

tasted of the fruits of the Valley."

Pres't. Young said, "I am much gratified to see the warmth of feeling for the poor, by Elder Hyde, and I think the best way to relieve ourselves, of all our spare horses, and cattle, is, to put them into the Poor Fund.— We shall not cease our exertions until Zion is redeemed, and all Israel is gathered.

From the days of Joseph, to the present moment, the prophecies were never fulfilled faster, and that too, upon natural principles; they are miracles and remarkable phenomena to us so long as we do not understand them."

H. C. Kimball moved that there be a Committee of Three appointed, to take charge of, and transact the business of the Poor Fund; carried.

And, on motion, Willard Snow, Edward Hunter, and Daniel Spencer were voted said Committee.

Pres't. Young said, "there is one question I wish to ask; it is this: will this people back that Committee up to the last farthing? If they will, in the end, great joy will be yours; if you will covenant to do it, please signify it by raising the right hand. (All hands up.) Gentlemen, that's the TERROR AMONG THE NATIONS! you can NOT get a contrary vote! THAT'S THE TERROR! THE UNION OF THIS PEOPLE.

I think our next move will be, to have this Committee organized into a Company, and chartered by the State, to sue and be sued, collect and be collected, and dispose of, and do all business as a Company, and then will be the budding and blossom of one of the greatest banks in all the world.

We do not want to detain this meeting any longer; but at intermission, come forward and enter your names, and what amount you put in, Bro. Bullock will enter to your names."

Singing by the Choir, and Benediction by Ezra T. Benson.

Saturday, Sept. 7, 1850, 10 A. M.

Conference called to order by D. Spencer.

Singing by the Choir, prayer by Lorenzo Young; singing.

Elder G. A. Smith rose to speak on the first principles of the gospel of Jesus Christ. He said, "to preach the word of life to man is a very high and holy calling, and an important trust committed to any people; and chose for his text, Thessalonians, 1st chapter 5th verse; and divided his text into, firstly, the word of the gospel; secondly, the power of the gospel; thirdly, the power of the Holy Ghost; and fourthly, its assurance. As the gospel is the power of God unto every soul that believes; he reviewed the birth, crucifixion, death and resurrection of Jesus Christ, and then the commission he gave to his disciples, and his instructions to them, as his witnesses, to testify to the truth, and teach all the things whatsoever he commanded them,

and their commencing to preach on the day of Pentecost, in fulfilment of their commission; calling on the people to repent and be baptized in the name of Jesus Christ, with the promise of the Holy Ghost, that was to follow, through the ordinance of the laying on of hands.

Men must obey the ordinances of the first principles, or their superstructure is in vain; it is recorded, all power in heaven and on earth is given unto Jesus Christ; therefore he ordered them to go and baptize the people in the name of the Father, Son, and Holy Ghost; and they went in the name of Jesus Christ and did act; and the Comforter proceeded from the Father, and did bring all things to their remembrance, and did teach them things to come: and when the people had obeyed, the Holy Ghost fell on them, the promises were fulfilled, and then the people rose up and declared they knew the thing was true.

The sects of the day argue that these gifts and blessings were withdrawn from the earth and they dared not even attend to baptism, or the laying on of hands, although the Savior positively tells us we must obey.

Did God intend that this gospel should be applicable to us in all its power and glory, gifts and blessings? Yes! they are promised even unto the end of the world; and just as long as there was a being on the earth; and Christ himself gave some apostles, some prophets, teachers, &c., for the work of the ministry, and the edification of the Church.

The whole Christian world have rejected the law, lost its light, have not the power and authority and blessings; and for the want of these things, they are tost about on every wind of doctrine, and the cunning craftiness of men.

God, in these last days, in his infinite mercy, sent Joseph Smith with the gospel, and the assurance DID FOLLOW THOSE THAT ENTERED IN BY THE DOOR, following the Shepherd of the sheep. The world united against him, and forty times he was brought before the rulers, when no fault could be found against him; and then he was by wicked priests and crafty men, murdered in cold blood, and his blood was shed on the ground like water. He bore his testimony to the truth, and sealed it with his blood; and the authority is HERE to administer the ordinances to you and your children, and as many as the Lord our God shall call; its principles are now preached, and we invite you to come forth and receive its blessings, in all its fulness; and may God our Eternal Father bless you all, in the name of Jesus Christ. Amen.

Willard Snow presented a subscription book as follows:—"We, the undersigned, agree to pay to the Committee of the Perpetual Fund for the Emigrating Poor, the

amount set opposite to our names," &c., and then strongly advocated the cause of the Poor Fund, but wanted all to pay as they go.

George A. Smith—"there is an item of business to present to this Conference in relation to Father Cutler. After the Presidency left Pottawatomie, there was a report that Father Cutler went to Jackson County to lay the foundation for another Temple; there is an influence existing there, to draw away from the Valley, and a great mystery hangs over their doings. The Conference in Pottawatomie County, withdrew fellowship from Cutler, Calkins and others. Calkins said there was no power there, to try him, as he was a Bishop.

We have had a notion of asking the good people now living in Jackson County, Missouri, to petition us to go back again and build a Temple there, if the Legislature of Missouri will pass resolutions to protect us in our rights."

Pres't. Young said, "there is no trial before the Church, concerning the Silver Creek branch, where Father Cutler resides. During the late war he was acquainted with many Indians in York State, who went to Green Bay: they saw him again at Winter Quarters, when they urged him to go down and build mills, and establish a school among them, as they had the privilege from Government, to select their own mechanics and teachers. I told him to go down, work, and get his outfit. This has been turned into an under current of lies, and has destroyed his influence.

The Conference there, has all the authority to act with members in that Conference and I sanction their proceedings; all is perfectly lawful, as far as I have heard.

I wish it distinctly understood, that there is not an Apostle of Jesus Christ who now lives, or ever did live, or ever will live, but that man's word is law and gospel to the people if he magnifies his calling. The Apostles did right in this case; and I say the acts of the Conference in Pottawatomie, Elders Hyde, G. A. Smith, and E. T. Benson are just; and if this Conference think the same, signify it by the uplifted hand. (All hands up.) And further, if the Conference in Pottawatomie Co. have cut them off, they are as much cut off, as they ever can be.

When we have an Apostle abroad, who has not power to deal with a Conference, we will call that man home, or send him to Texas, to join Lyman Wight, and