". . . that whatsoever you seal on earth shall be sealed in heaven; and whatsoever you bind on earth, in my name and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosoever sins you remit on earth shall be remitted eternally in the heavens; and whosoever sins you retain on earth shall be retained in heaven" (D&C 132:46).

The need for prophets

What is needed is more a Moses than a Pharaoh; an Elijah than a Belshazzar; a Paul than a Pontius Pilate.

He need not be an architect to construct houses and schools and high-rise buildings, but he will be one who builds structures to span time and eternity and to bridge the gap between man and his Maker.

When the world has followed prophets, it has moved forward; when it has ignored them, the results have been stagnation, servitude, death.

Every moment of every day, there are numerous programs on the air. We hear very few, relatively, for we are engrossed in our day's duties, but with powerful beaming broadcasting stations, we could hear any of the programs if we are tuned in.

Broadcasts of vital messages

For thousands of years there have been constant broadcasts from heaven of vital messages of guidance and timely warnings, and there has been a certain constancy in the broadcasts from the most powerful station. Throughout all those centuries there have been times when there were prophets who tuned in and rebroadcasted to the people. The messages have never ceased.

One such message came to Daniel in the presence of others, and he who was on the proper frequency said: "And I Daniel alone saw the vision: for the men that were with me saw not the vision." (Dan. 10:7.)

On the road to Damascus, a company of men traveled together. A spec-

tacular event came from the heavens, but only one man was in tune to receive it. That which was but static to all the other ears was an awesome call to duty to Saul of Tarsus, and changed his life, and contributed toward the transformation of millions of lives, but he was the only one who was attuned.

Spiritual not understood by finite

It is said that certain Russian fliers reported that as they penetrated the far outer space, they saw no God nor angels. Our prediction to any unbelieving, godless spacemen is that though they could go a thousand times farther and a thousand times higher, that they will be still farther from God and eternal things, for the spiritual is not understood by the finite.

Abraham found God on a tower in Mesopotamia, on a mount in Palestine, and in royal quarters in Egypt. Moses found him on a backside desert; at a red sea; on a mount called Sinai; and in a "burning bush." Joseph Smith found him in the cool freshness of a primeval forest and on a hill called Cumorah. Peter found him at the Sea of Galilee and on the Mount of Transfiguration.

Sustaining of new prophet

May the Lord, our God, sustain this newly appointed prophet, Joseph Fielding Smith, who will from this time "be about his Father's business," who will continue to serve the Lord's "bread of life" and "living water," who will now begin "to light the lamps of Israel" and verily become the mouthpiece of God; and our prayer is that the Lord will speak to him as he did to Joshua:

"This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee." (Josh. 3:7.)

And may the Lord bless us, his servants, who have raised our hands this day, and all others without that opportunity, that from this time forth we may, like the children of Israel, uphold his hands and shout as did the children of Israel in one voice:

"All that thou commandest us we

will do, and whithersoever thou sendest us, we will go.

"According as we have hearkened unto Moses in all things, so will we hearken unto thee: only the Lord thy God be with thee; as he was with Moses." (Josh. 1:16-17.)

"To your tents, O Israel," stand firm and loyal and immovable.

In the name of Jesus Christ. Amen. ○

President N. Eldon Tanner

Before calling on our concluding speaker, we should like to express our

thanks and appreciation to those who have participated, to the Tabernacle Choir for the support you have given, and to all who have attended.

President Harold B. Lee will be our concluding speaker, after which the Tabernacle Choir will favor us with "O Divine Redeemer."

The benediction will be offered by Elder Rex N. Terry, former president of the Argentine Mission, after which this conference will stand adjourned until two o'clock this afternoon.

President Harold B. Lee

*First Counselor in the First Presidency
and President of the Council of the Twelve*

● I echo the sentiments of my beloved colleague, President Kimball, in welcoming into our circle of General Authorities our beloved associates, Brother Boyd K. Packer, Brother Joseph Anderson, Brother David B. Haight and Brother William H. Bennett. As you brethren and sisters come to know them as we know them, you will feel a great strength in their leadership.

President David O. McKay

We cannot pass this moment without remembering our beloved President McKay, and likewise to you, Sister McKay, if you are listening in, and to the remarkable family that President McKay has, we extend our love and blessings as we pass now to another era in the history of the Church.

Today The Church of Jesus Christ of Latter-day Saints opens a new chapter in its 140 years' history since its organization in this, the dispensation of the fulness of times, as it is spoken of in the scriptures.

Another prophet, our noble President David O. McKay, has been called home to make a report of his stewardship as the earthly head of the Church. Always with the passing of a prophet-leader, there have been great happenings following thereafter, both in the Church

and in the world. I have wondered if it could be that the report of the prophet to our Maker has had great significance in the affairs of men here on the earth.

Change in Church administration

The transition, in making the change of administration of the Church, is by a procedure unique and by an ordained plan that avoids, as Elder Kimball has said, the possibility of using political devices or revolutionary methods that could cause much confusion and frustration in the work of the Lord.

President David O. McKay and all of his predecessors as Presidents of the Church have bequeathed to us rich treasures of wisdom and knowledge. In the passing of each President, the hearts of a grateful people were in a figurative sense taken up with each of them. The records of their lives and their works, their words, and their ministries are fortunately lesson books, documented in the written history of the Church and in the memories of those who have followed after them. May God bless that legacy to the faithful everywhere. After all, their greatest records will be written in the hearts of those whom they sought diligently to serve.