

Such has been the character of the heroic men who laid the foundations of these commonwealths. Such is the character of the men who stand at the head of these Stakes and Wards, and of the Seventies and Elders who have carried this gospel to the nations, and also of the mothers who have guarded their hearthstones and taught their children in the principles of eternal life. I bear my witness to this work. I know that it is from the Lord, that it has come to stay, that it will continue to spread and increase in the world, and that it will become the joy of the whole earth. May God bless you with faith and fill you with understanding; may we be loyal to ourselves and to our heavenly Father, is my prayer in the name of Jesus. Amen.

A duet, composed by Prof. Evan Stephens, entitled "God Bless and Guard Our Mountain Home," was effectively rendered by George M. Cannon, Jr., and Noall S. Pratt.

#### ELDER RUDGER CLAWSON.

Great responsibilities on those who receive God's commandments.—The proclamation of the Gospel.—Building up of Zion.

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 God to His people and to the children of 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 went by instruction into the mount and communed with

the Almighty; 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 learn 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, but 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 this commandment from the Messiah to His disciples came a heavy responsibility—a double responsibility. In the first place, they were required not to conceal this message, not to keep it back, not to hold it for 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. But we learn from the Scriptures that they discharged this duty faithfully and well, as did Moses before them, for they carried the gospel in all humility 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 the mercy of the Lord, and thus obtain salvation; otherwise they would stand condemned before the Lord.

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 apostleship and priesthood under the hands of Peter, James and John, and also under the hands of John the Baptist, by which the Melchisedek 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 your sons 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 84 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 applies 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, there 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 round about you, to bear you up.

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 wo unto that house, or that village or city that rejecteth you, or your words, or your testimony concerning me.

Wo, I say again, unto that house, or that village or city that rejecteth you, or your words, or your testimonies.

In Section 75 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 with 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 this obligation, it may be that the blood of this 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 of preaching the gospel to 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 my 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 which he hath done shall not 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 rejoice 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.

#### ELDER REED SMOOT.

The young people of the Church loyal to it and to the authorities.—Futile efforts of the opponents of God's work.—Arduous labors of the First Presidency.—Trials necessary.—The Saints will be faithful, and victorious.

I desire, my brothers and sisters, to express my gratitude to my Heavenly Father for the privilege I have of standing before this immense congre-