

CHURCH OF THE AIR

Columbia Broadcasting System's *Church of the Air* was presented at 7:30 a.m., Sunday, April 6, 1958. The program was as follows:

The Tabernacle Choir, under the direction of Richard P. Condie, furnished the music for this service, with Alexander Schreiner at the organ. Richard L. Evans was the announcer.

Music: Organ and humming choir: "Sweet Is the Work."

Announcer: The *Church of the Air* is presented by CBS Radio so that representatives of many faiths may speak to a nation-wide congregation. Today's service, in connection with the Annual General Conference of the Church of Jesus Christ of Latter-day Saints, comes to you transcribed from the Mormon Tabernacle on Temple Square, through the facilities of Station KSL in Salt Lake City, Utah. Our speaker is Elder Harold B. Lee, member of the Council of the Twelve Apostles of the Church. Music is by the Tabernacle Choir directed by Richard P. Condie, with Alexander Schreiner at the organ.

The event this Sabbath Day commemorates, the resurrection of Jesus the Christ, the Prince of Peace, suggests the singing of a hymn setting with the

witness of these words from Job: "I know that my Redeemer liveth. What comfort this sweet sentence gives! He lives, who once was dead. He lives, my ever living head. He lives to bless me with his love. He lives to plead for me above. He lives my hungry soul to feed. He lives to bless in time of need."

(The Choir sang: "I Know That My Redeemer Lives."—Edwards.)

Announcer: Next from the Choir we hear a resurrection text taken from the New Testament, and sung to the music of Franz Joseph Haydn: "Hereby perceive we the love of God, that He laid down His life for us . . . He died for us . . . that we should live."

(The Choir sang: "He Died For Us."—Haydn.)

Announcer: We now hear on this *Church of the Air* service Elder Harold B. Lee, educator, distinguished public servant, and member of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, frequently referred to as the Mormon Church. Elder Lee has titled today's talk: "Courage to Face the Inevitables Through Faith in a Divine Redeemer."

ELDER HAROLD B. LEE

Of the Council of the Twelve Apostles

"Now upon the first day of the week, early in the morning, the women came unto the sepulchre. . . . They found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. And it came to pass that as they were much perplexed thereabout, behold two men stood by them in shining garments! And as they were afraid, and bowed down their faces to the earth, the angel said unto them, Why seek ye the living among the dead? Fear not ye, be not affrighted; for I know that ye seek Jesus of Nazareth, which was crucified.

He is not here, for He is risen, as He said. Come, see the place where the Lord lay—where they laid him.

And go quickly and tell his disciples and Peter that He is risen from the dead

—that He goeth before you into Galilee; there ye shall see Him. Remember how He spoke unto you while He was yet in Galilee saying: The Son of Man must be delivered into the hands of sinful men and be crucified and the third day rise again. Lo, I have told you." (Matt. 28:5-7; Mark 16:5-7; Luke 24:1-8.)

Thus do the writers of the gospels of Matthew, Mark, and Luke, record the greatest event in the history of the world, the literal resurrection of the Lord Jesus Christ, the Savior of mankind. Dramatically had been demonstrated the greatest of all the divine powers of an incarnated Son of God. He had declared to the sorrowing Martha, at the time of the death of her brother Lazarus: "I am the Resur-

rection and the Life . . . ! He that believeth in me though he were dead, yet shall he live. . . ." (John 11:25.)

To the Jews with murderous intent, His pronouncement of His divine power was even more explicit and meaningful. "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

"For as the Father hath life in himself, so hath He given to the Son to have life in Himself:

"And to execute judgment also, because He is the Son of God." (John 5:25-26.)

Following swiftly His own resurrection, there came an evidence of a second transcendent power to raise from the grave, not only Himself, but others "who though dead, had believed in Him." Matthew makes this simple, forthright record of the miraculous resurrection of the faithful, from mortal death, "And the graves were opened; and many bodies of the Saints which slept arose, And came out of the graves, after His resurrection, and walked into the holy city and appeared unto many." (Matt. 27:52-3.)

Nor was this to be the end of the redemptive powers of this illustrious Son of God. Down through the ages, in every dispensation, has come the cheering promise: "For as in Adam all die even so in Christ shall all be made alive," (I Cor. 15:22), ". . . they that have done good unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." (John 5:29.) Time is rapidly moving on to a complete consummation of His divine mission.

If the full significance of these thrilling events were understood in this day when, as the prophets foretold: The wicked are preparing to slay the wicked, and "fear shall come upon every man" (D & C 63:33), this understanding would put to flight many of the fears and anxieties which beset men and nations. Indeed if we "fear God and honor the king" (I Peter 2:17) we can then lay claim to the glorious promise of the Master: "If you strip yourselves from jealousies and from fear, you shall see Me" (D & C 67:10).

In the brief time allotted for this Easter message, I should like to cite a few of the "inevitables" which all may one day face, and draw some parallels from sacred writings in the hope of vitalizing the mission of the Redeemer to all who listen and hopefully to those who may read. This evidence will demonstrate, to some extent, how an unshakable faith in the reality of the resurrected Lord and in the certainty of the resurrection of all mankind would provide the essential courage to accept "insecurity with equanimity" in a material world. Thus may all successfully combat the apprehensions and tensions which are so destructive among us today.

Consider as one of life's inevitables, if you will, the condition of one suffering from an incurable malady, or faced with the heart-breaking prospect of impending death to a loved one. Have you ever felt yourself spiritually devastated by an inconsolable grief?

May I take you to a sacred scene portraying one whose all seemed slipping from her grasp and let you feel her strength in a fateful hour! Huddled at the foot of the cross was the silent figure of a beautiful middle-aged mother with shawl drawn tightly about her head and shoulders. Cruelly tormented on the cross above her was her first-born son. One can but feebly understand the intensity of the suffering of Mary's mother-heart. She now faced in reality the import of old Simeon's doleful prediction as he had blessed this son as a tiny infant child, "He shall be as a sign for to be spoken against; Yea, a sword shall pierce thine own heart also." (Luke 2:34-35.)

What was it that sustained her during her tragic ordeal? She knew the reality of an existence beyond this mortal life. Had she not conversed with an angel, a messenger of God? She undoubtedly had heard of her son's last recorded prayer before His betrayal as it has been written by John: "And now, O Father," he had prayed, "Glorify thou me with thine own self with the glory which I had with thee before the world was." (John 17:5) This sainted mother with bowed head heard His last prayer murmured from the cross through tortured lips: "Father,

into Thy hands I commend My spirit," (Luke 23:46) thus inspiring her with resignation and a testimony of reassurance of a reunion shortly with Him and with God her Heavenly Father. Heaven is not far removed from him who, in deep sorrow, looks confidently forward to a glorious day of resurrection. It was a wise man who said: "We cannot banish dangers but we can banish fears. We must not demean life by standing in awe of death." (Sarnoff)

Now to mention another of the "inevitables": As the press, the radio and television brings to you daily the frightening prospect of devastating war with atomic or hydrogen bombs and guided missiles, are you filled with forebodings of impending doom? What is there to set your soul free from such terrifying anxieties?

May I take you to the example of Peter whose loyalty to the Master seemed to have exceeded his courage, when in the face of physical hazard, he denied the Master thrice on the night of the betrayal. Compare this fear-torn Peter with the boldness in him manifested shortly thereafter before those same religious bigots who had so recently demanded the death of Jesus. He denounced them as murderers and called them to repentance—suffered imprisonment, and later went fearlessly to his own martyrdom.

What was it that had changed him? He had been a personal witness to the change which came to the broken, pain-racked, body taken from the cross, to a glorified resurrected body which could pass thereafter unhindered through walls of mortar and stone, which could eat broiled fish and honey comb; which could appear and disappear suddenly from the sight of mortals. The plain and simple answer is, that Peter was a changed man because he knew the power of the risen Lord. No more would he be alone on the shores of Galilee, or in prison, or in death. His Lord would be near him.

And now still another of the all-too-often "inevitables" among us:

In the writings of Luke, just an inference is made as to what may have been thought to be the reason for

mental and spiritual turmoil and which may have been as much in evidence then as it is among us today in those who have advanced degrees in their higher learning in secular fields but have neglected spiritual nourishment. Such a one, no doubt, was Saul of Tarsus, the Apostle Paul to the Gentiles. During his interview and defense before King Agrippa, Festus who was present "said with a loud voice, Paul thou art beside thyself; much learning hath made thee mad." (Acts 26:24.) Indeed it may have seemed so to those who had known of his zealous persecution of the followers of the Master, in contrast to his now declared allegiance, to that Jesus he had before so loudly denounced.

The insinuation of Festus suggests what higher education could do to a frustrated man, with but a smattering of unrelated bits of information with no unifying philosophy. Psychologists today tell us that one such, without a belief in either God or the Devil, "like a blocked body of water turns back upon itself, collecting scum, refuse, and silt, so the soul turns back upon itself and collects instinctive, dark forebodings," (Peace of Soul) which makes of his days and nights torture-chambers of discontent.

Years later, Paul explained to his beloved Timothy the simple formula which makes for a contented soul: "Godliness with contentment is great gain," (I Tim. 6:6) and then explains the source from which that essential "godliness" comes; "But godliness" he said, "is profitable unto all things, having promise of the life that now is, and of that which is to come." (I Tim. 4:8.)

That promise of eternal life had given meaning and purpose to the life of Paul as it does to all of us who so believe. He had heard the Master's voice at the time of his conversion, declaring the reality of the Resurrected Lord, and whose teachings by his authorized servants, Paul now knew were the "power of God unto salvation."

As the challenge of dictator nations is before us with their advances in destructive military science, it is a challenge, of course, for us to be strong in

military science. We must beware, however, lest our much learning in these worldly matters likewise makes us mad. It is also a challenge for us to be holy through faith in that Divine Redeemer by whom all who obediently serve Him might be saved. Atomic power and guided missiles, are dangers only when they are in the hands of evil men.

And now, finally, may I make one further reference to another "inevitable" with which many are confronted:

Have you never stood seemingly defeated after years of gruelling struggle and faced with the prospect of programs, or principles, or policies, dear to your heart, ruthlessly condemned to failure? Why do some men commit suicide when their bank fails or their earthly possessions are swept away? Why do some rise above the heart-break of disaster and calamity while others go down to inglorious and pitiful despondency of bitterness as though the struggle of life had all been wasted? These and others are sobering questions.

I am indebted to one of the leading educators in our own state university to impress this problem. After noting the great interest in industrial, governmental, and university circles in clinical psychology or in what he called behavioral science, he summarizes the thinking of eminent authorities with this significant statement: "This interest derives not only from the trend cited above, but because of the tremendous social conflicts, such as war, which demonstrate behavioral breakdown." (Dr. G. Homer Durham)

This final illustration may suggest a solution to such as these and other similar frustrating problems.

The prophet Joseph Smith in this modern day was facing martyrdom at the hands of enemies for saying that he had seen visions in which God the Father and His Son and others who had lived upon the earth had appeared to him as living, resurrected, glorified beings. Like the Apostle Paul, he dared not deny having had these heavenly manifestations lest by so doing he would offend God and come under condemnation. (P. of G. P. p. 49.)

In the midst of bitter persecution with his coming doom already foreshadowed, the word of the Lord came to him: "if the very jaws of hell shall gape open the mouth wide after thee, know thou, my son, that all these things shall give thee experience and shall be for thy good. The Son of Man hath descended below them all. Art thou greater than He? Therefore hold thy way . . . for the bounds (of your enemies) are set, they cannot pass. . . . Fear not what men can do, for God shall be with you forever and forever." (D & C 122:7-9.)

"Let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God . . . and thy dominion shall be an everlasting dominion. . . ." (D & C 121:45-46.)

There you have your answer, you strong, noble statesmen in worldly councils of men involving human welfare. Better, as Paul said it, "godliness with contentment," than an empty compromise for the sake of expediency or the plaudits of men. You, too, can know that your Redeemer lives, as did Job in the midst of his temptation to "curse God and die," and know also that you, too, can open the door and invite Him in "to sup with you." See also yourselves one day as resurrected beings claiming kinship to Him who gave His life that the rewards to mortal men for earthly struggle and experience will be the fruits of eternal life even though as measured by human standards ones life's labors seemed to have been defeated. This is what the voice of wisdom has said, "The best thoughts, affections, and aspirations of a great soul are fixed on the infinitude of eternity. Destined as such a soul is for immortality, it finds all that is not eternal too short, all that is not infinite too small." (Stanford Memorial Chapel.)

Today in commemoration of the world's greatest victory I invite the honest in heart everywhere in deep humility to rise above their human fears and frustrations and rejoice as did the apostle to the Gentiles "Thanks be to God which giveth us the victory through our Lord Jesus Christ." (I Cor. 15:57.)

All of which I pray for us and for all

men everywhere who seek to serve Him and keep His commandments.

(The Choir sang: "Alleluia."—Jones.)

Announcer: We have heard an Easter anthem by David Hugh Jones sung by the Tabernacle Choir, with the words of Charles Wesley, "Alleluia." "Christ the Lord is ris'n today! Raise your joys and triumphs high, Sing ye heavens . . . and earth reply. Christ the Lord is ris'n today."

And now the men's chorus of the Choir recalls the words of Eliza R. Snow, with the music of James McGranahan, in a hymn of the eternal journey of man: "O My Father, thou that dwellest in the high and glorious place, When shall I regain thy presence And again behold thy face? In thy holy habitation Did my spirit once reside? In my first primeval childhood, was I nurtured near thy side."

(The Men's Chorus of the Choir sang: "O My Father."—McGranahan.)

Music: Organ and humming choir: "Sweet Is The Work."

Announcer: You have been attending CBS Radio's Church of the Air. Today's service, in connection with the Annual General Conference of the Church of Jesus Christ of Latter-day Saints, came to you transcribed from the Mormon Tabernacle on Temple Square through the facilities of Station KSL in Salt Lake City, Utah. Our speaker was Elder Harold B. Lee, a member of the Council of the Twelve Apostles of the Church. Music was by the Tabernacle Choir, directed by Richard P. Condie. Alexander Schreiner was at the organ.

SALT LAKE MORMON TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, Utah, was presented from 9:30 to 10:00 a.m. Sunday, April 6, 1958, through the courtesy of the Columbia Broadcasting System's network, throughout the United States, parts of Canada, and through other facilities to several points overseas. The broadcast was as follows:

(The organ played, "As the Dew From Heaven Distilling," and on signal the Choir and organ broke into the hymn, "Gently Raise the Sacred Strain," singing the words to the end of the second line, and humming to end of verse for announcer's background.)

Announcer: Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The CBS Radio Network and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with Richard P. Condie conducting the Tabernacle Choir, Alexander Schreiner, Tabernacle Organist, and the spoken word by Richard Evans.

The Choir first recalls a "Galilean Easter Carol" by R. Deane Shure: "Joy dawned again on Easter day; the sun shone out with fairer ray, when to their longing eyes restored, the apostles saw their risen Lord."

(The Choir sang: "Galilean Easter Carol."—Shure.)

Announcer: Alexander Schreiner takes first from the Byzantine sketches, Mulet's stirring music on a New Testament text, with the witness of Peter's words: "Thou art the Christ; the son of the living God." And the Saviour's reply ". . . flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:16-17.) We hear the "Toccata in F Sharp Minor."

(Organ selection: "Toccata in F Sharp Minor."—Mulet.)

Announcer: With words written on a theme from Jeremiah, William L. Dawson has given us a simple, moving, sacred song: "There Is a Balm in Gilead, to heal the sin sick soul . . . Sometimes I feel discouraged, And think my work's in vain, But then the Holy Spirit revives my soul again . . . If you cannot sing like angels, if you cannot preach like Paul, You can tell the love of Jesus, And say 'He died for all' . . . There is a Balm in Gilead, to make the wounded whole. There is a Balm in Gilead, to heal the sin sick soul."

(The Choir sang: "There Is a Balm In Gilead."—Dawson.)