

P.M. Met according to adjournment. The names of the volunteers were called and places assigned to each.

President B. Young said: "Take care of yourselves, be wise, be humble and you will prosper. I curse all who degrade themselves with corruption and licentiousness as many have done. Magnify your calling, keep yourselves pure and innocent, and your path shall be clear as the horizon. We have all manner of prejudices to contend with; we thank God for the gospel, the Book of Mormon and the Temple, and sing glory to God; and yet there are characters among us who from mere covetousness will squeeze a sixpence two inches long, and we have all their iniquity to bear.

We have the honor to be the first fruits of this dispensation and have to contend with floods of oppression. Go humbly and prayerfully, trusting and believing in God, and what you desire to do, you will accomplish. Cease not to ask the Father what you shall do, and he will give you the Spirit; you know not the day of your visitation. What is asked for in the name of Jesus Christ will be granted. J. C. Bennett's power fell like the lightning. God was asked not to let Jo Duncan be governor, and it was so. We asked the Lord to deliver us from Gov. Reynolds, of Missouri, and he shot himself and has gone to hell. As for Squire Warren, of Quincy, it takes three of him to make a shadow.

The Lord is cutting off the bitterest branches. Look at the explosion of the big gun on board of the Princetown war steamer at Washington. God will deliver his faithful Saints. You will be innocent and do a good work; you will come back and bring your sheaves with you rejoicing. Every man has the privilege of practicing godliness and virtue, and of manifesting himself as a servant of the Most High God. Dr. Foster lost his money by gambling and joined black legs. Those men who say there is evil in the church are evil themselves; this doctrine is the best for any man to practice and will do him good. Ask of God that you may have wisdom to do all things. If you hear anything of an Elder preaching false doctrine, ask of God in full faith that it may be taken off the minds of the people."

A contribution was taken up for me; \$100 was raised, and another \$100 loaned.

The weather has been beautiful for the Conference and they have been the greatest, best, and most glorious five consecutive days ever enjoyed by this generation; much good was done. Many spectators were present from Quincy, Alton, Warsaw, Fort Madison and other towns. When we consider the immense number present, the good order that was preserved, it speaks much in favor of the morality of the city.

In the afternoon I rode out with Emma, Dr. Goforth and others to the mound. The peach trees look beautiful.

I copy from the Millennial Star the minutes of the Conference for the past four days, held in the Music Hall, Liverpool, England.

"According to previous announcement, the General Conference of the various branches of the Church of Jesus Christ of Latter Day Saints commenced its sittings in the Music Hall, Liverpool, on the 6th of April, 1844.

It was with very peculiar feelings that we met the brethren who came as deputations from the conferences in this land. The reflection that fourteen years ago the church of Jesus Christ was organized in these last days of six members only, and that probably at the present time, in both hemispheres, she numbers one hundred and fifty thousand; this reflection together with the thought, that simultaneously with ourselves, our brethren in Nauvoo would be assembled in conference also, to consider the situation of the church generally, and to meditate on the adoption of such measures as may be necessary for rolling on the great work of the Lord, excited within us peculiar feelings that we had not experienced on former occasions.

#### MORNING SERVICE.

After opening meeting by singing and prayer, it was voted unanimously that Elder Reuben Hedlock preside over the conference, and that Elder J. S. Cantwell act as clerk.

The number of officers present at the opening are as follows: High Priests, 10; Elders, 23; priests, 5; teachers, 3; deacons, 2. The representation of the various conferences was then called for:—

Manchester Conference—represented by Elder Charles Miller, including the branches of Manchester, Stockport, Ashton, Duckenfield, Newton Moor, Mottram, Bolton, Edgeworth Moor, Edgerton, Leith, Chewmoor, Brightmet Fold, Bradshaw, Tottington, Summerseat, Bury, Haslingden, Royton, Oldham, Rochdale, Eccles, Pendlebury, Heaton, Ratcliffe, Half-acre, Crossmoor, Didsbury, Middleton, Crompton Fold, Marple Bridge, Ashworth Tops, Vale House; comprises 1583 members, 2 high priests, 41 elders, 100 priests, 56 teachers, 19 deacons. Baptized since last general conference, 194.

Liverpool Conference—represented by Elder Mitchelson, including Liverpool, the Isle of Man, Chester, part of Wales, Warrington, Newton, St. Helens and Graseby; comprises 596 members, 3 high priests, 29 elders, 39 priests, 19 teachers, 11 deacons. Baptized since last general conference, 107.

Preston Conference—represented by Elder John Banks, including Preston, Lancaster, Kendal, Brigsteer Holme, Heskin, Hunter's Hill, Euxton, Leyland, Southport and Longton; comprises 594 members, 1 high priest, 16 elders, 23 priests, 17 teachers, 4 deacons. Baptized since last general conference, 21.

London Conference—represented by Elder John Cairns, including London, Newbury, Woolwich, Dover and Luton; comprises 324

members, 1 high priest, 11 elders, 21 priests, 5 teachers, 5 deacons. Baptized since last general conference, 47.

Macclesfield Conference—represented by Elder Galley, including Macclesfield, Bollington, Middlewich, Northwich, Plumley and Crewe; comprising 219 members, 1 high priest, 10 elders, 22 priests, 14 teachers, 7 deacons. Baptized since last general conference, 15.

Birmingham Conference—represented by Elder Crook, including Birmingham, Gritsgreen, Oldbury, Wolverhampton, Dudley, Brittle-lane, Bilston, Kidderminster, Leamington, Bloxwich, Stratford-upon-Avon, Catthorpe, West Bromwich, Penyarden, Abersychan, Beaufort, Rummy, Tredagar, Merthyr Tydvil, Aberdare; comprising 707 members, 33 elders, 49 priests, 27 teachers, 12 deacons. Baptized since last general conference, 200.

Wooden Box—represented by Elder Robert Crook, including Wooden Box, Dunstall, Branstone, Barton and Coleville; comprising 96 members, 9 elders, 10 priests, 6 teachers, 5 deacons. Baptized since last general conference, 60.

Staffordshire Conference—represented by Elder George Simpson, including Burslem, Hanley, Stoke-upon-Trent, Newcastle, Baddeley Edge, Bradley Green, Knutton Heath, Longton, Coxbank, Prees, Tunstall, Leek, Longport, Hassall Green, Allsagers Bank; comprising 370 members, 1 high priest, 29 elders, 48 priests, 20 teachers, 11 deacons.

Edinburgh Conference—represented by Elder George P. Waugh, including Edinburgh, Wemyss, Stirling and Pathhead; comprises 330 members, 11 elders, 16 priests, 7 teachers, 3 deacons. Baptized since Nov. 1843, 37.

Garway Conference—represented by Elder Blakey, including Garway, Llanfoist, Buckle, Ewiasarold, Llanthony and Llanvanno; comprises 172 members, 4 elders, 9 priests, 8 teachers, 1 deacon.

Glasgow Conference—represented by Elder James Houston, including Glasgow, Paisley, Kilbirnie, Bridge of Weir, Thorny Bank and Shaws, Campsie, Renfrew, Greenock, Ayr, Bonhill, Balfrone, Johnston, Airdrie, Irvine and Dalry; comprising 833 members, 1 high priest, 26 elders, 39 priests, 30 teachers, 19 deacons.

Sheffield Conference—represented by letter, including Sheffield, Woodhouse, Dennington and Brampton; comprises 201 members, 5 elders, 9 priests, 5 teachers, 3 deacons.

Bradford Conference—represented by Elder William Speakman, including Bradford, Idle, Leeds, Doncaster; comprises 206 members, 9 elders, 15 priests, 8 teachers, 6 deacons. Baptized since last general conference, 44.

Ireland—represented by Elder Sloan, including Hillsborough, Crawfordsburn and Melusk; comprises 52 members, 5 elders, 1 priest, 1 teacher.

Lincolnshire Conference—represented by letter, comprises 27 members, 2 elders, 2 priests, 1 teacher, 1 deacon. Baptized since last general conference, 17.

Worcestershire Conference—represented by Elder Thomas Smith, including Earls Common, Pinvin, Flyford Flavel, Worcester, Broomsgrove, Randon Woods, Barford, St. Johns and Milton; comprises 140 members, 6 elders, 10 priests, 3 teachers, 3 deacons. Baptized since last general conference, 23.

Clitheroe Conference—represented by Elder William Snalam, including Clitheroe, Chatburn, Downham, Waddington, Ribchester, Chaignley and Settle; comprises 299 members, 16 elders, 22 priests, 18 teachers, 4 deacons. Baptized since last general conference, 14.

Leicester Conference—represented by Elder Thomas Margetts, including Leicester and Nottingham; comprises 127 members, 5 elders, 10 priests, 1 teacher, 2 deacons.

Cheltenham Conference—represented by letter, consists of eighteen branches, comprises 532 members, 17 elders, 30 priests, 13 teachers, 5 deacons. Baptized since last general conference, 90.

Bath—represented by letter, comprises 31 members, 1 elder, 2 priests.

Wolverton—represented by letter, comprises 8 members, 1 elder, 2 priests.

Carlisle—represented by letter, comprises 160 members, 8 elders, 19 priests, 8 teachers, 3 deacons, and contains four branches.

Littlemoor—represented by letter, comprises 6 members, 1 priest.

Bedfordshire Conference—represented by letter, includes 12 branches, comprising 184 members, 14 elders, 20 priests, 9 teachers, 2 deacons.

The number of members and authorities of each conference being ascertained as nearly as possible, it was determined that the delegates should represent the condition of each conference; and what alterations or measures were necessary to be adopted for the well being of each.

Elder Charles Miller having remarked that he had been challenged to discussion, and had accepted it, it led to some remarks from Elder Ward as to the very little good effected in general by discussions; and that it was beneath the servants of God to turn aside from the path of duty, to wrangle and dispute like the people of the world; and that while the professors of modern religion were in a manner devouring each other, the path of the Saints ought to be onward in the proclamation of the principles of truth.

Elder Hedlock agreed with the remarks of Elder Ward, and stated that it was in perfect accordance with the advice of the First Presidency, and ought to be guarded against as much as possible.

Elder George Mitchelson then arose to state that the work of the Lord in the Liverpool Conference was progressing slowly.

The condition of North Wales being stated by Elder Joseph Martin, it was proposed by

Elder Ward and carried, that Elder Martin be permitted to ordain to the lesser priesthood such officers as he may feel led by the spirit to be necessary.

#### EVENING MEETING.

The meeting being opened by Elder Charles Miller with singing and prayer, Elder John Banks rose to state the condition of the Preston Conference. The church he said had been much harassed, as well as much blessed previously; it having been the place where the standard of the fullness of the gospel had been first planted in these islands in the last days; it had also been the subject of the attacks of the enemy in an extraordinary manner; many had also emigrated and Satan appeared to have singled some of them out for his victims, through whose influence at times much evil had been done; but, notwithstanding all this, the condition of the Preston Conference, with the exception of the distant branches in the north, was in a much better condition than for a long time past, and he trusted would ultimately overcome, and be eminently successful in gathering in the honest in heart.

Moved by Elder Ward, and seconded by Elder Charles Miller, that Elder John Banks be ordained to the office of high priest, to preside over the Preston Conference. Carried.

Elder John Cairns said the London Conference was at present in a good state, the officers united and the Saints generally rejoicing in the truth.

Elder James Galley spoke on the condition of the Macclesfield Conference, stating that while some of the Saints were not in a good condition, yet they had many that were—that there was so much false religion in the neighborhood, that the principles of truth were hard to be received, while the people generally were in much slavery to the landowners and dare not open their doors for preaching; yet, notwithstanding all things, he still considered they had a good prospect of success, as the officers and Saints generally were determined to be united in rolling onward the work of the Lord.

Elder Crook stated that in the Birmingham Conference they had much union and love—that by experience and discipline, and a little whipping now and then, he had learned what weapon to use in the service of the Lord in order to be successful, and that was the first principles; for those he found to be irresistible.

Moved by Elder T. Smith, seconded by Elder Crook, that Cathorpe, Leamington and Stratford-upon-Avon, now included in the Birmingham Conference, be transferred to the Worcestershire Conference. Carried.

Moved by Elder Ward and voted, that the branches of Wooden Box, Dunstall, Branstone, Barton, and Coleville be organized into a conference; to be called the Derbyshire Conference, and that Elder William Cooper Royle preside over the same.

Also voted that Elder Crook be ordained to the office of high priest, to preside over the Birmingham Conference.

Also moved by Elder Ward and voted, that the branches of Beaufort, Rummy, Tredagar, Merthyr Tydvil, and Aberdare be organized into a conference to be called the Merthyr Tydvil Conference, and that Elder William Henshaw preside over the same.

Sunday Morning, 7.—The meeting being opened by singing, and prayer by Elder Ward, the business of considering the state of the various conferences was resumed.

Elder George P. Waugh remarked upon the condition of the Edinburgh Conference, that it was much better than it had been, but that a change of laborers would be of especial benefit.

Elder Ward remarked that, were the officers of the church of one heart and of one mind, their ministry would be effectual whether they were assisted by foreign aid or not—that success could never be expected while individuals were seeking the gratification of their own private feelings.

Elder Hedlock spoke on the evil of ordaining officers to sit in council merely, and exhorted the presiding Elders to select only such as had the opportunity of laboring and becoming useful in the kingdom of God.

The mission of Elder John Cairns, voted in the council of the Twelve in Nauvoo to go to Scotland, was then laid before the conference for their acceptance, and confirmed by a unanimous vote.

Elder George Simpson remarked the Staffordshire Conference was varied in its condition, but much better than some time ago. The influence of evil reports had been much felt by them, but he rejoiced to say that the presidents of the various branches were much united.

Elder Blakey stated that the Garway Conference had been much disorganized, but that it was now progressing; the conference was very extensive, and that he frequently had to walk over eighty miles to obtain the *Millennial Stars*!

It was moved by Elder Ward, and seconded by Elder Cairns, that Abergavenny, now attached to this conference, be united to the Merthyr Tydvil Conference, under the presidency of Elder Henshaw.

Elder Houston stated that the Glasgow Conference was in a good condition, and the officers were united.

It was then proposed by Elder Hedlock, and seconded by Elder Thomas Ward that Elder James Ure be appointed to preside over the Sheffield Conference, and that he be ordained to the office of high priest. Carried unanimously.

Elder William Speakman said, in the Bradford Conference, the Saints were much united and that the prospects generally were very

cheering, although some time ago they had been under the necessity of cutting many off.

Elder Reuben Hedlock remarked on the practice of cutting off the members of the church; that in many cases it was done in much too summary a manner; that the Elders should bear in mind that they were to be the saviors of men and not the destroyers. He would also admonish them against the establishment of by-laws, which in many cases had been the cause of much evil, and individuals had been separated from the body of Christ for the violation of laws which the kingdom of God never recognized. He exhorted the officers to diligence in their labors, to the practice of righteousness and holiness, that they might secure the esteem of the Saints, and that their counsel might be sought after and be adhered to.

Elder Thomas Ward remarked on the position of the people of God, who, from the darkness that beclouds the religious world, had been brought into the marvelous light of the fullness of the gospel, wherein we rejoiced, and for which the gratitude of our hearts must ever be offered; and urged the Elders to measure by this reflection as a standard the dire consequences of being separated from the church of Christ.

#### AFTERNOON SERVICE.

Meeting opened with singing, prayer by Elder Mitchelson, and singing, when Elders McGuffie and Domville were called upon to administer the ordinance of the Lord's Supper.

The congregation being numerous, and many strangers present, the business of the conference was postponed, and the afternoon was occupied very profitably by Elders Cairns, Crook, Henshaw, Margetts, Miller, and priest Walker, bearing testimony to the truth of the work of the Lord.

#### EVENING SERVICE.

This service was opened with singing, and prayer by Elder Hedlock, who proceeded to address the assembly on the principles of the church, on his experience for eleven years in connection with it; also on the order of the kingdom of God, and the manner of sitting in judgment on matters that required it. He exhorted all persons to the adoption of the scriptural mode of settling differences—to the practice of humility; that we might be exalted in the due time of the Lord. He enlarged on the greatness of the plan of salvation—on the importance of the truths committed unto the officers of preaching those principles which would prove to all either a savor of life unto life or of death unto death. He admonished them to beware in what manner they handled the word of life, and to take heed that their garments were clear of the blood of this generation. He urged upon them faithfulness in the work in which they were engaged, that they might be found worthy to be endowed with greater power to go forth to bind up the law and seal up the testimony, that the end might come.

#### REMARKS

By Pres. Heber C. Kimball, Bowery, Sunday Afternoon, July 6, 1857.

REPORTED BY J. V. LONG.

I can say one thing in regard to preaching before this congregation: it is a great deal harder to speak to the people in the afternoon than it is in the forenoon, because they generally come together after partaking of a hearty dinner, and that in connection with the word they receive in the forenoon fills them up, and they are somewhat like a barn that is nearly full of hay, for you know it is a great deal harder to put in the last load of hay than it is the first.

I speak of these things because the circumstances that surround us call them forth.

In relation to the things we have heard to-day from br. Brigham and br. Feramorz and others I will say that I appreciate them, and I not only believe them, but I know them to be true.

This is the work of God, and all the world cannot stay its progress. They have given me the character in the world of calling things by their right names. It is a good deal with them as it was with the old Dutchman, who said, "it is not the thing itself, but it is the name of the damned thing," that is it exactly. They can talk and hint about every thing, but never call them by their names. I call that hypocrisy, and there never was a nation that lived upon the earth that was fuller of it than this nation.

As to what they call 'Mormonism,' properly speaking the Church of Jesus Christ of Latter Day Saints, I say it is true, and Joseph Smith the Prophet who was killed in Illinois, in Carthage jail, is the author of it, or in other words he was the instrument in the hands of God of bringing it forth. Peter, James and John, three of the ancient Apostles, came and ordained him and set him apart for the work of the ministry of this last dispensation.

I am bearing testimony of those things that are true, things that I know and understand. And I also testify that Hyrum Smith was a Patriarch of God, and just as much so as Abraham, Isaac, or Jacob ever were. Joseph Smith the Prophet ordained his father a Patriarch and he ordained Hyrum.

The same gospel which was preached by Jesus and by his Apostles has been delivered unto us through Joseph Smith the Prophet of the living God, and the keys and powers pertaining to that gospel and priesthood are now resting upon tr. Brigham Young, for he is Joseph's legal successor.

All the prophets from the days of Adam, and from the creation of the world have conferred their priesthood and keys in this dispensation, and br. Brigham holds them in connection with the old Prophets and Apostles, and in connection with our Father and God pertaining to this earth.

I am telling you the truth, and testifying to