

SECOND DAY.

In the Tabernacle, Sunday, October 5th, 10 a. m.

Conference was called to order by President Joseph F. Smith.

President Smith announced that, for the benefit of the great number of people unable to obtain admission to the Tabernacle, overflow meetings will be held in the adjoining Assembly Hall this morning, and afternoon, and in front of the Bureau of Information at 2 p. m.

The Tabernacle choir sang the hymn:

Awake, ye Saints of God, awake!
Call on the Lord in mighty prayer,
That He will Zion's bondage break,
And bring to naught the fowler's snare.

Prayer was offered by Elder James Duckworth.

The choir sang the hymn:

Though deep'ning trials throng your way,
Press on, press on, ye Saints of God!
Ere long the resurrection day
Will shed its life and light abroad.

PRESIDENT FRANCIS M. LYMAN.

Extended comments on Paul's sayings about Bishops—Admonitions applicable to all the Priesthood—A field of labor for every man ordained—Responsibility of every man and woman to minister to others—Marriage for time and eternity should be the rule.

I trust my brethren and sisters, that the same good spirit enjoyed by the President in speaking to us yesterday may be with us on this occasion. I do not remember ever enjoying a more profitable spiritual feast than was given to us in the

first day of this conference. If I had been privileged to talk to you during the last year as I have been talking to a few of the stakes of Zion, I would not undertake to speak as I desire to just now; because I have been speaking upon this subject during the last year in some stakes, but I feel that my chosen text may be profitably presented to you, as I believe it has been where I have labored latterly. I believe that I shall not live long enough to talk to you upon this subject in your homes, stakes or wards, and hence I desire to take this opportunity, although our time is so brief and I shall have to treat the subject briefly. I am pleased, however, with this privilege to be heard by this vast congregation, and I trust that you shall all hear what I say and consider it critically and carefully.

Ministers of the day, I believe, quite generally refer to the scriptures that have been handed down to us from the Apostle Paul, and I desire to take a text of his this morning and paraphrase it and give it a little extension—in fact, considerable extension, so that it may meet the necessities of all Latter-day Saints. Paul seems to have given it application to one important class of officials, that is to the Bishops, but I believe if he were here, and should discover that I had made an extended application of his injunctions to bishops, he would be satisfied with the application that I give to his words. I will read the text and refer to parts of it as I

read. In his first letter to Timothy the third chapter, the first verse of that chapter, there is a text that is very familiar to the bishops, for we rarely ever ordain bishops but what we read this text to them, but I believe it has not been usual for us to give the application to others so seriously and directly. Paul says, "This is a true saying, if a man desire the office of a bishop, he desireth a good work." I desire to say that if any man desires any office in this Church he desireth a good work, and yet I believe that no man in this Church should seek after either the office of a bishop or any other office, but yet should be ready and prepared to receive any official responsibility which the Lord has to bestow upon him. "A bishop," then Paul says, "must be blameless." I say that any official member of this Church, as well as a bishop, should be blameless. "A bishop should be the husband of one wife;" he should be a married man. I say that any man who holds office in this Church should be a married man, as soon as it is proper and right for him to marry. A bishop should be "vigilant," and so should every other official in this Church. A bishop should be "sober," Paul says; I say every other official in this Church should be sober. "A bishop should be of good behavior," is Paul's declaration; mine is, that every other official in this Church, bearing divine authority should be of good behavior. A bishop should be "given to hospitality," and so should every other man. Paul says a bishop should be "apt to teach." I hold that every man in this Church, bearing divine authority, should be apt to teach. I do not know that he has made, in these declarations of his, anything

superior, or of greater importance for the salvation of men, than the fact that every official should be apt to teach; for it is a very great accomplishment, an accomplishment that many, very many men have not yet attained to. A bishop should "not be given to wine," nor should any other man.

I do not believe that Paul intended in his injunctions to the bishops that every other man should be allowed to do otherwise; I don't think he intended that; he would not intend it if he were here today, and would approve of the suggestions that I make to you. "Not a striker;" I hold that every other man as well as the bishops should be a man of peace. "Not greedy of filthy lucre;" nor should any other man be greedy of filthy lucre; but if any man is entitled to, and should enjoy, and possess the lucre of this world, I think that bishops should be well supplied, that they may be hospitable and minister to the necessities of the poor. "But patient." Bishops should be patient, Paul says; I hold that every other man in this Church should be just as patient as a bishop. "Not a brawler nor covetous;" neither should other men be tolerated in these conditions. A bishop should be "One that ruleth well his own house;" so should every other man who stands at the head of a family. "Having his children in subjection with all gravity;" so with all the rest of the brethren. "For if a man"—now Paul comes to the common ground that I have taken, that not only the bishop—"know not how to rule his own house, how shall he take care of the church of God?" "Not a novice;" he should be a man of experience and understanding, of skill and judgment; so with every other man. Moreover, and in addi-

tion to these injunctions already referred to "He must have a good report of them which are without." I hold it is just as important, and necessary, that every other man who has office or position, or responsibility in this Church, should have a good report of those that are without as well as the bishop of a ward.

Now that is the measure of the text that I have selected this morning. I discover that in our days of worship, various occasions of worship and serving the Lord, and partaking of the sacrament, and of the proper time for us to remember our prayers before the Lord, an important percentage of the Latter-day Saints have not yet reached that success that should attend upon all members of this Church. The Lord anticipated, no doubt, in the revelations given to us in latter times that men would be faulty in regard to remembering Him. He is jealous, for our good and our salvation, that we should remember Him, and honor Him, and keep His commandments, and He has laid down the rule that has been, I fear, seriously overlooked by our brethren who preside in our wards, the fact that "if any man observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people." I say, also, extending this scripture a little to harmonize with the extension I gave to that from Paul, that not only the man who neglects his prayers, in the season thereof, should be had in remembrance before the judge of the people, but those who are not attentive to partaking of the sacrament on the Sabbath day, those who do not come to the house of the Lord on the Sabbath day, those who do not suitably rest as they should upon that day,

and keep that day sacred and holy, should be had in remembrance before the judge of the people. That, I believe, is the word and will of the Lord.

Now, I am delighted because this congregation is so large, so many thousands here today, for you will return to your homes, to your own wards and stakes, and to your families, and we like you to take to them what you have heard here, and what you shall yet hear before this conference closes, for it is very important that the word and will of the Lord should be known, should be appreciated and observed by the Latter-day Saints. For that we live; for that we labor; for that we have been brought together from the world; for that we have been instructed, and for that we have been inspired by the Spirit of the Lord, that we may labor for the salvation of man. So that every man who bears the priesthood has a mission and ministry, and it was not designed, it has never been designed of the Lord that men should receive responsible positions in His Church and then disregard them, give no thought or attention to them; but they are required to listen to the counsels and commandments of the Lord and to observe them most perfectly.

Now I desire to give the application of these requirements, so definite to the bishops of wards, also to all my brethren who bear the priesthood, from the deacon who has a ministry, who is a teacher in his life and labors, and required to be by revelation, and the teacher in the lesser priesthood, and the priest; these young men, as a rule, that are brought into the school so early, it is intended that they should have primary training and teaching, so

that when they are ordained to the Melchizedek priesthood they will be prepared for the foreign ministry, or the extensive ministry of the holy Melchizedek priesthood. They are expected to receive home training under the direction of their bishops; and as we are very careful, you will notice in the theory of the Church, the practice of the Church, that whenever a president is wanted it is because there is a labor for him. When counselors are wanted in presidencies and in bishoprics, and in high councils, there is always a ministry for every man who is ordained and blest. When a man is called to go out into the field, into the world, to preach the Gospel there, to preside or otherwise, he goes because there is a ministry for him to perform. We never ordain a bishop, we never ordain a patriarch, we never ordain a man to any office in this priesthood, or give him a responsible position of presidency or superintendency but what there is a field of labor for him. No man is endowed with divine authority until there is something for him to do. Now we desire to draw attention of the bishops, and of presidents of stakes and quorums, and superintendents of associations and organizations among the brethren, that whenever this ministry comes to them it is expected that they will commence their labor that day. It has been so with us who have more responsible positions. When the Lord has called us—and He has no more definitely, and positively, and properly called the president who presides over us in this Church, than He has called the deacon; deacons are called of God, and the teachers and priests, as well as the presiding brethren; and every elder, every seventy, every high-priest, and the

brethren who preside over them, are responsible to employ, to instruct and lead those brethren in the ways of righteousness and truth.

Now what I have said in regard to my brethren I desire now to give application to our sisters also, and all members of this Church; for when a man is converted, if he be not called to bear divine authority of the priesthood, if he comes into this fold and is converted, it is his duty to convert his brother; and that is just as true with the sisters as with the brethren. This ministry can not be perfectly and properly accomplished until the brethren and sisters devote themselves to the conversion of their neighbors—the husband to convert the wife; the wife to convert the husband, the brother to help his brother, and the sister to help her sister, until every man and woman is employed and occupied, and is accomplishing something in the ministry, every day.

If a bishop should be the husband of one wife and every other man should be a married man, I hold that every woman should be the wife of one husband, that not a woman in this Church should be without marriage in due time, just as men should pray in the season thereof, just as men should partake of the sacrament in the season thereof. Men and women should be married, suitably married, properly and eternally married, and so remain. So that we desire to draw the attention of our sisters, as well as our brethren to the fact that they are expected, it is designed by the Lord, that they should be the educators and trainers as well as the mothers of men. I was going to say, women are the better, finer and more desirable part of man, but men

should be pure and clean in their lives, for their virtue is just as important as that of women, and they are just as desirable and should lead the weaker sex. They should be the leaders, but in some instances wives are stronger in the faith, stronger in spirituality and in the gifts and graces of the Lord than men, and much is required of them.

I desire to direct the attention of presiding brethren—they are before me here; I don't know when I will have an opportunity of seeing so many of them gathered together at one time. It is an important responsibility resting upon these presiding men that they should look after the brethren and sisters who are at large, and who are not frequently gathered together, that do not gather, as they should do, to partake of the sacrament, and who are not attentive as they should be in regard to their prayers and obligations, family prayers and secret prayers and the like. I desire to impress upon every bishop, that it is his duty, that it is his business to know every man in his ward, every family, and have them under his direction, through the teachers that assist him. All men are teachers who bear the priesthood, even the office of a deacon is that of a teacher, that is his responsibility and labor as the Lord has laid it down; when occasion requires deacons should assist the teachers. I interpret that the occasion always requires that the deacon should help the teacher, that the teacher should help the priest, that the priest should help the elder, and occasion always requires that the elder should help the seventy, and the seventy the high priest, and so forth, from the junior to the senior we should help each other. Then I say that our

sisters in their calling, and those who preside particularly, should see to it that they have in hand the work that belongs to them, that belongs to the Relief Society, to the Young Ladies' Association and the Primary Association, and those who have care of religion class labor. These women should have in hand the organizations that are in their care and under their supervision, until there shall be an awakening among the Latter-day Saints to the outer edges, to those that are scattered and far away, and that are sickly also. They are to be visited, those that are sick physically; those that are sick spiritually need the physician and should have attention. Our young people should be taken care of, they should be thoroughly instructed; every boy should be instructed at the suitable age in his life; every daughter should be suitably instructed by her mother, and thoroughly trained. Our young people who are contemplating marriage should be united for time and for eternity, as the rule. There are exceptions, and the exceptions are those who are not quite worthy, or are not prepared and not ready for marriage for eternity, who haven't made themselves worthy. I suppose there will always be the unworthy amongst us; but those that are worthy and prepared should be so suitably instructed that they would never think of marriage except for eternity, which embraces time, but not be satisfied with time marriages alone.

O what splendid instructions we had yesterday from the President, and from the brethren who followed him during the day—a most glorious time. Now, as I give this application of these matters to our presiding brethren and to our pre-

siding sisters, I desire to exhort them that they shall not be satisfied and content until they have all in their charge, in training, and in care and consideration, as carefully as have the brethren who immediately preside over us. Where we are laboring we always furnish employment; the presidency furnish employment to the Twelve; the Twelve and presidency are furnishing employment to those who preside over the stakes of Zion. We want the presidents of stakes to hold their bishops responsible, we want them to hold the presidents of the priesthood, the presidents of Seventies and of Elders responsible to know that the brethren in their care are properly trained and prepared, so when they are needed in the ministry, either to travel and preach the Gospel or to labor and minister at home, that they are in proper condition, I believe that we have not enjoined, quite so strongly as we should, this responsibility which rests upon those who preside.

I have only a small company of men over which I preside, the Twelve, but we are in good fellowship and we give attention to each other we counsel together, frequently, and we know each other and know our lives. The life of every man should be known who bears divine authority in this Church. If there are some who have not received the priesthood, all such should have careful attention from brethren who labor among them, who do bear the priesthood, until every soul shall be thoroughly instructed. Bishops will be held responsible, just as I feel that I am held responsible, and my brethren are held responsible to give attention to the affairs of the Church and kingdom throughout the earth.

Where there are missionaries needed, they go out from under our hands with our blessing, and with instruction, and we train them as well as we have opportunity to do. Our Council is not large; we have one of our number in Europe, and one in congress, and there is always one or two sick and afflicted. We have our troubles the same as other men; so that there is just about a majority of the Twelve that are at liberty to take care of the kingdom, under the direction of the presidency. We are solicitous and anxious, and when we come to your stakes you know that we labor with you, we consider your conditions and circumstances and inquire after you. We have not been indifferent, you know we respond to your necessities and requirements, and if there is anything to be set in order and regulated we are always on hand to do it. We want you to do the same among the people where you are; we want you to take care of your quorums and train them, and instruct them, and prepare them so that whenever they are wanted in the ministry, young men or others, that they are ready for this important labor. The welfare of this Church rests upon your shoulders as well as ours; you must labor with us in detail, and give attention; and the honor, the credit and glory will be just as great for you as for us. Your souls are just as precious as ours, and the souls of our brethren just as precious as ever souls have been in this world, and we want to take care of them and look after them.

Very much depends upon our sisters; we want their care, their help and their attention. We need their sympathy, their love and affection; and we want them to assist

and help us here, and we want to help them. We will not be satisfied until Israel is trained, and they all come together to worship the Lord, until there is not room for them in our houses of worship, and meetings upon the earth outside will also be necessary. In the days of the Savior, among the Nephites, He commanded that they should be seated upon the earth in order to partake of the sacrament; and when they were called together in great companies, too large for one apostle to stand up and speak to them, they were divided. We have to divide the people here today; and the time may come—how delighted I would be to see the time—when the Latter-day Saints will gather here in such numbers that not only this house and assembly hall will fail to accommodate them, but that the grounds all about here would be necessary for the apostles and others to administer among them. The sacrament of the Lord might be given to them, the emblems of the body and blood of our Lord, Jesus Christ, who has redeemed us, and by whom we are. The very earth upon which we live, which we occupy here is His. In honor of Him, and in remembrance of His sufferings, and His body and blood, and the redemption that has been wrought out for us, we need to partake of the sacrament.

I pray the Lord to bless us, my brethren and sisters. I thank the Lord that we are alive. I want to live for a long time, and I want you to live, but I think every man should do his duty so that he is always prepared to die—let death come whenever it pleases. Whenever the time comes and our work is finished, thank God that we are prepared and have done our duty faithfully and

well. I make this exhortation and counsel and instruction to Israel gathered here today. Take these things to your homes and administer to the people there that can not come, that never do come. The people that are here today are the people that are always here, every time. This same body of the priesthood, and the presiding brethren right here before me, are the ones that were here six months ago; they will be here next April, also, and so on; and the body of the house is filled with the very same people, as a rule, with a little variation. But the great majority of the people are at home, and must be at home; they can not come here; so we go to them and administer among them as best we can, as opportunity offers. We find that the time is short, our time for speaking and exhortation and counsel is quite short, and, of course, a few brethren like the presidency or the Twelve here can only administer publicly. We can not administer in the homes of the people; the people are too numerous; and you must labor and perform the work in detail; for they can be reached by the bishops and their assistants—this splendid organization that has placed almost every man in the Church in a responsible position, so that every man bearing the priesthood has a ministry that should be magnified and honored every day of our lives. It is a reproach to a man to lie down at night if he can not look back over the day and think of some good thing accomplished, some young man instructed, some neighbor trained, helped and encouraged, and strengthened in his faith. Every man should do that, and when it is done the Saints of this Church will be instructed; they will be exhorted;

they will be restrained and they will be encouraged, and every blessing that they require will be administered unto them. God bless you, my brethren and my sisters throughout Israel. That Israel may triumph and prosper gloriously in the earth, I pray, in the name of Jesus Christ. Amen.

"The Pioneer," a soprano solo, was sung by Sister Edna Anderson; words and music by Prof. Evan Stevens.

ELDER CHARLES H. HART.

(Of the First Council of Seventy.)

After listening with you to the splendid talks of the brethren yesterday and today, giving comprehensive reviews of Gospel principles, I feel very much in need of the sustaining power of the Lord to properly direct your thoughts during the time that I may stand before you. As suggested by President Lyman, we have before us many of the same faces, brethren and sisters who meet here at these half yearly conferences. We miss some of them, however.

For my part, I have not yet become accustomed to the absence from this upper stand of President Winder, President John Henry Smith, and Patriarch John Smith; and I miss, from these missionary seats, President Ben E. Rich, that valiant preacher of the Gospel who, I believe, would have passed through the hardships of an Apostle Paul if necessary to perform his duty as a preacher of righteousness. I miss also from the seats of the presidents of stakes, President George Osmond, who served many years as a bishop, a faithful bishop, having the qualifications that the Apostle Paul

would have a bishop to possess, who labored many years as an efficient counselor to President Budge of the Bear Lake stake, and who afterwards served as the President of the Star Valley stake. I make this reference because none of the general authorities of the Church were privileged to attend the funeral of this faithful worker in the Church, and testify of their appreciation of the noble work that he performed, such service as hundreds of these brethren whom I face this morning are now performing in the Church.

We meet beneath the shelter of this dome twice a year, under varying circumstances; in April we meet about the seed-time, men hopeful as to what the result will be of their planting, hopeful, at the same time anxious. At this season of the year we might almost celebrate the harvest-home. I contrasted, the other day, at those splendid exercises in dedication of the seagull monument, the meager life-saving harvest of 1848, with the rich harvests of 1913, and thought of how the capacious elevators, and the large and well filled grain bins have taken the place of the partly filled meal sack of those early pioneer days. Well may we sing, as did our sister so beautifully a moment ago, of the labor of the great pioneer. As he looked out over this valley, with the vision of inspiration, it required no report of an agricultural college to determine whether or not this land would produce crops to sustain the people; he was prepared to realize that a new system of agriculture among the Anglo-Saxon race, namely, that by irrigation, could be successfully inaugurated here, and later he had a further vision of the possibilities of this land. McDonald, the agronomist of the Transvaal for the Brit-