

ZION'S TRUMPET,

OR

Star of the Saints.

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[VOL. II.

GENERAL CONFERENCE

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, FOR
GREAT BRITAIN AND ADJACENT COUNTRIES,

*Held in the Carpenters' Hall, Manchester, on Saturday
and Sunday, 5th and 6th days of October, 1850.*

SATURDAY MORNING.

PRESENT of the Twelve Apostles—Orson Pratt, John Taylor, and F. D. Richards. Of the Seventies—Eli B. Kelsen, Jas. W. Cummings, Joseph W. Clements, Cyrus H. Wheelock, Lewis Robbins, J. H. Flanigan, Jacob Gates, Isaac C. Haight, Robert Campbell, Wm. Burton, &c. Of the High Priests—Levi Richards, Geo. B. Wallace, Wm. Moss, John S. Higbee, Wm. Phillips, Wm. Gibson, Crandell Dunn, John Davis, George D. Watt, &c. Also, the Presidents of the conferences generally, a vast concourse of elders and other officers, and members of the Church.

At half past ten, the meeting was opened by singing “The Spirit of God like a fire is burning,” &c. Prayer was offered by President Orson Pratt, after which he made the following remarks:—

Dear Brethren and Sisters, we have assembled this morning in general conference. It is now upwards of two years since such a conference has been held in this country. As there is important business to be transacted, we hope that all present who are concerned, will seek the aid of the Spirit to assist them. The

principal part of the business to be transacted may be done today. If we had not important business to transact, it would be good to gather together, and to impart such counsel as would be necessary to strengthen the union of the Saints. This is necessary in such a church as this. The church of the Latter-day Saints in the British Isles, has become a great people, and is scattered from one end of the land to the other; and unless there is a united exertion on the part of the officers of the church, there cannot be maintained that union necessary to the enjoyment of the blessings of the kingdom of God, and the further advancement of the work in this country. There is strength in union, and greater strength than many people imagine. When the Saints are united, they can prevail with the Heavens, and draw down blessings upon their endeavors, and no man can hinder; how much the union of three or four thousand elders has already accomplished! It is necessary for all to have correct views in relation to the kingdom of God and the work entrusted to their charge; it is for this purpose, that there may be a union of action and feeling, that we have assembled ourselves together this day. The first business we shall transact, will be in relation to the officers of the church, and after that, there will be some general instructions given. The presidents also will be appointed to their particular conferences, that those who intend to emigrate, may do so, with the sanction and voice of the conference; that is the plan ordained by the church, and which was enjoined upon us by our prophet and seer: in the revelations given to him, we are instructed to do all things by common consent. Now, we want all to vote on the subjects that may come before them, either one way or the other, either for or against. You are not bound to vote either in the affirmative or the negative, but according to your own judgment, and if you all have the spirit of the Lord, it will teach you to vote unanimously, according to the truth. This is the order of heaven; if we were acquainted with the quorums above, we should find that there is a unanimous feeling upon all subjects pertaining to the affairs of the heavenly world. This will eventually be the

case upon the earth, but in our present imperfect state, every man must act according to the best wisdom he can command. No man can be condemned for voting in the negative. When the voice of the church is required as to the sustaining of any of her officers, if they please to vote in the negative in these cases, we shall not call them to an account. I make this observation, because in some of the conferences, the members have been constrained to vote in one particular way; and if they voted contrary, they were called to account: now this is to take away their liberties. It is true, there are subjects on which people are required to vote in one way, in principles of doctrine, or in matters that relate to our duty, wherein people that vote in the negative may be called to an account. I will now give way for the brethren to bring up the different quorums of the church.

Elder John Taylor remarked: In relation to these things spoken of by brother Pratt, they are strictly correct; union is the principal thing that cements and binds men together. Where there is union there is power; this is the power of God, and the spirit and truths of God will roll forth by it. Union is based upon law and intelligence. However, I will not enter further into that matter, but touch briefly on the subject named by Elder Pratt, namely, the manner of calling over the councils of the church. It is necessary that men should not only be called of God, but be acknowledged as brother Pratt remarked, by the people. This is not as it is in the political world; they sometimes say that the voice of the people is the voice of God. This is not always so; for if a man receives an office from the Lord, he is set apart by the Lord to perform the duties of that office, to communicate his will to the children of men. Now, whether these men receive that message or not, he is bound to communicate that thing to the people, although they were to call him an impostor; he then has done his duty, and stands acquitted before God. The voice of the people is the voice of God, if conducted upon proper principles. The commandment comes from God, and not from the people; he calls them, ordains them, and sends them to do certain things, and their communication of them is the voice of God; it becomes the voice of God, because these men are under the influence of the

spirit of God. The elders of this church, if they are men of God, have been put in possession of the gift of the Holy Ghost, and are capable of discerning the difference between light and darkness, if they are doing their duty before God, for "my sheep hear my voice and will follow me, but a stranger they will not follow." Then it is necessary that when the Lord sends forth his servants, he ordains them to certain offices, which should be acknowledged by the people over whom they preside; and to communicate the word of God, when this is done, the officers, according to their various grades, are held responsible for their own actions. The children of Israel thought proper to choose a king; and says the Lord, You can have one, if you want one, but it will not be good for you: he will do thus and so for you, but you can have a king if you please, and such and such consequences will follow. Give us a king; take it, you can do just as you please, you have a voice in it. God, in these last days, has organized his kingdom. When Joseph Smith was living, he was the anointed of the Lord, and received revelations from Him for the guidance of the whole church. Were the people bound to receive these revelations? In a certain sense they would have been guilty if they had not, but they became bound when they had acknowledged those words. Here is Joseph Smith, the prophet, for instance, will you sustain him? all that do so, hold up your right hand; this became the act and duty of the people, and they then became bound to observe all the intelligence he should impart. What then? why, the twelve, &c., are placed precisely in the same situation. We have a man appointed by the Lord in the first place, and then by the different councils of government in Zion, the councils of twelve, high priests, seventies, elders, priests, teachers, and deacons, and by all the different branches throughout the nations of the earth, wherever this gospel has gone. Here comes a communication, a revelation, or commandment through him, for the elders to do so and so,—how do they feel? why, say they this man is set apart, and he has set us apart to carry out such and such measures. We will go right at it: it is not a question with us, whether we shall do it or not: we have voted

for him, and are willing, altogether, to sustain him as a servant of God. Then comes on the twelve upon the same principle, the elders of conferences and branches, and according to the peculiar positions that they all occupy, they have got to be sustained in their own place; the church must be governed by their directions. But if an elder should not do right, are we to vote for him? no, lift up your hands to cut him off, if he repent not. That is the way I want you to do with me, together with brothers Pratt and Richards, and with all of us; we do not want you to sustain iniquity under a false cover: when men do right, then it is that we have to sustain them. How long? why, all the time, until they have been proven guilty of something wrong; don't let a man drop, because someone has whispered so and so; have proof, and then let him be dealt with according to the rules; I need not enter on them. This forms a bond of union. The Lord says to his servant, the prophet, I want such a thing accomplished; go and communicate it to the elders of my church. You twelve, say to somebody else, do so and so, for the well being and salvation of man; the presidents of conferences, &c., are up and doing, and saying to others, do so and so; thus there is formed a complete unbroken chain of union, knowledge, and power, and the spirit of God exists with them, and the blessings of God attend that people, and hence it is that we are presented before you from time to time. Why human nature is weak—the servants of God are liable to err; and when they are assembled before the thousands of His people, what then? If they should have done anything wrong, the spirit of God in the people will mark it, that the church may be kept pure; vote for the good and true, and those you vote for, sustain by your prayers and influence, and not say, well, there is something good about such a person, but his evils we will say nothing about; we do not want anything of this sort; if there are any evils, let them be brought forth. I make these remarks, that when you vote to sustain a person, you do so with all your hearts; and I move that this conference accept and sustain President Brigham Young as the first President of the church of Jesus Christ of Latter-day Saints in all the world. The motion was seconded, and passed unanimously.

Elder Franklin D. Richards moved that Presidents Heber C.

Kimball and Willard Richards be accepted and sustained by the conference as his counselors, which was also seconded and passed by a unanimous vote.

The following motions were made, seconded, and unanimously carried severally.

That Orson Hyde be sustained as President of the Twelve Apostles.

That Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards, be sustained as the members of the traveling High Council of Twelve Apostles.

F. D. Richards moved, That the conference not only feel to sustain Elder Orson Pratt as the President of the church in the British Islands, but that we bestow upon him our most heartfelt thanks for the skilful and efficient manner in which he has conducted the affairs of the church in these Islands. His labors and services have not been of an ordinary kind! The instructions which have emanated from his lips, and from his pen, have been of such a character as to instruct teachers, and qualify presiding elders to feed their flocks and build up the church of Christ. The term of his presidency has been the dawn of a new era upon the Saints in Europe. During his ministry, the circulation of the *Millennial Star* has been increased from thirty-eight hundred to twenty-three thousand semi-monthly. No fewer than three thousand Saints will have emigrated from these shores to the land appointed of God for the establishment of Zion, through his agency, and no fewer than sixteen thousand will have been added to the church by baptism in these lands. What cheering prospects are now before the elders and Saints in these lands. What joy will fill Elder Pratt's bosom as he recedes from this land, when he shall contemplate the great success with which his labors have been crowned. All who appreciate his labors, will unite in invoking the choicest blessings of Almighty God upon his person, his beloved family, and all that appertains to him—that his soul may be satisfied with the goodness of God unto him. I move an expression of gratitude to God, and thanks to Elder Pratt for his labors of love to the people of these Islands.

Elder John Taylor seconded the motion, and put it to the

conference, which was carried by a unanimous vote.

Elder Pratt then said, I cannot but feel grateful to you, and the Great God for this expression of kindness and love towards me. When I came into this country, I came as Paul said he came to the Corinthian church, with much fear and trembling; I realized the responsibilities that were about to be placed upon me—responsibilities not like those of earthly governments, but infinitely greater, to look after the Church of God, to look after the welfare of the Saints, to look after the spreading forth of the work of God in this country; I felt my own weakness, and sought much of God in earnest prayer to give me the wisdom of his Holy Spirit; to give me grace to assist in my administrations, and in all the duties of my Presidency in this land; that I might set an example before the people which I might look back upon in years to come with joy and satisfaction. I realized that it was impossible for me by my own understanding, or by human wisdom, to stand in the responsible station to which I had been appointed, and do justice to the work of this ministry. I did not feel to trust in my own wisdom, and have not from that time to this; for there is no wisdom that man can naturally command that is able to qualify him to act even as a deacon of the church; and if a man cannot by his own natural wisdom act in the office of a deacon, how can he magnify a greater office without the spirit of the Lord? These feelings have ever been with me in times past, and are with me to this day. And I feel grateful to the Lord, if I have been an instrument in his hand in benefiting the people here, it is of the spirit of the Lord, and not of me. I had not been accustomed to writing much previous to engaging in my editorial labors in this country; therefore, it being something nearly new to me, I felt my own inability, and felt that unless God gave me assistance, it would be impossible for me to write so as to benefit the people. I am thankful to God for his spirit, and pray that it may abide with me, while I abide in your midst, so that I may be able to show an example to the people that shall be acceptable in the sight of God, and then return to my brethren in the land of Zion, with a conscience void of offence, and enjoy the approbation of the Saints here, and of those in America. I will at this time say a few words

upon some of the business entrusted to my charge in this country; I shall, perhaps, have no better occasion while I remain among you of properly setting forth before the Saints those things than at this present General Conference. I wish to set forth before you some of the business which I have endeavored to perform according to the best of my ability. The first Presidency in Zion appointed me to take charge of the church, the printing department, and the emigration of the Saints; these were the three particular charges given to me. So far as the printing department is concerned, I have endeavored to inspect all articles that have been sent for insertion in the *Star*, that our paper might be the true reflector of sound doctrine and general information. While I was from this country on a visit to Council Bluffs, the *Star* was conducted in a very able manner by Elder Kelsey, and all the pieces he permitted to go in have met with my approbation. I have endeavored to keep a close watch on all articles sent for the *Star*; these were the instructions given to me by the first Presidency. The *Star* stands forth for the whole world, and for future generations to gaze upon, and therefore, it should be a repository of truth. I am not aware that I have published anything but what is strictly correct; but to err is human! if, therefore, I have published error it has not been intentionally, but has been an error of judgment; I am not aware, however, of having published anything but what I consider to be correct, but if any brother will point out anything erroneous, I will endeavor to correct it in future publications. I have published many pamphlets in this country, and have disposed of them at wholesale price, which has been about one penny each; that is much cheaper than many other publications of the same size and amount of matter. The books, *Stars*, &c., will have a great influence wherever they go, and we hope that the demand in this country for the *Star* may greatly increase, and that there may be hundreds of thousands circulated by the future presidency, for in this way the word of God may be more fully manifested throughout all the land. With these observations I close my remarks.

Elder J. Taylor moved that this conference sustain Elder F. D. Richards, as successor to President Orson Pratt, in the presidency of the church, in the British Islands; also George B. Wallace and Levi

Richards as his counselors. Seconded, and passed unanimously.

An expression of fond remembrance was made in behalf of our brethren who are laboring in France, Italy, Denmark, Ireland, and all other countries where the gospel is preached, with earnest prayerful solicitude for their success in winning souls to Christ.

[It was our intention to have presented Elders Phillips, Davis, and Pugh, the presidency of the ten Welsh conferences before the General Conference for their vote of confidence, but we regret to say this item was overlooked: we would assure them of our undivided confidence and fellowship in the ministry of reconciliation, and do believe that all the faithful bestow upon them this love so far as they are known.—ED. OF THE STAR.]

Resolved,—That the following presidents, and traveling Elders, be released from their labors, and have permission to emigrate with their families to America; and the conferences over which they have so ably presided and labored in, are hereby requested to assist these men of God to gather to the bosom of the church, which would be but a just recompense for their invaluable teachings and labors of love among them:—William Gibson, president of the Manchester conference; Thomas Margetts, same for London, Crandell Dunn, same for Edinburgh; James D. Ross, same for Staffordshire; James W. Cummings, same for Sheffield; George D. Watt, same for Preston; William Booth, same for Cheltenham; William Moss, same for Clitheroe; William Henshaw, traveling elder in Herefordshire; Thomas Smith, same for Bedfordshire.

(To be continued.)

MARRIAGE.

[From the "Doctrine and Covenants."]

ACCORDING to the custom of all civilized nations, marriage is regulated by laws and ceremonies; therefore we believe that all marriages in the church of Christ of Latter-day Saints, should be solemnized in a public meeting, or feast, prepared for that purpose: and that the solemnization should be performed by a presiding high priest, high

priest, bishop, elder, or priest, not even prohibiting those persons who are desirous to get married, of being married by other authority. We believe that it is not right to prohibit members of this church from marrying out of the church, if it be their determination so to do, but such persons will be considered weak in the faith of our Lord and Savior Jesus Christ.

Marriage should be celebrated with prayer and thanksgiving; and at the solemnization, the persons to be married, standing together, the man on the right, and the woman on the left, shall be addressed, by the person officiating, as he shall be directed by the Holy Spirit; and if there be no legal objections, he shall say, calling each by their names: "You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives." And when they have answered, "Yes," he shall pronounce them "husband and wife," in the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in him: "May God add his blessings and keep you to fulfil your covenants from henceforth and forever. Amen."

The clerk of every church should keep a record of all marriages, solemnized in his branch.

All legal contracts of marriage made before a person is baptized into this church, should be held sacred and fulfilled. Inasmuch as this church of Christ has been reproached with the crime of fornication, and polygamy, we declare that we believe that one man should have one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again. It is not right to persuade a woman to be baptized contrary to the will of her husband; neither is it lawful to influence her to leave her husband. All children are bound by law to obey their parents; and to influence them to embrace any religious faith, or be baptized, or leave their parents, without their consent, is unlawful and unjust. We believe that men, parents, and masters, who exercise control over their wives, children, and their servants, and prevent them from embracing the truth, will have to answer for that sin.

LETTER FROM THE FIRST PRESIDENCY TO
ORSON HYDE.

Great Salt Lake City, July 28, 1850.

DEAR BROTHER ORSON HYDE,—As the mail is expected to start tomorrow, though much crowded with business, we take this opportunity of answering your communication to us by Thomas Williams, who arrived here in safety on the 7th of June; and although our city has been crowded with hungry emigrants since the 20th of May, we had received no direct intelligence, or even a paper from the States, until the mail arrival.

The emigrates poured in here in such numbers that they raised provisions to a very high price. Flour sold for one dollar per pound, which was sufficient to induce some of our speculators to sell their last morsel, and go without. Harvest commenced with the 4th of July and has continued until the present. Some of the earliest pieces of wheat were injured by a frost which occurred when it was in the blow. Since harvest, flour has been selling for twenty-three dollars per hundred. The amount of grain sowed last fall and spring was immense. The great majority of the fall grain has produced an excellent crop, and the spring crop looks remarkably well. In consequence of the great amount of snow on the mountains, many of our rivers overflowed their banks, causing considerable damage to the crops, &c. The Jordan was several feet higher than it has ever been before, and destroyed a great portion of the crops below the bridge. The crops in Weber, Utah, and Tooele County are reported to be excellent. Brother Morley who has lately visited us from San Pete gives us flattering accounts of the prospects for an abundant harvest. Our celebration of the 24th was well attended and very interesting, the minutes of which you will find in the *Deseret News*.* It is a general time of health with the Saints, and peace and plenty of hard work, as everyone has been so busy that they can hardly get time to eat or sleep. You speak about hurry and bustle at Kanessville; but if you were here to see, feel, and realize the burdens, labors and responsibilities,

* The "Deseret News" is a four-fold paper, published weekly, under the editorship of Willard Richards, price five dollars per year.

which are daily, hourly, momentarily rolling, piling, tumbling, and thundering upon us, you would at least conclude that there was no danger of our getting the gout from idleness, or too much jollity. * * * * We are in the hands of our Heavenly Father, the God of Abraham, and Joseph who guided us to this land; who fed the poor saints on the plains with quails; who gave his people strength to labor without bread; who sent the seagulls of the deep as saviors to preserve (by devouring the crickets) the golden wheat for bread for his people; and who has preserved his saints from the wrath of their enemies. He is our Father and our Protector; we live in his light, are guided by his wisdom, protected by his shadow and upheld by his strength. * * * * Our public works appear to drag for want of means, and workmen; our council house is not yet enclosed. We have erected a large shop on the Temple Square for doing the blacksmithing for the public works; when completed it will put in our reach a place where we can execute all jobs necessary for the building of the Temple. We have had to make some alterations and improvements upon the Bowery, and have been unable as yet to get our storehouse done for the public grain, provisions, &c. * * * We meet every Saturday, in company with brothers P. P. Pratt, E. T. Benson, George A. Smith, and Thomas Bullock, in a room for the purpose, and lift our hearts to the Most High in prayer for the prosperity of Israel, in which you are always, with the Saints in Pottawattamie, remembered. Our earnest desire is for your welfare, and the welfare of the people that are with you.

We remain, your brethren in the gospel of patience,

BRIGHAM YOUNG,
 HEBER C. KIMBALL,
 WILLARD RICHARDS.

NATIONAL OFFICERS OF THE TERRITORY OF UTAH.

A LETTER from brother John M. Bernhisel, from the City of Washington, dated October 3, 1850, to E. Snow, Esq., which letter can be seen in the *Star*, reports which officers have been chosen

to administer in the government of Utah; and they are named as follows:—Governor—Brigham Young; Secretary—B. D. Harris, from Vermont; Chief Justice—Joseph Buffington, from Pennsylvania; Associate Justices—Perry E. Brocchus, of Alabama, and Zerubbabel Snow, of Ohio; U. S. Attorney—Seth M. Blair, of Utah; U. S. Marshal—Joseph L. Heywood, of Utah. Congress has appointed brother John M. Bernhisel to purchase 5000 dollars worth of books to be at the service of the government in Utah. It is said that four, out of the seven gentlemen, are Latter-day Saints.

PREACHING IN THE VALLEY.

[FROM THE "DESERET NEWS."]

ON Sunday, July 14, the Bowery was completely crowded with the Saints and emigrants, who listened to a faithful discourse by Elder Samuel D. Richards on the first principles of the gospel.

President H. C. Kimball then rose and bore testimony to the truth of the remarks by his brother; then he said that this people is an industrious, honest and virtuous people, and desire to keep the commandments of God. We all work here, priests and people; we are happy and are glad to see our friends from the United States. If it had not been for the priests of the day, you would all have been Mormons at this very moment, and I do not want you to blame me for telling you.

President Brigham Young rose and said: I have but a few minutes to occupy, and I wish to preach several discourses in abstract sentences. All men are inclined to be religious, whether they know it or not: all are inclined to reverence and adore something, although they are irreverent and irreligious. We try to practice religion, but we are not perfect, and yet we may say, many are as perfect as they can be in all sects, not only in the Protestant and Catholic, but in the pagan and heathen nations; they do the very best they know how, and that makes them as perfect in their sphere, as God is in His.

If the law had not come to Saul of Tarsus, sin would not have revived in him; so when light comes, heresy, false principles, and

everything else, are made manifest. When a man forsakes his evil, and then does right the remainder of his life, he will be blessed and owned of the Lord.

I want to say to every man, the Constitution of the United States, as formed by our fathers, was dictated, was revealed, was put into their hearts by the Almighty, who sits enthroned in the midst of the heavens, although unknown to them, it was dictated by the revelations of Jesus Christ, and I tell you in the name of Jesus Christ, it is as good as I could ever ask for.

The next thing is, I dare raise my voice against wickedness in high places; and if the President, the Senate, the House of Representatives will do wickedly, I will tell them of their sins, as I would the poorest gold digger who goes with his pack on his back; for rest assured, in the latter days offences must come, but woe be to them by whom they come.

I say unto you, magnify these laws; there is no law in the United States, or in the Constitution, but I am ready to make honorable; and I declare in the presence of God, and all holy angels, and all good men, and even the devils in hell, that I never have transgressed any of them. If Governor Boggs had not ordered out the troops, we should have whipped all the mob that came against us, yet if poor old Boggs himself was to come here, I would feed him, lodge him for the night, and help him on his way.

I see a large community here, and now declare that we will show the world that we will have the best schools, and the best literature on the earth, and even then we will make improvements.

I say unto you, farmers, keep your wheat, for I foresee if you are not careful, starvation will be on our heels; preserve your grain, lest you suffer; preserve every kernel, and if we are prudent, we will have enough. If a man wants wheat to enable him to go on his journey, let him work; and that will be mutually benefiting each other. If any man will take in emigrants' horses into the Big Field for fifty cents a day, he will rue it; for I say that the grain SHALL be preserved, and you millers, you have no right to sell your flour to

the emigrants, to feed horses and mules, and rob this people of their bread. What! Sell bread to the man who is going to earn his one hundred and fifty dollars a day, at the same price as you do to the poor laborer, who works hard here for one dollar a day? I say, you men who are going to get gold to make golden images, have your golden gods fixed up in your pulpits pay for your flour.

You who have lived here, you know better. Have you forgotten that two of our brethren died from eating poisonous greens, when they could not get a particle of bread to eat? We have always told the emigrants, that we are not able to supply them; don't depend on this settlement for your supplies; we cannot make this a garden of Eden in one or two years. I say unto every man, when you write to your friends, tell them to bring their supplies, and do not depend on this place for your bread. We are informed by many of the emigrants, that A. W. Babbitt told them, they could get their supplies here, which is not true; for Almon W. Babbitt was told positively that we could NOT supply the emigrants with food—we had to divide the bread which we had for our own families, last year, with them, to keep them alive; and we shall have to do the same this year. And we publish to all travelers, that when we are able to supply them, and they can depend on this place for their supplies, that we will notify them; and then they may rely on obtaining their food, and not be disappointed, as many are this season.

When a stranger comes here, tell him where his teams may recruit, and if you will not give the strangers good counsel, you are not fit for good society.

I add no more—may the blessing of God rest upon you all. Amen.

[From the "Deseret News" for June 29, 1850.]

The Bowery was crowded last Sabbath, and many strangers present. The assembly were addressed in the Morning by the Rev. G. B. Day, of Shermont, St. Joseph Co., Michigan, on his way to the mines. We were not present till near the close, but understood

he spoke well. Mr. Day is in good health and spirits. Elder P. P. Pratt followed, with an interesting lecture. In the afternoon the sacrament was administered by the bishops, while George A. Smith spoke.

Afterwards, President Young made some remarks to those who never heard a testimony from a Latter-day Saint,—a synopsis of which is as follows:—

“Were it not for the veil of darkness that is over the face of the earth, and that man is fallen from that glory which he once enjoyed, all would be living in the sunshine of revelation: it is on account of sin entering into the world, that causes all this darkness, and which makes it necessary for the Lord to speak from the heavens, send his angels to converse with men, and cause his servants to testify of the things of God.

“The sound of the gospel always carried terror with it, to the man-made preacher in his pulpit, the lawyer at his desk, the farmer at his plow, and the mechanic at his trade.

“Can you make the distinction between truth and evil? Is the power of the Holy Ghost upon you? If so, you need not fear all the delusion that all earth or hell can produce.

“If anyone should ask the sectarian preachers of the day, where God lives, how he looks, or what is the appearance of his palace, could they answer the question correctly? No, they could not! Has God an eye? Their reply would be, he is all eye, all ear, all mouth, all hands, all feet. This is a mass of nonsense to me. Shall I tell you where God lives? The place of his habitation is in the center of his kingdoms. This world is but a speck in his kingdom; but a mighty black one. There is but one God to us, who is the father of our Lord Jesus Christ, and he is our elder brother, and is the heir of this kingdom, when purified and celestialized. Tell them, we are the children of the father of our Lord Jesus Christ. Do not the Scriptures tell us, that Jesus said, he is the God and father of our Lord Jesus Christ, and the father of our spirits? There is a spirit in man, and the inspiration of the Almighty giveth it understanding! Our Father lives in the midst of his kingdoms, and Jesus tells us to

call no man on earth, father, for we have one in heaven. You know he said to Mary, 'He is my father and your Father, my God and your God!' The Lord made us just as we should be, and prepared all things to bring us back into his presence.

"Ten years ago, it was called heresy for Joseph to be a money digger, and receive revelations; it actually became treason; and the people killed him for it: and now I see hundreds of reverend gentlemen going to dig money. I despise a man who will not dig for gold; he is a lazy man, and intends to sponge on others. Do not think that I blame you; all I have to say is, that you have to follow in the wake of 'old Joe Smith,' and paddle away to dig gold; it is a comic, novel thing to me.

"We have been driven here, we have made two crops, and there are hundreds, destitute: I say to you, Latter-day Saints, let no man go hungry from your doors; divide with them, and trust in God for more; and those who have a manly spirit, will give us their blessings. I say, treat every man kindly, and especially if there is any prospect of helping them on their journey. Emigrants, don't let your spirits be worn down; and shame be to the door where a man has to go hungry away. Gentlemen, we cannot give you much for your work until after harvest; after that time, we can supply your wants. Friends, help us to gather our harvest, and then you shall have what you want, and you can then go and gather riches. There is one class of people who know our past ill treatment, and they go trembling to the doors of my brethren, who feel as though they would give anything for a cup of warm drink. I say, walk up, strangers! and if any are hungry, feed them a meal, and let them go to those who have to sell; and may the Lord bless you brethren. Amen."

[This is how the Saints in the Valley spend their Sabbaths; and may we, and thousands of others, be blessed to see the day when we are in their midst.—ED.]

GENERAL CONFERENCE

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, FOR
GREAT BRITAIN AND ADJACENT COUNTRIES

*Held in the Carpenters' Hall, Manchester, on Saturday
and Sunday, 5th and 6th days of October, 1850.*

[CONTINUED FROM PAGE 303.]

THE following resolutions were then adopted:—

That Elder Eli B. Kelsey succeed Elder Margetts in the presidency of the London conference.

That Elder Cyrus H. Wheelock succeed Elder Gibson in the presidency of the Manchester conference.

That Elder Lewis Robbins succeed Elder Cummings, in the presidency of the Sheffield conference.

That Elder James Marsden succeed Elder Dunn, in the presidency of the Edinburgh conference.

That Elder James Bell succeed Elder Ross, in the presidency of the Staffordshire conference.

That Elder Joseph W. Johnson succeed Elder Watt, in the presidency of the Preston conference.

That Elder Isaac C. Haight succeed Elder Booth, in the presidency of the Cheltenham conference.

That Elder Jesse W. Crosby succeed Elder Kelsey, in the presidency of the Warwickshire conference.

That Elder Haden W. Church succeed Elder Wheelock, in the presidency of the Herefordshire conference.

That Elder Jacob Gates succeed Elder Robbins, in the presidency of the Leicestershire and Derbyshire conferences.

That Elder Robert Menzies succeed Elder Marsden, in the presidency of the Bradford conference.

That the following Elders continue to preside over their various conferences—James H. Flanigan over Birmingham, Joseph Clements over Glasgow, George Halliday over the South, John Spiers over Bedfordshire, Thomas Smith over Norwich, Hugh Findlay over Hull, John Lyon over Worcestershire, James Mc. Naughton over the Channel Islands, William C. Dunbar over Southampton, George Kendall over Dorsetshire, Glaud Rodger over Liverpool, Lorin

Babbitt over Lincolnshire, John S. Higbee over Newcastle-upon-Tyne, and John Kelly over Isle of Man.

That the branches of Carlisle, Dalston, Annan, Alstone, and Brampton, be detached from the Newcastle-upon-Tyne conference, and form a conference of themselves to be known as the Carlisle conference, and that Elder Appleton Harmon take the presidency thereof.

That the branches of Shrewsbury, Asterley, Llanymanach, Pool Quay, Montgomery, and Lightwoodgreen, be detached from the Liverpool conference, and form a conference of themselves, to be known as the Shropshire conference, and that Elder Joseph W. Young take the presidency thereof.

That the branches of Whitchurch, Market Drayton, and Prees, be detached from the Staffordshire conference, and annexed to the Shropshire.

That the branch at Newton be detached from the Welsh jurisdiction, and annexed to the Shropshire conference.

That the branch at Southport be detached from the Preston conference, and annexed to the Liverpool.

That the few members at Mold be detached from the Liverpool conference, and annexed to the Flintshire, under the Welsh jurisdiction.

That the Saints in Newport, Stafford, and neighborhood, be detached from the Staffordshire conference, and annexed to the Birmingham.

That the branch at Great Grimsby be detached from the Bradford conference, and annexed to the Hull.

That the branches of Ledbury, Keyson Street, Old Storage, Pippin Hill, Ridgway Cross, and Froomes Hill, be detached from the Herefordshire conference, and annexed to the Worcestershire.

That the Portsmouth and Gosport branches be detached from the London conference, and annexed to the Southampton.

That the Saints in Salisbury be detached from the South conference, and annexed to the Southampton.

That the branches forming the present Clitheroe conference be annexed to the Preston conference, when Elder Moss leaves for America.

That Elders Moses Clawson and David Smith be appointed to labor in the Dorsetshire conference, under the direction of Elder Kendall.

That Elder Kelly, of Galloway, be appointed to labor in the Worcestershire conference under the direction of Elder Lyon, and that he be authorized to appoint some elder or priest to take charge of the Saints in Galloway.

That Elder Claudius V. Spencer be appointed to labor in the Leicestershire and Derbyshire conferences, under the direction of Elder Gates.

That Elder Burton be released from the Lincolnshire conference, and be appointed to labor in the Edinburgh for the time being, under the direction of Elder Dunn.

That Elder Job Smith be released from the Norwich conference, and appointed to labor in the Bedfordshire, under the directions of Elder Spiers.

That Elder Gilbert Clements be appointed to preside over the church in Belfast and vicinity, and that he have permission to call Brother Dennison to his assistance, and others if necessary.

That Elder E. Sutherland be appointed to preside over the church in Dublin and vicinity.

That Elders G. B. Wallace and Levi Richards be accepted as traveling Elders, under the direction of the presidency in this land.

Elder F. D. Richards: I would much rather have heard Elder Pratt present before you the items of instruction which I am about to present, than to do it myself. I feel deeply sensible that much is made to depend upon the instructions given to instructors. A great deal depends upon the wisdom, diligence, and faithfulness of the presiding Elders of conferences and branches as to what is accomplished in the work of the Lord. Your instructions and examples are effectual upon the people; hence the vast importance of their being consonant with the word of God, and dictated by his Holy Spirit, that they may have free access to the hearts of the Saints, and increase their excellence in the sight of God and the Holy Angels. You as the luminaries of the people should be diligent to reflect truly and faithfully all principles of doctrine, and other instructions which are from time to time given you by those who are appointed over you in the Lord. One man cannot be in all places to administer the word of God; but he sends forth the instructions which he receives through others to the people; if those whom he sends forth possess the same

spirit, and like our Lord Jesus Christ, do not their own will but the will of Him that sent them, then they to whom these are sent will receive the same instructions, partake of the same spirit, and will vie together from first to last to carry out any measure necessary for the furtherance of the work of the Lord. Herein is the power of God made manifest through His people to the world, by their union of faith, their concert of action, being all led by the Holy Spirit to mind the same things. One part of the great work which is assigned to us, is the emigration of the Saints to Zion; in performing which, the presidency in Liverpool have found many difficulties. Instructions to the Saints, how to prepare themselves and arrange their effects to emigrate, have been repeatedly published in the *Star*, in the most explicit manner; but notwithstanding this is done, letters come in almost daily, calling for the information which has been so plainly and frequently published; to answer which, imposes a heavy tax of time and labor upon the office. If the Elders take it upon themselves to set forth and carry out the instructions contained in the *Star*, upon this and other subjects, it will save much labor, much anxiety, and much expense to all the Saints concerned, as well as ourselves. There are many reasons why the general instructions which are published in the *Star* upon all subjects, should be reiterated frequently in the ears of the people, in the public congregations of the Saints, and in the counsel of the Priesthood. One reason is, some of the Saints are unlearned, and perhaps can scarcely read at all, many dwell in the pits of the earth, almost from one week's end to the other, we feel in our hearts to be compassionate with them in their servile condition; many who can read are apt to forget what they have read, their minds being often troubled with the cares of the world, which choke the word; consequently, their minds need an occasional stirring up to remembrance. Another reason is; as people come into the church, obtain the spirit of the work, and become acquainted with our method of business, if they have the means they gather out, and new members are added to the church daily who have not read the *Stars*, and of course know nothing of the instructions that have been published in them; consequently, if the Elders do not instruct them upon these subjects, they remain unacquainted with them, until they wish to emigrate, then they institute an inquiry, too often at the office instead of their proper president. The primitive condition of the churches, arising from the fact of our sending off those best acquainted with the counsels and instructions of the church; also

the departure of presidents of conferences best qualified for the work, and their places often supplied by others less experienced and unacquainted with instructions formerly published,—render it necessary that the presidents of conferences and branches should acquaint themselves thoroughly with all the epistles and instructions which have been published from time to time by the Presidency in this country, and also those published by the First Presidency. Brethren, these things are necessary, in order that we may efficiently cooperate in building up Zion; for unless instructions can be sent forth, and promptly be acted upon, the measures of the Kingdom of God cannot be accomplished. One item upon the subject of emigration, is worthy of more particular remark; namely, when the printed letters of notification are sent from the office, to inform the persons when the ship will sail, if they cannot go in that ship, and immediately return an answer to that effect, their deposit money can be transferred, so as to apply on their passage in any subsequent ship; but if they return word they will go, and then fail, they subject us to a heavy loss; besides they must themselves lose their deposit money. When the “James Pennell” sailed on the second of this month, several berths were vacant, which might have been occupied just as well, if the persons who failed to occupy them had returned word that they could not go on receiving their letters of notification. Several were anxious to go out in that ship whom we were obliged to refuse, because others who did not go had informed us they would. It is not required that all persons should go who are notified; but it is required, that when they are notified, they should immediately inform us whether they can or cannot go; then others can be notified who stand ready to take their place. This is a matter of importance: £100 may easily be lost through a trifling neglect.

Another subject which is worthy of your studious and prayerful consideration is, the circulation of the printed word to the uttermost, throughout your conferences. The Book of Mormon, and Doctrine and Covenants, are not so highly appreciated by the Saints generally as they would be, if the Saints were more familiar with their contents; and it cannot be expected that intelligent people will become believers in them, until they become somewhat acquainted with their precepts. These books cannot be too extensively circulated, nor their contents too well understood. They contain the words of Holy prophets and apostles. They contain the words of holy angels. They contain the words of the Lord Jesus Christ to his people on

earth. They also declare what shall befall the present generations of man until the coming of Christ. In them is pointed out the order of the Church, and the duties of the several officers thereof, in a manner too plain to be misunderstood by those who are blessed with the Holy Spirit in their minds. The instructions contained in these books are of that momentous import that justly entitles them to the consideration of all men. They should be read by every family that can read through the nation, and it is quite inexcusable for the Saints to remain ignorant of their precious contents. It is the duty of the teachers throughout all the conferences, to ascertain who have, and who have not these books, and to teach such as have not to obtain them, and search them as for the treasures of life. If there are any who are unable to purchase them, the presiding Elders may devise such means as they deem fit, to provide the worthy poor with these invaluable treasures of knowledge, that while they are working hard for less than sufficient food, that their spirits may sustain them under their privations and hardships, until the day of their deliverance shall come. Some valuable hints upon the method of accomplishing this are contained in the late minutes of the Warwickshire conference, by Elder Eli B. Kelsey. Beside the circulation of these books, should be attentively considered the various publications of the church, which have been written in elucidation and defense of the different doctrines of our holy faith. The press is a most powerful and prolific means of spreading the knowledge of truth. Each book, pamphlet, or tract, is a preacher, exhorter, or defender of the faith, by testifying of the things which we do know, and which we most assuredly believe. The words of a man of God, as the sown seed, fall upon the congregations of the people, like the various kinds of soil mentioned by our Savior,—some being good, in which the word takes root; but much of the precious seed falls upon the wayside, on stony ground, or among thorns, and consequently becomes choked, withers away, or is altogether plucked up by the fowls of the air; while a small proportion takes root in good tender hearts, and brings forth, thirty, sixty, and sometimes an hundred fold. But the silent messengers often go where the servants of God cannot obtain audience. By accident or design, they find their way into the *drawing rooms*, and parlors, of those who would be unwilling to jeopardize their standing in society by openly listening to our words. Many who, like Nicodemus of old, desire to know (unobserved) what these

things mean, can entertain such silent preachers in the retirement of their bedchambers, if the general observation of the family is considered dangerous, and there learn what they must do to be saved. The words of life read under these circumstances, are not so soon forgotten. These small exponents of the faith often carry the arrow of truth to the hearts, and create an uneasiness to know if these things are so, till constrained to venture forth, they seek the assembly of the Saints (carefully however at first, lest he should be noticed). The words of truth are sweet to the honest soul; he drinks, and drinks, and drinks again, until the gracious influences of the Holy Spirit, in confirmation of the truths which he has heard, produces in his mind that satisfaction and delight, in the society of the people of God, which he can find nowhere else, he shakes off his timidity, he realizes the potency of those truths which so fully satisfy his soul, and boldly dares to give a reason for the hope which he sees before him in the gospel. Finding his reasons unanswerable, he rejoices in further exploring, and more zealously advocating the newly discovered truth of heaven, in doing which, the Holy Spirit aids him; convinced of the excellence of the knowledge of God, he becomes obedient to the ordinances foreordained of heaven for his salvation from his sins, and receives the testimony of Jesus,—his joys are now increased in the Lord,—he seems inseparably attached to the doctrines of life, insomuch that they appear to have become a part of his nature; while the idle and sinful enjoyments of sensuality in the pride of life have altogether lost their relish for him. He being now in Christ a new creature, old things have passed away, and all that is before him appears new. His course of conduct, now so changed and exemplary, preaches to his family, kindred, and friends, with a persuasion tenfold more powerful than Cambridge eloquence, until as in numerous instances which have come under our observation, the whole family, one after another, are induced to render obedience to the faith, and walk together as the heirs of the grace of life. This glorious end attained, their united influence is felt among a numerous circle of friends, more or less of whom are, by reading the publications and conversation, convinced of the truths which but a few days or weeks before they persecuted; and all this the effect of secretly perusing a single tract carried into the house by a servant. A gentleman who was educated for a Church of England clergyman, recently informed me, that his attention was

first attracted by the regular absence of his servant; upon inquiring into the matter, she presented him with a syllabus of the course of lectures which she was attending; he was induced to attend a lecture, the subject of which was named on the bill; the result is, his own and another family connected by marriage, are families of Saints; and he dates their conversion from the circumstance of his calling his servant to account for the manner she spent her absent time, when she presented him the syllabus of lectures. Instead of a clergyman preaching the doctrines of a church "as by law established," he is an Elder in, and advocates the doctrines of the Church established by the commandment of Jesus Christ, and the ministry of holy angels. Seeing, then, brethren, that so small portions of the printed word as a TRACT, and a BILL announcing a course of lectures, lead to so great and glorious results, in the hands of servants; let us all seek to serve the people faithfully with BOOKS, PAMPHLETS, and the STARS, in their own private dwellings as well as at our public assemblies. The vast amount of good that may be effected by them, renders it extremely desirable that you use every feasible device to give them as widely extended a circulation as possible.

I will further add, your time and talents will be more profitably occupied in instructing the priesthood and Saints in their duties, than in commencing the work in new places, generally. Let the traveling Elders and Priests minister to the world, and build up new branches as the Spirit may direct, while you feed the flock, and teach them how to spread forth upon the right and left.

These few important items are deemed worthy of your notice; may your attention to and action upon them, increase your abilities to do the will of God, and make you abler ministers to the great and good people over whom you are called to preside.

In conclusion, allow me to congratulate you, my beloved fellow servants, upon the great success which has so generally crowned your labors in your various conferences. Your labors have not been in vain in the Lord. Thousands will rise up and bless you in the great and coming day. As the time of President Pratt's departure draws near, I view in perspective the duties of the presidency rolling in upon me like the mountain wave; but by your prayerful cooperation, and the exuberant blessings of the Holy Spirit, I hope to be able to stand safe with you, until we finish our course with joy.

(To be continued.)

ANNUAL CELEBRATION OF THE 24TH OF JULY, IN
GREAT SALT LAKE VALLEY.

ON the above mentioned day, at break of day, the inhabitants were aroused by the firing of cannon and a sweet serenade, to remind them to prepare to have a celebration of the arrival of Presidents Brigham Young and Kimball, together with the *pioneers*, in the Valley. At half past seven, the people were called to gather at the Bowery by the firing of cannons, where everything had been prepared for the comfort of all. At eight, an escort was formed at the Bowery, under the direction of Daniel H. Wells, Samuel W. Richards, James A. Little, Dan Jones, and Horace S. Eldridge, in the following order:—1. The martial band, with a flag, "Truth and Freedom." 2. The brass band, in their costume. 3. Twenty-four young men, in white pants trimmed with black cord, red sash tied on the left, with dark coats, fine straw hats trimmed with green, carrying a banner on which was inscribed, "The Lion of the Lord;" in charge of James A. Little. 4. Twenty-four young ladies, dressed in white, with a blue scarf over the right shoulder, wearing a wreath of red and white roses, with their banner, "Hail to our Chieftain;" in charge of S. W. Richards. Twenty-four aged fathers, dressed as citizens, with their staves, carrying a banner of stars and strips, on which was the inscription, "Heroes of '76;" in care of Dan Jones. 6. Twenty-four Bishops, with their banners, led by Bishop Whitney. 7. The commissioned officers of the legion, on foot, in uniform, wearing swords; in charge of General D. H. Wells. The escort thus arranged, they were led by the marshal to the governor's house, where they received the following persons:—John Smith, Capt. Stansbury, Daniel Spencer, W. W. Phelps, W. I. Appleby, P. P. Pratt, Geo. A. Smith, H. C. Kimball, Governor B. Young, Isaac Morley, Lieut. Gunnison, Orson Spencer, Simeon Andrews, Hosea Stout, Ezra T. Benson, James Lewis, Willard Richards, Thomas Bullock,—with three cheers. The escort returned to the Bowery, where the usual ceremonies were held, and several tunes were played by the band. At half past eight, the meeting was called to order, and after singing "Lift up your stately heads," &c., a prayer was offered by the Stake president, Daniel Spencer. Then President Brigham Young arose to say a few words to those who profess the

Christian religion. He said that they had assembled to celebrate the third anniversary of the arrival of the *pioneers* in the Valley. "We crave the freedom to act according to our will, and it is our choice to remember that the Almighty delivered this people from every peril, fear, suffering, mobocracy, and desolation on every hand, and planted us in this peaceful valley."—After the band played again, Elder H. G. Sherwood arose and delivered a short address in behalf of the aged fathers, with a presentation of the declaration of Independence, the constitution of the United States, and that of the State of Deseret to the Governor. Then an anthem composed by Miss E. R. Snow for the occasion, was sung to the tune "The Spirit of God." Then Dr. Willard Richards delivered a long and excellent oration about the tribulations of the Saints, and their settling in the Valley, and other topics, which we would be glad to publish, if we had space. There is a fuller account in the "Frontier Guardian" and the "Star," but the rest of the account has not come from the Valley.

CONFERENCE MINUTES.

FLINTSHIRE.

THE quarterly Conference for Flintshire was held on the 3rd of November, when 6 branches were represented, containing 14 elders, 9 priests, 3 teachers, and one deacon; 18 baptized since the previous conference, 11 received by letters; 2 removed by letters; 1 cut off; total, 96. It was determined that brother Thomas Williams be the second counselor in the district. We had remarkably good meetings throughout the day.—William Parry, president; Elias Morris, scribe.

WEST GLAMORGAN CONFERENCE.

The quarterly conference of the above conference was held, on the 27th of October, in Trade's Hall, Swansea, when 18 branches were represented, containing 67 elders, 30 priests, 29 teachers, and 18 deacons; baptized, 28; cut off, 17; total, 511. Among other things, it was determined that brother John Rhys Roberts be a first counselor in the district, and that the Book of Doctrine and Covenants and the Book of Mormon be published in Welsh, in the name of Brigham Young or F. D. Richards, as it is decided in Liverpool. The meetings were addressed by Presidents Phillips, Pugh, Williams, and others, in

a very effective manner.—Evan Williams, president; J. R. Roberts, scribe.

ANGLESEY.

The conference of this district was held, in Caernarfon, on the 17th of November, when 5 branches were represented, containing 14 elders, 9 priests, 6 teachers, and 2 deacons; 31 baptized; 2 cut off, and 8 emigrated; total, 106. A branch was organized in Llangefni, and Edmond James is to be the president. We enjoyed ourselves during the conference, and we received beneficial teachings from the president. The room was filled during the day, especially in the evening.—Thos. Morgan, president; Wm. Isaac, scribe.

MISCELLANEOUS.

NOVEMBER.—In this month it can be said that vegetation experiences death. The trees are now devoid of all their leaves. This month is called a dark and foggy one; but the temperature is sometimes pleasant in its beginning, and its average through the season is 43 degrees. A number of plants remain in bloom throughout the month. It is said that November tends to lower the spirits of the Welsh and the English, because of its unpleasantness, and that they are ready to shout for spring; but we ought to remember that every season is precious when we make proper use of it. Even this month affords its own pleasures; if nothing else, there are the opportunities it provides to search for knowledge in books at home by the fire.

NEW OBSERVATION.—Since the officers of the kingdom of God must go often to labor in the kingdom of *darkness*, all the Saints should be as *lighthouses* on the hill to shine as they work.

GOLD.—Gold is the god of this world; only whisper the word, and its worshippers go down on their knees. Breath it in the Valley, and it can be heard on the tops of the mountains. Say where it is to be found, and millions will rush to the place faster than they will go to heaven.—*Deseret News*.

INDEPENDENT COMPANY.—A man leading a cow, with a small bundle, passed by our office yesterday, with his face toward the west.—*Deseret News*.

PROVERB.—Do not look a gift horse in the mouth.