

prison; and in order that they might fulfil all the requisitions of God, their living friends were baptized for their dead friends, and thus fulfilled the requirements of God which says, "Except a man be born again of water, and of the spirit he can in no wise enter into the kingdom of heaven;" they were baptized of course, not for themselves, but for their dead. Crystostom says that the Marchionites practised baptism for the dead, "after a catechumen was dead they hid a living man under the bed of the deceased; then coming to the dead man they asked him whether he would receive baptism; and he making no answer, the other answered for him, and said that he would be baptized in his stead; and so they baptized the living for the dead."

The church of course at that time was degenerate, and the particular form might be incorrect, but the thing is sufficiently plain in the scriptures, hence Paul in speaking of the doctrine says, "Else what shall they do who are baptized for the dead? If the dead rise not at all, why are they then baptized for the dead?" 1 Cor. xv, 29.

Hence it was that so great a responsibility rested upon the generation in which our Savior lived; for says he "That upon you may come all the righteous blood shed upon the earth from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias whom ye slew between the temple and the altar. Verily I say unto you all these things shall come upon this generation." Matt. xxiii. 35, 36. Hence as they possessed greater privileges than any other generation, not only pertaining to themselves but to their dead, their sin was greater; as they not only neglected their own salvation but that of their progenitors, and hence their blood was required at their hands. And now as the great purposes of God are hastening to their accomplishment and the things spoken of in the prophets are fulfilling, as the kingdom of God is established on the earth, and the ancient order of things restored, the Lord has manifested to us this duty and privilege, and we are commanded to be baptized for our dead thus fulfilling the words of Obadiah when speaking of the glory of the Latter Day. "And saviours shall come up upon mount Zion to judge the remnant of Esau; and the kingdom shall be the Lord's." A view of these things reconciles the scriptures of truth, justifies the ways of God to man; places the human family upon an equal footing, and harmonizes with every principle of righteousness, justice, and truth. We will conclude with the words of Peter: "For the time past of our life may suffice us to have wrought the will of the Gentiles" . . . "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."—Ep.

NOTICE.

On looking over our subscription list we find many who have paid but one dollar, on the present volume, which pays for six months; and as that time expires with this number, all who wish the paper continued to the end of the volume would do well to forward the money immediately.

CONFERENCE MINUTES.

Special Conference of the Church of Jesus Christ of Latter-Day Saints, met according to appointment in the City of Nauvoo, April 6, 1842.

The day being wet, the First Presidency did not attend, and Elder Page addressed those present upon the subject of the charges against him, and said he would be happy to have an opportunity of laying his statement before the Conference, at a convenient time.

Pres't. William Law, Gen. Bennett Pres't. pro tem., and Pres't. H. Smith all spoke upon the subject of military affairs, showing the necessity of a well organized and efficient force; that as we were bound to serve our country if required in common with all good citizens, we ought not to be behind any of our neighbors in point of good order, neat uniforms, and equipments, and a well organized, and thoroughly disciplined legion.

April 7. Conference met, Pres't. Joseph Smith had the several quorums put in order, and seated: he then made some very appropriate remarks concerning the duties of the church, the necessity of unity of purpose in regard to the building of the houses, and the blessings connected with doing the will of God; and the inconsistency folly and danger of murmuring against the dispensations of Jehovah.

He said that the principal object of the meeting was to bring the case of Elder Page before them, and that another object was to choose young men, and ordain them, and send them out to preach, that they may have an opportunity of proving themselves, and of enduring the tarring and feathering and such things as those of us who have gone before them, have had to endure.

Elder Page having arrived, was called upon, and addressed the congregation in relation to the nonperformance of his mission to Jerusalem: he said that when he started with Elder Hyde, joy filled their hearts, and they were aware of the responsibility of their mission. Elder Hyde's vision was that he should be in Jerusalem alone, E. P. considered Elder Hyde to be his father and guide in the mission, and felt it his duty to submit to Elder Hyde's opinion in all things; no elders ever were more in concert on a mission than they were while together; they made a covenant in Quincy to stand by each other while on the mission; that if they were insulted, or imposed upon they would

stand by each other even unto death, and not separate unless to go a few miles to preach a sermon; that all monies should go into one purse, and it did so. Elder Hyde in Indiana first said he would go to visit Br. Knight, and that Elder Page should stay and preach, he assented, and he went and returned to Indianapolis. Elder Page had a mare given him on account of both, Elder Hyde then took the mare, went on, and left his luggage with Elder Page; while away he sold the mare for \$40, and received \$60 more as a donation from the man to whom he sold the mare, he returned, they preached in Dayton and received a handsome contribution, Elder Page preached 16 miles off and raised a branch, Elder Hyde went to Cincinnati, revised the Missouri Persecutions, got 2000 copies printed, and paid for them, and took part of them with him and left a large box full and about 150 loose copies with Elder Page. Elder Hyde started for Philadelphia purposing to visit churches on the way: he left Elder Page \$23.

31. Elder Page returned to Dayton, and Milton, and sold books, with the intention of following Elder Hyde as soon as practicable; but he stayed a day or two too long, and the river closed by the frost, from one to two weeks earlier than usual; Elder Hyde told him that it was possible they might be from one to two years before they would leave America, as it would take upwards of \$1000 each to take them to Jerusalem and back, that it would be slow gleaning in England, and assigned this as a reason for not immediately following Elder Hyde, thinking that he would be sure of seeing him in the spring.

Elder Page accused himself of not using better economy in proceeding on his journey; there came out a piece in the paper stating the displeasure of the Lord respecting Elder Hyde and Elder Page, he sat down and wrote a piece to put in the paper acknowledging the justice of the charge, but wisdom prevented its being published, preached about Washington &c., gathered funds for the mission, in Westchester and in Philadelphia. Elder Hyde raised funds on behalf of the mission, by applauding Elder Page's talents, wisdom &c., but they were disappointed in him when they saw him, he raised funds for the mission, the most liberal was in Philadelphia; he intended to sail on the 25th of July, but the brethren

said that if he would remain two weeks they would raise funds for him, they found that it would take longer, and he decided to stay a month, he then received a command through a letter from Pres't. H. Smith to an official character in Philadelphia, requesting him to return; he wrote to ascertain the reason but did not get an answer, he was then called in by Pres't. J. Smith, and Elder B. Young. Elder Hyde would often renew the covenant between them to never part with each other in that mission. Elder Page had no blame to attach to Elder Hyde; he supposed that he had done right; but if he had been in his place he would have tarried for him until the spring.

The reports of his having apostatized &c. returned even from this place to New York. Many reproved him for leaving Cincinnati for Dayton.

Pres't. J. Smith then arose and stated that it was wrong to make the covenant referred to by him; that it created a lack of confidence for two men to covenant to reveal all acts of secrecy or otherwise to each other—and Elder Page showed a little grannyism. He said that no two men when they agreed to go together ought to separate, that the prophets of old would not and quoted the circumstance of Elijah and Elisha iii Kings 2 chap. when about to go to Gilgal, also when about to go to Jericho, and to Jordan, that Elisha could not get clear of Elijah, that he clung to his garment until he was taken to heaven and that Elder Page should have stuck by Elder Hyde, and he might have gone to Jerusalem, that there is nothing very bad in it, but by the experience let us profit; again, the Lord made use of Elder Page as a scape goat to procure funds for Elder Hyde.

When Elder Hyde returns we will reconsider the matter, and perhaps send them back to Jerusalem, we will fellowship Elder Page until Elder Hyde comes, and we will then weld them together and make them one. A vote was then put, and carried that we hold Elder Page in full fellowship.

Voted, that Elder Page be sent to Pittsburgh. Sung a hymn—Adjourned for one hour and a half, at one o'clock.

Met agreeable to adjournment.—Sung a hymn—Prayer by Elder Kimball.

Elder Wight called to know if there were any present of the rough and weak things, who wished to be ordained, and go

and preach, who have not been before ordained.

Elder L. Wight then addressed those who intended to be ordained, on the subject of their duty and requirements to go to preach.

Pres't. H. Smith spoke concerning the elders who went forth to preach from Kirtland, and were afterwards called in for the washing and anointing at the dedication of the House, and those who go now will be called in also, when this Temple is about to be dedicated, and will then be endowed to go forth with mighty power having the same anointing, that all may go forth and have the same power, the first, second, and so on, of the seventies and all those formerly ordained. This will be an important and beneficial mission, and not many years until those now sent will be called in again.

He then spoke in contradiction of a report in circulation about Elder Kimball, B. Young, himself, and others of the Twelve, alledging that a sister had been shut in a room for several days, and that they had endeavored to induce her to believe in having two wives. Also cautioned the sisters against going to the steam boats.

Pres't. J. Smith spoke upon the subject of the stories respecting Elder Kimball and others, showing the folly and inconsistency of spending any time in conversing about such stories or hearkening to them, for there is no person that is acquainted with our principles would believe such lies, except Sharp the editor of the "Warsaw Signal." Baptisms for the dead, and for the healing of the body must be in the font, those coming into the church and those rebaptized may be done in the river.

A box should be prepared for the use of the font, that the clerk may be paid, and a book procured by the monies to be put therein by those baptized the remainder to go to the use of the Temple.—Sung a hymn. Ordinations to take place to-morrow morning—Baptisms in the font also—There were 275 ordained to the office of Elder under the hands of the Twelve during the Conference.

April 8. Sung a hymn—Prayer by Elder Kimball—Sung a hymn.

Elder Page then addressed the assembly upon several subjects; made many interesting remarks concerning being called to the ministry, labor in the vine-

yard &c., spoke of his own travels and the fruits of his labors as an encouragement to the young elders who were going into the vineyard.

Pres't. J. Smith said the baptisms would be attended to, also the ordinations.

Sung a hymn—Elder John Taylor preached a sermon while the ordinations and baptisms were going on on the subject of infidelity showing that the arguments used against the bible were reasonably scientifically and philosophically false.

The Stand was occupied in the afternoon by Elder Amasa Lyman and followed by Elder Wm. Smith, then the Conference closed by benediction of Pres. J. Smith.

JAMES SLOAN, Clerk.

CONFERENCE MINUTES.

Minutes of a conference of the Church of Jesus Christ of Latter-Day Saints, held in the City of New York, Nov. 29th 1841.

The Conference was organized at 2 o'clock P. M. by electing Elder John E. Page, Chairman, and L. R. Foster, Clerk.

After addressing the Throne of Grace, the Chairman briefly stated the object of convening together—and then proceeded to ascertain how many of each quorum, or order were present, when it was ascertained there were present, one of the Twelve travelling High Councillors, six high priests, sixteen elders, three priests, two teachers and two deacons.

Reports of delegates being called for, Elder Foster reported that the whole number of persons who had been received into the branch at New York was two hundred and ninety-two, of which two hundred and seventy-nine were received by baptism and confirmation, and thirteen by certificate. Of these, four have died, ninety-six moved away, and thirteen have been excommunicated; leaving one hundred and seventy-nine, of whom there are a president and two councillors, a bishop and two councillors, eleven elders, two priests, one teacher and two deacons.

The branch of Setauket, Long Island, was represented by Benjamin Hulse, teacher.—That branch was organized on the 27th of March, 1841, with eighteen members, two of whom had been preachers, one a Baptist, and the other a Methodist. The number has since, been increased to forty three, of whom six have been cut