

ing them, "let him that stole steal no more." Is there any Scriptural grounds for supposing him to have been a disciple of Christ? Yes. He says, (Luke 23: 42,) "Lord remember me when thou comest into thy kingdom." How did the thief know that Jesus had, or ever would have a kingdom? Our Savior certainly did not teach him that while on the cross. For he was led as a lamb to the slaughter, and as a sheep before "the shearers is dumb, so he opened not his mouth." What led him to crave and expect favor and remembrance when Jesus should come "into" his kingdom? Was it not his previous acquaintance with the teachings of Christ? Evidently it was, and how could he be sufficiently instructed in the sublime mysteries of the kingdom, as to thus manifest his faith, unless he was a disciple? He could not, for none but the disciples were instructed in the "mysteries." Jesus says, (Matt. 13: 11,) "it is given unto you, (disciples,) to know the mysteries of the Kingdom of Heaven, but to them, (the multitude,) it is not given." Here we find the thief in possession of some of the mysteries, and none but the disciples could know them, therefore the thief must have been a "disciple."

Again: we find the thief saying, (Luke 23: 41,) "this man, (Christ,) hath done *nothing amiss*." Did the dying thief tell what he *knew*, or did he presume to tell what he did not know? Shall it be supposed for a moment, that this penitent man, while in the agonies of death, and in the presence of Heaven's high King, who then was pouring out "his soul unto death," would testify to that which he *did not know*. And inasmuch as he did know that Jesus had "done nothing amiss," how did he obtain that knowledge? Evidently, in no other way than by having followed him as a disciple, hearing his holy teachings, listening to his explanations of the "mysteries" of his glorious kingdom, and likewise *seeing* his pure and irrefragable conduct. In summing up we find then first, that there is no evidence that the thief had not been baptized; and, then, that he must have been, in order to attain to the faith and knowledge he had touching the doctrine and personal character of our Savior. B.

SEMI-ANNUAL CONFERENCE.

Minutes of the Semi-Annual Conference of the Church of Jesus Christ of Latter-Day Saints, held in Galland's Grove, Shelby Co. Iowa, commencing October 6th, 1862.

Conference was organized according to appointment. Joseph Smith, son of the martyred Joseph was called to the Chair by unanimous vote, and Elders James Gillon and Charles Derry to act as clerks.

Opened by singing and prayer. President Smith offered up a prayer, after which Elder Jason W. Briggs administered the Sacrament. He then addressed the conference.

Congregation sung a hymn and meeting was dismissed by prayer by President Joseph Smith.

Three o'clock P. M.—Conference convened, and opened in the usual manner. The President called for the reports of Branches. Raglan Branch has 14 members, including 2 elders, 2 teachers; 1 removed and 1 received since last report. Bluff City Branch has 24 members, including 3 elders and 1 teacher; 9 baptized and 6 received by letter. Syracuse Branch, Ohio, has 16 members, 6 elders; 6 removed and 7 received; 11 cut off. Glenwood Branch, Iowa, has 21 members, including 1 seventy, 3 elders, 1 priest, 1 deacon; 2 baptized since last report. Oskaloosa Branch, Iowa, organized by C. G. Lanphear, June 29th, 1862, with 8 members and 1 elder. North Pidgeon Branch, Iowa, 10 members, including 3 elders, 1 priest; 3 baptized and 1 re-baptized. Gallands' Grove Branch 124 members, including 4 high priests, 4 seventies, 8 elders, 2 priests, 3 teachers, 1 deacon; 21 baptized last conference, 4 removed, 2 cut off, 2 disfellowshipped, 1 died. Nauvoo, Illinois Branch, 14 members, including 1 president of the high priesthood, 2 elders, 1 teacher. ("Despise not the day of small things." "The little one shall become a thousand and the small one a strong nation."—C. D.) Crescent City Branch 35 members, including 4 elders, 20 added and 18 removed since last report. Union Branch, Potawatamie County, Iowa, organized by C. Derry, July 24th, 1862, 16 members, including 4 elders and 1 priest. Onawa Branch, Iowa, organized by E. Page, August 10th, 1862, 21 members, including 3 elders and 2 teachers. Boyer Branch, Iowa, 30 members, including 7 elders and 2 teachers. Belvidere Branch, Iowa, 27 members. Little Sioux Branch, Iowa, 78 members, 8 elders and 1 teacher; 36 added since last conference. Nephi Branch, Iowa, 19 members, including 3 elders. Wheeler's Grove Branch, Iowa, 14 members, including 1 high priest and 1 elder. Farm Creek Branch, Iowa, 10 members, including 1 elder and 1 priest. Elder J. Gillen, represented 5 in Nebraska. Four were represented in Plum Hollow, Fremont county, Iowa. String Prairie Branch, Iowa, 63 members, including 3 elders, 1 priest and 2 deacons, 32 added since last report. Nashville Branch, Lee county, Iowa, number not known, 1 added and 3 cut off since last report. Montrose Branch, Iowa, number not known. President Smith represented Nathan Foster, baptized April 16th, 1862, and ordained an Elder by him at Nauvoo; also, Mary Ann Boyer, baptized by him July 27th; Mary Cook, (formerly Mary Reed,) Bloomingburgh, Ohio, was received by letter. Abingdon Branch, Knox county, Illinois, 11 members, 4 elders, 1 teacher, 1 cut off since last report. West Buffalo Branch, Iowa, 18 members, including 4 elders. Buckhorn Branch, Canada West, 6 members, 1 dead since last report. Buffalo Prairie Branch, Mercer county, Illinois, 9 members, including 1 elder. Mason's Grove Branch, Iowa, 15 members, 6 added since last report. Boomer Branch Illinois, not reported. Batavia Branch, Illinois, in good condition, number not known. Decatur Branch, Iowa, not heard from.

Fox River Branch, 3 added, number not known. Union Branch, Elkhart county, Indiana, 3 added. Quite a number of Branches not reported, and others reported very imperfectly. It would greatly aid the clerks, if the Presidents of the various Branches would take a pride in seeing that their Branches were correctly and fully reported, and give a recapitulation of their entire number, including the various officers, and all who have been baptized, received, removed, cut off, deceased, and married, etc. The North Star Branch has 246 members, including 1 seventy, 28 elders, 1 priest, 1 teacher, 1 deacon, 31 baptized, 8 removed since last report. The several Branches were represented as in a good and prosperous condition, and prospects fair for a general increase.

The door was now opened for all that desired to come into the kingdom. Nine presented themselves. Meeting adjourned until 9 A. M., on the 7th.

After the meeting, President Joseph Smith baptized the following persons: Wm. D. Litz, Franklin Fields, John Pritchard, Nancy Lane, Sarah E. Mikesel, Amos Chase, Samuel S. Wilcox, Wm. Younger, and Cornelia Hawley.

October 7th.—Meeting opened by singing and prayer.

The above persons were confirmed by Elders Blair, Blakeslee, and J. W. Briggs, and Joseph Smith.

Reports of Elders were then given:

Elder J. Shippy said, "The blessings of God had attended his labors, he had baptized 45 since April, and the gifts of the Spirit had attended him as much as they ever did in the old Church."

President Smith said, "He had labored some in the vicinity where he resided and with good success. He had met with opposition; but by the help of God had overcome."

Elder J. Blakeslee "Had labored with good success, and his time and talents were all devoted to the work. He was the Church's servant."

Elder E. C. Briggs said, He had laid the foundation of a work in Minnesota and Northern Iowa; had been greatly blessed in his labors. The people wanted to know if all our Elders teach as he did: he said "yes; we are all one in doctrine." He is more confirmed in our cause than ever he had been.

Elder Gillen said, He had labored in company with Elder Derry, and in Nebraska had good success. The Lord had blessed him; the people were anxious to have him return, and wondered if all our Elders taught the same doctrines; he thought it would be wisdom to send some other Elder there, that the people might see for themselves, and obey the truth for the love of it and not because of their respect for a man. He said, "I am willing to do my duty, be it where it may."

Elder Charles Derry said, "I have labored in Mills and Fremont counties; have not baptized a great number, but have scattered the seed broadcast, and am assured that a good harvest will be gathered.

A great deal of prejudice is removed, and the stain that the various factions have brought upon the principle of truth is being wiped out, and the people acknowledge that they cannot oppose the principles we preach without laying aside the good old Bible; but for all this, they have but little taste for the truth; and but few have a disposition to obey. The old Mormons acknowledge it has the old ring, as when it first saluted their ears."

Elder W. Kelley said, "A year ago I received a mission to Southern Illinois, I found some old Latter-Day Saints; they were glad to hear that the work is revived. Many of the Gentiles said the doctrines were true; their ministers howled around, but yet were afraid of the two-edged sword in the hands of a beardless boy. The people request a faithful Elder among them."

Elder B. F. Lealand had been preaching on the Nishna Botany, in company with Elder Springer. A good deal of prejudice has been removed, and some have said "pray for us." He is satisfied a good work will be done there.

Meeting adjourned till 1 o'clock, P. M.

AFTERNOON.—Met pursuant to adjournment. Opened as usual.

Elder Cornelius McIntosh said, "I have no particular mission, but I have preached around home, and attended some two-days meetings with Elder Blair. I feel a desire to preach, and I intend to show my faith by my works."

Elder G. M. Outhouse said he felt ashamed of his report, but he thanked God he had been the means of winning his brother into the Church.

Elder W. W. Blair said, "I have been located in this part of the country for the past year. Since last Conference I have been holding two-days meetings. I have been ably seconded in my labors, not only by the traveling ministry, but also by the local Elders, and the result is, the Branches have increased, and we have enjoyed the gifts of the Gospel to a great extent. The work in the West here demands a more vigorous effort on the part of the ministry."

It was here decided that whoever should administer the ordinance of baptism, it was proper they should not use the precise words given in the law, and not substitute our own words in place of the words of God; and with respect to the forms in the Book of Mormon and the Book of Covenants, there was in reality no difference, but it was proper to give the preference to the latter, it having been given expressly to us; but the words Authority and Commission were synonymous.

President Smith also decided that it was not necessary to ask the candidate any questions at the water, the fact of them presenting themselves to be baptized, is as great a testimony as we can have, that they are truly penitent; and by that act, they covenant with God to serve him. Our questioning them does not make them more penitent, or make the covenant more binding.

Elder Ebenezer Page said, at the last fall Conference, I had a com-

mission to go where I had a mind to, I have done so; I attended several two-days meetings. On my way here, I stayed in Guthrie county, near a man named Wilson. We stayed here Saturday night and Sunday. My wife not being so lazy as myself, she began preaching Mormonism privately, and they soon learned there was a Mormon preacher in camp, and they would have no denial but I must preach. They were well pleased, and offered me ten acres of land and a house if I would stay with them, but I could not; but promised to return or send them an Elder if possible. I came on to Onawa and am doing the best I can there. The people there say the Mormons are the best neighbors they ever lived by.

Elder C. G. Lanphear had labored in Illinois and Iowa with good results

Elder J. W. Briggs said, "I have had no particular mission for the last three years, but I realize it as an Elder's duty, to preach the Gospel at all times when he can, and I have done so. It has been my fortune to be a witness of the renewal of this Latter-Day work, and I am prepared to testify that *it is, and will be* the Church and kingdom of God, and I am willing to preach the Gospel in any place where I may be called. This work is all beneath the heavens that can engross my attention. My all is identified with and wrapt up in it. I am the Church's servant, and if he says to me, go here, or go there, I am ready."

The reports of the various Elders were received unanimously.

The President then occupied the stand, and said: There are some suggestions I wish to bring before the people; one is, to practice the golden rule. As a body we are poor, yet there are none really indigent, I trust, nor any very rich. It behoves every one to see that there are none suffering for the comforts of life in the Branches where you reside, neither should we confine ourselves to the Church, but extend aid to all that need, as far as we can. We are, also, to avoid every appearance of evil, and *dancing* has that appearance and should be avoided. It may be a recreation if rightly used; but it is not according to the spirit of the work, and should be avoided. We must learn to deny ourselves of useless pleasures. Remember he that conquereth himself is, as he that taketh a city. True charity is to avoid everything that would be a snare to, or cause our brother to offend. Avoid, above all, whisky drinking. Shakespear said it was folly for a man to take that into his system, that would steal away his brains. Avoid the use of foolish, useless by-words. When a man takes an oath, in conversation, he only shows his want of confidence in his own veracity. The man that will give way to oaths will give way to anger, and who can estimate the amount of evil done by angry words? Endeavor to govern your temper, or you never can rule successfully at home or abroad. The man that is the subject of his passions is the weakest of men. Another evil, is the circulation of scandal about our neighbors. Every time a supposition is told it is added upon until it assumes such a form that the man who first

started it does not know it. We may enjoy it for the time, but as the frog in the fable said, "What is fun to you is death to me;" so what may be mere pastime to us is death, yea, worse than death to our neighbors. It may take them years of arduous, honest toil, to out-live our scandal, yea, a life time may not suffice to wipe out the stain. Then let us keep our tongue as with a bridle. Again, Jesus taught us the principle of forgiveness. Can we ask our Father to forgive us when we will not forgive our brother that has trespassed against us? It may be if we had been in the position of our neighbor, we should have done as he did. Then let us exercise that true charity which is the pure spirit of the Gospel of Jesus Christ, and be assured that the measure we mete unto others shall be meted unto us again. Now, in regard to the establishment of a press. Where are the means to come from. The law of tithing has been adverted to. That law has been abused more than any other law in the Church. There is no exaction in the Church of God. It must all be a free-will offering, as much so as when you presented yourselves at the waters of baptism. It was of your own free will and choice; God accepts no other offering. There is no power in the Church to exact a dime from any man. The idea that there was this power has led the shepherds to fleece the flock. But just so far as you will voluntarily loose the hands of those that are tied, and do all you can for the rolling forth of the work of God, so will be your reward. There is no inconsistency in the Gospel; every principle harmonizes with every other principle in the same. Then let us try to understand our stewardship. God has promised to open the windows of heaven and pour out more blessings upon us than we are able to contain. His promises are the security given for our service and our offerings unto him; then, as Dean Swift once remarked, "With the liberal man, God will deal liberally." Now, if you like the security, *down with the dust.* Bring forth your offerings that the Word of the Lord may go forth to the ends of the earth, and Israel be gathered home.

Meeting adjourned till half-past 9 A. M., of the 8th.

[TO BE CONTINUED.]

RECEIPTS FOR THE HERALD.

D. R. Fuller, N. B. Gose, A. D. Boren, J. Bitting, H. Bable, J. Billington, W. Campbell, A. Hall, M. Valliers, E. B. Hale, L. Jackson, R. W. Strong, W. Strong, J. D. Lane, E. Palmer, J. Sumner, J. Whiting, E. R. Briggs, S. Dykes, J. Leaky, J. Wild, H. Able, J. Forsyth, G. Mefford, T. Dobson, S. S. Wilcox, W. Pomeroy, N. Haskins, J. Gold, W. H. White, E. B. Newberry, I. Crosby, F. Stafford, J. Bradley, A. Healey, W. Fisher, L. B. Wilder, \$1 from each; J. Conyers, C. Streeter, H. Pierce, W. Kelly, W. Jordan, W. Ward, J. Bentley; P. Graybill, J. Hetherington, 50 cts. from each; E. Tyler, \$2; H. Butler, \$2; W. H. H. Brown, \$2,90; J. Macanley, \$1,90; J. Ells, \$5.

church, every false religious organization, and every unbeliever in Christ, belongs to "Mystery Babylon, the mother of harlots and abominations of the earth." They are all propagators of iniquity, as a mother is a propagator of her species. They all belong to that great church which is the mother of abomination. John's prophecy concerning Mystery Babylon is very different from his prophecy concerning Babylon the Great, in the 18th c. This difference is in relation to the kings of the earth. We have shown, concerning the latter, that the kings of the earth "shall bewail her, and lament for her, when they shall see the smoke of her burning;" but they will hate Mystery Babylon, and make her desolate and naked. They have long since hated the tyranny which the Roman Pontiffs exercised over them, and they have nearly emancipated themselves from it, some of them have entirely, and the temporal kingdom of the Pope is reduced to small dimensions, and it is expected that it will soon be taken from him altogether. The angel said unto John: "The ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." Rev. 17: 16. He also said: "The ten horns which thou sawest are ten kings." Rev. 17: 12. The Romish Church is a powerful organization of Mystery Babylon, and the kings of the earth hate it, and are making it desolate (annihilating its political power), because it diminishes their political power. It is selfishness and ambition which makes them hate her, and not because they love the Lamb of God; for the prophecy concerning their hatred is preceded with the prediction that these kings "shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings." 14th v. This undoubtedly has reference to events which will transpire when all nations shall come against Jerusalem.

SEMI-ANNUAL CONFERENCE.

[Continued from page 119.]

OCTOBER 8, 1862.—Eight persons were baptized last evening by Elder William Kelly, viz: Rachel Krain, Spencer Smith, Amos K. Smith, Joseph W. Strong, John W. Ballantyne, Sarah M. Mowery, Anna C. Smith, and Samuel C. Smith.

Conference met pursuant to adjournment. Those who were baptized on the previous evening were confirmed by Elders Blakeslee, Blair, Shippy, and McIntosh. Elder Blair instructed the parents to bring their children to be baptized at the age of eight years by the Elders, according to the pattern, showing it was binding upon parents so to do, and enjoining upon the Elders to instruct the Saints so to do. Bishop Israel L. Rogers, William Aldrich, Philo Howard, George A. Blakeslee, and Jonathan D. Heywood, were appointed a committee by the Church to procure a press and printing materials, and locate the same.

President Smith said the means for the press should be raised by the tithing. The principle of tithing, couched in the Epistle of the Twelve, in the *Herald* of January, 1862, met with his hearty approval, and he recommended it to the Church in connection with the law in the Book of Covenants. It is by individual exertions that great results are brought about. Suppose we all consider we can not do anything; nothing will be done; but if we individually do a little, we can accomplish the work and obtain the reward. Whereas, if we neglect any part of the law, we shall suffer the consequences of a broken law.

Elder J. W. Briggs said: "I have heard complaints that the exposition of the law of tithing, in that Epistle, was so ambiguous that it was hard to tell what was required of us. There is no specific law, either of the land or of God, that lays down how we shall act in every particular; but God has told us, unless Zion is built up according to the law, he will not receive it, neither can it be a land of Zion unto us. As has been said, the law has been perverted, and has been made the means of pampering up some, while others have starved within sight of the huge piles that have been amassed by the perverted exactions of

that law. This is perversion. It is robbing God and grinding the poor. Jesus says his yoke is easy; but this is galling to bear. Shall not the Judge of all the earth do right? But they have made the law oppressive; hence their yoke is not of God. The Lord says he wants the 'surplus.' Now, if I have two coats and only need one, I have a surplus; and this is what is meant; but this must be given freely. In ancient times, the Lord told the people they had robbed him in tithes and offerings; and this is an example unto us in these last days. The Church is a steward over these things, and we are to act according to the law, and we must judge for ourselves of our surplus, and as we act so will be our reward. But we must see to it that we judge righteous judgment, for God will hold us responsible. I do not see that the law can be carried out in full in our fragmentary state, but it will be carried out in Zion; and unless this is the case, the consequences will be upon us."

Elder Blair spoke on the same subject, showing that Ananias and Saphira were punished, not for absolutely refusing to pay their substance to the Lord, but for pretending to give what was required while they withheld a part. Peter said to him, "While it remained, was it not thine; and after it was sold, was it not in thine own power? . . . Thou hast lied unto God, and not unto men." Let us learn a lesson from their folly.

Elder Shippy showed that if we did as God commanded, he was bound to fulfill his word.

Meeting adjourned until one o'clock P. M.

AFTERNOON.—Meeting opened as usual. President Joseph Smith introduced Wheeler Baldwin, of Manti, who requested to address the Conference.

Elder Baldwin said: "I came here for good and not evil, and am grateful for the present opportunity. If I am possessed of errors, small or great, I will give two errors for one truth. I have been a witness of the work of the last days thirty-two years, on the 8th of January next. I attended the first June Conference, and was ordained, by the special direction of Joseph, to the High Priesthood. I attended the second general Conference, held at Orange, and at the third Conference, held at Amherst. It did me good to hear Elder Briggs relate the facts of Joseph being ordained to the Presidency of the High Priesthood, as plainly as I could state them. I saw the doings of the Church, and the mob in Jackson and Caldwell counties, Missouri, and in Nauvoo, until the prophet was taken away. With the books in my hand, I could not follow 'the twelve.' I could not get testimony to follow them to Salt Lake. What could I do? I could not practice their doctrines. I felt that we needed all the light we could obtain to guide us in this darkness. I tried to take the things in this book (Book of Covenants) for my guide, and studied the Revelations that I might not miss the grand pole star. It has done me good to hear our present beloved Joseph state the course we should have taken. He calls upon all scattered Israel to return to the words of the Lord; and I feel that this doctrine will lead us on to eternal life.

"I found an organization, under Alpheus Cutler, on Silver Creek. I then removed to Manti, where the present organization was established. He (Cutler) was ordained President of the High Priesthood. I baptized some forty members, on the Botany, into the same. Some of them went to Salt Lake; but, thank God! there is a good sprinkling of them in this re-organization. Well, we took the Bible, Book of Mormon, and Doctrine, and Covenants for our guide; those, together with 'the Constitution,' are the foundation upon which we built. With respect to our President here (meaning Joseph), I have heard Father Cutler say, that when he (Joseph) took his place, he would sweep the world. Our people have always held that Joseph's family had rights, and that they would possess those rights some time. I have been highly gratified with the spirit and teachings of the Brethren and Conference. If we (the Cutlerites), as a people, have missed the 'pole star,' I think we are honest enough to return and live; and I can say sincerely, 'Lord send by the hand of him whom thou wilt send.' When the first Joseph came, he had to make many amendments until he had set the whole in proper order."

Elder W. Blair said: "I and Elder E. C. Briggs visited that people on Farm

Creek. Calvin Beebee was President of the Branch. Brother Beebee went and inquired of the Lord, and obtained a testimony, and on the next day he told the people he knew we were servants of God. Bro. James Badam spoke in tongues, and the interpretations was that this work was true; and that the Outlerite Branch would unite with us in time, and that a great work would be accomplished in this region. We went to Manti, and tried to learn the nature of their organization, but failed. We inquired of the Lord, and obtained that knowledge, and also a testimony that, in time, they would unite with us."

President Smith said: "It is pleasing to see that the spirit of peace is with us in our difference; and, as I believe, truth wins its way slowly, but will surely prevail."

The English Mission was now presented, and freely discussed.

Resolved, That the English Mission, consisting of Jason W. Briggs and Samuel Powers, as before appointed, be sustained, and that Charles Derry be associated with them in the same.

Resolved, That John Shippy be permitted to go to Canada.

Resolved, That Elder W. W. Blair be sustained in the Presidency of the churches in Western Iowa and Nebraska.

Resolved, That Elder E. C. Briggs continue to labor in Minnesota, Wisconsin, and Northern Iowa.

Resolved, That Zenos H. Gurley labor in Southern Wisconsin and Northern Illinois.

Meeting adjourned until half-past nine o'clock A. M. on the 9th.

THURSDAY MORNING.—Met at the usual time, and opened by singing and prayer. Two persons were confirmed by Elders Blair and McIntosh that had been baptized by Elder Ebenezer Page on the previous evening, viz: Benjamin Purcell and Mary Smith. Subject of Missions continued.

Resolved, That Elder Jens Jorgenson go on a mission to Denmark.

Resolved, That Riley Briggs be ordained an Elder, and that he and Elder W. Kelly labor in connection with Elder E. C. Briggs.

Resolved, That Elder William Anderson, of Nashville, labor where he reside, and also in Illinois.

Resolved, That Alexander McCord, Eli Clothier, and Levi Wilson go on a mission to Canada.

Resolved, That John A. McIntosh and Cornelius McIntosh labor in Illinois; and if they can not fulfill it, labor where they can.

Resolved, That Ebenezer Page and John Swain labor in Guthrie, Dallas and Polk counties, Iowa.

Resolved, That Nathan Lindsay be ordained an Elder, and labor with Elder Reuben Strong in Joe Daviess and surrounding counties, Illinois.

Resolved, That H. W. Pomeroy be requested to labor under the direction of E. C. Briggs.

Resolved, That Silas W. Condit, D. M. Gammatt, and Jehiel Savage labor in Mills and Fremont counties, and that part of Nebraska contiguous; also, that Edwin R. Briggs labor in conjunction with them.

Resolved, That Elders Henry Cuedron and W. W. Wood filled the Mission assigned them last spring.

Meeting adjourned till half past one P. M.

AFTERNOON.—Opened as usual.

Resolved, That Elders James Gillen, Davies H. Bayes and B. F. Parker, labor in Illinois and eastern Wisconsin.

Resolved, That Elders Lanphear and Rarick, continue their Missions.

Resolved, That all the Elders, not included in these special Missions, be requested to extend their labors in their vicinities.

Resolved, That the Mission of Wilson Sellers, in Nebraska, be continued this fall and winter.

Elder John A. McIntosh inquired if an Elder could legally preside in a Branch while a High Priest lived in the same? It was decided, an Elder could legally preside when a High Priest was present.

Bishop Israel L. Rodgers said: "I feel to rejoice with the saints I am not a

man of many words. I thank God he has given me a heart of feeling with you, that I can enjoy with you the Holy Spirit. When I see my brethren here that have come up through much tribulation, it touches a tender chord in my heart, but we must all come up through great tribulation, we must all be tried as by fire. I find all are not tried alike; what is a trial to one person is no trial at all to another; and what is a temptation to one, is not to another. Hence, the necessity of that pure, healing virtue—charity—which is the love of God, shed abroad in our hearts, leading us to sympathize with each other, and to bear with each others failings as we would wish others to bear with us, and as we desire to be dealt with at the bar of the Eternal God. I hold that Mormonism (so called) is the truth from Heaven. It is the rod of iron—the polar star. We have heard of that which is to lead and guide us to the tree of life. I have taken hold of it for the truth's sake, and I could not feel to leave you without bearing my testimony to its truth. I know it is true, and will stand when all things else shall pass away. We have nothing to fear but ourselves. Our only fear should be, lest we should not keep in the narrow path; and remember there is but one way by which we can keep in it, and that is by keeping the law—trusting in God, and in his Son, Jesus Christ, and acting god like in all things.

I desire to be upheld by your faith and prayers. I feel there is a great responsibility resting upon me. I feel it my duty to appoint an agent in this western part of the church. Jonathan D. Heywood will act as that agent to receive the tithings of the saints. Several persons applied to be received as members of the church, who were in church in the days of Joseph, and they were received. It was then

Resolved, That we sustain the Twelve, the High Priests, the Seventies, and all the other officers of the church.

Resolved, That we sustain Joseph Smith as President of the whole Church of Jesus Christ of Latter Day Saints.

Resolved, That we sustain each other by our faith, prayers and good works.

Resolved, That the Conference adjourn, until April 6, 1863, and then to meet at Amboy, Illinois.

I must here say, that we had a glorious time. A great many people were present, eager to catch the words of life. The words of Jesus Christ were fully exemplified: "My sheep hear My voice, and they follow me." Hearts that had for the last seventeen years beat with anxious desires, and offered up many fervent prayers, that the rightful "heir" to the holy priesthood might stand in his place as the Shepherd of the flock of God, were now amply repaid. They forgot their toils, and their wanderings, and raised their songs of praise and adoration to the Most High. Many tongues were inspired with the pentecostal power, to utter precious promises from the God of Israel, concerning the work of the last days, and also concerning our brethren and sisters in Utah; that their bands should soon be broken, and that they should return to the true fold, and the true Shepherd. Parents that had children there, and children that had parents, etc., were comforted with the blest assurance that their prayers should be answered and that their tears had not flown for them in vain.

It was a rich treat to see those whose heads blossomed with age, and who had stood shoulder to the wheel in the days of Joseph the First, ready again with their influence and their all to roll on this work, which was fitly compared by J. W. Briggs as "a wheel within a wheel," to bring about the final restitution of all things. Near thirty persons were received into the church during Conference, and many returned to their homes with a determination to endeavor to lead their families and friends into "the good old paths," that they might find rest to their souls.

President Smith and Elder Blakeslee preached on Sunday, before the Conference opened; but I was sick, and could not get any report of the same. Prayer meetings were held every evening during the Conference, and great were the blessings enjoyed. The gifts of the Holy Spirit were enjoyed to such a degree, that many old Saints said they had never seen such great manifestations before.

The honest in heart, in Utah, California, and all other places, were remem-

bered before the Lord. It was thought missions could not be taken to those two places until spring.

After Conference closed, in the evening of the 9th, President Smith preached from Hebrews, 12: 1. He reviewed the history of the church in all ages, and presented the great cloud of witnesses that had lived prior to the apostles; showed the testimony each had borne in their several dispensations; and the witnesses in the days of Christ and his apostles. Then he brought forth a second cloud of witnesses, that had lived on this continent from the days of Jared to the days of the prophet Moroni, and reviewed the dealings of God with them; and then he presented a third cloud, which had come forth in this "the dispensation of the fulness of times," and compared them with the other two. They all bore the one testimony—God is love; God is truth; that He is no respecter of persons; that He is unchangeable, and will make good his promise to a thousand generations. He proved that those witnesses had never been impeached; that they could not be impeached; that the facts were before us; and Jesus Christ has declared that at the mouth of two or three witnesses every word should be established. Seeing, then, that we are compassed about with three great clouds of witnesses, he exhorted us with Paul to lay aside every weight and every sin that doth so easily beset us, and run with patience the race that is set before us. In order to do this, it was necessary for us to understand ourselves. King Solomon said he was a wise man that knew his own folly. It was our duty to do this, that we might overcome our evils, and guard against every weakness and temptation; and if we do this, and cultivate every virtue of the kingdom of God, we shall sit down at the right hand of Jesus Christ.

Elder W. Blair then addressed the assembly, and showed that the day of the Lord's power was near at hand, when his servants will go forth and preach to the Israel of God, in their own languages, wherein they were born, the great and glorious principles of the gospel, by the power of the Holy Ghost, to the convincing of them of their wanderings, and also of the relation they hold to God, and bring them to the knowledge of their fathers, and of the glorious promises God has made concerning them; that this power had to be poured out upon his servants before the word and purpose of the Lord could be fulfilled; and that this was the invitation and preparation for the great supper that is to be prepared for the pure in heart; and it behooved the Saints to prepare for the same, and to seek unto the Lord for it with all our hearts.

Meeting was then dismissed; and, although the people had been together five or six days, there was no impatience manifested, but all seemed eager to hear and learn, and add their mite of light and comfort for the benefit of all.

JOSEPH SMITH, *President.*

JAMES GILLEN, }
CHARLES DERRY, } *Clerks.*

For the Herald.

LETTER FROM BRO. J. W. GILLEN.

BRO. SHEEN.—I am laboring in Warren county at present; prejudice is giving way, and people seem anxious to hear the truth, but very slow to obey it. There is a large field of labor here; the Lord seems to be opening up the way before us, and we have all that we possibly can do, and I trust that ere long we shall see many coming to the waters of Baptism.

Many of them have already said they know it is the truth.

I find it is a prevailing opinion among all classes, that some great event is about to transpire, and they are not satisfied with the doctrine that they profess to believe; but yet there is not honesty enough in them to embrace the truth.

Your brother in the bond of the covenant,

GALESBURGH, ILL., Dec. 20, 1862.

JAMES W. GILLEN.