

sons, organized a branch, and he thought there was a large field for labor presented in Canada.

Bro. James Blakeslee reported that he was received every where with kindness and open hearts, that he lacked for nothing, and that the Spirit was displayed in mighty power, in tongues, in dreams, and prophecy.

Elders E. Page, George Outhouse, Charles Williams, C. G. Lamphear, George Rarick, and A. M. Wilsey, made very encouraging reports.

Adjourned till one o'clock, P. M.

One o'clock, P. M.—Met pursuant to adjournment. Upon suggestion, a motion was made and carried, that a committee of three be appointed by the President to examine the accounts of Bishop I. L. Rogers and Bro. Isaac Sheen, and report to this Conference immediately. George Blakeslee, Yance Jacobs and George R. Outhouse were appointed said Committee, and they accordingly reported that they had examined said accounts and found the same correct.

On motion, Bro. E. Page was ordained an high priest—ordination by Elders John Shippy and James Blakeslee.

A child of A. M. and Mary Wilsey was blessed by James Blakeslee.

The missions assigned last conference were unchanged. The Elders were instructed to labor accordingly, unless called by the twelve to labor elsewhere.

Loren Page, Wm. Long, Isaac A Bogue, Margaret Mileure and Jemima McCoy presented themselves for baptism.

On motion, *Resolved*, That the next Semi-Annual Conference be held at Galland's Grove, Shelby County Iowa, October 6th, 1862.

Moved and carried, that Bros. Dan'l McCoy and Jesse Adams, be received and ordained into the quorum of Seventies. Ordination by Bros. James Blakeslee and A. M. Wilsee.

After some remarks by the President, in regard to the law of tithing as set forth by the epistle of the twelve and contained in the D. and C., it was moved to adjourn.

"When shall we all meet again," was sung with spirit and feeling Benediction by the President.

Adjourned.

WILLIAM D. MORTON, }
WILLIAM ANDERSON, } Clerks.

MINUTES OF A SPECIAL CONFERENCE,

Held at Galland's Grove, Shelby County, Iowa, April 6th, 1862.

Sunday morning, 10 A. M.—Conference organized by calling Elder W. W. Blair of the Quorum of the Twelve, to preside, and O. E. Holcomb, Clerk.

Singing, and prayer by the President.

The President then made a few remarks, showing the object of the Conference, after which Elder Derry made some remarks from the words "If the foundations are destroyed what can the righteous do?" in Psalm 11: 3. Elder Jones made some remarks; and Elder W. D. Lewis, spoke showing the firmness of the foundation which is laid for the hope of the righteous.

Meeting then adjourned until two o'clock, P. M.

Two o'clock, P. M.—Opened with singing and prayer, and our hearts were at once cheered and solemnized by the songs of praise that went up to heaven from the hearts of the saints, showing that the Lord's people were a tried people. Elder Blair read the 6th chapter of John's revelations, and preached the gospel of the Son of God. After which Elder B. L. Leland spoke upon the foundation on which the hopes of the righteous are based, adding his testimony of the immutability of the same, and that they were eternal as God himself. Meeting then adjourned.

Prayer meetings were appointed in different places for the evening.

Monday, 10 A. M.—Meeting again opened, and the saints discoursed sweet music, and Elder Alexander McCord offered up a prayer. The saints then sung the hymn "ye who are called to labor." Elder Blair stated that there was some business that would have to be put into shape, in order to bring it before the Conference. Some Elders had charges preferred against them. It was necessary to call a corps of Elders to examine into such cases. It was the unanimously resolved that Elders Hugh Lyttle, John Outhouse and Uriah Roundy be appointed that committee.

Elder Blair showed that it was necessary to be more strict in the administration of the law God; that we must not know rich or poor, great or small, but deal impartially with with all. God says, "ye Elders shall see that my law is kept," and it is for us to do it, if we would prosper as a people or a church.

Elder Derry addressed the Conference on the necessity of the people being united to roll forth the work of God, and especially for the priesthood to go forth and preach the gospel, and gather in the scattered saints. That the responsibility of bearing off the kingdom of God devolves upon us individually and collectively. No man possesses the love of God, that is, not willing to use all his powers to roll on the kingdom, by spreading the gospel abroad, even though he may be compelled to leave the comforts of home to carry the message himself. "Thou shalt love thy neighbor as thyself," is the burden of the Gospel, and how can we be said to do this if we are not willing to take the blessing to our neighbors, that we ourselves enjoy. It was said yesterday that there were 150 men possessing the priesthood of God, and out of that number only 14 were preaching. I am doubtful if that number, even, are out to day. But unless this people arise, as one man, to carry out the purposes of God, God will empower the few that are willing, and they will bear testimony of the

kingdom, and receive the blessings of the same, and those who stand idle in the church will be crushed beneath its weight, according to the words of Jesus.

Elder Blair spoke upon the subject of the kingdom, bearing testimony to the truth of Elder Derry's remarks, and showing that the kingdom of God was set up, or established, no more to be thrown down, and that it will roll on until it attains to temporal as well as spiritual dominion, according to the testimony of the prophets. He bore testimony that Joseph Smith, our prophet and president, would yet lead the people of God from bondage by the power of God. He referred to the testimonies that God has borne on the earth respecting the truthfulness of Joseph's Mission, to-wit; the United States has had a period of unparalleled prosperity, for the past 17 years, but no sooner had God called his servant in 1860, to plead the cause of injured innocence, than that portion of the land which had mobbed the people of God, began to be vexed with a sore vexation, and now God's judgments were sweeping through the land like a whirlwind.

Elder Lewis bore testimony to the work, and stated when the first Herald came to them in Utah, they went to the mountain side and inquired of God for themselves, and they received a testimony of the truth of young Joseph's having been called of God to lead the Church. He stated that he was willing to go and preach when he was called upon.

Brother Reynolds bore his testimony to the work, and it was his desire to do good and he saw the necessity of going to do the work of God, and he was willing to do so when he could arrange matters for the same.

Elder Blair spoke on the necessity of the young being very particular in the choice of their associates. If your companions are of a light, trifling, vain, and foolish character, leave them and choose the company of the wise and good.

After a short intermission, meeting was called to order. The hymn "Ere long the vail will rend in twain." Elder John Wintosh offered up a prayer, after which Elder Blair, and others, sung "Oh reapers of life's harvest."

The Committee that was appointed to investigate certain cases, now gave in their report, as follows :

It appears by the testimony of Bro. William Jordan, that Charles Wilson used profane language, did not meet with the saints, was a teacher of mental alchemy, and that he did not desire a membership in the church. Wilson was not present to answer the charges, although he had been cited to appear.

In the case of Bro. W. M. Wood, it appears, on testimony, that he had been vain in conversation and conduct, had been engaged in mental alchemy, dancing, &c. He confessed his faults to the council, and they proposed that he be restored.

After remarks by the President and Elder J. A. McIntosh, the church proceeded to act upon the cases as follows :

"It was unanimously resolved that Charles Wilson be cut off from the Church of Jesus Christ of Latter Day Saints."

Brother Wallace Wood made acknowledgment of his faults honorably before the Conference and stated that he was sorry that he had done wrong. He had proved that when he stepped aside he lost the Spirit of God, and the things of this world did not bring the joy the gospel did. It was unanimously resolved that Wallace Wood be forgiven and restored to fellowship with the saints.

Elder Blair called for reports.

Elder Lytle reported that there were some who desired baptism in the neighborhood where he lives. He had not fulfilled the mission assigned him at Little Sioux Conference. He had not been in a position to do so until the winter set in.

Brother Leland gave his report. He had not done as much as he could have done. They had been blessed in their Branch, there had been some additions, The winter has been very bad for getting around.

Elder J. A. McIntosh said he had traveled enough to know that there was a great call for preaching. He had not been out much, but if he had got ready he should have gone.

Elder Derry gave in his report, that there was great call for preaching, he had labored all the winter, as much as possible, with good success.

Elder W. D. Lewis reported that he had been preaching in the vicinity of Boomer Branch, that some ten persons had been baptized of late, and more about coming in.

Elder Wilson Sellers said he had traveled around a good deal, and had been blessed in his preaching. He felt that it was the will of God that he should preach the gospel—that God called the weak things of this world to do his work. He did not feel contented unless he was out preaching.

Brother Alexander McCord said he could not give a favorable report of himself but he felt desirous of doing right.

Elder Blair showed the necessity of the priesthood being united in doctrine, and that all should teach the pure gospel of Jesus Christ, and to let every principle alone that does not immediately pertain to the salvation of the human family.

Elder McIntosh wanted to ask some questions. Has he a right having been appointed in connection with Bro. E. C. Briggs to superintend the district, to baptize any person in any branch of the district, even though the president of that branch was not present?

Whether we should not follow the order of baptism as is recorded in the Book of Covenants, in all cases? Answer, yes, if not in opposition to the president.

Unanimously Resolved, That Elder J. A. McIntosh take charge of the work in Monona, Shelby and Crawford counties. Elder W. W. Blair in Potawatamie and Harrison counties. Elder Charles Derry in Mills and Fremont counties and Nebraska.

Resolved, That we hold a Conference in the vicinity of the North Star Branch, near Council Bluffs, commencing on Saturday, June 7th, 1862.

Resolved, That a two days meeting be held in Belvidere, commencing on the Saturday previous to the fourth Sunday in May, (May 25.)

Conference adjourned until the first Saturday in June, to be held as above stated.

Closed by singing, with benediction by the president.

WM. W. BLAIR, *Pres.*

E. J. HOLCOMB, *Sec'y.*

THE PROPHETIC APPOINTMENT, OR ANGELIC ORDINATION.

Considered in relation to the law of successorship to the office of the Presidency of the High Priesthood of the Church and Kingdom of God in these last days.

CONCLUDED.

Mr. Strang, says: "I perceive that you have laid down that priesthood goes by lineage, this is true to a limited extent; the priesthood of the Aaronic order, under the Mosaic dispensation, went by lineage. The Patriarchal office, which pertains to the Melchizedek priesthood, also, goes by lineage. But the office of prophet or lawgiver to God's people, and shepherd of the whole flock does not."

We have before shown that the President of the High Priesthood, is prophet, seer and revelator, in virtue of his office and calling.—that Joseph, the lawgiver, revealed the law of lineal descent, in relation to the entire priesthood, sec. 6, p. 3.

Agreeable to biblical history, this high priesthood descended from father to son, from Adam down to Joseph in Egypt, a period of two thousand, two hundred years; that that presidency were prophets, seers and revelators, until the entire line of that family, with whom the promise remained, become enslaved in Egypt, and there lost their knowledge of the things of God, and through the oppression to which they became subject, was degraded so low that they became idolatrous, so that Aaron, on the short absence of Moses on the Mount, made a calf, and all Israel worshipped it, after having been delivered from their bondage by the out-stretched arm of the Almighty.

Moses, in his exile, learnt the knowledge of the true God, and his gospel, which he esteemed a greater treasure than all the riches of Egypt, which he had left, and received the priesthood under the hand of Jethro, his father-in-law, and because he was the only one of the entire nation who was eligible to the office, through lack of the