

with reckless abandon, he has found a spark of divinity, and that divine within has reached up for the divine beyond, and then there has come a regeneration of his life, and he is led back to sobriety. But he continues to pray. That he must never cease doing. And I was talking to one of them recently who was a neighbor of mine during my childhood days right over here across the block, and he said to me, "You know, if I hadn't had the fortification of the prayers of my mother when I was a boy in that home, I am sure that even now my own prayers would not be heard. But I was fortified by that mother's prayers, and down through the years as I went astray, I could never divest from my mind the image of my mother upon her knees, with her children, and asking God to bless us. Now I have turned my life back to God," and he said, "I hope to live to see the day when I can be worthy to go where my mother is."

Some people think it is a sign of weakness to get upon one's knees and pray to our heavenly Father. It's the greatest sign of strength that exists. No men are greater than when they are upon their knees in communion with God and having a sacred interview

with him. God does not always answer our prayers the way we want them answered, but if the channel is open, I testify to you that he answers them the way they should be answered, and those answers are for our best good and have an eternal and everlasting value.

My brethren in whose council I sit, I know you are men of God. I think of the Master when he said to his disciples, "You have not chosen me, but I have chosen you and ordained you and set you apart." I thank you for your humility because in that humility you have been magnified. You have been called from the profession of the law; you have been called from the great field of education; you have been called from industry. You did not choose him, but he has chosen you and is sending you forth, and as you go forth to the stakes of Zion and the wards of the Church, you carry with you the power of the apostleship, the power of the priesthood of God our Father.

In humility I thank God for this association I have with you. God bless you, and bless us all, as we minister to the people, under the inspiration of God our Father, I pray in the name of Jesus Christ. Amen.

ELDER ADAM S. BENNION

Of the Council of the Twelve Apostles

PRESIDENT McKay, my brethren and sisters, and friends: This is a wonderful conference. The Spirit of the Lord is here; and your sustaining faith and fellowship add to his power. Together we witness to the world that this is God's Church.

I should be ungrateful and ungracious if I did not express appreciation for the blessings of the last six months. In a varied career, these months have been rich beyond compare with anything else in my life. The kindness of friends has kept a lump in my throat most of the time, and in the spirit of what Brother Cowley has just said, I am

here today, thanks to the answer to prayer. It is an inspiring thing to be ordained to this office by the President of this Church—prophet, seer, and revelator. That day I shall never forget.

But in the complications that attached to trying to leave one job and under the pressure that attaches to this one, I was brought low, and I lay for five days unable to move. I have had pains in my life, but I think these were a little more excruciating than anything I had known. For the first time in my life, I was wholly unable to move. Now if Brother Lee will pardon this personal

mention; he, with these other brethren, are men of God. He was good enough to come into my home. He could bear you witness of my helplessness, and in part, of my pain. I asked him for a blessing, which he gave in the power that is his. I am a living witness to you today, and I bear my testimony humbly and gratefully, the next morning, after a night's peaceful rest, I arose and walked. I bear you my witness that God still administers in the affairs of men, and his servants bearing the priesthood are our greatest physicians.

When I listened to that statesmanlike declaration this morning of Brother [Stephen L.] Richards, I wished that I might have the genius to draw upon the same source of inspiration, to bring to the individual member of this Church some things I have been pondering in recent weeks.

Life was never meant to be a holiday. It has its problems and its perplexities and its crises. When we are children, we turn to our parents for sustaining help. Growing into maturity, we turn to our fellow men and our leaders. All my life I have turned to one other source—a source which I want to commend to you. You have had it. I hope you will keep it always and cherish it.

The Master of mankind came to teach us how to live, and he died that we might be resurrected to live forever. I find my finest challenge, as I find my finest hope, as I turn to him to ask, "What would he have me to do?"

Tribute has been paid to our leaders, and I wouldn't flatter them, but I should like to express an appreciation. Would you come to understand what Jesus taught, what his pattern of life is, then I beg you to contemplate the life of our President. For forty years I have been associated with him and have felt of his spirit. He is the Christian ideal—a man who has the capacity to translate into daily action the sublime truths of him who is the Redeemer of mankind.

A few weeks back I had the privilege of listening to a choir, much like this

choir today and of the last two days. It thrilled me so that their singing I cannot forget. You have sung their song; you recall its wonderful words:

Jesus, the very thought of thee
With sweetness fills my breast:
But sweeter far thy face to see
And in thy presence rest.

Nor voice can sing nor heart can frame,
Nor can the memory find
A sweeter sound than thy blest name,
O Savior of mankind!

Oh hope of every contrite heart,
O joy of all the meek,
To these who fall how kind thou art!
How good to those who seek!

Jesus, our only joy be thou,
As thou our prize wilt be:
Jesus, be thou our glory now
And through eternity.

—Bernard of Clairvaux

My brethren and sisters, out across the tomorrows, in the problems that confront you, I commend to you the life and the thought of Jesus Christ. In these brief minutes all that I can hope to do is to give a glimpse of one or two things in his life, a suggestion as to one or two things that he taught, and then the subsequent witness that comes to us because we are Latter-day Saints. Whatever your bringing up may have been, whatever your circumstances may now be, please remember these things: Jesus was born away from home, to be cradled in a manger. I think only the mothers here can fully appreciate what that means. He was born the Only Begotten of the Father, and if there may be those who have difficulty in reconciling their understanding that he was not born of Joseph, I beg of you to remember that he was to be the Author of the resurrection, made possible because of the divinity that was in him, born into him, and magnified throughout all his existence.

"And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." (Luke 2:40.) I have always been impressed with his great awakening at twelve.

"And all that heard him were astonished at his understanding and answers." (*Ibid.*, 2:47.)

And then as President McKay pointed out in reference to his great temptation. After forty days you remember he came back, and he "... returned in the power of the Spirit . . ." (*Ibid.*, 4:14) to carry forward his great ministry.

In the last six months I have read and re-read the gospels. Having been called to be a witness to him, I made my resolution that I should begin by coming a little more fully to understand him and his message. You remember that "He went about teaching and preaching and doing good." What he did—and what he preached—constitute the gospels. Out of them all, let me name ten which you may well ponder:

1. The Beatitudes, first of all, which in nine short verses present one of the most comprehensive statements ever given to the world:

Blessed are the poor in spirit: for their's is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for their's 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. (Matthew 5:3-12.)

2. The Golden Rule, than which there has never been devised a better principle for human relations or for the guidance of the individual life:

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. (*Ibid.*, 7:12.)

3. The Lord's Prayer, patterned for all mankind, sung beautifully yesterday, couched in sixty-six words:

Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come. Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. (*Ibid.*, 6:9-13.)

4. The spirit of the Second Mile:

And whosoever shall compel thee to go a mile, go with him twain. (*Ibid.*, 5:41.)

5. His idea of forgiveness hinted in the phrase:

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. (*Ibid.*, 18:21-22.)

6. "Judge not, that ye be not judged."

For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. (*Ibid.*, 7:1-5.)

The clearing up of a catastrophe in this city in the last few days should bring a solemn realization to the men and women of this state and community that they ought not carelessly to have unjustly indicted two of the finest people in the world in the heretofore unsolved tragedy that shocked our state.

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7. "... where your treasure is, there will your heart be also." (*Ibid.*, 6:21.)

8. "... seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." (*Ibid.*, 6:33.)

9. That challenging remark to all parents:

Wherefore by their fruits ye shall know them. (*Ibid.*, 7:20.)

10. Already hinted here this morning under our limitations of mortality, but the ideal is there:

Be ye therefore perfect, even as your Father which is in heaven is perfect. (*Ibid.*, 5:48.)

And I have named only ten. Would you catch the spirit of them further, I suggest that you compile and reread the thirty-odd parables. And then if you want to be stirred, stirred all the way through, read with these parables, the same number of miracles, and you will come in some measure to catch the spirit of this great Soul.

It is singularly tragic that after all he did for the blessing of mankind, he should be led to Calvary. The Master of mankind suffered the cruelest death known to men. And whatever our difficulty may be, he can always stand by and say without putting it into words, "All that you suffer, I, too, have suffered, and more." That is why it is so wonderful, as one of my soldier friends wrote me, out in the wastes of Alaska, against the odds of military service, "It's so wonderful always to have someone speak over your shoulder who understands."

That were enough for any man, but as Latter-day Saints we have two other witnesses which I needn't take the time to expand. If anybody in all the world should appreciate the Master of mankind, it ought to be Latter-day Saints. Here we have in our Book of Mormon the account of his appearance to those people who had left the Old World six hundred years before he was born, with a remnant who had gone far earlier, how he appeared to them, and the glory

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of it all is that he appeared after he had been resurrected. You will read it one day in Third Nephi. If you want to be touched and inspired this day, I suggest before it closes, you turn to the eleventh chapter, and in fancy sit with that multitude who had gathered in the land of Bountiful, and have him appear, because he came to declare himself, and the Father attended him and they heard his voice saying,

Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him. (3 Nephi 11:7.)

And now it came to pass that there were a great multitude gathered together, of the people of Nephi, round about the temple which was in the land Bountiful; and they were marveling and wondering one with another, and were showing one to another the great and marvelous change which had taken place.

And they were also conversing about this Jesus Christ, of whom the sign had been given concerning his death.

And it came to pass that while they were thus conversing one with another, they heard a voice as if it came out of heaven; and they cast their eyes round about, for they understood not the voice which they heard; and it was not a harsh voice, neither was it a loud voice; nevertheless, and notwithstanding it being a small voice it did pierce them that did hear to the center, insomuch that there was no part of their frame that it did not cause to quake; yea, it did pierce them to the very soul, and did cause their hearts to burn.

And it came to pass that again they heard the voice, and they understood it not.

And again the third time they did hear the voice, and did open their ears to hear it; and their eyes were towards the sound thereof; and they did look steadfastly towards heaven, from whence the sound came.

And behold, the third time they did understand the voice which they heard; and it said unto them:

Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him.

And it came to pass, as they understood they cast their eyes up again towards heaven; and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the

midst of them; and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them.

And it came to pass that he stretched forth his hand and spake unto the people, saying:

Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning.

And it came to pass that when Jesus had spoken these words the whole multitude fell to the earth; for they remembered that it had been prophesied among them that Christ should show himself unto them after his ascension into heaven.

And it came to pass that the Lord spake unto them saying:

Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.

And it came to pass that the multitude went forth, and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet; and this they did do, going forth one by one until they had all gone forth, and did see with their eyes and did feel with their hands, and did know of a surety and did bear record, that it was he, of whom it was written by the prophets, that should come.

And when they had all gone forth and had witnessed for themselves, they did cry out with one accord, saying:

Hosanna! Blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship him. (*Ibid.*, 11:1-17.)

And if you are inspired to do a little more reading this same evening, turn over to the seventeenth chapter:

Have ye any that are sick among you? Bring them hither. Have ye any that are lame, or blind, or halt, or maimed, or leprous, or that are withered, or that are deaf, or that are afflicted in any manner?

Bring them hither and I will heal them, for I have compassion upon you; my bowels are filled with mercy.

For I perceive that ye desire that I should show unto you what I have done unto your brethren at Jerusalem, for I see that your faith is sufficient that I should heal you.

And it came to pass that when he had thus spoken, all the multitude, with one accord, did go forth with their sick and their afflicted, and their lame, and with their blind, and with their dumb, and with all them that were afflicted in any manner; and he did heal them every one as they were brought forth unto him.

And they did all, both they who had been healed and they who were whole, bow down at his feet, and did worship him; and as many as could come for the multitude did kiss his feet, insomuch that they did bathe his feet with their tears.

And it came to pass that he commanded that their little children should be brought.

So they brought their little children and set them down upon the ground round about him, and Jesus stood in the midst; and the multitude gave way till they had all been brought unto him.

And it came to pass that when they had all been brought, and Jesus stood in the midst, he commanded the multitude that they should kneel down upon the ground.

And it came to pass that when they had knelt upon the ground, Jesus groaned within himself, and said: Father, I am troubled because of the wickedness of the people of the house of Israel.

And when he had said these words, he himself also knelt upon the earth; and behold he prayed unto the Father, and the things which he prayed cannot be written, and the multitude did bear record who heard him.

And after this manner do they bear record: The eye hath never seen, neither hath the ear heard, before, so great and marvelous things as we saw and heard Jesus speak unto the Father;

And no tongue can speak, neither can there be written by any man, neither can the hearts of men conceive so great and marvelous things as we both saw and heard Jesus speak; and no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father.

And it came to pass that when Jesus had made an end of praying unto the Father, he arose; but so great was the joy of the multitude that they were overcome.

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And it came to pass that Jesus spake unto them, and bade them arise.

And they arose from the earth, and he said unto them: Blessed are ye because of your faith. And now behold, my joy is full.

And when he had said these words, he wept, and the multitude bare record of it, and he took their little children, one by one, and blessed them, and prayed unto the Father for them.

And when he had done this he wept again;

And he spake unto the multitude, and said unto them: Behold your little ones.

And as they looked to behold they cast their eyes towards heaven, and they saw the heavens open, and they saw angels descending out of heaven as it were in the midst of fire; and they came down and encircled those little ones about, and they were encircled about with fire; and the angels did minister unto them. (*Ibid.*, 17:7-24.)

Add to all this the manifestation of this same Jesus to the boy Prophet in our own day. Remind yourselves of that great vision:

At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to "ask of God," concluding that if he gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I might venture.

So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful, clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desire of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

But, exerting all my powers to call upon

God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—"This is My Beloved Son. Hear Him!" (P. of G. P., Joseph Smith 2:13-17.)

We have his record in the gospels. We have his visitation in Third Nephi. And our Church rests upon the fact that he has come to declare the everlasting gospel to us in our day and to restore it. I give you my witness that he has so restored it. I join with these brethren here, the honor of whose association I have from week to week, in that testimony. New among them, I bear you witness they are strong men; they are men of God; and you can with full heart sustain them.

I always face a group of people like you, wondering when this conference is all over what you will do. Today I suggest to you, as a sort of Christmas thought, that this time you do something about it. In the four gospels there are only eighty-nine chapters all told. With two or three of the short ones tucked in one day, if you really would catch the spirit of this conference, I suggest that you read one chapter of the gospels each day; and if you do it devotedly, you will have read again these great witnesses by Christmas time. And come Christmas this year, Santa Claus will not be able to crowd out Jesus, and the holiday will become a holy day. In the few minutes that it takes, morning or noon or night—my own program is

to read at least one of these chapters each night before I close the day—you will find the key to great spiritual enrichment. Better it were if you would read the chapter together as a family, and I give you the promise that if you do it, not only will this Christmas be made glorious, but every day of your life will also catch the spirit of these sacred words.

Now in the resolution of your heart let me challenge you:

Ninety and nine are with dreams content,
But the hope of a world made new
Is the hundredth man who is grimly bent
On making that dream come true.

God put it in your heart, out of 160 million people in America, to be the hundredth man who brings himself and his family close to the Master of mankind, the guide and the inspiration of us all, into whose presence one day we hope to return, with all the loved ones whom he has redeemed. I pray his blessings upon you, in his holy name. Amen.

President David O. McKay:

Elder Adam S. Bennion of the Council of the Twelve has just spoken to us.

For your information and for an intensifying of the realization of the fact of our nearness to our brethren and sisters and friends in the Northwest I will read you the following telegrams:

From Millbray, California: "The television reception on the Conference over KVO-TV is excellent in the San Francisco Bay area. We are most grateful for the availability of this great serv-

ice. Paul A. Peterson, Millbray, Cal."

From San Diego: "We are viewing the Conference perfectly in San Diego over KNX-TV Channel 2. Shirl Kimball."

From Portland, Oregon: "Reception by television coming through fine. Enjoying services. God bless you. Moreland Ward Bishopric." Portland Stake.

In closing may I say just a word of appreciation of our choir and its leader. We are glad that Brother Cornwall is sufficiently restored to health to be back with us and attend to his duties as leader of the Choir. Carlyle says that appreciation, or the veneration shown to human worth, is a Godlike virtue. May I express for you this morning that virtue in expressing appreciation of the labors of the Tabernacle Choir. They have been here since 7:10 this morning. God bless them for the service they render, not only throughout the Conference, but throughout the nation.

The closing song will be sung by the Tabernacle Choir, "Jesus Name of Wondrous Love." How appropriate!

The closing prayer will be offered by Elder James Franklin Peel, President of the Oquirrh Stake, following which this Conference will stand adjourned until 2 o'clock this afternoon.

The Tabernacle Choir sang as a closing number, "Jesus, Name of Wondrous Love."

Elder James Franklin Peel, President of the Oquirrh Stake, offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

THIRD DAY

AFTERNOON MEETING

The concluding session of the great Conference convened in the Tabernacle Sunday afternoon, October 4, at 2:00 p.m., with President David O. McKay presiding and conducting the services.

Again great crowds assembled in the Tabernacle, the Assembly Hall to the south of the Tabernacle, and in Barratt Hall, and in addition a great number listened to the services on the Tabernacle grounds.