

about seventy other members of the Church in Philadelphia, for the organization of a branch of the Church in the north part of the city, dated April 22, and my doings were sanctioned by the Twelve, who at the same time silenced Elder Benjamin Winchester for not following counsel.

Sunday, 15.—Attended meeting at the Stand. News of the attempted assassination of Governor Boggs was confirmed by general report, and was mentioned on the Stand.

A general Conference was held in the New Corn Exchange, Manchester, England, President Parley P. Pratt, presiding. There were present at the opening of the Conference, 10 Priests, 14 Elders, 50 Priests, 64 Teachers, 37 Deacons, 8. The representation of the Churches were as follows:—

Manchester Conference, represented by Chas. Miller, consists of 1531 members, 36 Elders, 79 Priests, 50 Teachers, 19 Deacons, and includes the branches of Manchester, Duckinfield, Bolton, and branches, Stockport, Pendlebury, Whitefield, Heaton, Eccles, Oldham, Rochdale, Leeds, Radcliffe Bridge and Blakely.

Liverpool Conference, represented by John Greenhow, consists of 570 members, 23 Elders, 26 Priests, 21 Teachers, 10 Deacons, and includes the branches of Liverpool, Warrington and Newton, St. Helens, Isle of Man, Wales, and York.

Preston Conference, represented by Struthers, consists of 665 members, 16 Elders, 22 Priests, 15 Teachers, 3 Deacons, and includes the branches of Preston, Penworthen, Longton, Southport, Farrington, Hunter's Hill, Kendall, Brigsteer, Holme, Lancaster, and Euxton Birth.

Clitheroe Conference, represented by Thomas Ward, consists of 325 members, 15 Elders, 23 Priests, 17 Teachers, 6 Deacons, and includes the branches of Clitheroe, Chatburn, Waddington, Downham, Blackburn, Burnley, Accrington, Ribchester, Chaddley, and Grindleton.

London Conference, represented by Lorenzo Snow, consists of 400 members, 14 Elders, 32 Priests, 7 Teachers, 8 Deacons, and includes the branches of London, Woolwich, Bedford, Wyboston, Thorncut, Honeydon, Irchester and Waddon.

Macclesfield Conference, represented by James Galley, consists of 238 members, 8 Elders, 23 Priests, 14 Teachers, 9 Deacons, and includes the branches of Macclesfield, Congleton, Bollington, Middlewich, Northwich, and Plumley.

Birmingham Conference, represented by J. Riley, consists of 309 members, 11 Elders, 18 Priests, 12 Teachers, 5 Deacons, and includes the branches of Birmingham, Greats Green, West Broomwich, Oldbury, Alceburgh, Dudley, Wolverhampton and Ashby Wolds.

Staffordshire Conference, represented by Alfred Cordon, consists of 507 members, 25 Elders, 54 Priests, 23 Teachers, 14 Deacons, and includes the branches of Hanley, Burslem, Stoke, Newcastle, Baddale Edge, Bradley Green, Knutton Heath, Lane End, Audlem, Pries, Tunstall, Leek, Longport, Tittensor Heath, Doncaster, Sheffield and Brampton.

Garway Conference, represented by John Needham, consists of 197 members, 2 Elders, 12 Priests, 7 Teachers, 2 Deacons, and includes the branches of Garway, Abergavenny, Monmouth, Keven, Orcep and Euysharrol.

Cheltenham Conference, represented by Theodore Curtis, consists of 540 members, 8 Elders, 22 Priests, 12 Teachers, 4 Deacons, and includes the branches of Newberry Hill, Rock Hill, Earl's Common, Pinvin, Downton, Beauchamp, Edge Hills, Little Dean, Woodside, Ponsett, Killoot, Frogmarsh, Red Marley, Bran Green, Apperley, Deerhurst, Cheltenham, Norton and Bristol.

Froom's Hill Conference, represented by William Kay, consists of 1101 members, 24 Elders, 56 Priests, 24 Teachers, 12 Deacons, and includes

the branches of Moor End's Cross, Ridgway Cross, Dun's Close, Old Storridge, Broomyard's Downs, Clifton, Widbourn, Brinstead, Woolfen Common, Ashfield, Malvern Hill, Palle House, Callwell, Ledbury, Shaken Hill, Lugwardine, Marden, Bushbank, Leominster, Ball Gate, Coom's Move, Stoke's Lane, Froome's Hill, Stanley Hill, Easthampton, and Worcester Broad Heath.

Edinburgh Conference, represented by G. D. Watt, consists of 271 members, 13 Elders, 19 Priests, 7 Teachers, 3 Deacons, and includes the branches of Edinburgh, Wemyss and Stirling.

Glasgow Conference, represented by John McAuley, consists of 564 members, 23 Elders, 30 Priests, 26 Teachers, 15 Deacons, and includes the branches of Glasgow, Thorny Bank, Shaw, Tollcross, Airdrie, Renfrew, Paisley, Johnston, Bridge of Weir, Kilbirnie, Bonhill, Greenock, Brechnenny, Nelson, Campsie and Ayr.

Brampton Conference, represented by Richard Benson, consists of 171 members, 6 Elders, 11 Priests, 7 Teachers, 2 Deacons, and includes the branches of Carlisle, Brampton, Alston, and Newcastle upon Tyne.

Ireland Conference, represented by David Wilkie, consists of 71 members, 1 Elder, 1 Priest, 2 Teachers, 1 Deacon, and includes the branches of Hillsborough and Crawford's Burn.

Bradford and York, represented by Henry Cuerden, consists of 54 members, 1 Elder, 4 Priests, 2 Teachers, 1 Deacon.

Total connected with the Church at the present time, in England, Ireland, and Scotland, Members 7514, Elders 220, Priests 421, Teachers 110.

Monday, 16.—I was transacting business at the Store until 10 o'clock, a.m. Then at home. In the afternoon, at the printing office, in council with Brothers Young, Kimball, and Richards, and others.

I published in this day's Times and Seasons

they cannot draw the line of distinction between them and the honest poor, hence they are obliged to suffer the consequences.

Were it not for this the worthy poor would be fed and clothed in England. If the wealthy of that nation could know the truth they would feed the hungry and clothe the naked honest, just, and virtuous portions of the community. But they do not know them, and if they give a loaf of bread or a sixpence, they expect it is given to a poor devil; this makes them very careful how they give.

Has not a similar dishonesty the same effect upon us? It has, and that is what I wish to talk about. For example, a man in England, professing to be a Latter Day Saint, will go to his brother in the church and promise in the most sacred manner, and call God and angels to witness, and hope he may die, and not live to get to America, if he is not as prompt to his word as an angel, to pay him back at such a time, if he will lend him ten sovereigns to help him away to America; another will get five sovereigns in the same way; another will beg to be allowed to take so much out of a contribution box, promising to refund it, and saying, "when I get to the saints where there is liberty, and get work and good wages, I will remember you my brethren and send for you;" and when they get here they forget it all. This is the way with the devil's poor; the Lord's poor do not forget their covenants, while the devil's poor pay no regard to their promises. Are you afraid the devil's poor will apostatize? I am not afraid of it, tho' sooner or later they will. They may hang on to the church for five, ten, or twenty years, but by and by, when they cannot endure what the Lord will bring upon them, they will falter, and fall and go by the board.

Now this is discouraging to every man who has been punctual to his word, and done just as he said he would. You will find men in England, who have saved out of their hard earnings, at ten shillings per week, five pounds, or ten pounds, handing it out as freely to their brethren as water to drink, saying, "go to America now, and you will help me out." But these men forget their words, and when they have means they tie up their purse strings, before they will bestow their charity upon those who have assisted them.

Do I receive promises? Yes, men will promise me, saying, "if you will let me go out this year by the means of the P. E. Fund, I will refund the means again, that you may have it to send back for more." And what will they do when they get here? Steal our wagons and go off with them to California, and try to steal the bake kettles, frying pans, tents, and wagon covers; and will borrow the oxen and run away with them, if you do not watch them closely. Do they all do this? No, but many of them will try to do it. We checked a number this year who were trying to run away with the wagons, instead of paying their just debts to the Fund. They will hang on and plead poverty and sickness, and say that they cannot live unless they have this tent, or that wagon, and when they get it into their possession they will never return it, unless they are compelled to.

This conduct is discouraging to us. I will tell you a little further; it is actually the faltering, and misgiving and misdealing of unjust persons that prevent the gathering of the Lord's poor, and that is God's truth. Were it not for that the saints would be gathered by scores of thousands. It is the wicked, the half hearted, and what I call hickory mormons that prevent a more extensive gathering of the saints.

We have done pretty well this season, and quite a number are coming out, and I will tell you how this is operating upon me and the people. It is well known that we annually handle a large amount of means, and that we turn it over and shift it about until it will answer the end for which it was designed.

Now I can ask the world this one question, were we ever in your debt and refused to pay you? And they will all answer, "No." We can turn to the saints in England, France, America, or anywhere upon the face of the whole earth; and ask them, "have you lent us money, or means of any kind, and we were not on hand to pay you?" And they will answer, "No."

When br. Erastus Snow arrived, on the 1st of this month, he came in the morning and informed me that he had run me in debt nearly fifty thousand dollars; he said, "Prest. Young's name is as good as the bank."

My name has been used without my consent, or without my knowing anything about it, and our agents have run us in debt almost fifty thousand dollars to strangers, merchants, cattle dealers, and our brethren who are coming here.

I will tell you a little about the brethren, to show you the amount of confidence there is.

There are men who have lately arrived in town who have a draft on me, and who have hunted me up for the cash, before they could find time to shave their beards, or wash themselves, saying, "I have a draft on you at ten days, fifty days, or six months sight, as the case may be, with, please pay so and so," brother Young, cannot you let me have the money immediately, for I do not know how I can live without it, or get along with my business at all?" This is the kind of confidence some men have in me. I wanted to name this. Why? Because I am hunted; I am like one that is their prey ready to be devoured. I wish to give you one text to preach upon, "from this time henceforth do not fret thy gizzard." I will pay you when I can, and not before. Now I hope you will apostatize, if you would rather do it.

It is the poor who have got your money, and if you have any complaints to make, make them against the Almighty for having so many poor. I do not owe you anything. You have my name attached to the paper to help the poor, whether they are the Lord's poor, the devil's poor, or poor devils, is not for me now to judge. I tell the brethren that they may understand here to-day what kind of sacred confidence some of them

#### A FAC-SIMILE FROM THE BOOK OF ABRAHAM. No. 3.



1.—Abraham sitting upon Pharaoh's throne, by the politeness of the king; with a crown upon his head, representing the priesthood, as emblematical of the grand presidency in heaven, with the scepter of justice and judgment in his hand.

2.—King Pharaoh; whose name is given in the characters above his head.

3.—Signifies Abraham in Egypt, referring to Abraham, as given in the 9th No. of the Times and Seasons.

4.—Prince of Pharaoh, King of Egypt; as written above the hand.

5.—Shulem; one of the king's principal waiters; as represented by the characters above his hand.

6.—Olimlah; a slave belonging to the Prince. Abraham is reasoning upon the principles of Astronomy, in the King's Court.

Several of the most widely circulated papers are beginning to exhibit Mormonism in its true light. The first cut of a Fac-simile from the Book of Abraham, has been republished both in the New York Herald, and in the Dollar Weekly Bostonian, as well as in the Boston Daily Ledger, Edited by Mr. Bartlett; together with the translation from the Book of Abraham.

Tuesday, 17.—I was about home, and at the office through the day. In the evening went to Brother John Snyder's to see Clark Searle, of Fountain Green, concerning a Quarter Section of Land.

"State of Illinois, City of Nauvoo. Personally appeared before me, Daniel H. Wells, an Alderman of said city of Nauvoo, John C. Bennett, who being duly sworn according to law, depose and saith, that he never was taught anything in

the least contrary to the strictest principles of the gospel, or of virtue, or of the laws of God or man, under any circumstances, or upon any occasion, either directly or indirectly, in word or deed, by Joseph Smith; and that he never knew the said Smith to countenance any improper conduct whatever, either in public or private; and that he never did teach to me in private that an illegal, illicit intercourse with females, was, under any circumstances, justifiable, and that I never knew him so to teach others. JOHN C. BENNETT.

Sworn to and subscribed before me, this 17th day of May, A.D. 1842.

DANIEL H. WELLS, Alderman."

John C. Bennett resigned the office of Mayor of Nauvoo.

#### REMARKS

By President BRIGHAM YOUNG. BOWERY, Sept. 16th 1855.

[REPORTED BY G. D. WATT.]

Concerning the saints in these Valleys, and those who are abroad, I have a few remarks to make. The promises referred to by the brethren who have addressed you this morning are very reasonable—they are very judicious; they have promised to remember the poor in their prayers, and before their brethren in Zion. I have made the saints some promises, and I am not aware that I have made any promises to them that I have not fulfilled, at least so far as I was personally concerned. I have promised myself that I would plead for the poor, I have done it—I have continued to do it—and I expect to continue to plead for the poor saints. I have preached in the United States, in the British Provinces, and in the Island of Great Britain, and have invariably promised the saints one blessing, viz. hard labor, hard fare, and plenty of persecution, if they would only live their religion, and I believe they are generally well satisfied that this promise has been amply fulfilled. If the saints cannot endure, and endure to the end, they have no reason to expect eternal salvation.

While br. Brown was speaking of the saints in England, that they would probably be good saints if they were nursed, nourished, and cherished, I had certain reflections. We gather the saints, and gather those who are poor, what for? To bring to pass righteousness, but many of them turn and go to the devil. I will relate. Before we arrived in Winter Quarters we held obligations and accounts, against the poor saints we had emigrated to America, to the amount of about thirty-five thousand dollars, and that too out of our own individual pockets—it was not church money. But while we were in Winter Quarters, I do not think there could have been ten persons counted, old and young, who were brought from England by our liberality. Is this fact encouraging or discouraging? The honest poor are still suffering, I mean the Lord's poor. But you may take the devil's poor and the poor devils, and they will plead a thousand times harder to be brought out of England, to have their feet placed upon American soil, than the Lord's poor, or the honest poor. The devil's poor and the poor devils will manage to get here, while very many of the Lord's poor stay there and suffer, and continue to suffer until they lay down their bodies and sleep in the tomb. Thousands and thousands of them will do this, while that portion who call so loudly for help are those who will come here and then go to the devil.

If there could be any rule by which the honest poor in England could be designated from the dishonest, if the wealthy of that nation could draw the line between them, allow me to tell you that but few of the honest inhabitants of that country would suffer as they now do for want of the common necessities of life.

What is the cause of so much suffering there? Why the poor devils get license for begging, and beg from house to house, making a speculation of it; they beg money, bread and clothing, and then speculate upon it, and thus abuse their friends and their gifts.

There are thousands of houses in England kept by beggars, as fine houses as there are in that country, and their proprietors can ride in their coach and four; that there are such characters is well known among the people. Some of the large boarding houses in England are kept by them, and they hire men, women, and children to beg; they are licensed beggars. The women borrow their neighbor's children and carry them out to deceive the industrious and wealthy population, and thus they excite the sympathies of and beg from every passenger going into or coming out of a conveyance, and perhaps go to their homes twice or three times a-day loaded down with money. This is well known by the wealthy, but