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OF LATTER-DAY SAINTS



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this is the work of God. I know that all that has been promised will be given if we but fulfil the requirements made by the Father. May God's blessings ever attend you in your every-day life. May his choicest blessings be upon the brethren who have been appointed to responsible positions in the Church this day. I know them, I know that our Heavenly Father knows them. I know they are worthy, and I am sure that God will be with them, and they shall have influence wherever they go, not only among our own people, but among the peoples of the world with whom they come in contact.

PRAYS FOR PRESIDENT GRANT

Father in heaven, bless President Grant. Thou knowest his labors and his devotion to thy cause. May he be beloved by all men for his greatness and his goodness and his love for thy cause, and may I ask the same prayer, the same blessing upon every man who is serving God in any way. May his Church grow and increase. No matter how soon the day comes when the world shall end may we all be prepared for the salvation of the children of men, I ask in the name of Jesus Christ. Amen.

ELDER GEORGE F. RICHARDS

Of the Council of the Twelve Apostles

We have sung this afternoon that beautiful hymn, "Prayer is the Soul's Sincere Desire." With the Latter-day Saints, prayer is a sacred form of worship. We are all taught to observe prayers—in secret, prayers in the family, prayers in our public worship. The prayer of an honest, faithful man availeth much with the Lord. Prayers of many faithful men and women, centered upon the same object and purpose, must avail much more with the Lord.

INSPIRED APPOINTMENTS

I have prayed earnestly that the President of the Church would be inspired of the Lord in the selection of men to fill the vacancies in the councils of the General Authorities. No doubt you, my brethren and sisters, have prayed just as earnestly. Our prayers have been answered and our souls are made to rejoice in the selections that have been made. With all my heart I sustain each one of these brethren, and thank the Lord for them, as I sustain and thank the Lord for those who were already members of these councils, all of whom I know to be men of God, who are devoted to the work of the Lord, and who are willing to do anything that they may be called upon to do, always acknowledging those in authority who may make these appointments from time to time as being the Lord's representatives, they having authority to speak and act for the Lord.

In responding to such calls to the ministry we answer the call of the Lord to engage in his work, and when thus engaged we are performing the greatest service that it is possible for a person to give to God and to his fellow men.

THANKFUL FOR RESTORED HEALTH

I rejoice in being here today. Six months ago I had a lameness, an illness, which prevented my attending the General Conference. The prayers of the Saints have been offered in my behalf; the blessings of the Lord have come to me and effected my recovery so that I am able now to carry on my work. I praise and thank the Lord, and thank the Saints for their faith and prayers in my behalf.

Believing that I have your confidence, your love and faith, I desire to say something pertaining to this Gospel that we have received, which is of more worth than anything or everything else with which we have to do.

THE GOSPEL—WHAT IT IS

We read in the Scriptures a definition of the Gospel given by the Apostle Paul to the Romans wherein he says: "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation." To enlarge a little upon that definition, we might say that the Gospel is the plan of the Gods in the councils of heaven before the world was, for the existence of this earth upon which we live and of man upon the earth, for the fall of man, for the redemption of man, and his exaltation through the atoning blood of Jesus Christ and obedience unto the laws and ordinances of the Gospel, and for the glorification of the earth. This plan involves also the acceptance of certain principles, the receiving of certain ordinances, the keeping of the commandments of the Lord, obeying his laws, rendering service to the Church, service to the Lord, service to fellow men, public service and private service, financial aid and spiritual blessing, and whatever else can be done for the blessing of mankind.

MUST BE TAUGHT THE LAW

The Gospel requires the keeping of oneself free and unspotted from the sins of the world, and the living of a God-like and Christ-like life. It is the law by which all mankind are to be judged, and by which they are to be condemned or justified, according to merit. The scriptures tell us that until the law, sin was in the world, but sin is not imputed where there is no law.

We read in the Book of Mormon also that where there is no law given there is no condemnation. Therefore, in justice, the law of the Gospel must be taught unto all men. No man can be judged by that law until it is taught to him and to his understanding.

There are but few people, comparatively, who have had the Gospel in its fulness and simplicity taught to them so that they could conscientiously receive it,—very few of the teeming millions of our Father's children who have lived upon this earth down to the present time.

MUST BE BORN AGAIN

What is going to become of those who have not subscribed to

these conditions? The Savior said to Nicodemus, a ruler of the Jews: "Except a man be born again, he cannot see the kingdom of God." Also he said: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." The expression, "being born again," Nicodemus could not understand. There are many people today who do not understand this "birth," but we have an explanation in the vision of Moses contained in the Pearl of Great Price, which makes plain the meaning of this Scripture. For the benefit of those who have not understood it let me read a few paragraphs:

Therefore I give unto you a commandment, to teach these things freely unto your children saying:

That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory;

For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified.

THE ONLY TRUE MODE OF BAPTISM

Does "being born again" mean a sprinkling of water? Hardly
Let me read further from the Book of Moses:

And it came to pass, when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water.

And thus he was baptized, and the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man.

And he heard a voice out of heaven, saying: Thou art baptized with fire, and with the Holy Ghost. This is the record of the Father, and the Son, from henceforth and forever.

Herein is described the mode of baptism originating with Adam, the first man. God has never authorized any other kind of baptism by water. And baptism by water is not complete until the individual has been baptized by fire, or the Holy Ghost, or, in other words, has had hands laid upon his head for confirmation to membership in the Church of Christ and the bestowal of the Holy Ghost, as was the order of things in the Primitive Church.

BY ONE HAVING AUTHORITY

I shall read from the 20th section of the Doctrine and Covenants, verses 73-74:

The person who is called of God and has authority from Jesus Christ to baptize shall go down into the water with the person who has presented himself or herself for baptism and shall say, calling him or her by name: Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall he immerse him or her in the water, and come forth again out of the water.

Brethren and sisters, observe that the person baptizing must be "called of God" and have "authority from Jesus Christ" to perform this sacred ordinance; for no other authorization is accepted of God. Note also that the officiator and the applicant for baptism are to "go down into the water," which, obviously, does not contemplate or justify baptizing in a bath tub, with the baptizer standing outside of the tub.

There is no justification in any of the scriptures, ancient or modern, for any other mode of baptism; and the ordinance must be administered by one having authority.

CONDITIONS PRESCRIBED

In the 20th section of the Doctrine and Covenants, we have the direct word of the Lord in regard to this principle of baptism, verse 71:

No one can be received into the Church of Christ unless he has arrived unto the years of accountability before God, and is capable of repentance.

This means that baptism is not necessary for little children who are not capable of repenting. The Lord has informed us by revelation that the normal child eight years of age is to be regarded as being accountable, and therefore should be baptized.

The Lord has said concerning the qualifications necessary to receive this ordinance, Doctrine and Covenants, section 20, verse 37:

All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the Church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church.

Mankind everywhere must subscribe to these conditions. There are no other conditions prescribed by the Lord by which we may obtain entrance into his kingdom and obtain salvation. These requirements are very plain, simple, and easy to be understood.

What we may read in the Pearl of Great Price, and in all of the other standard Church works regarding these principles and ordinances is a confirmation and a making plain of the statements which are set forth in the King James translation of the Bible—the Old and the New Testaments.

"JUDGED ACCORDING TO MEN IN THE FLESH"

Now what are we going to do with these teeming millions who have not entered the Church and Kingdom of God by receiving this sacred ordinance and other sacred ordinances which are just as necessary for man's exaltation as are baptism and confirmation, and which men and women must receive? Those who have not had the

privilege of hearing the Gospel in this life will have the privilege of hearing it hereafter. Otherwise they could not be judged by the Gospel law. Hence we read in the scriptures:

For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

Peter says:

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit: By which also he went and preached unto the spirits in prison.

A VICARIOUS WORK

So that the preaching of the Gospel to the spirits in the spirit world is not a new doctrine; it is a Bible doctrine. But what are they going to do when the Gospel is preached unto them and they become converted, if baptism is necessary and they have not been baptized? The Lord has made this provision, that a vicarious work may be done for them; and he has laid the responsibility directly upon the members of this Church, who have received these sacred ordinances, to officiate for their kindred dead.

We have no right to go into other people's lines to do temple work without permission from them. We may receive or give assistance in temple work, either gratuitous or paid-for service. President Wilford Woodruff received gratuitous assistance from a number of the Saints in doing his temple work in the St. George Temple. President Heber J. Grant has set the Church a wonderful example in this respect, both by going to the Temple himself and by taking his family with him to do ordinance work, and also by employing additional help in order to discharge the sacred duty resting upon him pertaining to his kindred.

SAVING OUR DEAD

The Lord has said, through the Prophet Joseph Smith, that no greater responsibility has he placed upon us than that we look after our kindred dead.

There are many faithful Saints who are out of employment. Why not spend some of our means in paying them to assist us in doing our temple work, and by so doing be a blessing to both the living and the dead?

I desire here to make an appeal to the Latter-day Saints not to overlook this responsibility. We should awaken, go forth, and do our duty. God expects it of us. Saving the dead is just as important as preaching the Gospel abroad and bringing the living into the fold.

In the temple we are prepared to take care of the Saints, who may come at almost any hour of the day,—from early morning until late at night, as they have a few hours to spare, and surely their work outside of the temple ought not to take all of their time.

Come to the temple; redeem your dead; and be blessed.
May God help you and me to this end I pray in the name of
Jesus Christ. Amen.

At the request of President Grant the congregation arose and sang the hymn, "O say, what is truth?"

ELDER HOLGER M. LARSEN

Former President of the Danish Mission

I appreciate, my brethren and sisters, this opportunity of reporting conditions in the far-off land of Denmark. It has been my good fortune, for the past five years, to labor as a missionary in the Danish Mission, and to endeavor to preach the Gospel unto that people. I want to tell you that the condition of the Danish Mission at the present time is very good.

We may not have made very many converts during the past few years, but we have tried to teach the people how to take care of themselves. The call came to us through President John A. Widtsoe, of the General Authorities, at the time that I arrived in the field, to try to install local branch presidencies, to try to give all the responsibility we possibly could to the local brethren and sisters. We have tried to do that and the result has been most wonderful.

The people of the Danish Mission have commenced to feel a greater interest in the Church, they have commenced to feel that they really belong to the Church; they feel that there is something for them to do. Many of the missions had almost got into the same condition as is existing in the other churches—we had ministers to do almost everything for us. But when the local brethren and sisters learned that it was necessary for them to do something for themselves, they really appreciated their membership in the Church.

Through the generosity of the brethren of the General Authorities at home we have been able to erect in the city of Copenhagen one of the finest chapels the Church has anywhere in Europe. It has been a great asset to the Church, inasmuch as we now have a beautiful building in which to meet.

I want to tell you, brethren and sisters, that we have appreciated the missionaries that have come into the mission field from time to time. We have appreciated the brethren who have been sent to us, and we have tried to help them in every possible way. There is no better work, there is no work that will give a person more joy and more satisfaction than that of trying to bring souls unto God.

The missionary life is the life that is giving joy and satisfaction to the membership of the Church. One of the stake presidents whom I met this morning told me that his stake had more missionaries in the field than any other stake in the Church. I told