

PRESIDENT SPENCER W. KIMBALL

such appropriate and inspiring messages.

We appreciate the attention given by local and national press representatives, and by representatives of radio and television in reporting the sessions of this conference.

We thank our City officials for the cooperation given this conference; the City traffic officers for courteously and efficiently handling the increased traffic; the Fire Department and the Relief Society and Church Health Unit nurses, who have been on hand to render service throughout the conference.

We are grateful to the Tabernacle ushers for seating the great audiences of these conference sessions in such a courteous manner.

We again express appreciation to the owners and managers of the many radio and television stations who have

given public service time to carry sessions of this conference in the United States, Mexico, Central America, and Canada; by satellite transmission to Australia, the Philippines, and South America; and by shortwave to Europe, Africa, and Latin America.

We thank the interpreters who have provided translation for the sessions of the conference.

Our beloved Prophet, President Spencer W. Kimball, will be our concluding speaker of the conference, after which the Tabernacle Choir, directed by Brother Jerold Otley will sing, "Abide With Me, 'Tis Eventide."

The Benediction will then be offered by Elder Joseph B. Wirthlin, a member of the First Quorum of the Seventy and Supervisor of the Europe Area, following which this conference will stand adjourned for six months.

President Spencer W. Kimball

Jesus the Christ

Beloved brothers and sisters, we come to the close of this great conference. We have been much benefited and blessed. You have heard thirty or more speakers bear testimony of the divinity of Jesus Christ, and I should like to say it was He, Jesus Christ, who came forth from the tomb a resurrected being, and He, who "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.)

It was this same Jesus Christ who gave revelations to his prophets and revealed to them also through John the Revelator: "I am Alpha and Omega, the first and the last . . .

"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." (Rev. 1:11, 18.)

It was He, Jesus Christ, in his glorified state who came to the ancestors of the Indians, who is variously known by them as the Great White Spirit, the Fair God and numerous other names.

It was He, Jesus Christ, our Savior, who was introduced to surprised listeners at Jordan (see Matt. 3:13-17), at the holy Mount of Transfiguration (see Matt. 17:1-9), at the temple of the Nephites (see 3 Ne. 11-26), and in the grove at Palmyra, New York (see Joseph Smith 2:17-25); and the introducing person was none other than his actual Father, the holy Elohim, in whose image he was and whose will he carried out.

Jesus Christ is Jehovah and Creator Christ's visit to America

Many people have grown up with the idea that it was the Father who was in charge through the Old Testament history days whenever the title God or Lord was used.

It is noteworthy that the Father, God, Elohim came to the earth upon each necessary occasion to introduce the Son to a new dispensation, to a new people; then Jesus Christ, the Son, carried forward his work.

This has happened again in our own dispensation when both separate beings, the Father and the Son, came again to the earth in person and appeared unto man. This holy occurrence was described by the devout and prepared young man who was the principal recipient of the vision.

There are many different approaches toward our Creator. There are many who profess belief in a God but have little idea what he is. Or perhaps they do not ever expect to see their Creator. Perhaps they would not recognize him when he comes, not knowing what to expect.

The mountain, the river, the volcano became gods to many. But man in his searching has created himself a God without form or power or substance.

Jesus Christ is the God of this world. He has made it very plain in his many self-introductions.

The Lord Jesus Christ proclaimed to Abraham, "My name is Jehovah." (Abr. 2:8.)

And Abraham declared, "Thus I, Abraham, talked with the Lord, face to face, as one man talketh with another; and he told me of the works which his hands had made." (Abr. 3:11.)

And Moses said concerning his Maker: "And he [Moses] saw God face to face, . . . and the glory of God was upon Moses; therefore Moses could endure his presence.

"And God spake unto Moses, saying: Behold, I am the Lord God Almighty, and Endless is my name. . . ." (Moses 1:2-3.)

In the first century in this land the people who had read the scriptures and realized they were about to be fulfilled gathered in a great multitude around and about the temple in the land Bountiful. As they marveled and wondered, conversing about this Jesus Christ, of whom the sign had been given concerning his death, and "while they were thus conversing one with another, they heard a voice as if it came out of heaven . . .

"It did pierce them to the very soul, and did cause their hearts to burn.

"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." This is a new introduction, since the one used at the time of the Jordan River introduction. Then he said, "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." (3 Ne. 11:3, 6-11.)

After a long dissertation in which he explained to them the doctrines of

Christianity, he said, "Behold, ye have both heard my voice, and seen me." (3 Ne. 15:24.)

The Son of God

"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?"

"And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

"He saith unto them, But whom say ye that I am?"

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

"And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

"And I say also unto thee, That thou art Peter, and upon this rock [the rock of revelation] I will build my church; and the gates of hell shall not prevail against it.

"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16:13-19.)

Here were the sacred binding keys of the kingdom of heaven to bind in heaven that which was authoritatively bound in the earth.

It was the solid, firm rock of revelation by which the apostles knew that He was the Christ, the Son of the living God. It is that revelation upon which God's church would be built and the gates of hell could not prevail against it.

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

"And I saw, and bare record that this is the Son of God.

"And looking upon Jesus as he walked, he saith, Behold the Lamb of God!" (John 1:29, 34, 36.)

Then we have the testimony of Peter: "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance;

"Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.

"Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

"For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my Beloved Son, in whom I am well pleased.

"And this voice which came from heaven we heard, when we were with him in the holy mount." (2 Pet. 1:13-18.)

These are indeed great testimonies of our Savior, Jesus Christ.

A great conference

This has been a great conference and as each one of these wonderful sermons has been rendered I've listened with great attention, and I have made up my mind that I shall go home and be a greater man than I have ever been before. I have listened to all the instructions and the suggestions, and I am hoping that every person who has heard them has done likewise. We have heard many things, all in harmony with the teachings of Jesus Christ. They have been beautifully given by men who are dedicated to the service of the Lord. I urge you to take much thought in your return home from this conference and think again of the things that have been brought to your attention; and so far as they approach your life in any way, see if you can use them to bring you back—all of us—toward the perfection which the Lord has asked of us.

Testimony

Now brethren and sisters, it has been glorious to be with you. May peace be with you. May you return home in safety and find your families well. We bring to you this great conference with our love and affection and our hope that it will have been a great monument of success in your lives. And now I should like to say once more: God lives; Jesus is the Christ. And all the testimonies we have borne,

and that the prayers have borne, and the singers have borne, we communicate to you in the name of Jesus Christ. Amen.

The Tabernacle Choir sang, "Abide With Me, 'Tis Eventide."

Elder Joseph B. Wirthlin of the First Quorum of the Seventy pronounced the benediction.

The conference was adjourned for six months.

WELFARE SERVICES SESSION

A Welfare Services Session was held in connection with the General Conference on Saturday Morning, October 1, 1977, at 7 o'clock. Invited to attend this meeting were General Authorities, regional representatives, stake presidencies, high councilors involved in welfare work, bishoprics, and stake and ward Relief Society presidencies and others responsible for operating welfare production projects. President

Spencer W. Kimball presided at and conducted this session.

Speakers at this meeting included Elder Gordon B. Hinckley of the Quorum of the Twelve, Bishop Victor L. Brown and Bishop H. Burke Peterson of the Presiding Bishopric and Sister Barbara B. Smith, President of the Relief Society.

The First Presidency gave the following talks:

President Marion G. Romney

My beloved brethren and sisters, I invite you to join in a prayer with me that while I speak we will all enjoy the Spirit of the Lord. What I have to say I was taught between thirty and forty years ago, principally by President J. Reuben Clark. Much of what I say will be in his language, and much else, while not directly quoted, will be the substance of his teachings.

In these remarks I shall emphasize three things concerning Welfare Services: first, the bishop's role; second, the responsibility of priesthood quo-

rums; and third, the distinction between Church welfare and other types of welfare.

The Bishop's role

In December of 1831, before the Church was two years old, the Lord said that it is the responsibility of the bishop "to keep the Lord's storehouse; to receive the funds of the church" which are to "be consecrated . . . to the poor and needy." (D&C 72:10, 12.)

Ten months later He added that it