Part 2 DESERET EVENING NEWS. 9 to 12

TRUTH AND LIBERTY.

SATURDAY, FEBRUARY 24, 1894. SALT LAKE CITY, UTAH.

Faithfulness In The Priesthood.

Discourse Delivered at the Utah Stake Conference, Held Sunday Morning, January 14, 1894, by

ELDER FRANCIS M. LYMAN.

[REPORTED BY ARTHUR WELLS.]

I desire an interest in the prayers of the Latter Day Saints while I attempt to speak, for without that and the presence of the Holy Spirit it would be impossible for me to edify you, or to be edified myself. I love to look upon the faces of the Latter-day Saints gathered together in the worship of the Lord. I feel that we are in the way of instruction and that the Lord is pleased with us when we meet together to worship Him and to receive His instructions. I feel that gatherings may be profitable to us in so far as we meet together with a spirit of humility, and with our hearts ready to receive instruction from the Lord. To one one of the Latter-day Saints and fully interest them, publicly and privately, besides employment to a host of men and women who are endowed with authority from the Lord to officiate, to teach, and to set examples before the people. Those who speak publicly are very congested with those who stand among the people and teach them their duties to their fellows.

While listening last evening to the sermons given by Elder B. H. Roberts to the Priesthood, I was reminded of the last circular issued by President Young and his counselors, in 1876, which referred that men should not be taken into the quorums of the Melchisedec Priesthood only as they were needed. Our cause was to be given when the quorums of the Aaronic Priesthood should be filled up, and that young men should be ordained while engaged with those quorums in their duties as Deacons, as Teachers, and as Priests. Lately the door has been opened, and brethren have been taken very numerously into the High Priests' quorums from the Seventies' quorum, into the Seventies from the Elders, and into the Elders from the quorums of the Aaronic Priesthood. In some instances it has appeared that there has been a measure of haste, and to hurry the young brethren along from the quorums of the lesser Priesthood into the Elders' quorums, so that in the Elders' quorums there should be men to choose from to fill the quorums of Seventies and in order that there might be ample room in the quorums of Seventies to receive the brethren from the Elders' quorums, numbers of brethren, especially the older ones, have been taken into the High Priests' quorums. It appears to me that it will be well for us to go a little more slowly in this regard, and to give the quorums of the Aaronic Priesthood opportunity to be full and the brethren to have their minds improved and drilled in their duties that when they are promoted they will be ripe, for I hear that brethren are being taken into the quorums of the Melchisedec Priesthood who are not ripe. In minutes Deacons are made Teachers; inexperienced Teachers are taken into the Priests' quorum, and Priests are taken into the quorums of the Elders.

The custom that has obtained among us for so many years to make one of the High Priests, Seventies and Elders to serve in the capacity of Priests and Teachers is quite common, and yet I have felt that it has been carried to the extreme. The duties of Priests and Teachers have been too generally attended to by men bearing the Melchisedec Priesthood, and I believe that the Priests would take a little more pains to see to it that with every experienced brother there should be a Priest or a Teacher to visit them home to home, performing the duties that belong to the officers in the Aaronic Priesthood. Of course, those bearing the Melchisedec Priesthood are considered to officiate in all those positions, but there is a right and a propriety in regard to this that should be more carefully considered than it has been. The Deacons are entitled to have employment, as are the Teachers and the Priests, and I believe that they are not only entitled to that employment, but that it is for the good of the Church and for the benefit of the quorums of the Melchisedec Priesthood that the young men should have more extensive experience and practice in their callings before they are called into the Melchisedec Priesthood. Perhaps in many instances failings have been brought about, I believe, through haste, but I believe there could still be improvement, even with those who have held the very best that they felt they could do, by seeking to be in that as much as it could be an Elder until he is worthy, and he unfortunately something is required to be Priesthood to bless and direct the duties connected with that Priesthood. We have become so numerous and the quorums of the Melchisedec Priesthood are so well supplied of officers, that it is not necessary to be more careful in the issue and let the issue belonging to the Aaronic Priesthood be performed more generally by the Priests. I believe that it is well for us to see that young men should be left as Priests and Teachers, if they are inclined, but to make them Elders, or Seventies, or High Priests, I do not see why a Priest should be promoted to the office of an Elder until he is a worthy Priest and has earned his duty as a Priest. I see no reason why a Teacher should be made a Priest until he has acquitted the office of a Teacher.

I think we have come to that time in the experience and development of the Church when it is not necessary to crowd brethren into the Melchisedec Priesthood and they are temporarily prepared and ordained, as it appears to me, in the quorums of the Priesthood. Let young men start at the first round in the ladder and the office of a Deacon. I like this employment, in the office of a Deacon that is two Books, particularly if Deacons have been pretty well supplied with employments. If you are doing so you did a few years ago, at your house on the morning of the last day there would appear two Deacons to collect the fast offerings of the people. Their presence reminded the people of fast day. That was one good thing to do. Some old brethren, I have seen Twelve Apostles and the Presidency of the Church. It was quite a sermon then. During all the Sermon of the Twelve Apostles and the Presidency of the Church, if a man was conducted with him in company were moving against the moving man him, questioning his authority, and telling that he was a false prophet, and that he was not of such a thing as President Wood was being a false prophet. The Church is large and numerous, but in the last half of the last century there was a world where the Latter-day Saints dwell on the river Jordan a village, but William Woodruff is a false prophet. I do not in these days see, hear, the false spirits manifested, the Priesthood has fallen, may said, they moved against him and did everything that could to destroy him, and yet Brigham Young was not in a man today, however of course, we have not that and our brethren are in another day and age, and that is a good thing. We are in a day and age when we can hear and see and today brethren can be found in every county to perform the duties of the Melchisedec Priesthood. Of course, we have made a great deal of progress since the Church was organized, and we are in a better condition, and our circumstances and conditions of life are not as they were in Nauvoo. It was necessary for us to be gathered together in a place where we could dwell upon the Lord, that we may receive the spirit of God, and that we may be given to the Millennial day, and that we may partake of the Sacrament. What a great difference it would be if the people could come together and partake of the Sacrament. Let us be more together on the Sabbath day—that we may be reminded of our duties, that we may renew our covenants, and that we may be allowed to forget our obligations that we are under to the Lord, that we may receive the spirit of God, and that it may be given on the Sabbath day, and that we may partake of the Sacrament. What a great difference it would be if the people could come together and partake of the Sacrament! Let us be all together, and let us be united in our duties, and let us be together in prayer. The Priest's duty is to preach the Gospel, to see that it is expounded for salvation, and to exhort the people to pray unceasingly and to pray. Why a lesson that would be to the Latter-day Saints! Why, it would be such a manner as to bring a right home to every heart! Were we not in meeting, now, I might not think it meant for them, and I might not think it meant for those who are in the Melchisedec Priesthood, but when Priests and the officers of the Lesser Priesthood are called to preach the Gospel, to see that it is expounded, and to have the duties of the Gospel, expounded and to exhort them, and teach them to pray secretly and in secret, and not only teach them, but organize so that the people whether they are in the Melchisedec Priesthood or their lesser, are being profited by, every individual in our midst, and strengthen in our labors in His kingdom. We want to be saved, and we want to be saved of all the organizations and Priesthood. The preaching of the Gospel to the world and the gathering of the people are that we may be saved.

I desire to bear testimony to you, my brethren and sisters, this morning, that we are the Lord's work, and that He will reveal to His people. The spirit that today establishes the Church will become more abundant among the people, and the people will be more thoroughly saved and teached in the Gospel than they are today, until whereon we meet, a Latter-day Saint, we shall meet a man who is a believer and a lover, but a doerer, worker, of God and a man or man and unfaithful to the covenants that he has made that the work of the Lord will prosper and triumph. It will grow and increase day by day, gathering in the honest in heart from abroad and rapidly increasing at home, until it will become as the Orbit, our Savior, shall come to reign with us on earth a thousand years. Oh! one thousand years! It seems to me to be so far beyond the comprehension of that reign and to take part therein. That is what I labor for, among other things. I desire this, and I pray for it, for my friends and for my kindred, for I feel that the Latter-day Saints are my kindred and my loved ones, and I want them to have the same strong faith I have for my friends. God bless you, my brethren and sisters, and all the people of the Stake of Zion. God bless the Presidency of the Stake. I do Lorenzo Snow President Smith for a long time. He took it to me when I was with the President of President Woodruff and his counselors, and the other Elders of Israel, as well as the whole Church. Yet He may preserve his Church and overrule all things for the final accomplishment of His work in the earth, and that is my prayer, I bear testimony, in my power, in the name of Jesus. Amen.

Notice to Scrivelers.

The First Council of Seventies are endeavoring to collect all the old Nauvoo, Kirtland and other records pertaining to Seventies, up to 1890 and 1891, and would be pleased to have all parties and quorums in possession of any such records forward the same for our general secretary, Elder John M. Whitaker, No. 351 Commission building, Salt Lake City, Utah, for filing away for reference and historical purposes.

These records are of value most in the general office, and we hope we may be able to gather all such for filing away in the proper place.

SEYMOUR B. YOUNG,
In behalf of the First Council of Seventies.

Weekly Financial Customs.

In country districts in Wales a custom still exists of setting up a clock in the middle of the chancel of the church of a parish, and before leaving the church the people pay their weekly tithes for the benefit of the clergyman. This is really a very good custom, but if the people are poor he often returns part of it—to a widow, for instance.—Philadelphia Gazette.

AN INTERESTING BIOGRAPHY

Incidents Connected with the Early Days of the Church.

Narratives Gathered by the Deseret Correspondent While on Their Way to California and Boston Thirty Years Ago.

Correspondence of the News.

EXCELSIOR, Davis Co., Utah, Feb. 8, 1894.—Nearly to the Editor: Some time ago we promised to give to the readers of the News some of the early incidents in the history of the Church of Jesus Christ of Latter-day Saints and also the early history of this country to give an account of things which happened in those days. I thought I would give a few incidents of my own experience in the early days of the Church, which may be of some interest to my friends.

I will begin with my parents.

My father, Elijah Cheney, was born in the town of Barnstable, Barnstable county, Massachusetts, on the 12th of September, 1795. My mother was born in the town of Pittsfield, in Hillsboro county and state. They were married and settled in the state of New York. My father served one year in the war of 1812, was in the battle of the Black and was badly injured in that battle. Father and mother joined and were baptized into the Church in the county of the Church in Kirtland, New York, my father being one of the first ordained Seventies under Joseph Smith. He was ordained under the hands of Joseph Smith, Sidney Rigdon and Hyrum Smith. I was one of the people who were present when the Lord revealed the Word of Wisdom to the Church, which was given in Kirtland, Ohio, in the year of 1833. I was in Kirtland when the Temple was finished and my wife and I were baptized in the font of the Temple and received our endowments in the upper room of the Temple and received our endowments in the upper room of the Temple and received our endowments in the upper room