

vant and almost a slave as the office of Bishop. A Bishop is expected to serve everybody. He is expected to be at the beck and call of everybody in his ward. And it is a most difficult position to fill. Not many weeks ago we were selecting a Bishop for one of the wards in Provo, and a High Councilor remarked that it was very much easier to get High Councilors than to find a successful Bishop. High Councilors, of course, are men of prominence in the midst of the people; but they do not have their "noses on the grindstone" all the time as the Bishops do. Whenever High Councilors are brought prominently before the people, it is in some case of trial, as a rule, on appeal from the Bishop's court, or originally before the High Council. But the Bishop is always in the fray. A great many things are required of the Bishop every day; and, as was said at Provo, it is a very difficult thing to find a Bishop. "Why," this same man said, "we can find Apostles a great deal easier than we can find Bishops," and pointed to me, as if to say it was easy to get an Apostle when I was chosen.

I hold that of all men in this Church those who are called to be Bishops should not only be the servants of the people and working constantly, as they are, but they should be men as near faultless as men can possibly be, because they have to look everybody in their wards square in the face. Every family in the ward looks to the Bishop as to a father. He is their exemplar, their teacher, their head. And a father is always expected to set a good example before his children. The chief requirement of the Gospel is that we should be like the Father. The Savior said, "Be ye therefore perfect, as your Father which is in heaven is perfect." We ought to be as perfect as the father of the ward is, and he ought to be perfect as our Father in heaven. The Lord expects him to set a good example before every family and every department in his ward. The Lord also expects it of every other man that He has honored, and to whose lot it has fallen to be prominently before the people. And an exemplar is a man who sets good examples and no bad ones. A man is not an exemplary man who sets bad examples; he is not if he sets even one bad example. He may be nearer than a man who sets two bad examples; still he lacks. An exemplary man is a man who sets good examples, and whose examples are proper to follow. These prominent men particularly ought to be exemplary men. Bishops' Counselors as well as Bishops should be exemplars. They are the men that are likely to become Bishops, and they ought to be prepared for that. The schooling of a Counselor should fit and prepare him to make a good Bishop. The High Councilors also, who are not called to have their "noses on the grindstone" all the time in the service of the Lord, should be cultivating themselves for any position the Lord may want to call them to. High Councilors are considered as men who stand at the front in the Stake, and they should not only set good examples, but they should be good teachers. If they have not labor to perform in the High Council, they should be laboring as teachers, by example and precept. It is not enough to teach by example; we ought to teach also by precept. Examples are good, and better than anything else perhaps; but it is well that a man should talk. We are given our tongues that we may

talk. We should bear testimony to the truth of the Gospel, encourage the people, and let our voices be heard; for there is great power in the voices of the men who keep the commandment of the Lord. We judge men very frequently by hearing them talk, and we can weigh their spirits. I heard a young man out in Oakley a few weeks ago. He was a returned missionary, and was given fifteen minutes in which to talk. He only took ten minutes; but in that short time he revealed to the congregation his faith and hope and determination in the Gospel as he could not have done without years of faithful labor. The testimony that accompanied the words that he spoke came from the bottom of his heart. He might have sat there in the congregation while the rest of us spoke, but none of us would have known what was in him. When, however, he opened his mouth and bore testimony every soul present knew that he spoke from the bottom of his heart, and it was manifested before us how well the truth was grounded in his soul and how well he had performed his mission. Talk is very important as well as setting good examples. It is not alone the talk, but it is the spirit that accompanies the preaching of the Gospel. In that way people are converted. If the Spirit accompanies the testimony and the hearts of the people are prepared to receive that Spirit, it works conversion and it convinces the honest soul of the truth of those doctrines that are presented. It is a very important matter to be a preacher, not only in public, but in private also. I believe that the Elders of Israel are today very faulty, in that they are not preachers of the Gospel in private conversation. These Seventies, High Priests and Elders that are not called into the field, or into the stand to be preachers, should be exercising that gift of speaking and bearing testimony to the people at home. No evil influence or errors should be able to come in among the Latter-day Saints, because there are so many correct teachers in their midst; for all these men that bear the Holy Priesthood are expected to enjoy the Holy Ghost in their private conversation and in their associations of life. They are entitled to speak by the power of the Holy Ghost, and when they pray, to pray by that Spirit. It is edifying to hear a man pray by the Spirit of the Lord, as it is to hear one preach by the same Spirit. I hold that that is the reason why the Lord has been so particular as to give the Priesthood to almost every man in the Church. There is scarcely a man but bears some portion of the Priesthood, and is expected to exercise it. If this is only done when men go abroad to preach the Gospel, or when they stand up in public to preach, there is a great portion of the time when the people are left without being fed. You notice how regularly and constantly demands are made upon us to feed our physical natures. I say that the spiritual nature needs to be fed just as frequently as the body. We need to cultivate the habit of testifying and of teaching those around us, and encouraging, stimulating and strengthening them; because the Latter-day Saints require instruction, and to be fed, and they need it just as regularly as they need physical food. And this comes by preaching, by teaching, by associating together. We enjoy some of the Spirit of the Lord when we

meet together to worship on the Sabbath day and to partake of the sacrament. Then we have our morning and evening family gatherings, and the Spirit of the Lord should be very marked in these gatherings. When we bow down in the morning with the family all around us, there should be the liberty of the Spirit with the brother or the sister who prays, or who speaks, or who reads. If we would read occasionally from the Bible, the Book of Mormon and the Doctrine and Covenants, it would be a good thing. But the family does not hear these things, and they do not go to meeting. The majority of the people do not go to meeting. Do you know that? The Bishop, when he thinks of it, will find that the majority of the fathers and mothers and children do not go to meeting to partake of the sacrament on the Sabbath day. So far as my observation has gone, I have found this to be a fact. Hence the importance that the sacrament should be considered in every family. Every father should speak of it, especially on the Sunday. The children partake of it in the Sunday schools quite properly. The fathers and mothers should also partake of it at the sacramental meeting. Every member of the family that can possibly be at the sacramental meeting should be there and partake of the sacrament. Some people go for weeks and months, and possibly years, without partaking of it. You will find this to be the case, perhaps, in your own families. I love to charge my children on this point; and I feel that if I could only get them so instructed that they would sense the importance of partaking of the sacrament every Sunday, and not only partake of it, but that they must be worthy to partake of it, I do not believe that they would be lost. I believe that there would be such an accumulation of the power and Spirit of God with the Latter-day Saints that they would not be tempted. If they happened to go in the way of temptation, it would be offensive to them. Have you ever had temptations come in your way that were offensive to you, instead of attracting you and winning your affections? That ought to be the case with every temptation that comes along. But the very safest way is for a man to never meet temptation; and I believe that by keeping the commandments of the Lord, the people generally will be so prepared that temptations will go around them and not be in their way. I believe that the secret of men's success in the service of God in this life is to avoid temptation. Men are not in danger if they can only keep away from the temptation. But when temptation comes and meets us, there should be a reserve power and strength within us that can resist it. We are entitled to be preserved from these things. What does salvation mean? I understand that it means to save us from wickedness and corruption, from sin and destruction. The philosophy of the Gospel is to prepare human nature that it can resist temptation. After awhile, if we are careful, we will get so that we will have no pleasure in the society of the unrighteous, or in anything that is offensive to the Lord. They will be offensive to us as they are to the Lord. Will we want card-playing? No. Will we want intemperance? No. Gambling? No. Wasting our strength and vitality in wantonness and excesses such as tend to demoralize and weaken