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## REMARKS

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[REPORTED BY ARTHUR WINTER.]

While listening to the Bishops' reports I was reminded of many of the peculiarities of this work. The Bishops are temporal as well as spiritual men, and so are we all in this Church. The Gospel of life and salvation embraces every department of human life. The general feeling in the Christian world is that the religious part of our nature should be taken care of on the Sabbath day, and that nothing but the spiritual is suitable in connection with the worship of God. But we, as ministers of the Gospel, are expected to take part in temporal as well as spiritual matters. For we are in a temporal world. This temporal life we have to grapple with as well as the spiritual affairs of life. It is important that we be fed and clothed. Hence it is necessary that we cultivate the earth and provide these necessities of life. We must not only take care of our spirits and see that they have spiritual food, but we must also take care of these temples of the Lord; for we are in the likeness of our Father who is in heaven—in the likeness of His body, and our tabernacles should be kept sacred and pure as the tabernacle of our Father. We should be perfect as He is perfect, honoring Him, and manifesting our gratitude to Him for the blessings and favors that He has bestowed upon us. He has revealed to us the way of life. We know how to live. We know His commandments, and we know how to keep them. We are being instructed day by day, and He bestows upon us the Holy Spirit to be our constant companion. We need not be left to ourselves, and to the imaginations of our own hearts; but we are entitled to the Spirit of the Lord to guide us in all our ways. These brethren here who are leaders among the people in spiritual and in temporal affairs are entitled to the inspiration of the Lord to guide them, to restrain them from evil, and to give them strength and courage to perform the duties that devolve upon them.

It is a very important work that we are engaged in—the work of life and salvation, and the labor to purify our own hearts and to bring into our own lives that principle of repentance and of reformation that will enable us to free ourselves from the sins that so afflict human nature. All have their weaknesses; all are sinners; but the Spirit of the Lord is given to enable us to forsake our sins and to obtain favor with the Lord.

We were wonderfully favored of the Lord when we heard the Gospel. We were wonderfully favored of the Lord when we believed it; for there are a great many people who hear and yet do not believe. It is a great misfortune to men and women in this world who cannot believe in God and in Jesus, the Savior of the world; who cannot put themselves in a condition to have their sins remitted and to receive the Holy Ghost. We have been favored with the gift of faith, and with the gift of repentance. We have received baptism for the remission of our sins. In order that we may have the full benefit of these principles of life and salvation, it is important that we remain faithful. It is not enough that we have heard, that we have believed, that we have made profession of repentance, and been baptized for the remission of sins; it is not enough that we have had hands laid upon us for the gift of the Holy Ghost; but it is an unceasing labor on the part of men and women to so serve the Lord as to keep His Spirit. The office of the Holy Ghost is to bring to our remembrance whatever we have been taught, to give us understanding of the present, and to enable us to look into the future and see things that are to come; to appreciate today what there is just in front of us, that we are likely to meet. We have also the revelations given in olden times through the prophets of the Lord, the word of God given by the Savior and His Apostles, and the revelations given to us through the Prophet Joseph and his successor. In addition to all this, the Lord has established among us men bearing the same Priesthood and authority that the Apostles bore anciently, and they are giving to us the word of the Lord today suited to our requirements and conditions, just as has been done whenever the Father has had a work on the earth. When Moses was leading the children of Israel out of Egypt, he received the word of the Lord day by day. He had the mind and will of God given to him to guide Israel in their movements, in their encampments, in their worship of the Lord, in their sacrifices, etc. So in the days of the Savior was the mind and will of the Father made known through the Son for the direction of the disciples of the Lord Jesus. They were thoroughly instructed in regard to His doctrines. They were taught how to approach the Father, and how to serve Him. Then they were sent forth, inspired of God, to teach the Gospel to the whole world.

In this day, as in former times, the Lord has established His authority among men. These men that have spoken this morning hold a measure of that authority, and they have spoken as men who are closely connected with the

people in regard to the matters that pertain to their daily labors. They have talked about the temporal condition of the people, about the payments that are necessary in the building of meeting houses, and about the necessities of the people. But this may sound to some rather peculiar to be brought up in a house of worship. Why, is there anything more sacred and important than the welfare of the people, spiritual and temporal? Is it not important that we be fed, and clothed, and educated? Is it not important that houses of education should be built? And are they built without money and labor? Is it not necessary that the poor be cared for? We find in the revelations of the Lord that very much attention has been given by the Lord in counseling His servants in regard to providing for the poor, that they shall not suffer. It is a very serious thing with the Lord to have the cry of His suffering children come up into His ears; and it is ordered, as a part of the Gospel, that the poor shall be cared for. Our brethren who have spoken to us this morning are men who have these matters upon their minds. These things engage their attention, and they speak of them in reporting the condition of the wards over which they preside. And it is the business of the Presidency and Apostles to give attention to the welfare of the people generally, just as Moses had to do in his day with the children of Israel. He had to feed them when they were hungry; he had to provide them with water when they were thirsty; and some miracles were wrought in order to bring about the temporal salvation of Israel. Now, we need some miracles wrought also, that our wants may be supplied, and that we may have houses in which to worship as well as houses in which to dwell, and also that we may be able to meet our obligations; for if we are not honorable in meeting our obligations; to men, how can we be honorable with the Lord? Is it possible that we can defraud our neighbors and be honest with the Lord? No. We must be honest with one another. We must especially be honest with ourselves. We must be upright, just, and exacting with ourselves, and require of ourselves to do the will of the Lord, and to deal justly and properly with the things of God, financially and spiritually—for these things are all sacred and all spiritual unto the Lord. Anything that pertains to our bodily comfort and happiness is sacred to the Lord. If it were not so, why need the Lord trouble about the poor going hungry? Let them starve. It is only the body that suffers. The spirit is not starving. Let the body go; it is only a temporal affair. That might be His feeling if He did not care about them. But the body is the temple of