

President N. Eldon Tanner:

The Tabernacle Choir will now sing, "My Shepherd Will Supply My Need," conducted by Richard P. Condie; and after the singing Elder

Harold B. Lee of the Council of the Twelve will address us.

Selection by the Choir, "My Shepherd Will Supply My Need."

ELDER HAROLD B. LEE

Of the Council of the Twelve Apostles

I should like to take as something of a text for my few remarks some words that were given in a revelation to the Church when it was in the midst of some of the most severe trials and persecutions which the Church has endured in this dispensation:

After Tribulations, Blessings

"For verily I say unto you, blessed is he that keepeth my commandments, whether in life or in death; and he that is faithful in tribulation, the reward of the same is greater in the kingdom of heaven.

"Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation.

"For after much tribulation come the blessings. Wherefore the day cometh that ye shall be crowned with much glory; the hour is not yet, but is nigh at hand.

"Remember this, which I tell you before, that you may lay it to heart, and receive that which is to follow.

"Behold, verily I say unto you, for this cause I have sent you—that you might be obedient, and that your hearts might be prepared to bear testimony of the things which are to come;

"And also that you might be honored in laying the foundation and in bearing record of the land upon which the Zion of God shall stand;" (D&C 58:2-7.)

So frequently is heard the expression when frightening incidents and proposals seem to threaten the very foundations of the Church and the nation, "The devil is surely on the loose."

Time will permit only a few illustrations as to how we may be guided when such experiences come in our day to us as individuals.

Well might we expect, as in the past dispensations, that our worst enemies will be those within our ranks who will betray us. Why should those within our ranks be our worst enemies?

The Prophet Joseph Smith made this statement: "From apostates the faithful have received the severest persecutions. Judas was rebuked and immediately betrayed his Lord into the hands of His enemies, because Satan entered into him. There is a superior intelligence bestowed upon such as obey the Gospel with full purpose of heart, which, if sinned against, the apostate is left naked and destitute of the Spirit of God, and he is, in truth, nigh unto cursing, and his end is to be burned. When once that light which was in them is taken from them, they become as much darkened as they were previously enlightened, and then, no marvel, if all their power should be enlisted against the truth, and they, Judas like, seek the destruction of those who were their greatest benefactors." (*Teachings of the Prophet Joseph Smith*, p. 67.)

The Master apparently had the same thought in mind when he said something that must have been startling and sobering in his day: "Think not that I am come to send peace . . ." he said, "I came not to send peace, but a sword.

"For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

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"And a man's foes shall be they of his own household." (Matt. 10:34-36.)

His coming as the Son of God seemed to have intensified the hatred of the forces of evil. So powerful was Satan that the Master, you recall, spoke of him as the prince of this world. Said he, "... the prince of this world cometh, and hath nothing in me." (John 14:30.)

President Heber C. Kimball, shortly after the Saints had arrived here in the mountains—and some, I suppose, were somewhat gloating over the fact that they had triumphed for a temporary period over their enemies—had this to say: "... we think we are secure here in the chambers of the everlasting hills, where we can close those few doors of the canyons against mobs and persecutors, the wicked and the vile, who have always beset us with violence and robbery, but I want to say to you, my brethren, the time is coming when we will be mixed up in these now peaceful valleys to that extent that it will be difficult to tell the face of a Saint from the face of an enemy to the people of God. Then, brethren, look out for the great sieve, for there will be a great sifting time, and many will fall; for I say unto you there is a *test*, a *TEST*, a *TEST* coming, and who will be able to stand? . . .

"You imagine," said he, "that you would have stood by [the Prophet Joseph Smith] when persecution raged and he was assailed by foes within and without. You would have defended him and been true to him in the midst of every trial. You think you would have been delighted to have shown your integrity in the days of mobs and traitors.

"Let me say to you, that many of you will see the time when you will have all the trouble, trial and persecution that you can stand, and plenty of opportunities to show that you are true to God and his work. This Church has before it 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 will be

of such a character that the man or woman who does not possess this personal knowledge or witness will fall. If you have not got the testimony, live right and call upon the Lord and cease not till you obtain it. If you do not you will not stand.

"Remember these sayings, for many of you will live to see them fulfilled. The time will come when no man nor 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, how can you stand?" (*Life of Heber C. Kimball*, pp. 446, 449-450.)

"Why are they not chosen?"

The Lord said something in our day which explains why many fail and are not chosen. He asked the question, "... why are they not chosen?" (D&C 121:34.) We see those who fail in church life as well as we see it in public life. Sometimes we have elected men to public office whom we thought were faithful to church standards only to have them betray us and virtually sell their souls for temporary political advantage.

Likewise in the Church, men who have been elevated to high positions have betrayed us, and some have wondered why others have not been called to fill certain positions. The Lord tells us why men fail. He said, "Because their hearts are set so much upon the things of this world, and [they] aspire to the honors of men, . . ." (*Ibid.*, 121:35.)

And I submit that it is the same now as it has been in every dispensation of the Church. Men fail to measure up to their highest possibilities because they seek after worldly things and they aspire to the honors of men.

In the days of Abraham Lincoln, a great preacher by the name of Wendell Phillips said something that we could well remember: "How prudently," he said, "most men creep into nameless graves, while now and then one or two forget themselves into immortality!" (Cited in John Wesley Hill, *Abraham Lincoln—Man of God*, p. 146.) He who would be great must remember what this wise man has said.

I read recently in a national publication about what a worried father said to his overambitious son, who was trying to push aside the man over him in seniority. He was fretting because his boss was not getting out of the way for these younger men who were overly ambitious. This worried father said to his son: "I remember reading somewhere, my boy, that there are no honors too distant to the man who prepares himself for them with patience."

Wouldn't it be wonderful if it could be said of our leaders in public office as it was said of Abraham Lincoln: "When he spoke for the nation he so loved, his lips were as though touched with a live coal from the altar. He seemed to be of the same fibre with the prophets of Holy Writ and it may be said, without irreverence, that he was a 'priest after the order of Melchisedec, without beginning or end of days,' combining the kingly and priestly functions essential to the service of his Nation and his time." (Hill, *op. cit.*, p. 306.)

Farsighted men in the early years of this nation foresaw dangers about which they warned us. You will readily see these dangers all too apparent among us today. This is a quotation again from President Abraham Lincoln:

"Is it unreasonable, then, to expect that some man, possessed of the loftiest genius, coupled with ambition sufficient to push it to its utmost stretch, will at some time spring up amongst us, and when such an one does, it will require the people to be united with each other, attached to the government and the laws, and generally intelligent, successfully to frustrate his design." (Cited *ibid.*, p. 74.)

"Towering genius disdains a beaten path. It seeks regions heretofore unexplored. . . . It thirsts . . . for distinction, and if possible it will have it, *whether at the expense of emancipating slaves or enslaving freemen.*" (*Idem.*)

Now, again, the Lord has warned us of those who fight against Zion or who betray their sacred trust as holders of the priesthood. We would do well to remember what the Lord has promised

to this people. The Lord declared, "How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints." (D&C 121:33.)

And again the Lord said, "Wherefore," speaking of our enemies, "let them bring forth their strong reasons against the Lord.

"Verily, thus saith the Lord unto you [the Saints]—there is no weapon that is formed against you shall prosper;

"And if any man lift his voice against you he shall be confounded in mine own due time." (*Ibid.*, 71:8-10.)

It was in the midst of great persecution when the Prophet Joseph Smith received great comfort. "My son," the Lord said, "peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment;

"And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes." (*Ibid.*, 121:7-8.)

Beware of those who fight against the Saints! The Prophet Joseph Smith made this further statement: "And I would now say, Beware O earth, how you fight against the Saints of God and shed innocent blood; for in the days of Elijah, his enemies came upon him and fire was called down from heaven and destroyed them." (*Teachings of the Prophet Joseph Smith*, p. 340.)

There are those among us who would set themselves up as critics of the Church, saying that the Church has gone out of the way. Some splintered apostate clans even from the beginning of this dispensation have made fictitious claims to authority. We should warn these, as well as those who are in danger of being led astray, of what the Prophet predicted. He said, "That man who rises up to condemn others, finding fault with the Church, saying they are out of the way, while he himself is righteous, then know assuredly that that man is [on the

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way] to apostasy; and if he does not repent, [he] will apostatize, as God lives." (*Ibid.*, pp. 156-157.)

Much has been said in the sessions of this conference about the recklessness and restlessness among college students. The president of one of our great universities wrote a letter to his students after a year of much discontent on the university campus. Said this university president: "I have often been reminded this past winter of the young student who found Christianity inadequate and decided to found his own new and better religion. He asked a wise old theologian for advice on how to get started. The old scholar, with a twinkle in his eye, said, 'I suggest that you arrange to get yourself crucified, and then rise from the dead on the third day.'—Your primary role as students here is to learn, not to teach. Students who think otherwise should go out, found their own universities and then take lessons from their students." (President of University of Notre Dame, April 8, 1963.)

I think it would be well if our young students would listen to the wisdom of this university president.

The foundation on which to build for safety against adversity and storms is suggested in the answer of a little mother to a sister who had inquired about the rumored riots and troubles being fomented in our midst. This little mother said, "I'm so busy taking care of little riots and problems in my own home that I have my hands full without being bothered about these other rumors." So often in our day we are prone to be more concerned in brush fires abroad than about the problems in our own homes. The Master as he closed the great Sermon on the Mount gave us a parable.

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man,

which built his house upon the sand: "And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

"And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

"For he taught them as one having authority, and not as the scribes." (Matt. 7:24-28.)

It was Mark Twain who told us that everyone must expect to have personal trials and personal tragedies. He wrote this after the tragic death of his twenty-five-year-old daughter Suzy. He said, "Suzy died at the best time of life, age 25. She had lived her golden years. For after that there come the risks, the responsibilities, and the inevitable tragedies of life." The Master's parable gives us the key to avoid disaster when these trials come.

Obedience Learned Through Suffering

Many times I personally have wondered at the Master's cry of anguish in the Garden of Gethsemane. "And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." (Matt. 26:39.)

As I advance in years, I begin to understand in some small measure how the Master must have felt. In the loneliness of a distant hotel room 2,500 miles away, you, too, may one day cry out from the depths of your soul as was my experience: "O dear God, don't let her die! I need her; her family needs her."

Neither the Master's prayer nor my prayer was answered. The purpose of that personal suffering may be only explained in what the Lord said through the Apostle Paul:

"Though he were a Son, yet learned he obedience by the things which he suffered;

"And being made perfect, he became the author of eternal salvation unto all them that obey him;" (Heb. 5:8-9.)

So it is in our day. God grant that you and I may learn obedience to

God's will, if necessary by the things which we suffer. One of the things that characterizes us as Saints, as King Benjamin told us, was to be "submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father." (Mosiah 3:19.)

There have been signs that have been given by which we shall know when the coming of the Lord shall be; and the Lord has given us two or three warning words to remember:

". . . I say unto all men; watch, therefore, for you know not at what hour your Lord doth come. . . .

"Therefore be ye also ready, for in such an hour as ye think not, the Son of Man cometh." (Joseph Smith 1:46, 48.)

"But my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God and die." (D&C 45:32.)

". . . and he that watches not for me shall be cut off." (*Ibid.*, 45:44.)

Stand in Holy Places

These are words to be remembered. Watch! Be ye therefore ready! Stand

in holy places and be not moved! Be still and know that I am God!

I bear witness that until a person has been willing to sacrifice all he possesses in the world, not even withholding his own life if it were necessary for the upbuilding of the kingdom, then only can he claim kinship to Him who gave his life that men might be. God make us worthy, willing to accept whatever he sees fit to inflict upon us, as a little child to its father.

I bear you my solemn witness as to the divine mission of the Lord and to the responsibility we must bear as his Church and his people and his priesthood, in the name of the Lord Jesus Christ. Amen.

President N. Eldon Tanner:

He to whom you have just listened is Elder Harold B. Lee of the Council of the Twelve.

Bishop John H. Vandenberg, Presiding Bishop of the Church, will be our next speaker, and he will be followed by Elder Franklin D. Richards, Assistant to the Twelve.

BISHOP JOHN H. VANDENBERG

Presiding Bishop of the Church

It has been said: "The great [question] of the twentieth century is, 'How can I acquire wealth?' No question occupies a larger place in the minds and . . . hearts of . . . people today than this. Millions . . . in our land worship at the shrine of mammon. The twentieth century is money mad. This is true of men in every station and in every walk of life." (Morris Chalfant, "The Sin of the Church," *Wesleyan Methodist*.)

Avarice and selfishness mastermind all sin and crime. The Lord has repeatedly warned against the disastrous consequence to the soul of one having his heart so set upon the things

of this world as to neglect the real purpose and meaning of life.

The Happy Life

For instance, a certain young man made this inquiry of the Savior: "Good Master, what good thing shall I do, that I may have eternal life?"

"And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

"He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt