

prepared to stand with you upon the holy hill of Zion. This is what I labor and strive for. I can tell you, if you encourage a spirit of fault-finding and complaining, you will suffer the canker worm to gnaw at your vitals, to cause you to distrust everybody, and you will begin to say that you have not been respected, put in office and encouraged as you ought to have been. Suffer these feelings to come into your bosoms, and they will speedily gain possession and control of the whole passions.

What a glorious thing it is for men to meet the Elders of this church, as some met me in the States in 1856. They would say, we should have been with you still if we had been treated right. What a glorious consolation it will be when a man lifts up his eyes in hell and says, I should have been up there in heaven if I had been treated right!

Brethren and sisters, let us ever remember that it is our business to tread ourselves right. May the Lord enable us to do right, is my prayer in the name of Jesus Christ: Amen.

#### REMARKS

By Elder ORSON HYDE, Tabernacle, Monday morning, April 7, 1862.

REPORTED BY J. V. LONG.

Brethren and sisters, I have been highly edified this morning, as I presume you all have, and I doubt not but the seed has fallen upon good ground, and when we return to our homes we shall feel sensibly that the seed sown has done good.

It has been in my mind to remark that the office of both President and Bishop are in our President, and therefore he has the undoubted right to place those two offices on one man or to ordain two separate men as he may see proper. There may possibly arise circumstances that may appear to cause the authority of the two to conflict, and thus to be incompatible one with the other, but this is only on account of the ignorance of the people. We ought so to live as all to be capable of being Presidents and Bishops, for there is certainly ample room for us all to do all the good we can; but I have thought in the present state of our limited knowledge it would be better to dispense with the office of President in the country settlements. I am happy to inform you that I have never heard of any feeling of difficulty between the President and Bishop at Spanish Fork. Brother Young did not know of a single exception to the rule, but I am informed by all parties that these brethren have never conflicted. [President B. Young: I wish I had never heard anything to the contrary.] My reason for desiring to have this matter brought here was to have the duties of Bishops and Presidents defined, thinking that probably the result of the investigation would be the abolishing of the office of President for the present in the country branches, and I can truly say that I feel thankful, brethren and sisters, for what I have heard, and I can say with regard to the people in the region where I have labored there is a good degree of union there among the people. I fact, I rejoice to say that there is no schism in that region; we have no difficulty there with our High Priests, none with our Seventies, only what we have been enabled to arrange. A good feeling exists there, and I am glad and happy to know that there is an increase of good feeling with the people of Sanpete. I feel thankful that when the people from all quarters meet here the spirit and the atmosphere seem to bear witness to what I have said.

Well, brethren and sisters, I have spoken before, and I do not wish to occupy much time at the present, but the spirit that is here is good, and all things that have been done feel like a balm to my soul.

God bless you all: Amen.

#### REMARKS

By Elder EZRA T. BENSON, Tabernacle, Monday Morning, April 7, 1862.

REPORTED BY J. V. LONG.

I have the privilege of making a few remarks to my brethren and sisters upon the condition that I stop speaking or pumping when the pond is out. This may seem a singular introduction, but I feel perfectly free and at home when I meet with you in general conference.

I have enjoyed myself very much during this conference, and I really feel that we have been well instructed in the great principles of our holy religion. I am fully satisfied that our brethren who have spoken from this stand have laid before us the things that we need, and especially for the benefit of those that are laboring in the different portions of Utah, or, as I was about to say, in different portions of Deseret.

I am proud of the name of being a Saint of God, for there is something that is sweet—there is something that is glorious about it.

I rejoice that we have the privilege here in Deseret of naming our own children when they are born; it is not so in the nations of the earth, but here we have organized a State Government; the child is born and we have given it a name, and it is one of our own choosing. We are a blessed people. How are we blessed this morning? We are blessed by being taught of the Lord; we are instructed in those things that pertain to our peace; we are posed in those heavenly principles that have been so plainly laid before us; they are things that immediately concern us as Saints of the Most High. If we have been gathered here to these valleys of the mountains to be taught of the Lord, if we do not have the spirit of humility, how can we be

taught? And if we are taught, what good will it do us? We require to be in that state of mind that will render us susceptible of instruction, then at the close of this conference, we shall all have it to say that we have been well paid for coming together to worship the Lord, and we shall also feel that the teachings and instructions have been applicable to our organizations and circumstances in the different departments of the holy priesthood, which the Almighty has conferred upon his servants in these last days.

I feel that it is indeed good to be here; it is good to listen—to dwell and rejoice in the midst of this people, for this is the work of the Lord and we are the only people upon the face of the earth that are so highly favored at the present time. We can meet together in peace, as we are doing to-day, and worship God according to the dictates of our own consciences; yes, here we can do this, where the true liberty guaranteed in the Constitution of the United States is fully carried out, and extended to all people who wish to reside in our community.

I feel to take up the admonitions and treasure them up in my mind, and carry them home in my bosom. Every time that I come to a conference, I can see where I can do a little better, and discover where I have been a little slothful in regard to the duties of my calling.

You are aware that I hail from the northern part of our flourishing Territory—Cache valley, and I am really proud of the county and of the people who live there, and of the desire they have to aid and assist in building up this kingdom.

With reference to the quorums of High Priests and Seventies, I have to say that we have them with us, and we try to make them a blessing to the people. We have the piety, the principles and order of the gospel among us, and I feel that such doctrine as was taught yesterday is a blessing to the people who hear, and I know it. But where people are trying to get all the honor, influence and power to themselves it is then a detriment instead of a blessing. Well, then, it behooveth us as Elders, Presidents and Bishops to lay these principles to heart, and have them riveted to our minds; to lie down and sleep and wake up again with them fresh in our minds in the morning, and go forth attending to the duties required of us by our callings in the priesthood; and then we will profit by these instructions. Do not let us allow those wholesome teachings to go in at one ear and out of the other.

I do not wish to make many remarks this morning, but I feel truly thankful to God and my brethren that I hold a standing in this kingdom, and I intend to labor and do all I can for the spread of truth, and strive to the best of my ability to endure unto the end. And may this be our happy position and desire is the sincere prayer of your brother in the new covenant, in the name of Jesus: Amen.

#### REMARKS

By President BRIGHAM YOUNG, Tabernacle, June 8, 1862.

REPORTED BY G. D. WATT.

The miracles wrought in the days of Moses for the deliverance of the children of Israel from Egyptian bondage, as they are recorded in the Old Testament, appear to be wonderful displays of the power of God. I need not here rehearse the history of the children of Israel, with which the majority of this congregation are well acquainted, but I wish to say that if all instances where the power of God has been displayed through the Elders of this church were written, we should find that as great and wonderful miracles have been wrought among this people as have been wrought among any people in any age of the world, and yet this church is only in its infancy. The children of Israel, it is written, were brought out of Egypt with an high hand and an outstretched arm, to inherit a land flowing with milk and honey; we have assembled in these distant valleys for the trial of our faith. They were delivered out of a dreadful bondage, leaving none behind; we have willingly sold and otherwise left our possessions, at the same time leaving friends, parents, companions, etc., behind. The distance to their land of promise was but a few miles from the country of their bondage, while a great many of this people have traversed over one-half of the globe to reach the valleys of Utah.

Bro. Goddard spoke this morning in relation to the words of the Lord pertaining to the saving of paper rags. His remarks were amusing, and had he coupled some of the ancient revelations and sayings, recorded as the Lord's, with his remarks concerning paper rags, those remarks would have been still more amusing, such, for instance, as "If a bird's nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones, or eggs, and the dame sitting upon the young, or upon the eggs, thou shalt not take the dam with the young; but thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and that thou mayest prolong thy days." Again, "Thou shalt not plow with an ox and an ass together." Again, "Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest thyself," etc., etc. Seeing many such instances as these in the Bible we cannot marvel at a man's talking about paper rags in a religious meeting, and saying that it is the word of the Lord or least the word of wisdom that we should save our rags.

Let us realize one fact in addition to the great miracles that have ever been exhibited among God's people. From the beginning of the world to this time, when the Lord has gathered together a people to be a chosen people to him he has always begun to educate them by instructing them in the little things pertaining to life, which he never does when his people remain mixed with the wicked. Before the Lord, through Moses, called upon the children of Israel to leave Egypt, he had no such instructions for them as we have quoted; he had nothing to say to them about governing themselves, nor about driving out their enemies before them, nor taking a course to sustain themselves: in fact they were far below this people in the scale of independence and civilized life. In righteousness this people far excel the ancient Israelites; indeed I would not wish to compare the righteousness of the children of Israel with the righteousness of the Latter Day Saints, for multitudes of the Latter Day Saints will enter into the rest of the Lord, but only two persons out of the hosts of Israel were permitted to do so.

While the meek of the earth remain scattered among the wicked, the Elders of this Church can go forth with the Old and New Testament in their hands, and show what the Lord is going to do in the latter days—the great miracles he will perform—the gathering of his people, the saving of his Saints, the building up of Zion, the redeeming of the house of Israel, the establishing of the New Jerusalem, the bringing back of the ten tribes, and the consuming of their enemies before them, over throwing kingdoms, etc., etc., and this is proclaimed to both Saint and sinner. But when the people of God are gathered out to one place, they are then taught the so-called little things that pertain to every day life, which they cannot be taught while they are in a scattered condition. Many come here under a mistaken impression; they think they are gathered to this place to be told how people live in heaven, to receive a minute description of the inhabitants of heaven, to be told how they associate together, whether they live in cities, of what the houses are built, what kind of architecture prevails there, how the cities are laid out, and how the heaven of heavens is built, who dwells there, where the inhabitants came from, their stature and complexion, whether God is a personage of tabernacle or not, what means for locomotion he uses when he visits his friends, what he eats for breakfast, how often he changes his clothes, what style of clothing he wears, of what kind of material it is made, whether they have winter and summer in heaven, seed time and harvest, etc., etc. But no, my brethren, this is not what you have come here for; the Lord has called the people together expressly to teach them the things which pertain to this world and to this life, that they may know how to honor the life he has given them here.

The inhabitants of the earth are ignorant with regard to the design of their being; they are as ignorant in this respect as the wild animals that roam over the plains. They may be very religious, but the religion that is popular in the world now is entirely another thing from the ways of the Lord. Many of their traditions are good, and many of the people possess much good moral religion; I may say, so far as morality goes, that they are just as good as people can be, but they are not taught how to govern and control themselves, they are not taught the worth of their present life. The whole drift, labor, and exertions of the priests of the day among the people are to prepare them to die. I never had such a mission given to me, nor received such a calling from the heavens; I have been called to preach life, and not death. It is my business to teach mankind how to live, how to honor their present existence, how to treat their bodies so as to live to a good old age on the earth, and have power to do good and not evil all their days, and be ready to enter into the rest prepared for the Saints.

Almost any Elder in this church can preach the gospel, if he is humble before God; he can tell all that the wicked world need to hear from the Old and New Testament. Many of the Elders are scholars, and when they preach we expect to hear almost a Bible and a half preached before they get through; they carry you through the historical portions, repeat the sayings of the old prophets, dilate largely upon the doctrinal portions of the New Testament, gage the morality of the present age by repeating verbatim the moral lessons of the Savior, are at home among the beasts of the Apocalypse and the prophetic heads and horns of Daniel, are thoroughly posted in the time, times, and half a time, know the contents of all the vials, when they will be poured out, can delineate to a nicety the different parts of Daniel's metal image, in a word, they are paragons in Bible lore, but if you ask them whether they know how to raise potatoes to feed their wives and children, their answer is, "No." Do you know how to raise grain for your bread? "No." Do you know how to raise water melons? "No." Do you know how to raise pigs for your meat? "No." Do you know to raise chickens? "No." Do you love to eat them? "Yes." Do you know how to raise calves? "No." You may give them a cow and calf, and two years will not pass before they have neither cow nor calf. Do you know how to improve your fruit? "No." And thus they live without trying to produce for themselves these necessities and comforts of life. Finally, what do you know? "Why we know that we must prepare to die." There are people who have been in this city twelve years, and have

not planted in their gardens a single fruit tree. The Lord wishes us to know how to provide for ourselves all things necessary for our comfort in bread, fruit, and clothing.

Sisters, do you know how to make woollen cloth, linen cloth, or cotton cloth? Probably a few of you do. Almost any female can knit a stocking, for this seems to be their employment when they sit down to rest. Children are taught to knit, but the majority never progress any further than this in the art of manufacturing. In addition to this, needle work is generally understood by the female portion of community, but as a general thing what do they know about making cloth? Very little. They need to be taught, yet they know as much about these matters as the children of Israel did. They also need to be taught, when their husbands bring into the house a hundred weight of flour, not to throw it out of the door; and when they make bread of it to make it light, palatable and healthy, instead of making cakes as indigestible as a wheel stone, that when your husbands come from work and your children from school they may have bread to eat that will sit easy on their stomachs. Many husbands are made sick and many children are sent to an untimely grave through eating badly prepared food the result of ignorance or carelessness.

This is the place to become acquainted with this knowledge. It is for the husband to learn how to gather around his family the comforts of life, how to control his passions and temper, and how to command the respect not only of his family but of all his brethren, sisters, and friends. It is the calling of the wife and mother to know what to do with everything that is brought into the house, laboring to make her home desirable to her husband and her children, making herself an Eve in the midst of a little paradise of her own creating, securing her husband's love and confidence, and tying her offerings to herself, with a love that is stronger than death, for an everlasting inheritance. There is a saying that a wife so disposed can throw out of the window with a teaspoon more than her husband can throw into the door with a shovel. I am sorry to say that this is too much the case. A good housewife disposes of her cooking utensils, dusters, towels, floor-cloths, barrels, buckets, etc., in a neat, cleanly, and labor-saving manner. A good mechanic has a place for every tool, and when he has done using a tool it is returned to its place as by magic, without any apparent effort. I have watched our mechanics here, and take them first and last, their ways, if not strewn to strangers, are strewn to nonsense. A good farmer takes care of his implements of husbandry. Instead of leaving them scattered all over the farm, they are carefully gathered together, properly cleaned and greased to defend them from rust, and put in a safe place until they are wanted.

There are very few of our farmers that know how to prepare the ground and plant the seed in a way to secure a ready germination and quick growth. I told my arms this Spring how to prepare the ground for sugar cane, and to plant the seed three-fourths of an inch deep. I waited ten days for the plants to show themselves, when I found the seed was put away six inches below the surface, and I thought well laid away from the frost of the winter of 1863. It is now beginning to show itself, five weeks since it was planted.

I would that people knew more than they do about these important matters, but we are where we can be taught. Will the people be taught? Will they cheerfully receive instruction, and profit by it? I hire the best gardeners I can find and they are ignorant of their business; they scarcely know one apple from another or one fruit tree from another. If I spend five hundred dollars to have a strawberry bed made, I may perhaps get a quart or two of the fruit; I may safely say that I shall not receive enough fruit to half cover the outlay. I can instruct any man how to improve seedling fruit and have it as good as the imported kinds. The best fruit that ever grew will deteriorate under bad management and neglect. I advise farmers and gardeners to understand their business and make it profitable also to mechanics would I give the same advice. And I would advise the sisters not only to save their paper rags, but to learn how to properly and profitably dispose of new cloth when they get it.

Cleanliness and neatness of person are desirable and good to see, but this may be carried to an extreme that is both tiresome and expensive; there is a class that is more nice than wise. Nothing less than linen pocket-handkerchiefs, by the dozen, will answer for some of our ladies. "Husband, don't get me less than three dozen handkerchiefs, for I must have from three to half a dozen a-day, it is so nice to be clean." When they have used a handkerchief twice or three times it is thrown into the wash-tub to be rubbed to pieces and wasted away. In this way you get no good of your money; the article is not worn out in service, but it is washed out. Then, when you hang and pin your clothes on the clothes-line, they are left to be whipped to pieces in a high wind, and are more used up in one operation of this kind than if they had been worn three months. It is useless for husbands to suggest to them the expediency of taking the clothes in for they will let them remain, notwithstanding, and be worn out. Go into the kitchens of these very nice, neat wives who can nurse a pocket-handkerchief to a charm and apply it to their nasal perturbances with such refined grace, and you hear Sally asking Sue for the dish-cloth. "Where is the dish-cloth?" It is found stuffed