

**The Latter-day Saints' Millennial Star.**

JULY 15, 1847.

SEVERAL of our highly-esteemed brethren have engaged their passage to New York, on board the ship *Empire*, to sail on Monday, July 5th, from Liverpool. Among the number are Elders L. N. Scovil, M. N. Serrine, H. B. Jacobs, and O. B. Huntington. While we congratulate these brethren on the prospect of meeting their respective families, and the Saints, in the land of Zion, we regret deeply the loss of their valuable labours in the kingdom of Great Britain. Their labours have been crowned with much success, and considerable accessions to the conferences where they preside; and the conferences, we believe, are left in a prosperous condition. We trust that they will be upheld by the faith of the Saints, and have the privilege of beholding their families once more in life and health in the land of Zion. The health of Elder Jacobs is considerably impaired, and we learn also that Elder Robins, who is also a fellow-passenger to the camp of the Saints, has suffered seriously from impaired lungs. May the God of Israel give them a prosperous voyage!

We commend the lengthy article from *Blackwood's Magazine*, on the use of unbolted wheat flour, to the careful reading and attention of the Saints, having ourself made practical demonstration of the soundness of much of the teaching of the said article.

The "INVITATION" is now ready to be used by such as may apply; and the Hymn Book, (the Printer says), "will surely come, if you tarry for it."

CONFERENCE MINUTES.

DERBYSHIRE.

According to previous announcement this conference was held on Sunday, the 4th of April, when Elder Dunn was called in the usual way to preside. After singing and prayer, the representation of officers present was taken as follows, namely, 2 high priests, 12 elders, 9 priests, and 1 teacher. The representation of branches then took place in the following order:—

BRANCHES.	MEM.	ELD.	PRST.	TEA.	DEA.
Wooden Box .....	50	6	4	1	1
Dunstall .....	22	3	3	1	0
Barton .....	14	0	2	1	1
Branstone .....	14	3	0	1	1
Coleville .....	44	4	3	1	2
Whitwick .....	95	5	8	3	3
Total .....	239	21	20	8	8

The branches were represented as being in good standing, with very few exceptions, and, in some, a good prospect for the future.

Elder Cartwright spoke of some places near, wherein the gospel had been preached some time back, out of doors, and asked counsel in reference to out-door preaching in those places again.

Elder Dunn said he would leave it with the brethren, what to do in respect to out-door preaching, but advised to act cautiously and preach the pure principles in simplicity and kindness.

Elder Thrusbly rose to propose the following alterations:—Brother Cashmore to be a Teacher—John Mee to be a priest—Thomas Shaw to be a Priest—and William Price to be a Priest. Elder Dunn seconded the propositions, which were carried unanimously.

Elder Spencer rose rather to second or support Elder Dunn's remarks and instructions, than to add much on the subject. That each officer use the gifts God has given him, in his own proper place, and his own peculiar way, as the diversities of gifts and talents are given for the various classes of hearers, and go dependant on the Spirit, to guide, direct, and use the knowledge, principles, and powers that each possesses; and in so doing, God will own and bless the means used, for the gathering of the honest in heart, and fulfilling his covenants and promises to his people in all ages.

Elders Spencer and Dunn ordained those called to office that were present. Elder Cartwright and Elder Hockley bore a very strong testimony to the work in which they were engaged, and expressed a determination to go on in the course they had commenced. The meeting then adjourned till half-past two o'clock, after prayer.

The afternoon meeting was opened in the usual way, when Elder Dunn remarked, that we had come together to worship God and attend to his commands, that we might have intelligence and power to be saved in his kingdom. The Sacrament was then attended to, by Elders Dunn and Cartwright. Elder Spencer began to instruct the Saints from the words of the Lord to Peter:—"Lovest thou me," &c. The principle of instruction was the same in all ages, that was necessary for the people of God, and which the righteous had at all times acted on; entering largely into the subject of the relationship existing between God and the faithful, and their ancestors; in the various ages of the world; that no obstacle can prevent those that have received the principles of truth, from making them known, unto those that at present, know not God, or their relationship to him. He *only* being the wise man, that heareth the sayings of God and doeth them. How hear the word of God, if not spoken to, by a prophet? Knowledge, coming by the principle of revelation, comes free, so it must be freely dispensed. The signs of the times,—the prospects for the future,—the manifestations of Divine power to be displayed,—and other principles of truth, were set forth in so *forcible* and *thrilling* a manner, that our hearts seemed to beat within us, and we felt it good to have the privilege of receiving instruction from this servant of God.

Elder Dunn rose to propose, that this conference acknowledge and uphold Elder Spencer, as president, and F. D. Richards, as counsellor, to the church in the British Isles: carried unanimously. Elder Cartwright proposed, that this conference acknowledge and uphold Elder Dunn as president of the same: carried unanimously. The meeting was dispersed after prayer, till half-past six o'clock.

The evening meeting being opened in the usual way, Elder Dunn set forth the order of the kingdom of God, and a variety of principles of truth, in a forcible and pleasing manner, to the satisfaction of the Saints, and to an attentive congregation.

After which, Elder Spencer remarked, that a gospel of miracles was necessary in any age of the world, and continued revelation for the children of God in those various ages; and communicated much instruction on the subject of the government of God. After prayer, for the blessing of God to rest on the instruction given, the Saints returned to their homes, rejoicing in the truth and power of the Spirit, and will long remember the day.

E. DUNN, President.  
T. B. WARD, Scribe.

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MACCLESFIELD.

This quarterly conference was held on Sunday the 4th of April at half past ten in the morning, when a goodly company of officers from the several branches were early in attendance—some from a distance of twenty-six miles. Elders Serrine and Dunn having arrived over night on a visit, were greeted with acclamations of joy and gladness.

The meeting being opened by singing the first hymn, Elder Goodfellow offered

prayer, after which it was moved by Elder Horrocks, seconded by Elder Parker, that Elder Goodfellow preside over the meeting during the day. Carried unanimously.

Moved by Elder Goodfellow, seconded by Elder Horrocks, that Elder J. Walker act as secretary. Carried unanimously.

It was then moved by Elder Goodfellow, seconded by Elder Horrocks, that the Bollington Saints, which for some years had been represented as a distinct branch, but never organized as such, or had a presiding Elder duly appointed, be included in the Macclesfield branch. Carried with acclamation.

The number of officers present was next called for, when there appeared 2 high priests, 8 elders, 8 priests, 4 teachers, and 1 deacon.

President Goodfellow afterwards called for the representation of the branches, which took place in the following order:—

BRANCHES.	MEM.	H. P.	ELD.	PRST.	TEA.	DEA.
Macclesfield * .....	127	1	6	7	7	2
Middlewich .....	25	0	3	3	1	0
Northwich and Plumley † .....	11	0	2	1	1	0
Crewe ‡ .....	27	0	1	4	2	1
Rookery Bridge .....	2	0	1	0	0	0
Total .....	192	1	13	15	11	3

\* Three removed † 16 Scattered.

‡ In this branch one has been baptized and two have been received by letter.

Elder Horrocks rose and said, the Macclesfield branch was in a more prosperous state than it had been for six years, and the Saints were rejoicing in the midst of poverty and suffering.

Elder Serrine engaged in prayer, and the meeting adjourned until two p. m.

The afternoon service commenced at two o'clock with singing. Elder Serrine engaged in prayer, when Elder Goodfellow rose to show the relative condition of the Bollington branch as it stood, and as it would now stand for the time being, the Saints being registered with, and recognised as a component part of the Macclesfield branch.

Previous to the breaking of bread, Elder Goodfellow addressed the meeting upon the unity of the spirit, as illustrated by the Apostle Paul, "Now are they many members, but one body," so that we partake not unworthily.

Brother John Entwistle was called to be ordained to the office of Deacon in the Macclesfield branch.

The bread and wine being administered, during which three verses of the hymn "O God the Eternal Father" were sung.

Elder J. Dunn rose and bore a faithful testimony, characterized by the promised Spirit's influence; then sung the following song of Zion,

Salvation! ye nations, attend to the echo,  
It comes from the skies to your homes:  
Salvation! ye people, Jehovah invites you—  
Don't treat with contempt it's shrill tones.

Salvation! the angel has brought the glad tidings;  
Deliverance, proclaims, far and near:—  
Salvation! re-echoes, through all your abidings,  
Attend while the sound is so clear.

Salvation! apostles and prophets proclaim it,  
O'er land and o'er sea they are sent;  
Salvation! let all who dare to disdain it,  
Prepare for the heavens to give vent.

Salvation! 'ere long will cease to be sounding  
Through villages, cities, and towns;  
While nations and kingdoms and people are crying,  
Rocks and hills, will you hide from his frowns?

Elder Goodfellow rose and gave a short address on the order of the priesthood, showing the necessity of co-operation in carrying out the purposes of God (in their several localities, which occupied a wide district of country) in word and doctrine, as contained in its first principles, &c.

The representatives of the several branches bore their testimonies, in language quite appropriate, which was cheering, and much to the edification of the Saints, and to the praise and glory of God.

Elder Serrine arose, and expressed his gratification and joy in having an opportunity of meeting with the Saints in Macclesfield, and finding that one Spirit prevails as in America, though separated by the mighty waters; he shewed the necessity of revelation, and that God had sent forth a mighty ANGEL to communicate his will unto men that dwell on the earth, to restore the priesthood with its authority and *appendages*. The service closed by singing, and prayer by Elder Dunn, at thirty minutes past four p.m. Adjourned to six p.m.

The hour arrived for the adjourned meeting; a goodly company were assembled in the chapel, service being opened by singing, and prayer by Elder Goodfellow, Elder M. Serrine read the 9th chapter of the Epistle to the Romans, on which most interesting subject he dwelt with clearness and perspicuity, shewing the order as well as the authority of the Melchizedec priesthood, as necessarily involving the doctrines of predestination and election, being emphatically belonging to the *righteousness of God*, and not man; and that now, in these last days, God will finish the work, and "cut it short in righteousness, because a short work will the Lord make upon the earth," &c.

The meeting closed by singing an anthem by the choir, when it was moved by Elder Goodfellow, that the prayers of all the honest hearted Saints, composing this conference, be offered to God through Jesus Christ, on behalf of Elder Serrine, that he may see that work accomplished which he most desires, viz., the pleasure of the Lord *prospering in his hands*, which was manifested by standing up, and a loud "Amen!" The meeting closed at twenty minutes past eight p.m.

JOHN GOODFELLOW, President.

JOSEPH WALKER, Clerk.

#### MERTHYR TYDVIL.

This conference was held on the 18th and 19th of April, which being opened in the usual way, and the business laid out by the President (Dan Jones), eighteen branches were represented as being in a flourishing condition almost without exception. Present 34 elders, 48 priests, 38 teachers, and 17 deacons. Baptized since last conference (being held on the 3rd and 4th of January) 220. Total of Saints in this conference now in good standing, 965. This is exclusive of either of the other two Welsh conferences and of any of North Wales.

During the meeting arrived President Halliday, and Kendall of Bristol, and other celebrated English stars and satellites, revolving unawares into our orbit; and presently I had the honour to usher in our anxiously expected American star, whose brilliancy illumined every countenance, and of course the lesser disappeared in the shade. I will not undertake to recapitulate, if I could, the many good counsels, doctrines, and precepts that were laid before the Saints by President F. D. Richards and others, in this and the five following meetings, but they were such as cheered every honest heart, and vibrated every nerve to attain to a full enjoyment of the celestial sweets.

In the afternoon the Saints met, and joyous was the communion of so many hundreds of the honest hearts of Cambria, around the table of the Lord, without a whine or a wrinkled face; I had liked to have said—*perfect* love and union. Yet, why not *perfect* in their *sphere*? All through Wales this heavenly union prevails, undisturbed from end to end, and may the cords of love divine tie them faster yet. When brother R. informed them of the condition of the brethren and sisters which they have in the western world, they showed that there was a tie there too.

In the evening brother Richards occupied most of the time, and rivetted a crowded audience to their seats till late, telling them, by the family traits, who are the children of Abraham; and if any went away, not knowing their father and kin, it was their fault I am sure. The leading topics were then touched in Welsh.

*Monday.*—In the morning there was a full audience. Instructions were given chiefly to the priesthood. Called 7 elders, 23 priests, 15 teachers, and 5 deacons.

In the afternoon most of the called officers were ordained, and brother Richards

augmented the 'Zion fever' to a fervent heat; and brothers Webb and Kendall put on the 'cap stone' by singing the "SEER," *beautifully*.

The evening service was commenced by Welsh preaching, then by brothers Richards and Halliday, in English of course. Thus terminated this conference that gladdened every heart, in hopes of realising 'ere long, the great antitype of all conferences on Zion's happy hill. Amen.

#### MONMOUTHSHIRE CONFERENCE.

This conference was held at Nanty Glo, on Sunday the 25th of April. As I have unwittingly sent the minutes of this, 100 miles hence to press, without reserving a copy, I cannot furnish particular items—suffice it to say that I remember as follows:—Number of branches 8, elders 8, priests 16, teachers 10, deacons 5. Baptized since last conference there 114. Total, 233. Called three elders, about a dozen priests, besides teachers and deacons in proportion.

The hall would not contain a fourth of the people who came to hear, and many had to return, but we have a larger one there now.

Brother Richards's health would not permit him to attend until towards the close of the afternoon meeting; but then, and in the night meeting he did it well, to the joy of all present, except of those who had no business there or in heaven either; for, when he had explained, by the wisdom of heaven, the wiles of Satan, and exposed him so that he was ashamed of himself, he went out just as he was going to put the chain round his leg, and in his rage clenched it himself by throwing stones through the window. This is the Welsh fashion of clueing up the argument and nailing the point. But facts, like baptizing a dozen since, there, go to prove that he lost the case after all.

You see we have been baptizing at the rate of from three to four a day in these two conferences for three or four months, although this we consider only a prelude of the coming harvest here. Let those laugh now, who laughed when I represented "two in my conference—myself and wife included!" Well, I suppose I have said enough, considering, withal, that you will remember the rest, and my head aches until I am almost blind. Remember your promise to *select* or *remodel* items if you wished to STAR it!

Another item I have just thought of. Last summer I told the readers of the STAR of a frolic I had in baptizing a *blind man*—how he got to "*see the candle plain*;" that the blind leaders of the blind (you know who I mean), led him back to total darkness twofold; and made a tool of him to publish a '*bull*' against poor me. Well, this was edited and published by a *Rev.*, sold, like fresh eggs, until the markets were glutted. I replied to it, and was led to say, "that as hot a fate as that of '*Cora Dathan*' awaited him doubly, if he recalled not his lies," &c. No sooner was the reply out of press, than on the old blind man it came, hot and heavy. He cried out that he was burning up alive; his friends poured cold water on him night and day in vain! He would rush out from them to a pool that was by, and there he would roll, and wallow, and yelp until he terrified the passers by. Doctors admitted entire ignorance of the cause of his pain, some said he had a legion of \* \* \* \* in him, and others something else. However, yesterday, by letter I was informed by an eye witness (for he lives about 80 miles off), that he took his departure hence, too \* \* \* \* . Yes, he died a monument of the displeasure of a just God for hypocrisy, is the admission of many besides Saints.

DAN JONES.

#### ON THE NUTRITIVE QUALITIES OF THE BREAD NOW IN USE.

BY PROFESSOR JOHNSTON.

The following very important and very instructive article is from *Blackwood's Magazine* for June. It deserves universal perusal:—

I propose, therefore, to show, in an intelligible manner, that whole meal flour is really more nourishing, as well as more wholesome, than fine white flour as food for man.