

ELDER HAROLD B. LEE

Of the Council of the Twelve Apostles

THE EXCELLENT remarks of Elder Sterling W. Sill this morning have recalled a story I heard repeated in a very impressive talk which was given recently where I was assigned to dedicate a new chapel. Our attention was called to the name on the front of the building—The Church of Jesus Christ of Latter-day Saints. This is the story that was to impress our responsibility to Him in whose name we were then in meeting.

It was in 1909 at the University of Edinburgh. Lord Balfour, then the Prime Minister of England, was delivering an address on the subject of moral values which unite nations. He spoke of the common knowledge and the common commercial resources which nations had to unite them, their social intercourse made possible through diplomatic relationships, the bonds of human friendships, and the improved methods of communication; and then closed his address amid the thunderous applause of those who had heard his, as judged by the world's standards, masterful address.

But the applause was interrupted by a Japanese student who was studying at the University. He stood up in the gallery and asked, "But Mr. Balfour, what about Jesus Christ?" There was a hushed silence as the presiding officer arose to conclude the meeting. They had heard a stern rebuke thus voiced by one of a pagan nation to the representative of one of the greatest so-called Christian nations on the face of the earth, for in his address Mr. Balfour had omitted the greatest and most fundamental of all essential bonds which would unite the nations of the earth.

The essentiality of that knowledge of the Savior and his divine mission was impressed by the Master on one occasion when he said to the Pharisees who had gathered around him, as they usually did to try to embarrass or to entrap him, "What think ye of Christ? . . ." And they answered, "The son of David"

(Matt. 22:42)—referring of course to his Israelitish lineage.

In all likelihood the Master was trying to call them back to what John, the forerunner of the Master, had taught when he had impressed the vital importance of this essential knowledge in his declaration.

He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. (John 3:36.)

During his ministry there had been others not possessed of faith who had declared themselves about the Master. In his home country of Nazareth they had said in derision:

Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? . . . And they were offended in him.

The Master sadly replied:

A prophet is not without honour save in his own country, and in his own house. (Matthew 13:55, 57.)

On another occasion they said of him in scorn:

The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. . . . (*Ibid.*, 11:19.)

In Jerusalem the scribes which came down said,

He hath Beelzebub, and by the prince of the devils casteth he out devils. (Mark 3:22.)

In contrast to these unsavory epithets, his faithful followers such as Peter, the chiefest of the apostles declared: "Thou art the Christ, the Son of the living God." (Matt 16:16)—and from his faithful Martha, "Yea Lord: I believe that thou art Christ, the Son of God, which should come into the world." (John 11:27.) And from another of his disciples after he had seen and handled the Risen Lord, Thomas im-

pressed his testimony with these simple words: "My Lord and my God!" (*Ibid.*, 20:28.) The measure of difference between those two groups of individuals who answered the query, "What think ye of Christ?" (Matt. 22:42) was the quality of which the Master had spoken of in his great Sermon on the Mount: "Blessed are the pure in heart: for they shall see God." (*Ibid.*, 5:8.)

Our responsibility as members of the Church of Jesus Christ to declare the mission of the Savior was impressed upon us recently in a council meeting when President David O. McKay made this significant statement:

This is the Church of Jesus Christ, and it is our obligation to preach to the world that he is the Son of God, our Redeemer and our Savior—not just a great teacher, but in reality the Son of our Father in heaven, and the Redeemer of the world; that he has broken the bands of death and has brought resurrection, that through him, by obedience to the gospel, we will gain eternal exaltation in his kingdom. May the Lord give us power and increase our ability to represent him in the world.

In that memorable Wentworth Letter, historically important to the Church, where the Prophet Joseph Smith answered the query as to what the Church believed, was the statement: "We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost."

The symbolism of our belief and our declaration to the world is to be found everywhere. As I saw the pictures of the Swiss Temple, I read the words above the entrance and again recalled that on many of our other sacred structures are those significant words: "Holiness to the Lord." As you go out of this Tabernacle, look upon the west towers of the great Salt Lake Temple, and just underneath the battlements will you see the dipper pointing to the North Star—the symbolism, as explained by Truman O. Angell, the architect of the temple, in an article written in the *Millennial Star* for the British Saints, suggesting that through the priesthood of Almighty God the lost may find their way. As you go into the great Salt Lake Temple, you will see what the pioneers did to symbolize every move they were to make through

that sacred building. Even on almost every doorknob there has been cast in the beauty of their artistry those same words, "Holiness to the Lord." By that symbol every door in the temples of our God, indeed every step we take in life, is opened to those who go forward in "Holiness to the Lord!"

The dreariest prospect that can be imagined to those who have not only these symbols to constantly remind them, but also the testimony of that humble boy who told of the coming of the Father and the Son in very person to converse with him, who bore testimony that other worthies came and restored their powers, and their keys of the priesthood,—the dreariest prospects of those of this Church who have those testimonies and that knowledge given them, is that to be found in the Lord's castigation of those who have been given a divine calling by a divine command and had disobeyed when he said: "They who are not chosen have sinned a very grievous sin in that they are walking in the darkness at noon-day." (D & C 95:6.) Then he added, "If ye keep not my commandments, the love of the Father shall not continue with you, therefore ye shall walk in darkness." (*Ibid.*, 95:12.)

Under the caption of an article, "What Makes Men Strong?" recently, J. Edgar Hoover, the head of the Federal Bureau of Investigation, made this significant statement:

When a man leans on his own understanding, when he lives by his own strength, when he boasts of probing the mysteries of the atom, the depths of the sea, or the secrets of outer space, he forgets God and claims he is his own master. The result is untold suffering. Even though one's position is maintained, even though material wealth increases, a success quickly turns to failure when God has been forgotten. There is no peace of mind, no personal satisfaction, no personal experience of inward joy. To "trust in the Lord with all thine heart" is a mark of strength, and it is the only path to happiness, success, and true fulfillment.

I contrast the fearful Peter who, on the night of the betrayal, denied that he had known the Savior, with that Peter who on another occasion, after he had witnessed the appearances of the

Saturday, October 1

Second Day

Master, in jail, being readied for another inquisition by his unjust captors. He was not surprised when an angel touched him and said, "Arise up quickly," and the shackles fell from him, and when he went to the door he found it open. He went to the outer court, and it was open; then he went to the home of his friends, and they were surprised because from the time of his imprisonment they had been praying that the Lord by his matchless powers would undo the mischief that was now trying to nullify the work of this great Church. He was not afraid. Why? Because Peter knew the power of the risen Lord. (See Acts 12.)

I am thinking now of two contrasting incidents. A dear friend received one of those fateful messages: "We regret to inform you that your boy has been killed in action." I went to his home, and there I saw the shattered family, possessed of all the things that money could buy—wealth, position, the things that the world would call honorable, but there they were with their hopes and dreams shattered around them, grasping for something that they had not lived to obtain and from that time on, seemingly did not obtain. The comfort which they could have known was not there.

I contrasted that with a scene I witnessed up in the LDS Hospital just about six months ago now, when one of our dear faithful mission presidents was there slowly dying. He was in extreme pain, but in his heart there was a joy because he knew that through suffering oftentimes men learn obedience, and the right to kinship with him who suffered beyond all that any of us can ever suffer. He, too, knew the power of the risen Lord.

Today we should ask ourselves the question, in answer to what the Master asked of those in his day, "What think ye of Christ?" We ought to ask as we would say it today, "What think we of Christ?" and then make it a little more personal and ask, "What think I of Christ?" Do I think of him as the Redeemer of my soul? Do I think of him with no doubt in my mind as the one who appeared to the Prophet Joseph Smith? Do I believe that he established this Church upon the earth? Do I ac-

cept him as the Savior of this world? Am I true to my covenants, which in the waters of baptism, if I understood, meant that I would stand as a witness of him at all times, and in all things, and in all places, wherever I would be, even until death?"

Many times we have heard and sung that hymn,

That I might have seen his kind look
when he said,

"Let the little ones come unto me."

I should like to have been with him then.

Some have said they would have liked to live in the days of the Prophet Joseph so that they could have been his defenders. Heber C. Kimball wrote this:

Let me say that many of you will see the time when you will have all the trouble, trial, and persecution you can stand, and plenty of opportunities to show that you were true to God and his work. This Church will have many close places through which it will have to pass before the work of God is crowned with victory. To meet the difficulties that are coming, it will be necessary for you to have a knowledge of the truth of this work for yourselves. The difficulties of this work will be of such a character that a man or woman who does not possess this personal knowledge will fall. Remember these saying, for many of you will live to see them fulfilled. The time is coming when no man or woman will be able to endure on borrowed light. Each will have to be guided by the light within himself. If you do not have it, you will not stand.

After some of the persecutions and the evidence of the power of evil over our first missionaries in London, these missionaries returned to the Prophet to seek an answer as to why these experiences with evil spirits had come to them. Had they done something wrong that the evil had thus tried to overthrow them? And the Prophet replied, "I rejoiced when I heard of your experiences because I have passed through similar experiences, and I want to say this to you: the nearer a person approaches the Lord, a greater power will be manifested by the adversary to prevent the accomplishment of his purposes."

That is what the Master meant when he said:

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. (Matthew 5:11-12.)

I have heard some of the testimonies of men like Brother Hugh B. Brown and Brother Adam S. Bennion, and Brother Richard L. Evans, who, when they were called to their high places have been subjected to the trials of the power of evil. There is no question in my mind but that they were near unto the Lord, and the devil knew it and was trying to confuse them and if possible destroy them.

You and I stand in this day when we are basking in the sunshine of great plaudits of the people all over the world. We rejoice that the persecution which used to be is not now, and yet I am sobered by the warning that the Master gave 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.)

When I think of that warning, I am remembering the words which sobered the people of England after one of their great jubilee celebrations, when Kipling wrote:

The tumult and the shouting dies;
The Captains and the Kings depart:
Still stands Thine ancient sacrifice,
An humble and a contrite heart.
Lord God of hosts, be with us yet,
Lest we forget, lest we forget.

May I echo and paraphrase those words of Kipling and say that while today we glory in that which our President has reported to us as the good feeling of the peoples of the world—may I say to all of us, each of us individually, let us not forget that the measure of our acceptance in the king-

dom of our God will be our answer to the question which we must make honestly to ourselves: "What think I of Jesus Christ? What kind of a testimony do I have of the divinity of his mission?"

God grant that we may not lose that testimony. I bear you my testimony that I know that he is the Savior of this world, and I bear that testimony humbly and 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 Mutual Improvement Association Choruses from the Salt Lake Valley stakes will now sing, "Behold, God the Lord Passed By," conducted by Elder Elvis B. Terry. The closing prayer will be offered by Elder Antone K. Romney, president of the Provo Stake, after which this Conference will be adjourned until 2 o'clock this afternoon.

We are favored now to hear this pleasing group of singers, our young men and young women, sing the closing song.

The M.I.A. Chorus from the Salt Lake Valley Stakes sang the selection, "Behold, God the Lord Passed By."

President David O. McKay:

Will President Critchlow, president of the South Ogden Stake, come to the rostrum immediately at the close of this meeting.

President Antone K. Romney will now offer the benediction.

Elder Antone K. Romney, President of the Provo Stake offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

SECOND DAY AFTERNOON MEETING

Conference reconvened at 2 o'clock p.m.

President David O. McKay presided

and commenced the meeting promptly at the time appointed.

The M.I.A. Chorus from the Salt Lake