

man, trusting in God for their own. I ask whence all this? If this is a "wicked wicked woman," is it possible for her to lead her children to such exalted heights of virtue if her steps lead down to hell? Ask her children from whence they learned such glorious precepts, and they will proudly point to their honored mother and tell you it was from her lips they received them. It was in her example that they learned something of virtue's priceless worth. Shame then on the cowardly tongues that would dare revile her, while they pretend to garnish the sepulchre of her God honored husband. He that pleadeth the cause of the fatherless and the widow will most assuredly meet them out their just portion in due season. It is basely asserted by some that oppose the truth that Joseph is seeking for power among men. If this had been the case why did he not accept the many invitations from the Dignitaries of the Salt Land, where he would have been hailed by tens of thousands of glad hearts, that would gladly have exalted him to the highest dignity in their power to bestow? Why did he answer the Deputies sent to him from that quarter, "That when God wanted him He would be pleased to let him know it and until then he should take no step in any direction." This was the substance of his answer to Wm. Clayton over eleven years ago as this man testified to me in England, in 1862. Bro. Joseph has had offers that were not to be despised by any power seeker both of a civil and ecclesiastical nature; but felt it his duty to refuse them all, and wait the due time of the Lord, and this is the simple reason that he did not take his place before. He knew it was useless to run without tidings, or to run before he was sent. Does this look like a power seeker after the manner of men? Yea, truly, he is a power seeker; but like Jacob he has sought for power with God, and has prevailed, and it is impossible for those gents of the poisoned tongue to wrest it from his grasp, and thousands of hearts in Europe and America including the Salt Land, send forth their joyous praises to God for "remembering His chosen again," and they are enjoying the joy, peace and satisfaction flowing from the gospel of the kingdom of God.

But Mr. Editor, I am admonished that I must stop for I am taking up too much space and crowding out more valuable matter from your columns, but I love to defend the cause of the innocent against all opposition. I am no man worshipper;

but I worship God and honor His servants. I will just finish my journey home and stay there for the present. I arrived at Manti about four o'clock on the morning of the 5th instant, and was kindly welcomed by Bro. Mathews, and also by Bro. Wm. Redfield and family, and in the afternoon by all the saints. I talked a little twice and we enjoyed each others' society. From thence through the kindness of the brethren I was conveyed to Bro. John Leaka's of Plum Creek Branch. Here I was received with the same old hearty welcome, and on the next day by the kindness of these friends I was conveyed home—Yes, to "home sweet home," and here was the grand realization of thousands of anxious prayers that my Father would spare me and mine in health and peace to meet again. Here too was the fulfillment of some of the Lord's promises to me, that had cheered my heart in many a dark and trying hour, and I thank God that all were well excepting a little weariness from long travel and less of rest, and soon the sweet music of wife and daughter in singing "the wife's welcome" made my heart forget its hours of darkness and privations, and I realized that I was no longer a pilgrim; but I was right here at home, and made to feel so, not only by my family but by all the saints of God here, and now let me say to my brethren and sisters and friends, in England and Wales, and also in this land that I thank them for their generous kindness in assisting me home; and for their temporal and eternal welfare I shall ever pray that their reward may be sure in the resurrection of the just. I must also say God bless the saints in Western Iowa, for their generous and noble kindness to my dear family in my absence.

I subscribe myself in the bonds of love and truth your brother.

CHARLES DERRY.

SEMI-ANNUAL CONFERENCE.

Minutes of the Semi-Annual Conference of the Church of Jesus Christ of Latter-Day Saints, held at Galland's Grove, Shelby Co. Iowa, commencing Oct. 6, 1864.

THURSDAY, OCT. 6,—MORNING SESSION.

Pursuant to appointment, the Semi-Annual Conference of the Church of J. C. of L.-D. S. met, and was organized by choosing Pres. Joseph Smith to preside, and Nathan Lindsey and R. W. Briggs, Clerks, after which Conference was opened by singing and prayer.

The President then stated the object of our assembling ourselves together, and added that as the weather had been very inclement, not many from a distance had yet arrived, therefore the regular business would be deferred, and the day would be devoted to preaching. He made some other remarks in relation to the order that should be observed by the saints generally while on the Conference ground, and exhorted them to be faithful and diligent in the cause of Zion.

Bro. Sweet was then called upon, and proceeded to address the congregation on the subject of "the gospel of Christ," and after speaking at some length, he closed with an exhortation.

AFTERNOON SESSION.

Bro. R. W. Briggs was called, and spoke in substance as follows: "*The enemies of Israel are Israel.*" He proceeded to show by the sacred historians, that the various calamities and afflictions that shook the commonwealth of ancient Israel universally originated within itself, and the most fatal thrusts at its vitals were made by those who assumed to be its friends and defenders. The declaration of the prophet, chosen as the text, was not strictly historical, but prophetic in its character; and the apostle's evidences are abundant that in their day the same principles were carried into effect, and as declared by the apostle Paul, that among all trials and troubles incidental to his life and experience, those among false brethren were the most severe, those who professed outwardly the same faith that he was suffering to promulgate. Nor does the latter-day work prove an exception to that ancient rule. While reflecting upon this subject, we find ourselves surrounded by a multitude of witnesses painful to behold, which declare that latter-day Israel has occasion to repeat the prophet's words, "our enemies are ourselves," and it is not singular that we hear from the "salt land," where "those who turn from the Lord" dwell, the poet's plaintive voice, viz:

"Long as captives we have wandered,
Self-reproached and self-condemned."

But thanks be to God who giveth us the victory, deliverance has come, the bonds are being broken, and the captives are being freed.

Thanking the congregation for their kind attention, he took his seat, and was followed by W. H. Kelly, who gave the congregation some excellent instruction.

Pres. Smith then addressed the congregation in substance as follows: "It is a very apparent fact, that many, may I not with propriety say all, who have fallen from the faith and knowledge of God, not only

those of our day, but those of past ages, are ready to declare that their distrust, coldness, and indifference, were occasioned by the falling away of those in whom they reposed unbounded confidence and love, laboring under the false supposition that they in reality were better than themselves. This is an erroneous premise, consequently disastrous conclusions arise from an improper blending together of personal with collective salvation. When the effects are discovered, the persons thus unfortunately deceived, by allowing themselves to be deprived of free agency and judgment, a conviction of self-condemnation and self-reproach supplants the faith and confidence formerly imbibed, not only in persons, but in principles themselves; and the only restoration known to truth, as applicable to such persons, is a practical returning to those principles lost sight of or ignored during their blindness, while passively following the dictates and counsels of others, who like themselves, were groveling in midnight darkness. Many, unfortunately, like some of the Jews anciently, declare "we have Abraham to our father," and conclude because they retain a passive belief in the latter-day work, and render a silent and indifferent assent to its teachings, that all will be well, and at last a union be effected between themselves and the living head. This is decidedly a dangerous ground to assume. A union being effected through any other means than practical righteousness, is not only unknown to the law of God, but it is in direct opposition to the revelations, which say that Zion's converts shall be redeemed by righteousness. Man may be led to suppose God designs forcing them together, and this is doubtless true, but the only force applied or known to the law of liberty, is the force of love and holiness. Strange as it may appear, yet our short experience has convinced us of its truth, that many professed believers in the efficacy of prayer are either too fearful or proud to bow before God, and seek the light of His Spirit, and smiles of His countenance, or use the means placed within our grasp, designed to strengthen and guide us through the various conflicts and duties of life. For no calling or occupation of life should be pursued that we cannot consistently and conscientiously ask the blessing of God upon.

If mankind have power within themselves, or means to attain power sufficient to achieve victories of a physical or secular nature, what does or CAN prevent, when a proper application of energy and perseverance is made, from achieving moral and spiritual victories, which will redound to our good here, and eternal welfare hereafter, when

we shall be transformed into the glorious liberty of the sons of God, the liberty of which is in part foreshadowed in the gospel of peace? But in what consists the gospel of Christ? Is it to do as we please? Most assuredly it is; provided always that we choose to do precisely right. But should our caprices lead us to ignore the foundation God has laid, and build upon one of our own imagination, we are not free, but under the bondage of sin, and subject to the punishment thereof."

OCT. 7TH—MORNING SESSION.

The President stated that the reports of branches was the next business in order.

REPORTS OF BRANCHES.

Plum Creek: three added since last reported. J. Leeka, Pres., E. B. Gaylord, Clerk.

Council Bluff: reported by Bro. Clark; whole number 41, including 1 high priest, 1 seventy, 7 elders, 2 priests, 1 teacher, 2 deacons. 7 added since last reported. Jas. M. Judkins, Pres., David Evans, Clerk.

Preparation: 30 members, organized last fall. C. C. Perry, Pres., G. M. Scott, Clerk.

Fremont: 54 members; 12 removed and 7 added by baptism since last reported. W. Baldwin, Pres., S. S. Wilcox, Clerk.

Glenwood: 20 members, 1 seventy, 2 elders, 1 priest. Wm. Brittain, Pres., R. A. Gonsolly, Clerk.

North Star: 13 added by baptism since last reported. Bro. Waldo, Pres., D. P. Hartwell, Clerk.

Union Grove: 48 members, 8 elders: 4 children blessed since last reported. H. Halliday, Pres., H. S. Smith, Clerk.

Union: 26 members, 5 elders, 1 priest, 9 added since last reported. J. M. Putney, Pres., R. Campbell, Clerk.

Weeping Water: 13 members, 2 elders, 1 priest; 1 added by baptism, and 5 children blessed since last reported. J. W. Waldsmith, Pres., and Clerk.

Twelve Mile Grove: 15 members, 1 seventy, 1 elder, 1 priest. Isaac Ellison, Pres., B. V. Springer, Clerk.

Mason's Grove: 17 members, 2 seventies, 1 teacher; 4 removed, 4 added by baptism and 1 by vote since last reported. Thos. Dobson, Pres., S. M. Hough, Clerk.

Billington: 9 baptized since last reported. J. O. Thomas, Pres., E. Milton, Clerk.

Boyer: 12 added by baptism since last reported; 1 cut off; 11 children blessed. J. R. Rudd, Pres., J. Rounds, Clerk.

Bigler's Grove: 25 added by baptism since last reported. B. Percel, Pres., O. McHenry, Clerk.

REPORTS OF ELDERS.

Bro. Hugh Lytle said he had visited Ne-

braska, and southwestern Iowa, and had visited a company of Brighamites, and succeeded in convincing 13 of them that Brigham is an usurper, and that the church under his leadership is in total apostacy. Held one discussion on the divine authenticity of the B. of M. and the B. of C. He had not traveled much in the northern part of his district. He found the work progressing generally, and prejudice fast giving way.

Bro. Wheeler Baldwin stated that his labors had been confined mostly to his own district. His district includes the counties of Mills, Fremont, Taylor, and Page, and as he is much advanced in age, he has been scarcely able *in his own district* to do the cause justice, although he has preached every Sunday except four in the year, and circumstances beyond his control prevented him from preaching on those days. He had attended six two days' meetings, and in some of them he was the only speaker present. He had baptized none himself, for the simple reason that he had rolled that labor off on the shoulders of younger men. He had good attention whenever he had preached, and had many calls for preaching that he could not respond to. He desired that a young man should be sent to labor in his district.

Wilson Sellers received a mission from the semi-annual Conference two years ago, to go into Missouri and Nebraska, but circumstances had prevented him from reporting sooner. He had preached nearly throughout Nebraska, and had baptized 8. He desired a mission from this Conference to go into Illinois. He intends to do some preaching in Linn Co., Iowa. He had generally received good attention.

Bro. Geo. Outhouse received a mission from the May Conference, 1864, and went to Wyoming, and labored to convince some Brighamites of the state of apostacy into which the Brighamite church had fallen, and succeeded in convincing a few. He had travelled to some extent in Nebraska and Iowa, but in consequence of ill health he returned much sooner than he designed. He loved the work and begged the prayers of the saints that he might be faithful in the discharge of every known duty.

Bro. Sweet had preached every Sunday, and often on other days. He had attended several two days' meetings, and had baptized ten. The work is moving onward favorably. The best of feeling exists in the different places where he had preached. He had endeavored to do the best he could and God had blessed his labors, and by His grace he is determined to continue.

Bro. J. A. McIntosh reported that he was

appointed to preside over the region of country known as the Galland's Grove District. He had endeavored to procure the assistance of as many of the elders as possible of this district, but busy times and want of means had prevented many from responding. He had preached on all occasions that circumstances would permit. He had only omitted to preach three Sundays since he had been a member of the Reorganization. The prospect throughout the district is encouraging; calls for preaching are made at various places, which we cannot respond to without more laborers. He had baptized some, simply, however, watering the work that others had planted. His heart is in the work, and by the help of God will devote the rest of his days to the rolling of it forth.

Bro. Daniel Savage reported his mission assigned him by Bro. Lytle. He said there was a fair opening for good to be done. Some are enquiring for the truth as it is revealed in the apostolic doctrine, in contradistinction to sectarian religion. He is desirous of continuing his labors, God being his helper.

Pres. Joseph Smith reported that after the last April Conference, he visited the northern part of Illinois and southern Wisconsin. He baptized several there, which was the fruit of other men's labor. He had attended four Conferences, one at St. Louis, one at Burlington, Wis., one at Nauvoo and one at Batavia. The elders should endeavor not only to preach in places which are open to preaching, but should endeavor to open new fields of labor.

AFTERNOON SESSION.

Bro. Shaw reported that various circumstances prevented him from laboring to that extent that he had desired, but he had preached some in the different branches, and among unbelievers. Among unbelievers he generally had good attention, and good congregations, but in some cases they were small. He had succeeded in removing much bad feeling entertained against the church, God had however blessed him in his labors, and his determination is to continue to preach the gospel for the good of his fellow men, and the glory of God.

Bro. Howard Smith reported that the mission to which he was appointed at the Conference last May was not fulfilled, in consequence of sickness in his family. He intends to devote all his time to preaching, and to the advancement of the interest of Zion.

Bro. Wm. H. Jordan reports that since he last reported he has prosecuted a short mission in Monona, Woodbury, and Ida counties, but found the people generally

preparing to celebrate the glorious old 4th of July, therefore it was hard to get up a meeting. He however was received kindly and the people seemed to manifest a considerable anxiety to hear the word. He expressed a determination to discharge his duty before God and man.

Bro. W. H. Kelly had, since last reported, labored considerably in northern and central Iowa, and southern Minnesota, and had succeeded in opening a very encouraging field of labor, which will be productive of much good if completed.

Bro. Francis Reynolds reported that having received no appointment to any mission from any Conference, he received instruction from the President of the Western Division to go to President Joseph Smith, and having done so, received a mission to travel with Bro. Wm. Anderson. Bro. Anderson had been gone a few hours on his journey from Nauvoo. Bro. Reynolds followed and overtook him. At one place in southern Illinois, Bros. Anderson and Reynolds found an old elder of 22 years standing, who had preached and convinced many souls of the truth of the latter-day work, and the most commendable part is, that he had done this during the dark and cloudy day. They expressed unbounded love for the work. These ministrations of Bro. Green, (for that is the elder's name) were decided by the St. Louis Conference to be valid, he having kept the faith. All of Bro. Green's flock except one expressed a desire to unite with the church in full fellowship. They organized four branches, including elder Green's flock. He then went to Indiana and opened a very good field for labor. He had baptized but few, but is desirous of doing good for Zion.

Bro. Davis Bays at the May Conference received an appointment to a roving mission. He has done all he could, and had baptized six. Wherever he labored he found a good spirit, and had labored *wherever* he could, *when* he could, and *as much* as he could. He found prejudice generally giving way.

Bro. John N. Burton received an appointment of a mission in company with Bro. Watson. They shortly afterward separated, and since then he had been laboring alone in Pottawattamie, Shelby, Harrison and Maona counties, Iowa, and had baptized 41 since May last. He also preached some in Nebraska. He expressed a determination to do his duty.

Bro. B. V. Springer said that he was appointed at the June Conference held in this district, to labor in Harrison and Shelby counties, Iowa, but he had not been able to prosecute his mission to that extent that he had desired.

Bro. Watson's report was the same as given at the June Conference, held in the Galland's Grove district, except that he has baptized two since.

Bro. Thos. Dobson had preached since last reported in Crawford and Sac counties, Iowa, and had baptized four. The work is generally favorably received, and prejudice seems to be fast giving way in the localities in which he had labored. He designs to do all the good he can for the cause of righteousness.

Bro. R. W. Briggs reports that during the last six months he had labored to the extent of his ability, in various places, with good success. His time had been principally spent in Wisconsin, publicly and privately discussing the hope of Israel, and the progress and triumph of the latter-day work. Several persons have rendered obedience thereto, and many have acknowledged faith therein. He expressed a desire to spend his entire energies in the rolling forth the work for the delivery of fallen man from the bondage of sin. He expects to hold a discussion with an Advent minister as soon as he returns.

Bro. Chas. Derry then reported his mission in England, the general items of which have been made known through the *Herald* from time to time, but perhaps a brief repetition of some of the items will not be amiss.

Shortly after receiving the mission he began its prosecution, *starting from home without purse or scrip*, but God remembered him, and raised up friends for him, who not only supplied him with money, but with other necessities of life. After meeting with many incidents, he at length arrived at Liverpool, Eng., with but a shilling or such a matter in his pocket, and although he had not a friend that he was aware of between himself and the American shores, yet God still was with him, and raised him up friends who supplied him with money and other necessities. His first business on arriving at Liverpool was to introduce himself to the Brighamite authorities, and accordingly went to Geo. Q. Cannon, and told him that he was a missionary, laboring under the direction of Joseph Smith, the son of the martyred prophet Joseph Smith. The reason he did this, was because he did not want them to have a just cause for saying that he had come in an underhanded way; he asked the privilege of laying our position before their members, but they refused, saying that they knew enough about our position. He afterwards asked the privilege of speaking in one of their meetings, but was refused, and was told if he did not keep silent he would find the police upon him. Not finding any particular opening he went to the

next town, and went on till he arrived at West Bromwich, where an effectual door was opened. He began then to preach, and the work began to spread. In one Brighamite meeting he was allowed just three minutes to speak in, and he thankfully occupied the time. A watch was held, and when the time expired he was called to order. They attached the most odious names to his character. He found a man lecturing against Brighamism, and he attended one of his lectures and bore testimony to what he had said in relation to Brighamism, but bore testimony to the truth of the latter-day work. He said he did not call Brighamism "*Mormonism*," and the result was a discussion. He followed the lecturer till he convinced him of the truth of the latter-day work, and since Elder Derry came home the lecturer has been baptized, although he had gained great popularity as a lecturer. The work in England, despite all the opposition, is progressing. There has been eight or ten branches raised up there.

Bro. Alex. McCord reported his Utah mission. He and Bro. E. C. Briggs arrived there, and the first thing they did was to go and report themselves to Brigham. He said he did not fear Brigham or his emissaries, but all he feared was his own weakness. Brigham refused them the privilege of speaking in any of their places of holding public meetings, and accused Bro. Briggs of slandering him. He not only refused to let them preach in the city, but asserted that he would write to his bishops and counsel them also to refuse to let them preach in any of their public meeting houses. At the first meeting, which was held at Bro. Stiles' house, there were thirteen persons present, and they were well pleased with the doctrine preached. The work then began to spread; he baptized about sixty in all. There are now about a dozen elders actively engaged, all of which have been baptized and ordained there.

Bro. John Stiles said that he presented himself before the congregation as a delegate from Utah. When he was appointed as a delegate, it was not known that Bro. McCord would return home, therefore he had nobody to report but himself. He went to Utah in 1852, arriving in October. He said it was then taught that young Joseph Smith was the man to lead the church, but since Joseph did not go to "*the State of Deseret*," and lick the feet of Brigham, they repudiate him. When he first went there he saw many things that he did not like, but felt that it was not his province to question their authority. He saw in one instance, a feast held by one Seth M. Blair, to which all the rich, the noble and the

great were invited to attend, including Brigham and his counsellors, and at the same time a poor widow, (a saint,) lived within a stone's throw of said Blair's house, who was destitute of the necessaries of life, but she was passed unnoticed, and left to suffer, whereas the nobles were feasted on every good thing that the country could afford. He was cut off from their church because he would not acknowledge Brigham as his god, but was afterwards restored, they thinking perhaps that such actions were rather too strong to set well for some time yet. He stated that some of the women went so far as to call the *bishops* their gods. This man-god doctrine he says is very prevalent in Utah. He at length got some knowledge of the Reorganization, and looked forward with much interest to the time when the missionaries should arrive, and by and by the long looked for day arrived. Eros McCord and Briggs arrived, and many rejoiced at the glad tidings. The first "Josephite meeting," (as it was called) was held in his house. He then saw the day dawning, and his heart has been made to rejoice, and his own words are, "brethren, I am with you soul and body. All that I can do to further this cause will cheerfully be done."

OCT. 5TH—MORNING SESSION.

Boomer branch reported 24 members; 1 seventy, 6 elders, 2 priests, 1 deacon. One cut off since last report. J. W. Roberts, Pres., Geo. Wight, Clerk.

Bro. Wm. Litz reports that at the last Semi-Annual Conference, he was appointed to labor in company with Bro. A. Young, (now deceased.) Have labored with some success, breaking down much prejudice. His meetings are generally well attended, and by those who are out of the church as well as those in it. He held a discussion with one Wm. Danthett, at Nebraska City. During last summer I traveled some with Bro. Hugh Lytle. He had labored to the extent of his ability. He represented some brethren out on Blue River, but there are not enough to organize them into a branch.

Little Sioux branch reported 144 members; 3 seventies, 11 elders, 1 teacher, 1 deacon; 13 added by baptism, and 9 by letter; 4 died since last report. S. W. Condit, Pres., R. M. Tuller, Clerk.

Resolved, That Elders Chas. Derry, Riley W. Briggs and Wm. H. Kelly, be sent, and are authorized by this Conference, to visit the Council Bluff branch, take all the evidence in writing in relation to the case in that branch, in which the minority were cut off for voting in the minority, and report at the next General Conference.

Resolved, That Bro. James Anderson be

ordained a High Priest, and Bishop for the St. Louis Conference.

He was ordained to that office by Pres. Joseph Smith and Hugh Lytle.

Bro. Levi Wilson then reported his mission. He said he had, to the best of his ability performed his duty, though in weakness. He had received a mission from Bro. W. W. Blair, to go into Davis Co., Iowa, and he and Bro. Alfred Jackson had fulfilled it, but had not baptized any. In the region of Davis Co., he left many believing in the work. A good work is begun if it is only carried out.

Bro. Condit said that he was appointed to preside over Harrison and Monona counties, Iowa, and had endeavored by God's help to discharge that duty. He had baptized but few, and had not labored to the extent he should like to have done. He has labored some in Nebraska with good effect.

Bro. Lehi Ellison said he had labored in Benton and Linn counties, Iowa, but did not labor so much in the ministry as he could have done. He felt that when elders went to preach the gospel they should preach it, and not do so much physical labor. He had opened a good field for labor.

Resolved, That Bro. J. W. Briggs be permitted to return from Europe.

Pres. Joseph Smith then gave a short exhortation, in substance as follows: declaring no distinction of political views or of nationality, should be recognized by the saints of God while in the discharge of their duties. We should all be willing to extend to mankind the right of liberty of conscience and the pursuit of happiness; and we should also attribute honesty of purpose to sincerity of motive, inasmuch as we expect the same extended to ourselves. In all our public discussions, a spirit of magnanimity and freedom should characterize our doings, never giving way to our feelings, even when met with vituperation and abuse.

He recommended that each Conference district appoint a clerk, whose duty it shall be to record the minutes of each Conference, and that the several branches report to the District Conferences instead of to the General Conferences, and that the District Conferences report to the General Conference, by delegates or otherwise. By this means it is hoped a uniformity of action will be secured.

When teachers visit branches they should also call and inquire into the spiritual condition of their presiding officers, as well as others, that presiding elders should honor teachers in the discharge of their official duties, from the fact that teachers have a right, and it is their duty to visit all mem-

bers of the branch, from a lay member to the First Presidency.

When elders baptize those who cannot be connected with any branch, or in other words, those too distant to become connected with any branch, they should give members thus situated a certificate of baptism, which when such members present themselves for admission into a branch, they should present an evidence of their baptism.

Resolved, That Dexter P. Hartwell be sent to labor in Bro. Baldwin's district.

AFTERNOON SESSION—APPOINTMENTS.

Resolved, That Bros. J. M. Scott, Davis H. Bays and Geo. Outhouse, be sent to Kansas.

Resolved, That Bro. Lehi Yokum also be sent to Kansas.

Resolved, That Bros. B. V. Springer and Lehi Ellison be sent to Indiana, and report themselves to Bro. W. W. Blair.

APPOINTMENT OF CONFERENCES.

Resolved, That the next Annual Conference be held at Amboy, Lee Co., Ill., commencing April 6, 1865, and that the next Semi-Annual Conference be held in the North Star branch, near Council Bluffs, Pottawattamie county, Iowa, commencing October 6, 1865.

On this evening the following persons were baptized by Pres. Joseph Smith: T. C. Dobson, M. V. B. Hale, Whymarion Wight, Ester Jane Hough, Katharine Butler, David Jones, and Alice Halliday.

Galland's Grove branch reported 12 added by baptism, 4 by vote, and 3 by letter since last reported.

OCT. 9TH—MORNING SESSION.

The confirmation of those baptized on the previous evening was attended to. Bro. David Jones was simply re-baptized, and the office of an elder of the quorum of seventy was re-confirmed upon him.

After the administration of the sacrament, Pres. Joseph Smith addressed the Conference from 1 Chron. 23: 33.

AFTERNOON SESSION.

Elder Chas. Derry addressed the congregation. Some candidates presenting themselves for baptism during Elder Derry's discourse, Bro. Eli Clothier was appointed to attend to them, who baptized the following persons: John Rose, Samuel Scofield, and Margaret C. Spear.

The following remarks of Pres. Joseph Smith (in substance) may not be unacceptable to the saints: The question is often asked, Who shall gain an inheritance in Zion? And who shall receive the welcome plaudit, "well done thou good and faithful servant, enter into thy rest"? The Psalmist plainly says, it is he who taketh not up a reproach against his neighbor; and the apostle Paul furnishes a gospel square, clear-

ly revealing the fruit of the Spirit, and the fruit of the flesh. The followers of the lust of the flesh shall not enter into the kingdom of God. Men may revile at pleasure, but I have no disposition to adopt the same vile and unscriptural course, knowing assuredly by the words of the Psalmist, that he who taketh up a reproach against another, who is either dead or living, *shall not dwell in the tabernacle of the Lord*. My course has been, and shall be in future, by the help of God, to discharge my own duty, as marked out by Him who ruleth above, faithfully discharging my own duty and calling, regardless of the claims and pretensions of others, let these claims and pretensions be more or less, great or small, made when, or where, or by whom. He bid all a God speed who work for the good of man, and the glory of God.

BRO. SHEEN:—Gratitude to God and love to His saints, will not permit us to close these minutes, without bearing our testimony that the Spirit of God was truly with us, guiding and directing us in all our deliberations. An unusual degree of solemnity and union pervaded the entire assembly, who had thus convened from miles distant, including those of various nations and tongues, all of whom breathed a spirit of love toward God, and charity toward the workmanship of His hands, and in spirit echoed the anthems of the redeemed, "glory to God, peace on earth, and good will to men." We also rejoice that we are able to record the fact that the fruits of the Utah mission were apparent. Many who had through its means escaped the thralldom of that land, were in attendance, whose hearts were filled with gratitude to God, who had shielded them from the dangers of the dreary plains, and the still greater dangers of the despotism which swayed its sceptre over them—swayed by the tyrant to whom they blindly lent themselves servants. The gifts and blessings of the gospel were enjoyed in a small degree, administering comfort and encouragement to the people of God, who, despite the philosophy of the age, believe that "He is, and that He is a rewarder of them that diligently seek Him." The preaching and exhortations of our President, and others, were highly instructive, plainly declaring the counsels of God relative to the gospel of peace, and the general characteristics of the dispensation of the fullness of times. God favored us with the finest of weather for the season, although rain had fallen for the last two or three days previous, nearly continually.

JOSEPH SMITH, PRESIDENT.

NATHAN LINDSEY, } Clerks.
R. W. BRIGGS. }