



ALBERT CARRINGTON.....EDITOR.

Wednesday.....October 14, 1863.

## THE SEMI-ANNUAL CONFERENCE.

Favored by remarkably fine weather, large numbers of the saints from the country settlements were early in the city, and by 10 o'clock on Tuesday morning, the 6th inst., the Bowery was well filled with people, and numbers continually increased till every seat was occupied, and probably one half as many auditors were found standing around as those who were accommodated under the shade of the Bowery.

On the stand were Presidents Brigham Young and Heber C. Kimball, and the Apostles, Orson Hyde, John Taylor, Wilford Woodruff, Geo. A. Smith, Amasa M. Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow and Franklin D. Richards; Joseph Young, Levi W. Hancock, Albert P. Rockwood, Horace S. Eldredge, John Van Cott and Jacob Gates, of the First Presidency of the Seventies; John Young, Edwin D. Woolley and Samuel W. Richards, of the Presidency of the High Priests Quorum; Daniel Spencer, David Fullmer and George B. Wallace, of the Presidency of this Stake of Zion; Edward Hunter, Leonard W. Hardy and Jesse C. Little, of the Presidency of the Bishopric; John Young and Seth Taft, of the Patriarchs; George D. Watt and J. V. Long, Reporters; and a large number of Bishops from the settlements and recently returned missionaries from Europe.

President Young called the meeting to order, and choir sang:

O God our help in ages past,  
Our hope for years to come, &c., &c.,

and Elder Orson Hyde prayed, invoking the blessings of the Most High upon the congregations that might assemble during conference, and upon all Israel at home and abroad.

Throughout the Conference, much valuable instruction was imparted to the saints by Presidents Young and Kimball, the Twelve, and the Elders who spoke, which, in due course of time, will have its place in the News; but for the accommodation of those unable to attend the Conference, we omit our usual summary to give early the opening and closing remarks of President Brigham Young, and the general election of the presiding authorities of the Priesthood.

## REMARKS

By President BRIGHAM YOUNG, G. S. L. City, Bowery, October 6, 1863.

[REPORTED BY G. D. WATT.]

I do not expect you will hear much from me during this conference. If I had faith, or you had faith for me, sufficient to heal me up and make me strong, so that I could speak as I would like to speak, and as often and whenever the Spirit of God would delight to speak through me, I should still talk a great deal to the people.

I have always been satisfied, and am still, that they need a great deal of teaching, for everything is to learn, and everything is to be obtained. We can receive only a little at a time; and it is only the faithful that can receive anything pertaining to the revealed will of God, and they can only receive it "line upon line and precept upon precept, here a little and there a little;" and blessed is the man or woman that treasures up the words of life. Much has yet to be taught the Latter Day Saints, to perfect them and prepare them for the coming of the Son of Man.

We have heard a good deal to-day, and we shall hear a good deal more to-morrow and next day, or so long as our conference shall last; how long it will continue is not now for me to say.

In the remarks that have been made to day, a great many things have been suggested to my mind. One thing I will take time to mention, and that is in regard to the stranger that passes through our country in search for gold, or in search for safety, as the case may be. I wish the Latter Day Saints who live in these mountains to understand that we are here through necessity, and that hundreds and thousands of Latter Day Saints are coming here now, and hundreds and thousands who are not Latter Day Saints are also passing through from the east to the regions north and west of us, or to other regions where

they may hope to make their homes, and all through necessity; they are fleeing from trouble and sorrow. I wish you to realize this. Multitudes of good and honorable men become enrolled in the contending armies, of the present American war, some to gratify a martial pride, and others through a conscientious love of their country; indeed various are the motives and inducements that impel men to expose themselves upon the field of battle; but a portion of those who are peaceably disposed, and wish not to witness the shedding of the blood of their countrymen, make good their escape from the vicinity of trouble. It is chiefly this class of men who are now passing through this Territory to other parts, and I think they are probably as good a class of men as has ever passed through this country; they are persons who wish to live in peace, and to be far removed from contending factions. As far as I am concerned I have no fault to find with them.

But I will say to the Latter Day Saints, when they come to you with well filled sacks of gold dust to buy your produce, do not be afraid to ask six dollars a hundred for your flour, or more, if it is worth it. The love of mankind is an exalted sentiment, and patriotism for home and country is worthy of a place in the bosoms of the greatest and best of mankind, but I cannot see that we do homage to these holy principles by selling our produce to the passing stranger for less than its actual cost to us; and he is as well satisfied to pay a reasonable and fair price for what he buys from us, as to receive it at half its value. Every intelligent farmer must be aware that flour costs him all of six dollars a hundred. If I oppress you when I teach you to take care of yourselves, then shall I continue to oppress you. Have I ever taught you, by example or precept, to oppress the hireling in his wages? Never. Can you justly accuse me of depriving the poor, or the stranger that is cast among us, of the means of obtaining the necessary comforts of life? You can not. But I may be justly accused of making men, as far as possible, earn their living; of teaching them to supply their own wants, and to accumulate and gather around them wealth and independence by a persevering industry and a constant frugality and care of the temporal blessings God bestows upon them.

Some would tell you that you are deprived of the free exercise of your rights by 'Mormon' interference, while, every day you live, you live in the enjoyment of the rights and privileges of freemen, and staunch upholders of the priceless boon bequeathed to us by our fathers in the constitution of our suffering country. They would tell you that it is the right of every man and woman to suffer themselves to be prostituted and defiled by the filth and scum that floats among the surging masses of mankind, that are at present lashed into rage and madness by the demon of war; this is not, in strictness, a right which belongs to any human being, but on the contrary it is the right of every person and of every community to resist pollution, and to contend for the privilege of living a virtuous, holy, upright and godly life, so as to be justified before the heavens and before all the good that dwell upon the earth. They consider that they are curtailed in the free exercise of their rights, because they cannot enter into our houses and pollute our wives and daughters, and because they cannot change our domestic and social system to the lowest standard of this depraved age. It is their right to attend to their own business, and we feel quite capable of attending to ours.

I mean to watch them with a sleepless eye. Understand it, ye Elders of Israel; whether you do as you are told or not, I shall tell every man to take care that he is ready for every emergency; to sleep with one eye open, and, if he has a mind to, with his boots on and one leg out of bed. I shall not be found off my watch; and if they commence intruding, woe unto them, for they will then know who are the old settlers.

Treat the passing strangers with kindness and respect; treat all kindly and respectfully who respect you and your rights as American citizens. "Peace on earth and good will towards men," is the design and spirit of the Gospel of Jesus Christ; but when men are harnessed up by hundreds of thousands and drove to the slaughter, it bespeaks a departure from God and from the popular institutions of freedom; and if angels can weep, they weep over this human ignorance, blindness, depravity and cruelty.

What is the cause of all this waste of life and treasure? To tell it in a plain, truthful way, one portion of the country wish to raise their negroes or black slaves, and the other portion wish to free them and, apparently, to almost worship them. Well, raise and worship them, who cares? I should never fight one moment about it, for the cause of human improvement is not in the least advanced by the dreadful war which now convulses our unhappy country.

Ham will continue to be the servant of servants, as the Lord has decreed, until the curse is removed. Will the present struggle free the slave? No, but they are now wasting away the black race by thousands. Many of the blacks are treated worse than we treat our dumb brutes; and men will be called to judgment for the way they have treated the negro, and they will receive the condemnation of a guilty conscience, by the just Judge whose attributes are justice and truth.

Treat the slaves kindly, and let them live, for Ham must be the servant of servants, until the curse is removed. Can you destroy

the decrees of the Almighty? You cannot. Yet our Christian brethren think that they are going to overthrow the sentence of the Almighty upon the seed of Ham; they cannot do that, though they may kill them by thousands and tens of thousands.

According to accounts, in all probability not less than one million men, from twenty to forty years of age, have gone to the silent grave in this useless war, in a little over two years, and all to gratify the caprice of a few. I do not think I have a suitable name for them, shall we call them abolitionists, slaveholders, religious bigots, or political aspirants? Call them what you will, they are wasting away each other, and it seems as though they will not be satisfied until they have brought universal destruction and desolation upon the whole country; it appears as though they would destroy every person. Perhaps they will; but I think they will not.

God rules. Do you know it? It is the kingdom of God or nothing, for the Latter Day Saints.

Do you know that it is the eleventh hour of the reign of Satan on the earth? Jesus is coming to reign, and all you who fear and tremble because of your enemies, cease to fear them, and learn to fear to offend God; fear to transgress his laws, fear to do any evil to your brother, or to any being upon the earth; and do not fear Satan and his power, nor those who have only power to slay the body, for God will preserve his people.

We are constantly gathering new clay into the mill. How many of the new comers I have heard say, "Oh that I had been with you when you had your trials." We have promised them all the trials that are necessary, if they would be patient.

Are you going to be patient and trust in God, and receive every trial with thanksgiving, acknowledging the hand of the Lord in it? You will have all the trial you can bear. The least thing tries some people. Br Heber and myself going to the islands in Great Salt Lake, a week ago last Friday, created numerous surmises and misgivings with some. I have thought that it might, perhaps, be well to notify you regularly, through the "Deseret News," of my out-goings and in-comings; and I may as well now notify you that it is my intention to visit Sanpete and, perhaps, our Southern settlements this fall. If I should do so, I hope that my brethren and sisters will feel satisfied, for I shall go, come, stay, and act as I feel dictated by the Spirit of God, God being my helper, asking no odds of any person. Amen.

On Thursday afternoon Elder Amasa M. Lyman presented the authorities of the church to the congregation and they were unanimously sustained as follows:—

Brigham Young, President of the Church of Jesus Christ of Latter Day Saints, Heber C. Kimball, his first, and Daniel H. Wells, his second counselors.

Orson Hyde, President of the Quorum of the Twelve Apostles, and Orson Pratt, sen., John Taylor, Wilford Woodruff, George A. Smith, Amasa M. Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, and George Q. Cannon, members of said Quorum.

John Smith, Patriarch of the whole church. Daniel Spencer, President of this Stake of Zion, and David Fullmer and George B. Wallace, his counselors.

William Eddington, John V. Long, John L. Blythe, George Nebeker, John E. Caine, Joseph W. Young, Howard O. Spencer, Claudius V. Spencer, Thomas B. Broderick, James H. Hart, John Squires and William H. Folsom, members of the High Council.

John Young, President of the High Priests, Quorum, Edwin D. Woolley, and Samuel W. Richards, his counselors.

Joseph Young, President of the first seven Presidents of the Seventies, and Levi W. Hancock, Henry Herriman, Albert P. Rockwood, Horace S. Eldredge, Jacob Gates and John Van Cott, members of the first seven Presidents of the Seventies.

William Squire, President of the Elders Quorum; James Smith and Peter Latter, his counselors.

Edward Hunter, Presiding Bishop; Leonard W. Hardy and Jesse C. Little, his Counselors. Samuel M. Moore, President of the Priests' Quorum; Richard W. McAllister and George Openshaw, his counselors.

Adam Spiers was elected President of the Teacher's Quorum, McGee Harris deceased, David Bowman was sustained counselor.

John S. Carpenter, President of the Deacons' Quorum; Samuel G. Ladd and Warren Hardie, his counselors.

Brigham Young, Trustee in Trust for the Church of Jesus Christ of Latter Day Saints.

Daniel H. Wells, Superintendent of Public Works.

William H. Folsom, Architect for the Church.

Brigham Young, President of the Perpetual Emigrating Fund to gather the poor; Heber C. Kimball, Daniel H. Wells and Edward Hunter, his assistants and agents for said fund.

George A. Smith, Historian and general Church Recorder, and Wilford Woodruff his assistant.

## REMARKS

By President BRIGHAM YOUNG, G. S. L. City, Oct. 9, 1863.

[REPORTED BY G. D. WATT.]

I have in my mind a few texts which I wish to introduce and speak from, to, or upon.

I have only to say, in relation to what bro. John Taylor, in his remarks, has referred to, that I wish the honest in heart to continue to be honest, to say their prayers, and especially to keep the law of God; and I would like you to observe the law of tithing, if you wish to do so; and if you do not, proclaim that you do not wish to observe it, that we may shape our course accordingly, for no person is compelled to pay tithing, but it is entirely a voluntary act of our own. If we pay it freely it is well; if we are not willing to pay it freely and feel a pleasure in doing so, let us say so and be consistent with ourselves.

We talk a great deal about our religion. It is not now my intention to deliver a discourse on this subject, enumerating facts and producing evidences in my possession which are unanswerable, but I will merely give a text, or make a declaration, that our religion is simply the truth. It is all said in this one expression—it embraces all truth, wherever found, in all the works of God and man that are visible or invisible to mortal eye. It is the only system of religion known in heaven or on earth that can exalt a man to the godhead, and this it will do to all those who embrace its laws and faithfully observe its precepts. This thought gives joy and delight to the reflecting mind, for, as has been observed, man possesses the germ of all the attributes and power that are possessed by God his heavenly Father.

I wish you to understand that sin is not an attribute in the nature of man, but it is an inversion of the attributes God has placed in him. Righteousness tends to an eternal duration of organized intelligences, while sin bringeth to pass their dissolution. Were it our purpose, at this time, we might produce extensive, instructive and interesting arguments, of a scriptural and philosophical character, in support of these views. I will merely say that God possesses in perfection all the attributes of his physical and mental nature, while as yet we only possess them in our weakness and imperfection, tainted by sin and all the consequences of the fall. God has perfect control over sin and over death; we are subject to both, which have passed upon all things that pertain to this earth.—God has control over all these things; He is exalted and lives in obedience to the laws of truth. He controls the acts of all men, setting up a nation here, and overthrowing a nation there, at His pleasure, to subserve His great purposes.

We see man suddenly raised to power and influence, clothed in all the paraphernalia of royalty, endowed with prestige and equipage, and as quickly stripped of all his pomp and show, and laid prostrate in the dust of death.

This is God's work, and the result of a power that is not possessed by us mortals, though we are seeking for it. When we talk of building a temple, let us not forget that we can add nothing to Him. "But Solomon built Him an house. Howbeit, the Most High dwelleth not in temples made with hands; as saith the prophet, Heaven is My throne, and earth is my footstool: what house will ye build me? Saith the Lord, or what is the place of my rest? Hath not my hand made all these?" "If I were hungry I would not tell thee: for the world is mine, and the fullness thereof." He does not ask us for bread and fruit, for He has better fruit than we can raise, and His bread is of a much finer quality than ours; He does not want our bread and meat and clothing, but He has organized all these substances for an exaltation.

The earth, the Lord says, abides its creation; it has been baptized with water, and will, in the future, be baptized with fire and the Holy Ghost, to be prepared to go back into the celestial presence of God, with all things that dwell upon it which have, like the earth, abided the law of their creation. Taking this view of the matter, it may be asked why we build temples. We build temples because there is not a house on the face of the whole earth that has been reared to God's name, which will in anywise compare with His character, and that He can consistently call His house. There are places on the earth where the Lord can come and dwell, if He pleases. They may be found on the tops of high mountains, or in some cavern or place where sinful man has never marked the soil with his polluted feet.

He requires his servants to build Him a house that He can come to, and where He can make known His will. This opens to my mind a field that I shall not undertake to survey to-day. I will just say, when I see men at work on that temple who nurse cursings in their hearts, I wish they would walk out of the temple block and never again enter within its walls, until their hearts are sanctified to God and His work. This will also apply to men who are dishonest. But we have to put up and bear patiently with many things that we cannot help under present circumstances, and in our present imperfect state. We would like to build a substantial house, suitably arranged and embellished—a permanent house—that shall be renowned for its beauty and excellency, to present to the Lord our God, and then lock and bar it up, unless He shall say, enter ye into this mine house and there officiate in the ordinances of my holy priesthood, as I shall direct.

We have already built two temples, one in Kirtland, Ohio, and one in Nauvoo, Illinois. We commenced the foundation of one in Far-west, Missouri. You know the history of the one which we built in Nauvoo. It was burnt, all the material that would burn, and the walls have since been almost entirely