

you grow into eternity, and have the veil taken from before your eyes, to behold the handiwork of God among all people, his goings forth among the nations of the earth, and to discover the rule and law by which he governs. Then could you say of a truth, "I acknowledge the hand of God in all things; all is right. Zion is here, in my own possession."

I have thus summed up in a broken manner, that which I desired to speak. We are not able now to comprehend all things, but we can continue to learn, and grow, until all will be perfectly clear to our minds; that is a great privilege to enjoy the blessing of an eternal increase, and the man or woman who lives worthily is now in a state of salvation.

Now, brethren, leave the truth, and put a stop to every species of folly. How many there are who come to me to find fault with, and enter complaints against, their brethren for some trifling thing, when I can see in a moment that they have received no intentional injury; they have no compassion on their brethren, but having passed their judgment insist that the criminal shall be punished; and why? Because they do not exactly come up to their standard of right and wrong. They feel as the prophet said, "You must measure by my iron rod, and if you are too long, your feet must be cut off; if you are too short, you must be stretched."

Now this is the height and depth of folly. I find that I have enough to do to watch myself. It is as much as I can do to get right, deal right, and keep right. If we should all do this, there would be no difficulty, but it would be in every man's mouth, "May the Lord bless you." I feel happy, as I always told you. Brother Kimball has known me almost thirty years, twenty-one of which I have been in this church. Others have known me twenty years, and there are some here who knew me in England. I had Zion with me there, and brought it with me to America again; and I now appeal to every man and woman, if I have not had Zion with me from first entering the church to the present time, for light, cleaves to light and truth to truth. May God bless you. Amen.

MINUTES

Of the General Conference of the Church of Jesus Christ of Latter Day Saints, held in the Tabernacle, Great Salt Lake City, commencing April 6th., 1854, at 10 a.m.

President Brigham Young presiding. In the STAKE—Presidents, B. Young, H. C. Kimball.

Patriarch: Isaac Morley. Of the Twelve Apostles: O. Hyde, P. P. Pratt, W. Woodruff, J. Taylor, G. A. Smith, E. T. Benson, L. Snow, E. Snow.

Seventies: Joseph Young, H. Harrison, Z. Pulpisier, A. E. Rockwood, J. M. Grant, L. Hancock, B. L. Clapp.

High Priests Quorum: David Pettigrew, R. Cahoon.

Presiding Bishop: Edward Hunter.

Presidency of the Stake: D. Fullmer, Thos. Rhoads, P. H. Young.

Clerk of the Conference: Thomas Bullock.

Reporter: George D. Watt.

Conference was called to order by President Brigham Young, and after the choir had sung, President Heber C. Kimball prayed as follows:

O God, the Eternal Father, in the name of thy Son Jesus Christ, we come before thee this morning, and ask thee to look upon each one of us assembled together this day for the purpose of worshipping thee, and to transact such business as shall be for the furtherance of thy cause and kingdom, and the establishing of righteousness upon the face of this earth, according to the counsel of thy will.

We ask thee to dictate all matters pertaining to this conference, and pertaining to the assembling together of thy people from the different settlements of these valleys; O Lord, inspire every heart with the Holy Ghost. We pray thee this morning to forgive all our sins, follies, weaknesses, improprieties, and everything we have done to grieve thee in the days of our lives; remit our sins, purify our hearts, and sanctify our affections unto thee, that our hearts may not be attached to the things of this world, nor our affections placed upon them, but upon things that are eternal, upon things that endure for ever, and that will make us happy and comfortable, whether we are in a state of poverty or in a state of exaltation in regard to the things of this life.

Help us, O Lord, to be satisfied and contented in whatever circumstances we may be placed, that we may be like clay in the hands of the potter, and become moulded and fashioned in the likeness of the Son of God; that we may be influenced by his spirit, dictated by his counsel, and that the revelations of Jesus Christ be poured out upon us, that we may be filled with all wisdom and understanding necessary to forward thy cause on the earth, to purify our hearts, that we may be sanctified to enter into the glory thou hast prepared for the righteous.

We pray thee to look upon thy servant Brigham, and inspire his heart with the revelations of Jesus Christ; may the Holy Ghost descend upon him in greater fullness, to show him things to come, and bring all things to his remembrance that is necessary for the well-being and salvation of thy people, that he may know what measures to adopt for the good of all people, and for the preaching of thy gospel, and for the spreading of salvation to the remotest parts of the earth. Bless him with life and health; renew his age, and invigorate his body, and cause fresh life to enter every pore, sinew, muscle, and bone of his mortal tabernacle, penetrating every part from the crown of his head to the soles of his feet; strengthening his lungs, his vital, limbs, and joints. May the power of God rest upon him, and upon his associates, and upon all the faithful elders. Hear us, O Lord, in this thing.

We pray thee to bless thy faithful people, thy servants and handiwork in the land of America, and those who are scattered abroad throughout the nations of Europe, and the islands of the sea. May the spirit of the Lord God rest upon them in mighty power, and be withdrawn from those who do not assist in building up thy kingdom on the earth, and in establishing righteousness. May the sap and nourishment of the withered branches be given to those that are alive in thy cause.

We pray thee to take us into thy care, for we dedicate and consecrate ourselves and this conference unto thee, with this habitation, this land, and everything pertaining to thy saints. Let thy blessings be upon our wives, and upon our children; upon our flocks and upon our herds, upon our fields, and upon our barns; and the blessings of the Lord God be upon the righteous from this time henceforth and for ever.

We place ourselves into thy hands, praying that all things pertaining to thy people this conference, and at all other times, may be dictated by thy wisdom, and all the praise, honor, glory, and power, shall be given to the Father, Son, and Holy Spirit, worlds without end. Amen.

After President Kimball had opened the meeting by prayer, President Brigham Young presented the business of the Conference in the following words:

I will lay before the congregation a few items of business that may probably be presented before this Conference, if the state of my lungs will permit me to speak.

In the first place, I ask the privilege of wearing my hat. You may think I am beginning to feel the infirmities of age; I am older than many would suppose me to be; in a short time I shall be fifty-three years of age. More than half a century is a long time to live, and endure as much as I have each year of my life.

The business of the Conference, as it regards the organization and regulations pertaining to the leading officers of the Church, etc., will be the same as heretofore. We

have other things which we shall lay before the assembly; but the business parts will probably be omitted to-day, and perhaps to-morrow.

If it should continue weather to oblige us to occupy the Tabernacle, we shall not be able to accommodate as many of the people as we should like; but if the weather should be warm and pleasant, the people will continue to gather in from the country settlements, and many will come to Conference from the city that otherwise would not; in this case, we are prepared to accommodate the whole congregation on the north side of the Tabernacle. We did not prepare the seats you see outside, expecting the congregation to sit out of doors when it is possible to accommodate them inside. When the assembly swells so large that not one half of them can get into this hall, we will then retire to the outside, if the weather will permit; that whatever business is transacted, may be done before all the people. You will recollect that we have had meetings both outside and inside of this house, on Conference occasions, which caused more or less confusion.

It may be expected by a portion of the congregation, that during this Conference, there will be a discourse delivered on the occasion of the death of Bro. Willard Richards. Whether there will or not I am unable at present to say. I can give you my thoughts upon that matter in a few words, and they will apply to all matters of a similar nature. Were I to preach a discourse to please Bro. Willard's surviving friends, and the Church at large, all that I might say can be summed up in these few words:

Bro. Willard Richards I have known from before he became a member of the Church of Jesus Christ of Latter Day Saints. He lived at my house many years,—boarded with me. From our first acquaintance to his death, in the gospel and out of it, as far as I knew him, in his integrity and friendship, he was as true and unwavering in his course as the sun is to the earth, or as the earth is in revolving upon its axis. There was not a shade of deviation upon his mind, or wavering in his actions, in his feelings, or in his faith from the principles of righteousness. He was true to his God, to his religion, and to his brethren, and in administering blessings to all, to whom he had power to administer. He was careful not to injure any person, and lived and died a Latter Day Saint. He is gone to rest, and is prepared to receive his body again in the resurrection, and then he will be prepared to take his seat in the Celestial kingdom of our God. All that can be said of Bro. Willard's whole life is summed up in these few remarks.

Many that are personally acquainted with him, will no doubt have something to say touching the manner of his private life; but I can say to every person who was intimately acquainted with his private character, and to those who were not, but only knew him in a public capacity, that he was just as faithful, true, good, and lived as well as any man can do who is subject to mortality,—who is of the earth, earthy. No man can do any better than he has done in similar circumstances.

There may be some things pertaining to his private character that an ignorant, selfish sectarian would find fault with, and raise objections to; but it is through ignorance they would do it. But if they knew him,—knew his constitution,—the weakness of his body; if they knew his mind, his faith, his feelings, and his desires to live, they would know at once, that he has actually fought with death, and overcome it for many years. And the very course he had to pursue to keep life in him, he knew himself, would eventually sink him into the grave; but he would have been there years ago, had he not taken the course he did.

Now, if I do not say anything more concerning him, it will be all well. Let not any of the Church, or his family, think that Bro. Willard is neglected, or is not honored and revered sufficiently because I have not preached a long funeral sermon, which is the fashion of the world. I will do as much, think, speak, and pray as much for him, as I wish my brethren and friends, to speak, think, and pray over me when I drop into the grave. When I die, bury me decently, and let me wait till the morning of the resurrection to receive my glorified body, as I ask my brethren to do for me when I am dead.

Custom becomes a strong law; it is almost one of the most powerful laws there is among the nations of the earth. It is customary with them to extol the dead. Let the most miserable and corrupt wretch on the earth die, if he has friends enough to speak in his favor, he is made to appear one of the most angelic beings that ever lived. A man may live and die like a brute, and in his life behave like a demon; but if he has plenty of money, and a circle of influential friends, they will extol him to the skies when he is dead, and adorn his mortal character with the virtues of a heavenly being, and commit his body to the grave, saying, "we commit this our brother to the grave; dust to dust, ashes to ashes with a sure and certain hope of a glorious resurrection." They have no doubt in their minds, apparently, but that he is gone to Abraham's bosom. That is what custom does. That is a specimen of the habits, customs, and traditions of the world. These things I wish to leave behind, and attend to things that will promote life, salvation, peace, and the best interests of the kingdom of God on the earth. Let us attend to that, which will redeem Israel, plant life and salvation before the inhabitants of the earth, that will do good to the living, and tend to save those who are in the broad road to destruction, both in a national and individual capacity; let us snatch them as brands from the burning. If I weep for any body, let it be for those who live, and do not live their religion, but set at naught the counsels of God, and will have none of his reproof. Never let me weep for a man or a woman who has been prepared in life for a glorious resurrection after death, and are gone in peace.—When their bodies sleep in the grave under those circumstances they are all right; I have no mourning, no tears, or grieving for them; if I mourn for any it is for the living; and there is much more cause for weeping over many of this people, because of their guiltiness of heart, and corruption of affections towards God, and our holy religion, than there is for those who have died in the faith and gone to rest.

I hope the brethren and sisters will be satisfied with these remarks. If there are any of the brethren who wish to take up the subject, and speak on the occasion of Bro. Willard's death, and on the death of sister Smith, Geo. A. Smith's mother, and preach a funeral sermon, I am perfectly willing they should. But if they do not feel to do it, I do not wish it required at my hands.

Now to the business that will probably be laid before the Conference. First of all brethren and sisters, I wish to enquire distinctly of your feelings, to know if each individual who professes to be a Latter Day Saint, does know for a certainty this morning, that their peace is made with God—that their peace is like an ever-flowing river—that the Spirit of the Lord

Jesus Christ is in them like a fountain of living water. If the Spirit of God is in you like this, springing up to everlasting life, it is known to you. This is the most important part of our Conference business. Business of more essential import could not be presented before our Conference, if it were to continue in session for years. It is 24 years to-day since this Church was organized. Suppose millions of people belonged to it; or suppose there were only a few, and they had forsaken the spirit of the holy gospel—had back-slidden in their affections, faith, and in the spirit of revelation; had forsaken the Lord their God, ceased to have the inspiration of the Holy Spirit, the ministering of angels, and the gift and blessings of the Holy Ghost, and they assembled merely out of form, in compliance to an established custom, and they exercised themselves in the ordinances of the kingdom of God, following the rules and regulations in the organization of the Church of Jesus Christ of Latter Day Saints, and it is nothing more than a dead form to them; they could not derive one particle of real benefit by meeting together in a capacity like the present one. Then, first of all, I ask the brethren who have been in the kingdom for twenty, twenty-one, twenty-two, and twenty-three years, (as there are those here who have been in the Church from the beginning) how they feel this morning. What is the state of your minds? How is your faith? Do you feel as well as you did when you first embraced the gospel? Is the spirit of revelation in you as much now as then? What shall I receive for an answer, were I answered truly? I can give you my opinion; I believe there are many that can truly say, that the Spirit of the Lord has taken up his abode with them, and dwells continually with them from day to day, from week to week, from month to month, and from year to year. They are never without it, for it is in them and round about them continually; they are full of it from the crown of their heads to the soles of their feet; it has become their constant companion. With every man and woman who will be faithful to their God, and to their religion, and who has been fully tried and proved, the Lord will actually take up his abode; and dwell with them, and they will not be left to themselves, or to the power of the enemy any more. They may be tempted and tried, but they always have their weapons of defence ready, their shield is buckled on; they are always armed with the armor of Christ, and they are always capable of beating back, of throwing off and destroying every power of the enemy that attacks them.

This is the first item of the Conference. I also ask those brethren and sisters who have lately come into the Church, and within a few years crossed the plains to this place, how they feel; is the Spirit of the Lord now resting upon you? Is the vision of your minds opened to see and understand the things that pertain to life and salvation? Do you love the scriptures, the word of life, also the Lord and his people, and his righteousness, as you did the day you first embraced this gospel? If you have not realized an increase of heavenly good in yourselves, and made progress, you are dull scholars. How many can say they have realized an increase of that spirit, and say, "I love the Lord, I love his people, and his cause better and better every day I live; my understanding expands, for I see and understand many things I did not know when I first embraced the gospel. Whereas I loved but little, I now love extensively the cause of truth; whereas I knew but little, I now know considerably more; and according to the increase of my knowledge, so is my love and confidence in my brethren." Can you say this in truth? If you can it is all right.

Again, let me appeal to those who have done wrong, (if any there are)—I follow you. Did you come to this Conference from your homes before you first repented of your sins, and obtained forgiveness? If you did I want you to leave in the intermission, and go home again, and there I want you to stay, until your sins are remitted; or get an elder to immerse you in City Creek, and wash away your sins, so that you may not hinder those who are pure, that every individual's heart in this Conference may be pure before God, and have a mitre to contribute to the faith of the whole body, that every heart may be lighted up by the power of God, and receive the Holy Spirit of the Lord Jesus Christ, and increase from this time in all righteousness, and not come and go like a door upon its hinges, without any variation for the better. When the people complain of each other—when they complain of the Church, of their hardships, of hard times, of this and of that, because the Lord does not speak with his own voice from heaven, because the revelations of God are not forthcoming, as they did in the days of Joseph Smith, all I have to say to you, is, prepare your hearts, for there is all for you that you can receive, and a great deal more than you know what to do with. That is all that I need to say to you on that point.

Let every man and woman humble themselves before the Lord, and exercise mighty faith. Did you come here for the first Presidency and the Twelve to bless you?—It is out of our power to bless you unless you are prepared to receive a blessing from your Father in heaven. We can stand before you here, and talk to you; but we cannot give you the Spirit of the Lord, unless you are prepared to receive it through our administration, but it must come from the Lord. Let every heart therefore, be prayerful, watchful, and exercise faith, and seek diligently for blessings for themselves, and then we shall all be blessed together.

I contemplate this people with great anxiety, and with feelings of deep interest. I look upon their conduct, and am sorry to see many of them wandering in their feelings from the ways of truth and righteousness. It is frequently asked me if it is right for men who have come to the valley, and been blessed and re-blessed, and finally received their endowments, and then want to be cut off from the Church. They should be cut off were it not for one thing. The Lord wishes to give them ample opportunity to take a course to save themselves. It is not the mind of the Lord they should be cut off the Church as a general thing, consequently I think we had better not do it. If it was the mind of the Lord I would consent to it; but as it is not, we should do wrong to do it. If every man, woman, and child in this kingdom were living in the light, and blessings of the revelations of Jesus, would any one of them wish to go to California? you will all give a negative reply to this question; they would rather cry out, "spare me the pain and suffering I would have to pass through by going there, and let me escape that misery, distress, and anguish by staying with the people of God. Yes, my brethren, you who want to go, go; but I have a little more to say regarding it, which is, pay your just debts before you go, and do not steal other men's property. There are some already on the way, and are gone that I think ought to be cut off from the Church; but I am directing my conversation to those who are going in the future; pay your debts when you go, and be sure and steal nothing

from your neighbors. I am perfectly willing you should go, for if you cannot be fogged, persecuted, and pass through the ordeals of suffering, sufficiently to prepare you to enter into the kingdom of God without first going to hell, the quicker you go through it the better.

I am often asked if they will be saved who go to California in search of worldly riches. I answer, yes, some of them, so as by fire. They have not wisdom, discretion, and natural ability enough, and I suppose their spirits, before they came into this world, were not endowed with the same amount of rationality and reflection as others, so that they cannot be saved without passing through the fire. Let them go to California who wish, pay them honorably, and if they owe you anything, I will give you liberty to make them pay you. I have a general thing made such brethren pay me that they owe. I calculate on their paying their debts, and also that they shall not steal anything from this people; but they may go down into their sufferings as quick as they please; for the quicker they go there, the quicker they will get through them. Will they be saved? Yes, what and be prepared to go into the celestial kingdom of God? Yes, if they repent of their sins and turn unto the Lord. And what will they do there? They have been told years ago, not to do anything that would add and build up the gentiles; but they will do it, and they must needs go through the suffering that awaits them, to prepare them to go into the celestial kingdom. Will they be crowned with crowns of glory, immortality and eternal lives? No; but they will be prepared to enter there to serve others that are prepared to receive kingdoms, thrones, principalities and powers. That may perhaps appear a strange idea to some of you. If you want to know it, I will tell you the truth, and you may call it revelation or anything else you please.—When you go into the celestial kingdom, you will have your resurrected bodies, and you will gather around you your families, and friends, and be associated with them there, as here. We are now mortal; there we shall be immortal; this difference will exist, and it is all the difference. Mortality is a perfect similitude, pattern, or emblem of the celestial kingdom, only the one is mortal life, and the other is life in immortality. Can you who own extensive farms work them with your own hands? No; but you have to hire help. Ask the woman who has thirty or forty of a family under her care, if she with her own hands, can do the work necessary to be done in such a family. She cannot do it without procuring help; she obtains servants to assist her. The extensive farmer has around him his associates who are not capable of themselves of gathering around them property so as to be independent, so they are dependent on the man who knows how to direct, and increase from the elements the riches of this life, and he hires them and pays them their wages to help him, to do the work necessary to improve every foot of his farm or inheritance. You will find the same thing in the celestial world, among the kingdoms of our Father in heaven.

You will find millions of the inhabitants of the earth there who are not capable of being crowned with glory, immortality and eternal lives. Those who are faithful in putting out their talents to usure, will receive an increase according to their diligence. But shall we say that all are capable of becoming lords, and kings, and of being crowned with crowns of glory, and receive kingdoms, and powers, and exaltations, and thrones? No, we do not, for they will be no more capable of it, than they are of enjoying the riches of eternity here, and of properly applying them to their mortality, were they put in their possession, which would be the sure means of their destruction. They would not know what to do with such extensive riches. You may put that down as revelation, and have bro. George write it.

Let the brethren go to California that wish to go, and I request them to be honest. I have another request to make of them, viz: that they take with them all the thieves; for we can not get rid of them. However, it is an acknowledged fact, that the wheat and the tares must grow together until harvest; and the sheep and the goats will be in the same fold until the time of separation. Is there any sheep going to California as well as goats? Yes. And will any goats stay here? Yes; and some of the poorest, miserable devils in the whole posy of them. What can we do with it? Why we must do the best we can. All I ask of those who are going, and of those who are staying, is, to be honest if they can.

This leads me to what I am now going to lay before the Conference: and it will be an excellent text for the brethren to preach upon. I will lay a proposition before this Conference for them to decide upon. That is for us to select a man, and send him to upper California, say for instance to bro. Horner's ranch, to lay out a place for the gathering of the Saints in that vicinity of the world. Bro. Amasa and bro. Rich have got a standard rented in southern California already. We will also send men to Oregon, from those places to preach the gospel, for many of those who have been chasing the gilded butterfly, until they have run into the fire, and got pretty well scorched, will be glad of the chance, to forsake their follies and gather again unto the Saints.—We will also establish a place of gathering there. We also wish to send men to the United States to establish two or three locations there, for the gathering of the Saints. Then the English, Scotch, Welsh, and German Saints, as well as Saints from other nations of the old world, whose greatest difficulty is to get wagons, teams, and provisions to cross the plains, when they have saved a few shillings, can cross over the waters to one of these gathering places, where they will be placed under the protection of a good elder sent to take care of them. We have just as good a right to go back to the United States to live, as any man has that lives there. This is what I have to lay before the Conference, to be a text for a few short discourses. We contemplate establishing a post in Ohio, and another in Missouri, as gathering points, to gather the brethren to, who are scattered abroad in those districts, and who may in the future come into them.

First and foremost, I wish to tell you that the brethren who may locate there for a season may get well whipped and thrashed, so that when they come to this place, they will not want to run to California, and leave unpaid that which they owe to the Perpetual Emigrating Fund, for bringing them here. We wish to put them in a smut machine, and have all the wheat cleansed from smut; and then put them in a fanning mill, and then through a screen before they are prepared to come here, and be put in the hopper ready for grinding.

"Why bro. Brigham, do you really think we shall get scourged there?" There is no danger of it whatever; for Christ and Belial have not yet become friends. Never mind that, we will gather the people there, and

leave the result to the Lord God of Israel, and trust in him, to dictate the whole affair.

Will you vote for such a thing—to establish three places of gathering in the United States? We have one in California, and may establish another in Oregon. It is an excellent idea, though it may appear a novel one. I proposed the subject to bro. Franklin D. Richards before he went away, and he said he could send over ten times more saints than formerly under this plan. When the New Orleans route is closed, the emigration can continue by the way of New York, and after they have landed there, for a few shillings they can secure a place on the train, and be landed at once in the vicinity of the gathering points in the States, when they can be instructed etc., to prepare them for the further prosecution of their journey. In that way he can send ten as easy as one to this place. If they should apostatize we want them to apostatize there, and not come all the way here to apostatize. We want them to have trials enough, to satisfy them, and as whether they wish to be Saints or not, before they pass through the fatigue, labor, and expense of coming to this distant valley, and then to apostatize here.—We want them to be where they can apostatize without it costing them so much.

This portion of the business will be new to you, I have no doubt. When the time comes to present before you the quorums, we shall probably supply the vacancy made by the death of Bro. Willard Richards.—Who will supply his place in the First Presidency, is a question that has not yet been answered, though many have talked to me about it. I have asked the Twelve to dictate this part of the business, but they have thrown it back, well, I will say where it ought to be; they said it was not their place to dictate the affair, but to confirm the conclusions of the President. If the Conference will show the best method of knowing who is the best man to be my second Counselor, I will readily listen to their wisdom. The Twelve would have nothing to do with it, but said it was the privilege of the President to choose his own Counselor, and for them to run the risk of its being right or wrong. However, if the Conference wishes to dictate this matter, I will give them an opportunity. That is my method of doing business: as long as we are of one heart and of one mind, there is no ground for discord, or dissension.

In my office and calling it is always time enough for the Lion to roar when the enemy approaches to invade our borders. There is no need of the Lion roaring when every body is doing right. When they are doing the best they can, I am then like a child with the rest of you; but let the dogs and wolves come prowling round, then you may expect the Lion to roar as usual.

I believe I have answered the desire of my mind for the present, with regard to laying out the business of this Conference. I will now resign the stand to bro. Kimball.

Elder Heber C. Kimball then delivered a discourse, which will appear hereafter.

Choir chanted, "We praise thee, O God."

Benediction by Elder P. P. Pratt.

Singing. Prayer by Elder O. Hyde.

The conference was addressed during the afternoon by Elders O. Hyde, George A. Smith, and President Young.

Appointment was given out for the high priests to meet in the Tabernacle in the evening, and adjourned until to-morrow, at 10 a.m.

Choir chanted "Hosanna."

Benediction by Elder J. M. Grant.

Six p.m.

Meeting opened by singing, "Come all ye sons of Zion." Prayer by Elder Thomas Kingston, followed by the congregation singing, "Come let us anew."

The congregation was addressed during the evening by Elders J. M. Grant, Thomas Kingston, Willard Woodruff, B. L. Clapp, and Reynolds Cahoon. "Redeemer of Israel," was sung.

Benediction by Elder A. P. Rockwood.

Second Day, April 7.

Conference was called to order by President Kimball.

Prayer by Elder Benson. Choir sang, "Oh, lift, lift away," composed by Elder W. W. Phelps.

The conference then proceeded to take up the business before them.

President Brigham Young was presented as the President of the Church of Jesus Christ of Latter Day Saints in all the world, and as prophet, priest, and revelator, and was unanimously sustained.

President Young then nominated Heber C. Kimball to continue as his first counselor. Carried unanimously.—He also nominated Joseph M. Grant for his second counselor, in the place of Bro. Willard Richards deceased, which was also unanimously carried.

Father John Smith was sustained as providing patriarch in the Church of Jesus Christ of Latter Day Saints.

Orson Hyde was presented and sustained as President of the Quorum of the Twelve Apostles; and Parley P. Pratt, Orson Pratt, Willard Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards, were sustained as members of that quorum.

David Pettigrew was sustained as the President of the High Priests' Quorum, and Reynolds Cahoon, and George B. Wallace, as his counselors.

Joseph Young, Levi W. Hancock, Henry Harrison, Zera Pulpisier, Albert P. Rockwood, and Benjamin L. Clapp, were sustained as Presidents of the Seventies.

John Ninkovic was sustained as President of the Elders' Quorum; also James H. Smith and Aaron Seva his counselors.

Edward Hunter was sustained as the Presiding Bishop of the Church.

Levi Wright was sustained as President of the Priests' Quorum; also George Dockstader and William Whiting his counselors.

McGee Harris was sustained as President of the Teachers' Quorum, also Adam Spiers and Reuben Perkins his counselors.

Brigham Young was sustained as the Trustee in trust for the Church of Jesus Christ of Latter Day Saints, and Edward Hunter as his assistant trustee.

Daniel H. Wells was sustained as the Superintendent of Public Works; and Truman O. Angel as the Architect for the Church.

Brigham Young was sustained as the President of the Perpetual Emigrating Fund to gather the poor, and H. C. Kimball, W. Woodruff, O. Hyde, G. A. Smith, E. T. Benson, J. M. Grant, D. H. Wells, Edward Hunter, Daniel Spencer, Thomas Bullock, John Brown, William Crosby, A. Lyman, C. C. Rich, Lorenzo D. Young, P. P. Pratt, O. Pratt, F. D. Richards, and Daniel McIntosh, were sustained as his assistants and agents for said fund.

David Palmer was sustained as the President of the State of Zion; also Thomas Rhoads and P. H. Young his counselors.

Herman Hyde, Eleazer Miller, Phineas Richards, Levi Jackson, Ira Eldredge, John Vance, Edwin D. Woolley, John Parry, Winslow Farr, William Snow, Nathaniel H. Felt, and Seth M. Rivis, were sustained as Members of the High Council.

President Young then nominated George A. Smith to be the Church Historian and General Church Recorder, and was unanimously sustained.

The following persons were then appointed and unanimously voted to go on missions, viz: To England: Franklin D. Richards (to preside), James A. Little, George D. Grant, Jos.

A. Young, Wm. Kimball, William Young (son of Lorenzo), Edmund Ellsworth, Joseph C. Kingsbury, Henry Lunt, William G. Walker, Robert W. Wolcott, Benjamin Waldron, Cyrus H. Wheeler.

To the United States: Benjamin L. Clapp, S. M. Blair, Oscar Tyler, and John Banks. Miss Andrus to stay in St. Louis to reside there, under the direction of Erastus Snow, one of the Twelve.

To the Pacific Isles: Orson Whitney, John Young (son of Lorenzo), Washington B. Rodger, Simpson M. Molen, George Spiers, Joseph Smith (son of Hyrum), Silas S. Smith (son of Silas), Silas Smith (son of Asahel), Sextus Johnson, John T. Caine.

To Ireland: James Ferguson.

To British North America: George P. Waugh. President Young presented a ream of strong brown paper, also a sample of pasteboard, made in Great Salt Lake City; and called upon the bishops to gather up all the rags in their wards for the manufactory.

Choir sang a hymn. Benediction by President Young.

Two p.m.

Singing. Prayer by Elder P. P. Pratt.

Elder Thomas Bullock read the report of the Treasurer of the Perpetual Emigrating Fund Company, also the report of the Tithing Office.

The following persons were voted to go on missions:—

To the Pacific Isles: Henry P. Richards, Smith Thurston, Edward Partridge, Ward Pack.

To the United States: George W. Hicken-ton, Wm. W. Rust.

To Canada: James C. Sly, Amos Gastin.

To England: Samuel Pow-ll, Richard E. Waddington, Wm. Benjamin Hodggets.

President Young gave out an appointment for the Seventies to meet in general conference to-morrow evening, in the Tabernacle.

Choir sang a hymn. Benediction by Patriarch Isaac Morley.

April 8, Ten a.m.

Called to order by President Kimball.

Singing. Prayer by Lorenzo Snow. President Young spoke on the subject of consecration and tithing, and his remarks will be published hereafter.

Choir sang, "The Hallelujah Chorus."