

PRESIDING

PRIESTHOOD CLASS JULY 2015

Moderated by Elder Ray Magargee

The church once taught the authority of the priesthood

Charles Fry writes: “Priesthood relation established between Christ and the priest by ordination, as symbolized by the vine and its branches, carries authority to officiate in whatever work the Lord requires, according to the light and power the Lord supplies. Under the priesthood the Lord is obligated to give this light and power, or other needful blessing, subject to the servant’s worthiness; and the servant or priest has need to hold himself receptive and worthy, as also to wisely use such blessings when given. It is thus that his authority becomes real and effective”...When a man acting under divine priesthood speaks and acts in the line of his commission, his words and works are authoritative and are the same force and effect as if Christ himself had spoken and done them. They carry to the hearers the responsibility of heeding and obeying, and they impose upon them the consequences of their decision, whether they accept and obey or disregard and reject; the one to blessing and life, and the other to condemnation and death.”

Please note: “carries authority to officiate in whatever work the Lord requires”

[Sec 68:1a] My servant, **Orson Hyde**, was called by his ordinance to proclaim the everlasting gospel by the Spirit of the living God, from people to people and from land to land, in the congregations of the wicked, in their synagogues, reasoning with and expounding all Scriptures unto them.

[Sec 68:1b] And, behold and lo, this is an ensample unto all those who were ordained unto this priesthood, whose mission is appointed unto them to go forth; and this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost;

[Sec 68:1c] and whatsoever they shall speak when moved upon by the Holy Ghost shall be Scripture; shall be the will of the Lord; shall be the mind of the Lord; shall be the word of the Lord; shall be the voice of the Lord, and the power of God unto salvation:

[Sec 68:1d] **behold, this is the promise of the Lord unto you, O ye my servants: wherefore, be of good cheer, and do not fear, for I, the Lord, am with you and will stand by you; and ye shall bear record of me, even Jesus Christ, that I am the Son of the living God, that I was, that I am, and that I am to come.**

I was taught as a young priesthood member:

That the **real authority** granted unto a man at his ordination is:

**THE POWER AND AUTHORITY TO REPRESENT CHRIST AND STAND IN HIS
STEAD – PRESIDE!**

THE LORD HAS PROVIDED POWER TO THE PRIESTHOOD THAT THEIR AUTHORITY MAY BE EFFECTIVE

This is an OATH from God, and he cannot break it (only WE can break it). – If priesthood break this covenant, they shall not receive forgiveness in this world and not in the world to come. (I recommend all of Sec 83)

[Sec 83:6a] Therefore, as I said concerning the sons of Moses--for the sons of Moses and also the sons of Aaron shall offer an acceptable offering and sacrifice in the house of the Lord, which house shall be built unto the Lord in this generation upon the consecrated spot, as I have appointed;

[Sec 83:6b] and the sons of Moses and of Aaron shall be filled with the glory of the Lord upon Mount Zion in the Lord's house, whose sons are ye; and also many whom I have called and sent forth to build up my church;

[Sec 83:6c] for whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies:

[Sec 83:6d] they become the sons of Moses and of Aaron, and the seed of Abraham, and the church and kingdom and the elect of God;

[Sec 83:6e] and also all they who receive this priesthood receiveth me, saith the Lord, for he that receiveth my servants receiveth me, and he that receiveth me receiveth my Father, and he that receiveth my Father receiveth my Father's kingdom.

[Sec 83:6f] Therefore, all that my Father hath shall be given unto him; and this is according to the oath and covenant which belongeth to the priesthood.

[Sec 83:6g] Therefore, all those who receive the priesthood receive this oath and covenant of my Father, which he cannot break, neither can it be moved;

[Sec 83:6h] but whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come.

[Sec 83:6i] And all those who come not unto this priesthood, which ye have received, which I now confirm upon you who are present, this day, by mine own voice out of the heavens, and even I have given the heavenly hosts and mine angels charge concerning you.

WE ARE HERE TODAY TO DISCUSS “PRESIDING”

Merriam-Webster Dictionary defines “Preside” as:

intransitive verb

1: to exercise guidance, direction, or control

2:

a : to occupy the place of authority : act as [president](#), chairman, or moderator

b : to occupy a position similar to that of a president or chairman

[Genesis 14:26] Now Melchizedek was a man of faith, who wrought righteousness; and when a child he feared God, and stopped the mouths of lions, and quenched the violence of fire.

*[Genesis 14:27-31] And thus, having been approved of God, he was ordained an high priest after the order of the covenant which God made with Enoch, It being after the order of the Son of God; **which order came, not by man, nor the will of man; neither by father nor mother; neither by beginning of days nor end of years; but of God;** And it was delivered unto men by the calling of his own voice, according to his own will, unto as many as believed on his name.*

For God having sworn unto Enoch and unto his seed with an oath by himself; that everyone being ordained after this order and calling should have power, by faith, to break mountains, to divide the seas, to dry up waters, to turn them out of their course; To put at defiance the armies of nations, to divide the earth, to break every band, to stand in the presence of God; to do all things according to his will, according to his command, subdue principalities and powers; and this by the will of the Son of God which was from before the foundation of the world.

1) Preside by the POWER within you

- Christ B/4 Pontius Pilot (The first encounter). **Christ presided even here!**

Taken from Page 133 of a book titled ARCHKO VOLUME

“Being too weak to suppress an insurrection I wrote to Jesus requesting an interview with him at the praetorian. He came. You know that in my veins flows the Spanish mixed with Roman blood as incapable of fear as it is of weak emotion. When the Nazarene made his appearance, I was walking in my basilica, and my feet set seemed fastened with an iron hand to the marble pavement, and I trembled in every limb as does a guilty culprit, though the Nazarene was as calm as innocence itself. When he came up to me he stopped, and by a signal sign he seemed to say to me, 'I am here,' though he spoke not a word.

For some time **I contemplated with admiration and awe this extraordinary type of man a type of man unknown to our numerous painters, who have given form and figure to all the gods and the heroes.** There was nothing about him that was repelling in its character, **yet I felt too awed and tremulous to approach him.**” Jesus, 'said I unto him at last and my tongue faltered ' Jesus of Nazareth,

CHRIST PRESIDED BY THE POWER WITHIN HIM

- Patriarch Earl Denton in our home. **EARL PRESIDED BY THE POWER WITHIN HIM**
 - Ronna and I had a list of concerns and questions which we had never shown or discussed with anyone.
 - Brother Denton, during a home visit in our home, by testimony – answered every question on our list

[John 14:12] Verily, verily, I say unto you, He that believeth on me, **the works that I do shall he do also; and greater works than these shall he do;** because I go unto my Father.

2) We can effectively preside when we are very humble (Even with a history of rebelliousness).

- Apostle Paul is an example of this topic
 - [Philippians 2:5-9] Let this mind be in you, which was also in Christ Jesus; Who, being in the form of God, thought it not robbery to be equal with God; But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name;
- [Alma 18:13] And now, **as ye have begun to teach the word,** even so I would that ye should continue to teach; and I would that ye would be diligent and temperate in all things.

- [Alma 18:14] See that ye are not lifted up unto pride: yea, see that ye do not boast in your own wisdom, nor of your much strength; use boldness, but not overbearance;
- [Alma 18:15] And also see that ye bridle all your passions, **that ye may be filled with love**; see that ye refrain from idleness; do not pray as the Zoramites do, for ye have seen that they pray to be heard of men, and to be praised for their wisdom.
- [Alma 18:16] **Do not say, O God, I thank thee that we are better than our brethren; but rather say, O Lord, forgive my unworthiness, and remember my brethren in mercy; yea, acknowledge your unworthiness before God at all times.**
- Cecil Ettinger presiding in Temple in ± 1971.
 - With many men on their feet, He called forth five men to deliver revelations in the appropriate order.

3) Quality Presiding should foster **growth in others.**

- Christ – “Who do men say that I am” (*Note: Christ was fostering growth in Peter*) [Matt 16:14-18] – **He was fostering growth in his disciples**
- Christ – “Lovest thou me” [John 21:15-17] - He was fostering growth in his disciples
- Russell Corn & me (Heather’s Baptism) – **RUSSELL GREW THAT WEEK!** [*Testimony not included in this public OUTLINE*]
 - Moses gives us an example:
 1. [Deuteronomy 4:40] Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee, forever.

4) The Requirement to “Preside” is - - - - **EVER PRESENT**

- Ronna and I at Penicostal Meeting [*Testimony not included in this public outline*]
- Clarence Hirning’s car wreck – YOUNG DEACON [*Testimony not included in this public outline*]
 - [1 Timothy 3:4-5] One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?)
 - [Luke 12:50-52] And they said, **Who then is that faithful and wise servant?** And the Lord said unto them, It is **that servant who watcheth, to impart his portion of meat in due season.** Blessed be that servant whom his Lord shall find, when he cometh, so doing.

5) Presiding is a **SPIRITUAL** act and often no outward act is ever required

- Christ B/4 Pilot (His Trial)
 - [*Mark 15:5-7*] And the chief priests accused him of many things; but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? Behold how many things they witness against thee. But Jesus yet answered nothing; so that Pilate marveled.
- David’s Home (he a Deacom) w/Evil Spirit - Spirit spoke of David [*Testimony not included in this public OUTLINE*]

- - He doesn't understand who he is dealing with.
 - He doesn't understand that he has authority to command
 1. **IT WAS NECESSARY THAT DAVID LEARN HIS REQUIREMENT TO PRESIDE**
- Christ Coming out (A General repeat of Isa 61:1-2) **HE DID NOT TAKE CHARGE OF THE SERVICE – THOUGH HE WAS THE HIGHEST AUTHORITY IN THE ROOM!**
 - [Luke 4:16] And he came to Nazareth, where he had been brought up; and as his custom was he went into the synagogue on the Sabbath day, **and stood up to read.**
 - [Luke 4:17] And when he had opened the book, **he found the place where it was written**
 - [Luke 4:18] The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and the recovering of sight to the blind; to set at liberty them that are bruised;
 - [Luke 4:19] To preach the acceptable year of the Lord.
 - [Luke 4:20] And he closed the book, **and he gave it again to the minister, and he sat down.**
 - [Luke 4:21] **And the eyes of all those who were in the synagogue, were fastened on him.** And he began to say unto them, **This day is this Scripture fulfilled in your ears.**

6) We need to **AVOID** in our **PRESIDING** the inflation of our own self worth

- Remember what our Prophet, Joseph Smith said as quoted in the hand-out: *[relating to the overzealous presider (Attached)]*
 - Over Exposed **Presiders are either faithless or serving their own self-aggrandizement.**
 1. We are instructed to not to go into another territory or to interfere with another's privilege.
 - i. [Sec 122:16a-17b] And now I say unto you mine elders, apostles and high priests of my church, Continue ye in the ministry unto which you have been called; and if ye cannot fully agree on all the points of the law, be patient and be not contentious; so far as you can agree work together without heat, confusion, or malice. Ye are equal in worth of position and place in the work of the church; and if in honor ye shall prefer one another, ye will not strive for precedence or place in duty or privilege, and shall be blessed of me. Yea, verily, thus saith the Lord, unto the elders of the church: continue in steadfastness and faith. Let nothing separate you from each other and the work whereunto you have been called; and I will be with you by my Spirit and presence of power unto the end. Amen.

- ii. [James 3:1-2] My brethren, strive not for the mastery, knowing that in so doing we shall receive the greater condemnation. For in many things we offered all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

- iii. [R L D S Church History, Volume 1, Chapter 23, Page 605] "When we arrived some of the young elders were about engaging in a debate on the subject of miracles, the question, Was it or was it not the design of Christ to establish his gospel by miracles? After an interesting debate of three hours or more, during which time much talent was displayed, it was decided, by the President of the debate, in the negative, which was a righteous decision.

I discovered in this debate much warmth displayed, too much zeal for mastery, too much of that enthusiasm that characterizes a lawyer at the bar, who is determined to defend his cause, right or wrong. I therefore availed myself of this favorable opportunity to drop a few words upon this subject, by way of advice, that they might improve their minds and cultivate their powers of intellect in a proper manner, that they might not incur the displeasure of heaven; that they should handle sacred things very sacredly"

- b. **The presiding officer is there to PRESIDE – Not to Preach!**

- c. **Unnecessary talking by the presider before the sermon diminishing the speaker and diminishes the speaker’s authority! It is either an act of faithlessness or an act of self-aggrandizement!**
 - i. I have heard talkative presider’s state that they are but setting the stage for the sermon. This is unreasonable in that the presider has no idea what the speaker is about to say – or what the Spirit has moved/will move upon the speaker to say

- d. **Unnecessary talking after a sermon is diminishing the speaker's effort & diminishes the speaker's authority! – It is an act of self-aggrandizement!**
 - i. **The sermon should stand upon it's own merit.**
- e. **A Presiding officer should not cross this line except**
 - i. **When explicitly led by the Spirit (Holy Ghost) to do so.**
 - ii. **When speaker has made a GRAVE error.**
 - iii. **When the congregation is left in confusion.**

- Administration for Glen Parker – I was humbled! My self-worth was diminished
[Testimony not included in this open outline]
 - **As the presider in that incident**
 1. **Glen was directed to the authority to heal**

7) **Charles Fry writes:** “Priesthood relation established between Christ and the priest by ordination, as symbolized by the vine and its branches, carries authority to officiate in whatever work the Lord requires, according to the light and, power the Lord supplies.

8) **Please recall the Scripture quoted earlier**

- [Sec 68:1b] this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost;
- [Sec 68:1c] and whatsoever they shall speak when moved upon by the Holy Ghost **shall be Scripture;** shall be the will of the Lord; shall be the mind of the Lord; shall be the word of the Lord; shall be the voice of the Lord, and the power of God unto salvation
- **THE PRESIDER MUST EITHER CONFIRM OR REJECT A PRESENTATION (IN THE NAME OF THE SPIRIT) LEST THE CONGREGATION BE MISLEAD – AS TO WHETHER OR NOT A PRESENTATION IS SCRIPTURE!**
 - Old Gentlemen at Atherton who was not in the Priesthood who would jump up immediately following such a message and confirm it even when it was obviously incorrect and contradictory to existing scripture *[Testimony not included in this open Outline]*
 - Young Elder / Seasoned Elder – Revelation *[Testimony not included in this open outline]*
 1. Righteous men on occasion present their own thinking as the word of God – **Particularly when they feel strongly about the subject**
 - a. [Sec 46:3b] but ye are commanded in all things to ask of God, who giveth liberally, and that which the Spirit testifies unto you, even so I would that you should do in all holiness of heart,

b. [Sec 46:3c] walking uprightly before me, considering the end of your salvation, **doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men, for some are of men, and others of devils.**

i. The Scripture given to us in January, 2015 through Brother Wilton **WAS CONFIRMED IMMEDIATELY BY THE SERVICE PRESIDER – Bro. Larry HODGES!**

2. Some who have experienced divine direction before are careless in their confirming the source of the urging within them and will present a message **NOT** urged by the Holy Ghost but by some other source (man overly self-assured, Devil)
- a. **Prepared, closely attuned presiding is mandatory in these cases so immediate brotherly but decisive action can be taken to protect and edify the congregation.**

3. **Brethren, THE PEOPLE ARE DEPENDING UPON YOU as their shepherd!**

9) **The presider is to control the spirits in his presence:**

- **A prime example for the one that is to be our example**
 - [Mark 5:5] But when he saw Jesus afar off, he ran and worshipped him, and cried with a loud voice and said, What have I to do with thee, Jesus, thou Son of the most high God?. . .
 - [Mark 5:9] And all the devils besought him, saying, Send us into the swine, that we may enter into them. **And forthwith Jesus gave them leave.**
 - [Mark 5:10] And the unclean spirits went out, and entered into the swine; and the herd ran violently down a steep place into the sea, (they were about two thousand,)

- **My witnessing the spirit moving through the Branch as a new Elder in Atherton**
[Testimony not included in this open outline]

- **Paul taught Timothy**
 - [2 Timothy 4:2] Preach the word; be instant in season; **those who are out of season, reprove, rebuke, exhort with all long-suffering and doctrine.**
 -

- **Paul taught Titus**
 - [Titus 1:9] Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.
 - [Titus 1:10] For there are many unruly and vain talkers and deceivers, specially they of the circumcision;
 - [Titus 1:11] **Whose mouths must be stopped,** who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

- [Titus 1:12] One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies.
- [Titus 1:13] This witness is true. **Wherefore rebuke them sharply, that they may be sound in the faith;**

- **Purpose and method to control the Spirits**

- LEHI TOLD HIS SONS
 1. [2 Nephi 1:128] And I have **none other object, save it be the everlasting welfare of your souls.** Amen.
- Apostle Peter Discusses some of the method
 1. [1 Peter 5:1-4] **The elders which are among you I exhort**, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed; **Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock.** And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away

- Melchizedec Priesthood are to judge a righteous Judgement – **AS PART OF THEIR PRESIDING**

- [Mosiah 11:136-146] Therefore I say unto you, that he that will not hear my voice, the same shall ye not receive into my church, for him I will not receive at the last day: Therefore I say unto you, Go; and whosoever transgresseth against me, him shall ye judge according to the sins which he has committed; And if he confess his sins before thee and me, and repenteth in the sincerity of his heart, him shall ye forgive, and I will forgive him also; Yea, and as often as my people repent, will I forgive them their trespasses against me.

And ye shall also forgive one another your trespasses: for verily I say unto you, He that forgiveth not his neighbor's trespasses, when he says that he repents, the same hath brought himself under condemnation.

Now I say unto you, Go; and whosoever will not repent of his sins, the same shall not be numbered among my people: and this shall be observed from this time forward. And it came to pass **when Alma had heard these words, he wrote them down, that he might have them, and that he might judge the people of that church, according to the commandments of God.** And it came to pass that Alma went and judged those that had been taken in iniquity, according to the word of the Lord. And whosoever repented of their sins and did confess them, them he did number among the people of the church; And those that would not confess their sins and repent of their iniquity, the same were not numbered among the people of the church, and their names were blotted out. And it came to pass that Alma did regulate all the affairs of the church;

- We read in our handout – Our prophet, Joseph Smith said:
 1. “No man is capable of judging a matter in council, unless his own heart is pure!

10) **PRESIDING OFFICERS ARE TO BE KNOWLEDGEABLE OF THE RULES AND RESOLUTIONS OF THE CHURCH AND ASSURE THAT THEY ARE COMPLIED WITH.**

- See the comments of Joseph Smith III attached.
- An example I have chosen for use here is the practice of serving the Communion. I have noticed in my years in this profession that on occasion newly baptized members are served before the Priesthood who are serving the emblems.
 - [R L D S Church History, Volume 3, Chapter 30, Page 581] "The manner of procedure should be on this wise: The elder or the priest should break the bread provided into as many fragments as he may in his judgment deem necessary for all; he should then kneel, the saints kneeling if practicable, and ask a blessing upon the bread as given in the Doctrine and Covenants. After all have eaten, the elder or the priest should ask if any have been missed in passing the bread. He should then pour the wine, (if wine be used,) or the water into the cups prepared, and kneeling with the saints, as before in blessing the bread, ask a blessing on the wine, or water.

"If the congregation be small the elder or priest may pass the emblems to the saints; if the congregation be large, or wisdom dictate, two or more should be chosen to present the emblems to the saints. The person or persons, for two may act, officiating in blessing the emblems, should require the persons who are to present the emblems to partake first, after which the persons who carry the emblems to the saints should present them to the officiating officers and then take them and present them personally to every member of the church present. No person should officiate in the act of blessing the emblems, or in the presenting them to the congregation, who is not willing and in condition of mind and body to partake. The person officiating should see that all the bread broken should be eaten; and the persons passing the emblems should not permit unbaptized persons, nor members of the church against whom charges are made for which they are to be tried, to partake if they know them. After the wine is passed, the elder or priest should ascertain if any have been missed. If all have partaken, then he should in a few words of exhortation request the saints to speak of the goodness of God, bear testimony to the work, or exercise other gifts as they may be led by the Spirit.

"The sacrament should not be administered in a dirty room, nor should the saints meet to partake of the emblems in filthy places. They should also be clean in person, having washed their bodies in pure water that they may show forth the purity of their intentions and their hopes. The hands of the persons breaking the bread and pouring the wine should be clean, so should the hands of those who bear it to the saints.

"If the foregoing rules be generally observed, there will need be no contention as to the materials used, nor as to the manner of its administration.

[Sec 108:5b] Listen, ye elders of my church together, and hear the voice of the Lord, for he calleth upon all men and he commandeth all men everywhere to repent; for, behold, the Lord God hath sent forth the angel, crying through the midst of heaven, saying:

[Sec 108:5c] Prepare ye the way of the Lord, and make his paths strait, for the hour of his coming is nigh, when the Lamb shall stand upon Mount Zion, and with him a hundred and forty-four thousand, having his father's name written in their foreheads;

[Sec 108:5d] wherefore, prepare ye for the coming of the Bridegroom; go ye, go ye out to meet him, for, behold, he shall stand upon the Mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion;

[Sec 108:5e] and he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people, and it shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found;

[Sec 108:5f] he shall command the great deep and it shall be driven back into the north countries, and the islands shall become one land, and the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided.

[Sec 108:5g] And the Lord even the Savior shall stand in the midst of his people, and shall reign over all flesh.

IN DEED, CHRIST IS/WILL BE THE GREAT PRESIDERS!

True Latter Day Saints' Herald.

JOSEPH SMITH, EDITOR.

M. H. FORSCUTT, ASSISTANT EDITOR.

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D U T Y

The *duties* of an Elder in the Church of Jesus Christ of Latter Day Saints are varied and single, simple and difficult.

"Ye stand this day all of you before the Lord your God; your captains of your tribes, your elders, and your officers, with all the men of Israel"—Deut. 29:10

"Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them"—Deut. 31:28.

"Ask thy elders, and they will tell thee."—Deut. 32:7.

"Ye rulers of the people, and elders of Israel."—Acts 4:8.

"And sent it to the elders."—Acts 11:30.

"And when they had ordained them elders in every church."—Acts 14:22

"And when they were come to Jerusalem, they were received of the church, and of the apostles and elders."—Acts 15:4.

"And the apostles and elders came together for to consider."—Acts 15:6.

"And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem."—Acts 16:4.

"Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine."—1 Tim. 5:17.

"That thou should set in order the things that are wanting, and ordain elders in every city."—Titus 1:5.

"Let him call for the elders; and let them pray over him, anointing him with oil in the name of the Lord."—James 5:14.

"He ordained priests and elders, by laying on his hands according to the order of God, to preside and watch over the church."—Book of Alma, 4:1.

"The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God."—Doctrine and Covenants, Section 17, Paragraph 9; Section 46, Paragraph 1.

"Every elder, priest, teacher and deacon, is to be ordained according to the gifts and callings of God unto him; and he is to be ordained by the power of the Holy Ghost which is in the one who ordains him."—*Ibid*, Par. 12.

"The several elders * * * are to meet in conference, * * * and do whatever church business is necessary to be done at the time."—*Ibid*, par. 13.

"The elders * * * shall teach the principles of my gospel which are in the Bible, and the Book of Mormon, in the which is the fulness of my gospel; and they shall observe the church articles to do them."—Doc. & Cov. 42:5.

"And the elders shall lay the case before the church."—D. & C. 42:22.

"Ye shall instruct and edify each other."—D. & C. 43:3.

"Go ye into all the world; preach the gospel to every creature."—D. & C. 48:1.

"The offices of elder and bishop are necessary appendages belonging unto the high priesthood."—D. & C. 83:5.

These quotations, although numerous, do not exhaust the list; but do form the sum of our present article.

"The office of an elder comes under the priesthood of Melchisedec," to which priesthood belongs the right of presidency.

It is the duty of an elder to officiate in the administration of spiritual things, agreeably to the covenants and commandments of the church.—D. & C. 104:7. In administering in spiritual things an elder must not transcend, contravene, or contradict the covenants and commandments; nor will he ever be led by the Spirit of Christ to do so.

The elders, in their teaching both to the world and to the church, are to remember that the principles of the gospel of Christ are found in the Bible and the Book of Mormon; D. & C. 42:5, and that at the time this revelation was given, February 1831, the commonly received version of the Bible was the one had and received by the world and the church, and consequently the one meant. The giving of the Inspired Translation, now called the Holy Scriptures, does not effect the removing the obligation to receive, reverence, and teach the principles of truth and righteousness contained in the Bible. It was intended to be a witness for God in the world; and if a witness for God, it is to be heard and used by God's servants on earth for the purpose of convincing the world of the mission of Christ,—the life and immortality brought to light in the gospel. It is therefore the duty of an elder to revere the truths of the Bible, and respect the means through which those truths reach him.

The principles of the gospel are taught in the Book of Mormon, and by the quotation referred to, it is made the duty of elders to teach those principles therein contained.

"They shall observe the church articles to do them," requires a teaching of those articles and a practical adaptation of them to the life of the elder. It is his duty therefore to learn what those articles are; and having learned them, to act in accordance therewith.

It is the duty of the elders to "meet in conference" as often as practicable, or necessary. When they do thus meet together, it is their duty to do whatever church business it is necessary should be done.

The general business which should occupy the attention of the elders at such conferences should be the "spreading the gospel," the work of the ministry "in the preaching of the word," and the "care of the churches," the well-being of the children of modern Israel, and the "edifying and instructing" of each other in the "things of the kingdom." Whatever will conduce to the furthering of either of the above objects, not contradicting nor contravening the

principles of the gospel, the church articles, and the commandments and revelations of God to the church, the elders should do. Nor is it necessary that every separate act must be authorized by a specific declaration from God, before its accomplishment is attempted.

In the conducting of these conference meetings the elders are to observe the admonitions of the Spirit, the dictates of wisdom, the suggestions of propriety, and preserve due decorum, order, peace, dignity and solemnity, during their sessions. It is the elders' duty to be grave, courteous, cheerful, contented and happy.

It is the duty of the elders to be law-abiding, law-observing, law-sustaining citizens; both of the kingdom of God and the countries wherein they dwell. To make this more certain the elders are commanded to see that the law is kept.—D. & C. 58 : 5.

It is the duty of the elders to preach in the region round about and build up churches.—D. & C. 58 : 9.

In this business of building up churches, the following is to be done; and although we cannot say that it is exclusively the duty or special prerogative to do them, we can say that they hold a common right or privilege with others to the performance of those acts necessary to be done.

An elder may officiate in solemnizing marriage rites.—Sec. 111, par. 1.

An elder sitting in conference with the elders of the church, may ordain other elders, and other officers in the church.—Sec. 17, pars. 14-16; sec. 35, par. 3. They may also send the elders out to preach.—Sec. 108, par. 3.

An elder may preside over ninety-six others, elders like himself, forming a council or quorum of elders, for instruction and for business, whatever may be needful to be done. He may also preside over the whole body of elders at their election.—Sec. 105, pars. 31, and 41.

An elder may travel.—Sec. 83, par. 22; sec. 105, par. 43.

An elder may administer the sacrament.—Sec. 17, par. 22.

An elder may sign certificates of membership and good standing.—Section 17, par. 26.

An elder may baptize.—Sec. 17, par. 21; sec. 42, par. 5.

An elder may lay on hands in confirmation and for conferring the gifts of the Holy Ghost; in the blessing of children, and in administering to the sick.—Sec. 34, par. 3; sec. 17, par. 18. Acts 8th and 19th chapters.

An elder may act as one of a court of elders to ascertain the guilt or innocence of any person charged with a transgression of the spiritual law of the church. When he has thus decided upon the case he shall lay it before the church.—Sec. 42, par. 22.

Under this clause, which is specific, the duty of the elders is to enquire into the truthfulness of the charge preferred, and find accordingly. It is not in accordance with any law that that we know of that the court of elders should

"cut off," "cast out," or "disfellowship" a person whom they are trying. The form of their verdict should be to this effect. "We, *John Jones, James Johnson, and Charles Corsin*, do find upon a proper investigation that *Richard Rakeby* is guilty of *evil speaking and slander*, as charged." "We further represent that the said *Richard Rakeby* exhibited a spirit of '*humility*' during the trial; and we recommend that he be subjected to 'reprimand from the presiding branch officer,' or that 'he be disfellowshipped.'" The result of their action to be left to the church

An elder may preside over a branch, if chosen by the members of that branch; or a district, at the election of that district. Or he may be appointed by the church authorities to take the active oversight of a district of country.—Book of Alma, 4 : 1. Sec. 1 : 5.

When presiding over a branch, it is the duty of the elder, to be active, energetic and vigilant; kind, considerate and wise; and ever ready to do and bear; never angry and seldom moved to indignation; sober, thoughtful and temperate.

He should always be prompt and steady in his attendance upon all meetings of his branch; never absent except for good reasons. When present in meetings he should be wakeful and exemplary, sedate, earnest and zealous. He should pay attention to the rules adopted by conferences, and honor them. He should be watchful for the interests of his church; not bigoted, superstitious, proud or haughty, but calm, consistent, steadfast in principle and unswerving in his integrity to God and his fellow man. He should not be overly tenacious of personal rights or privileges, and should never shrink from a defence of his faith; he should never offer an excuse for the non-performance of a duty not absolutely out of his power. He should neither be contentious, nor loud voiced in council, or conversation; but willing to teach and to be taught. He should not be hasty in his own defence, nor should he pay much heed to unjust criticism; just criticism he should profit by.

He should pray for and with the sick, comfort the weak, restrain and aid the strong; bear with the contentious, headstrong and wilfull so long as there is a possibility of doing them good; and what need to say more, save that an elder should in all respects be a good man, loving his God supremely and his neighbor as himself.

Few possess the character portrayed in this article, or come near to meeting the requirements specified; but all may approximate to them all by study, by carefulness and faithfulness, being diligent in the things entrusted to our care.

Let us "cease to do evil and learn to do well."

ELDER Harvey S. Dille left Plano on the 28th of July, for a missionary tour in Michigan. May the good Spirit attend our faithful brother.

The follow Editorial copied from

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Joseph Smith III Editor

PRIESTHOOD

Authority is always essential to the successful carrying out of every scheme devised among men, either for their good or evil, to benefit or to injure.

Priesthood is but another name for authority, and should mean an intervening power. The priesthood rightly considered signifies a body of men rightly holding power to administer holding power to administer in the name of Jesus Christ for the conferring of spiritual blessing upon men; nor should it ever be conceded to mean a class of men holding power from God to contravene the laws which have been given of him for the government of all, or to do that which places in jeopardy or destroys the people and their liberties

None talk more constantly about the priesthood than the Latter Day Saints; none should understand more fully what is meant by, and comprehended in it than they. None should respect the authority of priesthood more than a people who profess to be governed by laws emanating from God given to the priesthood, and interpreted by the same.

The day was, we trust, it will never be again, when it was thought by many that the priesthood could do no wrong; when the authority with which they were clothed was unchallenged guarantee that all acts done by them were but the reflected wisdom divine

Whatever other mischief this thought did not work, this much we have grave reasons to believe that it did: it endangered haughtiness and pride in the men who made up some considerable body of the priesthood; and made suspicious and selfish the men who were administered to by them. The loss of confidence followed as a matter of fact.

There is in the principles making the priesthood a necessity to the success of the Church of Christ, nothing that provides for such a result where men called and ordained to the exercise of its duties, and blessed with its prerogatives conduct themselves in accordance with the design of its inception and object. These require an unselfish devotion to the performance of those duties, that looks only to the end, the good of man; the means, a personal and continued service; an enjoyment and exercise of those prerogatives, not as personal perquisites that attach to the individuals by reason of some innate and latent worth, but because of the labor performed and the fidelity with which it is done.

If the army of the Elders composing the priesthood have ever forgotten that they are men chosen for the accomplishment of a specific design had in view by him who called them, and that this calling gave no authority, and conferred no dignity not found in direct accord with the design, then has the army become deficient in the principal aid to their success; and every portion of it that persists in thus forgetting what they should certainly remember, disgraces this calling, and should be discharged from service.

The powers of the priesthood, of which we have in times past heard so much, are conferred for no other purpose than the salvation of man, and are continued only in the just exercise of them in pursuit of this object; hence any act of any man called unto this calling performed with any other intent, or attended with a different result is not authorized of God, and hence does not bind the powers of heaven.

Balaam's ass spake once by the will of God, but remained ever after an ass still, with no powers of speech more than others of his kind. In him was found no assumption that his natural utterance became the oracles of God, because he did at one time speak by virtue of God's power. We have sometimes thought, (we ask pardon therefore), that some men have not been so wise as men, as this ass was as an ass; for they have presumed to act as if having been empowered and directed of God to say and do certain specific things, all that they henceforth did and said must be of God.

We have heard men use the words, "By virtue of the Holy Priesthood vested in us," when we knew that it was not by virtue of that priesthood that they spake, but by reason of a commandment either of the Spirit, or the law.

This arrogating to man that which belongs to God is such boastful and inconsiderate ways, has been the means of turning some away from the truth, who loved the truth but failed to recognize it in such guise; and some have been so much hurt and disgusted that they have disliked to hear the words "holy

priesthood," so conscious have they been that the authority conferred was abused, and a boasting spirit lying beneath the language used. The formula of words suitable to each case is not specifically given; but Christ and Paul in the New Testament, and the former in the Book of Commandments, charge the Elders to seek, and do what they do in the prosecution of their ministry and in pursuance of their calling "in the name of Christ," and not in the name, or authority, or by virtue of the priesthood.

Political oppression has been fostered in the name and influence of the divine right of kings to rule; social oppression in the name of fashion, and religious oppression in the name of the priesthood, until men who hate oppression have loathed the name of all three of these tyrants; although God gave men kings; fashion is the reflex of public opinion, *vox populi*, *vox Dei*, and priest have been and should be still sent of God.

It was the abuse of the statement made to Peter, "whatsoever ye bind on earth shall be bound in heaven," that gave rise to and made possible the inquisition and caused Luther to protest against iniquities to be found at Rome; It was an absurd assumption upon the part of the then Evangelical churches that all were as but one church in the site of God, that led Joseph Smith to ask of God, "Which one, O Lord, is acceptable to thee?" And the abuse of the power conferred by which the "first elders" were to "cry repentance" to this generation, that led many into bondage of men who had vitiated the priesthood and who have made the sacred ordinances a mock to thousands. Let us be warned in time.