

pointed to Mount Ephraim in that county, and stated the advantages of the place for agricultural purposes.

On motion, resolved, that a stake be appointed at Mount Ephraim, in Adams county.

There being several applications for the appointment of stakes, it was resolved that a committee be appointed to organize stakes between this place and Kirtland, and that Hyrum Smith, Lyman Wight, and Alman W. Babbitt, compose said committee.

The President then spoke of the necessity of building a "House of the Lord" in this place. Whereupon it was resolved, that the Saints build a house for the worship of God, and that Reynolds Cahoon, Elias Higbee, and Alpheus Cutler, be appointed a committee to build the same.

On motion, resolved, that a commencement be made ten days from this date, and that every tenth day be appropriated for the building of the house.

President Hyrum Smith rose and stated that there were several individuals, who on moving to this place, had not settled with their creditors, and had no recommendation from the branches of the churches where they had resided. On motion, resolved, that those persons moving to this place, who do not bring a recommend, be disallowed.

John C. Bennett, M. D., then spoke at some length, on the oppression to which the Church had been subject, and remarked that it was necessary for the brethren to stand by each other, and resist every unlawful attempt at persecution.

Elder Lyman Wight then addressed the meeting. Adjourned till to-morrow morning.

Sunday morning, October 4.—Conference met pursuant to adjournment, and was opened by prayer by Elder Babbitt.

The clerk was then called upon to read the report of the Presidency in relation to the City Plot, after which the President made some observations on the situation of the debts on the City Plot,—which will appear at the close of these Conference minutes, and advised that a committee be appointed to raise funds to liquidate the same. On motion, resolved, that William Marks, and Hyrum Smith, compose said committee.

On motion, resolved, that a committee be appointed to draft a bill for the incorporating of the town of Nauvoo, and other purposes.

Resolved, that Joseph Smith, John C. Bennett, and Robert B. Thompson be said committee.

Resolved, that John C. Bennett be appointed delegate, to urge the passage of said bill thro' the Legislature.

President Hyrum Smith then rose and gave some general instructions to the church. Conference adjourned for one hour.

One o'clock, p.m. Conference met pursuant to adjournment, and was opened by prayer by Elder John P. Greene.

President Joseph Smith then rose and delivered a discourse on the subject of baptism for the dead, which was listened to with considerable interest, by the vast multitude assembled.

Dr. Bennett from the committee to draft a charter for the city, and for other purposes, reported the outlines of the same. On motion, resolved, that the same be adopted.

Elder E. Robinson then rose and gave an account of the printing of another edition of the Book of Mormon, and stated that it was now nearly completed, and that arrangements had been made for the printing of the Hymn Book, book of Doctrine and Covenants, &c.

Conference adjourned to Monday morning. Monday morning, Oct. 5.—Conference met pursuant to adjournment, and was opened by prayer by Elder Lyman Wight.

Elder Robert B. Thompson, after a few preliminary remarks, read an article on the Priesthood, composed by President Joseph Smith, which will appear at the close of the Conference minutes,—after which Elder Babbitt delivered an excellent discourse on the same subject, at considerable length.

Conference adjourned for one hour. During the intermission a large number were baptized.

Two o'clock, p.m.—Conference met pursuant to adjournment. Elder Lyman Wight addressed the congregation on the subject of baptism for the dead, and other subjects of interest to the church.

The President then made some observations and pronounced his benediction on the assembly.

Dr. John C. Bennett said that many persons had been accused of crime, and been looked upon as guilty, when on investigation it has been ascertained that nothing could be adduced against them. Whereupon, on motion, it was resolved, that no person be considered guilty of crime, unless proved so by the testimony of two or three witnesses.

He next brought before the Conference, the treatment the saints had experienced in Missouri, and wished to know whether the Conference would take any further steps in relation to obtaining redress. On motion, resolved, that Elias Higbee and Robert B. Thompson be appointed a committee to obtain redress for the wrongs sustained in Missouri.

The committee on ordinations reported, that they had ordained thirty nine to the ministry.

On motion, resolved, that this Conference be dissolved, and that the next conference be held on the 5th day of April next.

JOSEPH SMITH, Pres't.

R. B. Thompson, Clerk.

The following is the article referred to above: In order to investigate the subject of the Priesthood, so important to this, as well as every succeeding generation, I shall proceed to trace the subject as far as I possibly can from the Old and New Testaments.

There are two Priesthoods spoken of in the Scriptures, viz. the Melchisedec and the Aaronic or Levitical. Altho' there are two Priesthoods, yet the Melchisedec Priesthood comprehends the Aaronic or Levitical Priesthood, and is the grand head, and holds the highest authority which pertains to the Priesthood, and the keys of the Kingdom of God in all ages of the world to the latest posterity on the earth, and is the channel through which all knowledge, doctrine, the plan of salvation, and every important matter is revealed from heaven.

Its institution was prior to "the foundation of this earth, or the morning stars sang together, or the Sons of God shouted for joy," and is the highest and holiest Priesthood, and is after the order of the Son of God, and all other Priesthoods are only parts, ramifications, powers and blessings belonging to the same, and are held, controlled, and directed by it. It is the channel thro' which the Almighty commenced revealing his glory at the beginning of the creation of this earth, and thro' which he has continued to reveal himself to the children of men to the present time, and thro' which he will make known his purposes to the end of time.

Commanding with Adam, who was the first man, who is spoken of in Daniel as being the "Ancient of Days," or in other words, the first and oldest of all, the great grand progenitor of whom it is said in another place he is Michael, because he was the first and Father of all, not only by progeny, but the first to hold the spiritual blessings, to whom was made known the plan of ordinances for the salvation of his posterity unto the end, and to whom Christ was first revealed, and thro' whom Christ has been revealed from heaven and will continue to be revealed from henceforth. Adam holds the keys of the dispensation of the fulness of times; i. e. the dispensation of all the times, have been and will be revealed thro' him from the beginning to Christ, and from Christ to the end of all the dispensations that are to be revealed: Ephesians, 1st chap. 9th and 10th vs. "Having made known unto us the mystery of his will, according to his good pleasure which he has purposed in himself, that in the dispensation of the fulness of times, he might gather together in one all things

in Christ both which are in heaven and which are on earth in him."

Now the purpose in himself in the winding up scene of the last dispensation is, that all things pertaining to that dispensation should be conducted precisely in accordance with the preceding dispensations.

And again, God purposed in himself that there should not be an eternal fulness until every dispensation should be fulfilled and gathered together in one, and that all things whatsoever that should be gathered together in one in those dispensations unto the same fulness and eternal glory should be in Christ Jesus: therefore he set the ordinances to be the same forever and ever, and set Adam to watch over them to reveal them from heaven to man or to send angels to reveal them: Hebrews, 1. 14. "Are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation?"

These angels are under the direction of Michael or Adam, who acts under the direction of the Lord. From the above quotation we learn that Paul perfectly understood the purposes of God in relation to his connexion with man, and that glorious and perfect order which He established in himself, whereby he sent forth power, revelations and glory.

God will not acknowledge that which he has not called, ordained and chosen. In the beginning God called Adam by his own voice. See Genesis, 2d chapter, 9. 10 vs. "And the Lord called unto Adam and said unto him, Where art thou? And he said I heard thy voice in the garden, and I was afraid because I was naked and hid myself." Adam received commandments and instruction from God; this was the order from the beginning.

That he received revelations, commandments and ordinances at the beginning, is beyond the power of controversy; else how did they begin to offer sacrifices to God in an acceptable manner? And if they offered sacrifices they must be authorized by ordinance. We read in Gen. 4th chap. 4 vs. that Abel brought of the firstlings of the flock and the fat thereof, and the Lord had respect to Abel and to his offering. And again, Hebrews 11, 4. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead, yet speaketh." How doth he yet speak? Why he magnified the Priesthood which was conferred upon him, and died a righteous man, and therefore has become an angel of God by receiving his body from the dead, holding still the keys of his dispensation; and was sent down from heaven unto Paul to minister consoling words, and to commit unto him a knowledge of the mysteries of godliness.

And if this was not the case, I would ask how did Paul know so much about Abel, and why should he talk about his speaking after he was dead?—Hence that he spoke after he was dead must be by being sent down out of heaven to administer.

This then is the nature of the Priesthood; every man holding the presidency of his dispensation, and one man holding the presidency of them all, even Adam; and Adam receiving his presidency and authority from the Lord, but cannot receive a fulness until Christ shall present the Kingdom to the Father, which shall be at the end of the last dispensation.

The power, glory, and blessings of the Priesthood could not continue with those who received ordination only as their righteousness continued; for Cain also being authorized to offer sacrifice, but not offering it in righteousness, was cursed. It signifies then, that the ordinances must be kept in the very way God has appointed; otherwise their Priesthood will prove a cursing instead of a blessing.

If Cain had fulfilled the law of righteousness as did Enoch, he could have walked with God all the days of his life, and never filled of a blessing.—Gen. 5th chap. 22 vs. "And Enoch walked with God after he begot Methuselah 300 years and begot sons and daughters, and all the days of Enoch were 365 years, and Enoch walked with God, and he was not, for God took him." Now this Enoch God reserved unto himself that he should not die at that time, and appointed unto him a ministry unto terrestrial bodies, of whom there have been but little revealed. He is reserved also unto the presidency of a dispensation, and more shall be said of him and terrestrial bodies in another treatise. He is a ministering angel to minister to those who shall be heirs of salvation, and appeared unto Jude as Abel did unto Paul; therefore Jude spoke of him, 14. 15 vs. "And Enoch the seventh from Adam, revealed these sayings: Behold the Lord cometh with ten thousand of his saints."

Paul was also acquainted with this character, and received instructions from him: Heb. 11th. 5. "By faith Enoch was translated that he should not see death, and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God; but without faith it is impossible to please Him, for he that cometh to God must believe that he is, and that he is a rewarder to those who diligently seek him."

Now the doctrine of translation is a power which belongs to this Priesthood. There are many things which belong to the powers of the Priesthood and the keys thereof, that have been kept hid from before the foundation of the world; they are hid from the wise and prudent, to be revealed in the last times.

Many may have supposed that the doctrine of translation was a doctrine whereby men were taken immediately into the presence of God, and into an eternal fulness, but this is a mistaken idea. Their place of habitation is that of the terrestrial order, and a place prepared for such characters, be held in reserve to be ministering angels unto many planets, and who as yet have not entered into so great a fulness as those who are resurrected from the dead. See Heb. 11th chap. part of the 35th verse, "these were tortured not accepting deliverance, that they might obtain a better resurrection."

Now it was evident that there was a better resurrection, or else God would not have revealed it unto Paul. Wherein then can it be said a better resurrection? This distinction is made between the doctrine of the actual resurrection and translation: translation obtains deliverance from the torments and sufferings of the body, but their existence will prolong us to the labors and toils of the ministry, before they can enter into so great a rest and glory.

On the other hand those who were tortured, not accepting deliverance, received an immediate rest from their labors. See Revelations 14th chap. 13 vs. "And I heard a voice from heaven saying, Blessed are the dead who die in the Lord, for from henceforth they do rest from their labors and their works do follow them."

They rest from their labors for a long time, and yet their work is held in reserve for them, that they are permitted to do the same works after they receive a resurrection for their bodies. But we shall leave this subject and the subject of terrestrial bodies for another time, in order to treat upon them more fully.

The next Great Grand Patriarch who held the keys of the Priesthood was Lamech. See Gen. 5th chap. 28 and 29 verses, "And Lamech lived one hundred and eighty two years and begat a son, and he called his name Noah, saying, this same shall comfort us concerning our work and the toil of our hands because of the ground which the Lord has cursed." The Priesthood continued from Lamech to Noah: Genesis VI. 13. "And God said unto Noah, The end of all flesh is before me, for the earth is filled with violence thro' them, and behold I will destroy them with the earth."

Thus we behold the keys of this Priesthood consisted in obtaining the voice of Jehovah, that he talked with him in a familiar and friendly manner, that he continued to him the keys, the covenants, the power, and the glory, with which he

blessed Adam at the beginning; and the offering of sacrifice, which also shall be continued at the last time; for all the ordinances and duties that ever have been required by the Priesthood under the directions and commandments of the Almighty in any of the dispensations, shall all be had in the last dispensation, therefore all things had under the authority of the Priesthood at any former period, shall be had again, bringing to pass the restoration spoken of by the mouth of all the Holy Prophets; then shall the sons of Levi offer an acceptable sacrifice to the Lord. See Malachi 1, 3, 2. "And he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord."

It will be necessary here to make a few observations on the doctrine set forth in the above quotation, as it is generally supposed that sacrifice was entirely done away when the Great Sacrifice was offered up, and that there will be no necessity for the ordinance of sacrifice in future; but those who assert this are certainly not acquainted with the duties, privileges, and authority of the Priesthood, or with the Prophets.

The offering of sacrifice has ever been connected, and forms a part of the duties of the Priesthood. It began with the Priesthood, and will be continued until after the coming of Christ, from generation to generation. We frequently have mention made of the offering of sacrifice by the servants of the Most High in ancient days, prior to the law of Moses; which ordinance will be continued when the Priesthood is restored with all its authority, power and blessings.

Elijah was the last Prophet that held the keys of this Priesthood, and who will before the last dispensation restore the authority and deliver the keys of this Priesthood, in order that all the ordinances may be attended to in righteousness. It is true that the Savior had authority and power to bestow this blessing; but the sons of Levi were too prejudiced. "And I will send Elijah the Prophet before the great and terrible day of the Lord," &c. &c. Why send Elijah? Because he holds the keys of the authority to administer in all the ordinances of the Priesthood; and without the authority is given, the ordinances could not be administered in righteousness.

It is a very prevalent opinion that the sacrifices which were offered were entirely consumed.—This was not the case; if you read Leviticus, 2d chap. 2, 3. verses, you will observe that the Priests took a part as a memorial and offered it up before the Lord, while the remainder was kept for the maintenance of the Priests; so that the offerings and sacrifices are not all consumed upon the altar—but the blood is sprinkled, and the fat and certain other portions are consumed.

These sacrifices, as well as every ordinance belonging to the Priesthood, will, when the Temple of the Lord shall be built, and the sons of Levi be purified, be fully restored and attended to, in all their powers, ramifications and blessings. This ever did and will exist when the powers of the Melchisedec Priesthood are sufficiently manifested; else how can the restitution of all things spoken of by all the holy prophets be brought to pass? It is not to be understood that the law of Moses will be established again with all its rites and variety of ceremonies; this has never been spoken of by the Prophets; but those things which existed prior to Moses' day, namely, sacrifice, will be continued.

It may be asked by some, what necessity for sacrifice, since the Great Sacrifice was offered?—In answer to which, if repentance, baptism, and faith, existed prior to the days of Christ, what necessity for them since that time? The Priesthood has descended in a regular line from father to son, thro' their succeeding generations. See Book of Doctrine and Covenants.

REPORT OF THE PRESIDENCY.

The First Presidency of the Church of Jesus Christ of Latter Day Saints would respectfully report:—

That they feel rejoiced to meet the Saints at another General Conference, and under circumstances as favorable as the present. Since our settlement in Illinois we have for the most part been treated with courtesy and respect, and a feeling of kindness and of sympathy has generally been manifested by all classes of the community, who with us, deprecate the conduct of those men, whose dark and blackening deeds, are stamped with everlasting infamy and disgrace. The contrast between our past and present situation is great. Two years ago mobs were threatening, plundering, driving, and murdering the Saints.—Our burning houses enlightened the canopy of heaven. Our women and children houseless and destitute, had to wander from place to place to seek a shelter from the rage of persecuting foes. Now we enjoy peace, and can worship the God of heaven and earth without molestation, and expect to be able to go forward and accomplish the great and glorious work to which we have been called.

Under these circumstances we feel to congratulate the Saints of the Most High, on the happy and pleasing change in our circumstances, conditions and prospects, and which those who shared in the perils and distresses, undoubtedly appreciate; while prayers and thanksgivings daily ascend to that God who looked upon our distresses and delivered us from danger and death, and whose hand is over us for good.

From the unpropitious nature of the weather, we hardly expected to behold so many of our friends on this occasion: in this however, we are agreeably disappointed, which gives us strong assurance that the Saints are as zealous, untiring, and energetic as ever, in the great work of the last days; and give us joy and consolation, and greatly encourage us, while contending with the difficulties which necessarily lie in our way. Let the brethren ever manifest such a spirit, and hold up our hands, and we must, we will go forward: the work of the Lord shall roll forth, the Temple of the Lord be reared, the Elders of Israel be encouraged; Zion be built up, and become the praise, the joy, and the glory of the whole earth, and the song of praise, glory, honor, and majesty to Him that sitteth upon the throne, and to the Lamb forever and ever, shall reverberate from hill to hill, from mountain to mountain, from island to island, and from continent to continent, and the Kingdoms of this world become the Kingdoms of our God and his Christ.

We are united in desire to know that there is such a spirit of union existing throughout the churches at home and abroad, on this continent, as well as on the islands of the sea; for by this principle, and by a concentration of action, shall we be able to carry into effect the purposes of our God.

From the elders abroad we receive the most cheering accounts. Wherever the faithful laborer has gone forth weeping, sowing the seed of truth, he has returned with joy, bringing his slaves with him; and the information we receive from all quarters is, that the laborers are few and that the harvest is great. Many wealthy and influential characters have embraced the gospel, so that not only will the poor rejoice in that they are exalted, but the rich in that they are made low. The calls to the Southern States are indeed great; many places which a short time ago would think it a disgrace to give shelter to a Mormon, on account of the many misrepresentations which were abroad, now desire to hear an elder of the Church of the Latter Day Saints.

On the islands of the sea, namely Great Britain, there continues to be a steady flow of souls into the church. Branches have been organized in many large and populous cities, and the whole land appears to be thirsting for the pure streams of knowledge and salvation.

The Twelve have already printed a new edition of the Hymn Book, and is a monthly periodical in that land. Several families have already arrived here from England, and a number more are on their way to this place, and are expected this fall.

If the work rolls forth with the same rapidity as has heretofore done, we may soon expect to see flocking to this place, people from every land and from every nation; the polished European, the degraded Hottentot, and the shivering Laplander; persons of all languages, and of every tongue, and of every color; who shall with us worship the Lord of Hosts in his holy Temple, and offer their orisons in his sanctuary.

It was in consideration of these things, and that a home might be provided for the Saints, that induced us to purchase the present city for a place of gathering for the Saints, and the extensive tract of land on the opposite side of the Mississippi. Altho' the purchase at that time and under the peculiar circumstances of the church, appeared to many to be large and uncalled for; yet from what we now see, it is apparent to all, that we shall soon have to say, "the place is too strait for us; give us room that we may dwell." We therefore hope that the brethren who feel interested in the cause of truth, and desire to see the work of the gathering of Israel roll forth with power, will aid us in liquidating the debts which are now owing, so that the inheritances may be secured to the church, and which eventually will be of great value.

The good spirit which is manifested on this occasion, the desire to do good, and the zeal for the honor of the church, inspires us with confidence that we shall not appeal in vain, but that funds will be forthcoming on this occasion, sufficient to meet the necessities of the case.

It is with great pleasure that we have to inform the church that another edition of the Book of Mormon has been printed, and which is expected on from Cincinnati in a short time; and that arrangements are making for printing the Book of Doctrine and Covenants, Hymn Book, &c.; so that the demand which may exist for these works will soon be supplied.

In conclusion we would say, brethren and sisters, be faithful, be diligent, contend earnestly for the faith once delivered to the Saints; let every man, woman and child realize the importance of the work, and act as if its success depended on their individual exertion alone; let them feel an interest in it, and then consider they live in a day of contemnation of which animated the bosoms of Kings, Prophets, and righteous men, thousands of years ago—the prospect of which inspired the sweetest notes, and most exalted lays, and caused them to break out in such rapturous strains as are recorded in the scriptures; and by and bye they shall have to exclaim in the language of inspiration:—

"The Lord has brought again Zion,
The Lord hath redeemed his people Israel."

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HISTORY OF JOSEPH SMITH.

SEPTEMBER, 1840.

On the night of the 28th, Elder Heber C. Kimball had the following dream, as related by himself:—

"Having great anxiety for the welfare of the small branch which we had raised in London, I retired to rest and had the following dream:—I thought that we dug a well on high ground in order to obtain water, and after digging some considerable time, we came to an excellent spring; we then commenced to back it up, but before it was finished, we had occasion to leave for a short time, and when we returned to complete it, we found it carelessly filled up with sand, and all attempts to remove it proving unavailing, we thought it better to choose another spot on lower ground, where we were successful. When we returned to London, we experienced a perfect fulfilment of my dream—leaving to open a new preaching place at Barrett's Academy, King Square, Goswell Road, our former place being closed against us."

Tuesday, 29.—Elders Heber C. Kimball and George A. Smith, left London for the Manchester Conference.

Saturday, October 3.—"Minutes of the General Conference of the Church of Jesus Christ of Latter Day Saints, held in Nauvoo, Hancock county, Illinois, October 3, 1840:—

The Conference was opened by prayer by President William Marks. President Joseph Smith was then unanimously called to the chair, and Robert B. Thompson appointed clerk.

A letter from Elders Bent and Harris, and one from Elder John E. Page were then read by the clerk, which gave very satisfactory accounts of their mission.

On motion, resolved, that a committee be appointed to ordain such as have recommends to this Conference for ordination, and that Jonathan H. Hale, Elisha H. Groves, Charles C. Rich, John Murdock, and Simeon Carter, compose said committee, and report their proceedings before the Conference closes.

The President arose and stated that there had been several depositions committed on the citizens of Nauvoo, and thought it expedient that a committee be appointed to search out the offenders, and bring them to justice.

Whereupon it was resolved, that Joseph Smith, Elias Higbee, William Marks, Vinson Knight, William Law, Charles C. Rich, and Duncen B. Huntington compose said committee.

On motion, resolved, that Robert B. Thompson be appointed the General Church Clerk, in the room of George W. Robinson, who intends to remove to Iowa.

It having been requested by Elder Page, that the Conference would appoint an elder to take charge of the church which he and Elder Hyde had raised up in Cincinnati, on motion, resolved, that Elder Samuel Bennett be appointed to preside there.

The President then arose and stated that it was necessary that something should be done with regard to Kirtland, so that it might be built up; and gave it as his opinion, that the brethren from the east might gather there, and also that it was necessary that some one should be appointed from this Conference to preside over that stake. On motion, resolved, that Elder Alman W. Babbitt be appointed to preside over the church in Kirtland, and that he choose his own Counsellors.

Conference adjourned for one hour.

One o'clock, p.m. Conference met pursuant to adjournment. An opportunity was given to the brethren who had any remarks to make on suitable locations for stakes. Elder H. W. Miller stated that it was the desire of a number of the brethren residing in Adams county, to have a stake ap-