

POWER AND RESPONSIBILITY OF THE PRIESTHOOD.

Address by
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At the Seventy-Sixth Semi-Annual Conference of the Church
Of Jesus Christ of Latter-day Saints, in the Tabernacle, Salt
Lake City, Friday, October 6, 1905.

Brethren and sisters, I have very much rejoiced in the spirit of the conference. I listened with deep interest to the testimonies of the First Presidency and the President of the Twelve at the meeting this morning. I felt that it was a most auspicious opening of our conference, and the congregation which was assembled will judge as to whether they spoke by the Spirit of God, or by some other spirit. I am sure that their words found a response in the hearts of the Latter-day Saints. We not only have with us, brethren and sisters, the living oracles, but we also have the Holy Scriptures, which embody the commandments of the Lord to men, in every age of the world when the Lord has given a commandment to men, it has always been accompanied by a heavy weight of responsibility. We have examples of this from the beginning. You remember that Moses was instructed into the mount and commanded with the Amalekites; he was gone forty days and forty nights. While there he received from the hand of God the Ten Commandments. And with these tables of stone that were intrusted to him came a very great responsibility—a double responsibility, you might say. In the first place Moses was required to deliver these commandments to the children of Israel. Now, if he had taken them to his tent, dug a hole in the earth and hidden them out of sight, he would have stood condemned before the Lord; but we know that Moses, the law-giver, discharged his duty faithfully and well, for he brought the commandments to the children of Israel. A heavy weight of responsibility rested upon the people with reference to these commandments, as to their attitude and the manner in which they should treat them. If they failed to obey the commandments, they would be answerable to the Lord and would have to give an accounting to Him in the day of judgment. For those commandments were not only binding upon Moses, but they were binding upon the whole people, not only upon the children of Israel, but upon the entire world. Therefore, it was necessary that they should go to the world. We have another striking example in the day of the Savior when He said to His disciples: "Go ye into all the world and preach the gospel to every creature." You will observe that no exception was made, that this message was to go to every creature. "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." With the commandment to go to the world, the Lord said to His disciples: "Ye shall be witnesses unto me in Jerusalem, and in all Judaea, and in all the world, and ye shall be witnesses unto me in all the world." In the first place, they were required not to conceal this message, nor to keep it back, but to hold it forth to themselves and for their immediate family and friends; but the message of the gospel was to go to the entire world, and if they failed to discharge that duty, they were under a very serious obligation before the Lord, and they would have to account to Him for it, and perchance the blood of that generation would have been found upon their skirts. We learn from the Scriptures that they discharged this duty faithfully and well, as did Moses before them, for they carried the gospel to the whole world, and in faith and power to the world. The moment they did this a very great responsibility rested upon the children of men, as to whether they regarded the message as being divine, and whether they would accept it and be governed by the spirit thereof, and avail themselves of the opportunity and obtain salvation; otherwise they stand condemned before the Lord.

RESTORATION OF PRIESTHOOD.

So it has been, brethren and sisters, in our day and time. Joseph Smith, the prophet, received revelation, not only by the personal visitation of the Father and the Son, but also in the written word. Furthermore, Joseph Smith received the authority of the priesthood and the priesthood under the hands of Peter, James and John, and also under the hands of John the Baptist, by which the Melchizedek and the Aaronic priesthoods were restored to the earth. With the restoration of this authority there came to Joseph Smith a very heavy responsibility. He could not be justified for a moment in keeping the information from the world, he could not hide it away. He could not call around him his immediate family and friends and indicate to them only what the Lord had done, but he must bear the message to the whole world. Growing out of that responsibility there has been established in the church a vast system for proselyting, which has continued to this day, running down through the years. Elders from this church have been continually sent into the field to preach the Gospel, numbering as high as two thousand at a time. I think that there is now about twelve hundred in the mission field. I leave you, brethren and sisters, to judge whether any degree of responsibility comes with the invitation of the First Presidency of this Church to you to go forth and proclaim the Gospel message, which came first to Joseph Smith, the prophet. Mark these words that will be found in section 4 of the book of Doctrine & Covenants. Speaking of the early Elders who were sent out to preach the Gospel (and you will perceive also that the language applied to Elders of our day and time) the Lord says:

"Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come. And whoso receiveth you, him I will be also, for I will go before your face; I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels shall be about you, to bear you up."

SHALL WE SELL OR STORE? A CRUCIAL FARM QUESTION.

Farmers must at this season face the annual question of how and when they shall dispose of their crops. No part of their business requires more thoughtful attention, or, as a rule, receives less. The Country Gentleman. The "how" of the disposal is not so perplexing as the "when." If the grower is willing to sell at current prices, he can usually find a market for his crops; but if he attempts to decide whether he shall hold them or not, then he is apt to be puzzled.

The trouble seems to be that a great many farmers do not know—some do not even seek to know—what each of their crops cost them to raise, else they could at least tell whether, at the price offered, they were selling at a

"Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money."

"And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward."

And he that doeth not these things is not my disciple, by this you may know my disciples.

"He that receiveth you not, go away from him alone by yourselves, and cleanse your feet even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man."

And in whatsoever village or city ye enter, do likewise.

"Nevertheless, search diligently and spare not; and unto that house, or that village or city that rejecteth you, or your words, or your testimony, in Section 7 it is said: "And it shall be more tolerable for the heathen in the day of judgment than for that house. Therefore, gird up your loins and be faithful, and ye shall overcome all things and be lifted up at the last day."

You will perceive that this invitation which comes to the young men of Israel to go forth and bear this Gospel message, carries with it a heavy weight of responsibility, first upon the Elders themselves, for if they reject the invitation, if they turn away from the voice of the priesthood, which is the voice of God, if they refuse to perform the obligation that they have accepted, the blood of that generation will be found upon their skirts. On the other hand, if they discharge this duty faithfully and well, you perceive that there is a heavy weight of responsibility resting upon the people of the world who hear this message, though it may come to them in a humble manner, by those who may possibly be unlearned or inexperienced, and who bring it to their doors, from house to house, and, as the revelation says, from city to city. If they reject it, God will hold them to a strict accounting, and as He has said by His own voice, "it will be more tolerable for the heathen in the day of judgment than for that house or that city."

But I remind you, brethren and sisters, that this responsibility resting upon the people of the world is not all. It does not fully cover the ground, because there is a responsibility resting upon the Elders of Israel with reference to the building up of Zion; for, as the Lord says, every heart shall be pierced, and every ear shall hear. This message of life and salvation, too, must not only go to the strangers and to people who have never heard it in the world, but it must also go to the children of Zion, to your children and to your children. They must be taught and warned. You will remember what the Lord said to the prophet Ezekiel along this line:

"Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me."

"When I say unto the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity, but his blood will I require at thine hand."

"Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul."

"Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die, because thou hast not given him warning, he shall die in his sin, and his righteousness shall be remembered; but his blood will I require at thine hand."

"Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul."

That is the attitude, brethren and sisters, which the authorities of this church, the High Priests, Seventies and Elders, and the authorities of the lesser priesthood, bear toward this people. They are called to be watchmen upon the towers of Zion, and to give notice and warning, to point out the evil before it comes, and to guard the young against danger. What must we think when we learn that there are many who bear the sacred authority of the holy priesthood, who are careless and indifferent, and who fail to magnify this authority and to carry the message to the people? Will not the displeasure of the Lord be upon them? Will not this thing be required at their hands? Will they not have to give a strict account of the priesthood and power which they have received from the heavens? This responsibility has been passed from the shoulders of the Prophet Joseph Smith, and now rests down upon the Elders of Israel who have succeeded him, and who are on the scene of action. The Lord says to His servants: "Behold, how great is your calling; cleanse your hearts and your garments, lest the blood of this generation be required at your hands." I think that passage will be found in section one hundred and twelve. It is the strict injunction of the Lord.

I relate in the Gospel, in the authority of the holy priesthood, and in the power that is manifested by this people in carrying out the great purposes of Jehovah. The work will stand, and the will of the Lord be accomplished, as we have heard it from the Presidency of the Church and those who have spoken, I testify to this, in the name of the Lord Jesus Christ. Amen.

well to remember that there is more money in big crops at moderate figures than in small crops at high ones. Holding over crops is nothing more or less than gambling in chances, as there are very few farmers who can predict with certainty what prices will be months ahead. Professional buyers have means of information which enable them to gauge the situation pretty correctly, which information is studiously kept from the producers; but even these astute gentlemen make miscalculations sometimes, as in the case of apples for the past two years.

In this section, last fall, there was a good crop of potatoes, and those who were wise sold at the per bushel, which was freely offered. Those who were not, by far the greater number, stored their potatoes, basing their action on the remembrance of the price of the spring potatoes, \$1.35. The consequence was, when spring came there was a demonization of the potato market; cars were filled at 15c and even 10c, and wagonloads or less brought only 20 and 25c. It was a pitiable sight to see the procession of wagons going to the city day after day in which were consignments of magnificent tubers to be sacrificed. The unfortunate assented that had all the crop been marketed in the fall, there would have been a big drop in prices. Had prices dropped to 40c, would not the sellers have been infinitely better off than they were? In these days farmers, with the knowledge now obtainable, should and do have no difficulty in raising at least 200 bushels to the acre. Such, who sold last fall, realized \$120 per acre; the others, \$20 to \$50. Who of the older readers does not remember the case of T. B. Terry, who hauled his potatoes 17 miles to Cleveland at 35c a bushel and made plenty of money at it? If he could do that, there surely can be no reason why farmers, with their increased advantages, cannot do it now.

Those who sell this fall will have ready money, which if not needed for current expenses can be banked, and several months' interest will accrue by the time the crop can be disposed of if held till spring.

In the case of apples in the local market, if the grower has facilities for holding till the holidays, or till spring it will generally pay well to hold them over. The price often advances from 50 to 100 per cent on this fruit. But unless the apples are first class and free from worms it will not pay to hold them over.

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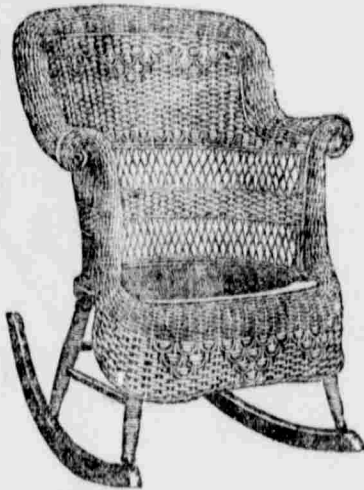
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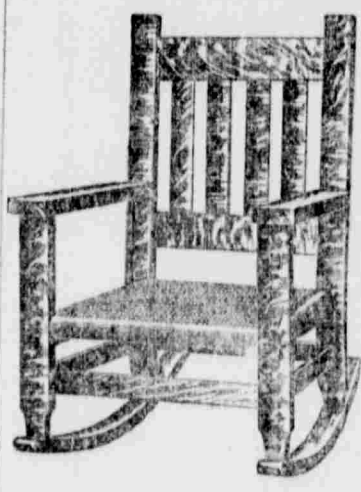
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