

That the Saints scattered about Horsforth be organized into a branch, called the Horsforth Branch, and Elder Thomas Cardingly, preside over the same.

That the Saints scattered about Manningham be organized into a branch, called the Manningham Branch, and Priest Joseph Bentley, preside over the same.

That the scattered Saints about Hunslet be organized into a branch, called the Hunslet Branch, and Priest John Barnes, preside over the same.

That James Isherwood preside over Morley Branch.

While the sacrament was administered, Elder Mitchell addressed the Saints with much spirit and zeal, his heart full, shewing the great importance of all doing their utmost to warn their friends and extend the gospel to all around, which caused the Saints to rejoice abundantly.

Elder Spencer followed with one of the most edifying addresses, filled with intelligence, speaking highly of the conference, its love, union, and good order, and alluded particularly to the president, as a man of wisdom, wishing them to sustain him continually before the Lord.

The meeting closed with benediction and blessings, to meet again at six p.m.

At six o'clock in the evening the meeting opened by singing "The Spirit of God," &c., and prayer.

Elder Miller then addressed the officers upon their charge, and the responsibility resting upon their shoulders, giving general council; and further, that he proposed to open new fields for labour, as there were more than an hundred cities, towns, and villages within the limits of this conference which had not yet heard the gospel. His heart yearned for them, and he wished to fully warn all within the limits of this conference before he went home to Zion.

Elder Spencer followed, shewing the great importance of the priesthood being faithful in their calling. While his heart was fired by the Spirit of God, he poured forth such a stream of intelligence, pertaining to the glory and greatness of the kingdom of God, that filled all our hearts with joy.

Elder Miller asked the priesthood how many felt to volunteer to go forth in new fields of labour, and give their whole time to it, when fifteen volunteered to go at any time, and any where that Elder Miller counselled.

The following were called to the priesthood during the afternoon and evening:—John P. Jones, ordained Elder; John B. Pears, David Grundy, James Rawlinson, and Brother Suel, were called to the office of Priests.

The meeting closed with benedictions and blessings, from Elder Spencer, a little after eight p.m.

Thus closed one of the most glorious conferences ever witnessed here; peace, love, union, and holy zeal characterizing the whole.

CHARLES MILLER, President.  
JOSEPH BEECROFT, Clerk.

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#### LETTERS FROM ELDER DAN JONES.

Merthyr, July 8th, 1847.

Dear brother Spencer,—Perhaps a short sketch of our Mormon comedies among the mountains here would not be uninteresting to read in your leisure hours, for we have a variety of them here just now.

Well, last Saturday week, while coming through a city of about 12,000 inhabitants, on my way home here, and having sent an advertisement before hand to some Saints who were living there, and who had the use of a hall to preach, they had placarded the town over so, that on my arrival about noon, the whole place appeared to be in as great an uproar as Mars Hill of old.

The first salutation after my arrival, was an invitation from the Mayor to defend myself against charges. When I reached his worship, he was in a hasty stew, reading a long catalogue of charges which were at the head of a lengthy petition to banish us from the limits of the city; attached were the names of the clergy, rev. doctors, lawyers, and deacons, and, following, the names of their deluded followers. After a dozen attempts I succeeded in hearing my own voice, and proceeded to defend myself against their charges, one at a time. The first was *Blasphemy*. 2. *Infidelity*. 3. Saying that the end of the world was

at hand, thereby scareing people out of their senses—taking them to a foreign country, and selling them as slaves, &c., &c., &c. You'll be surprised to hear that the chief magistrate had been made to believe these lies so firm, that he had actually made his arrangements to put me in prison, which he told me to my face! But I had weathered too many storms to give up the ship so. But to make the story short, I reasoned there with him until he pledged himself to befriend me! that he would do all he could to procure me the lone of the hall, longer. He summoned the aldermen, and they, after a long confab, upset all my impressions. I had a broadside with each of them in turn, and none but some doctor or lawyer there returned the rally. However, thus I was alone amidst all the lions of the city, yet I was uppermost every turn, until it was after midnight. Their clergy, my accusers, had refused to toe the mark. The last of the game was, an admission from the mayor "that they all had got up with their shirts wrong side out, and that Captain Jones has proven Mormonism to be the '*Established Church*' according to Paul's theory." For I had pinned them hard down upon the premises that "God has set some in his church," &c., and hence a church of God's *establishing* was the only *established* church. But the corporation voted against my having the hall, a great majority of them being sectarian deacons and priests. But how true it is that all things work together for good; this unparalleled and public persecution, after such a defence, drew us the almost universal sympathy of the city—ladies in particular. Law or not, I took French leave to defend the holy faith of Mormonism next morning, at ten, (being Sunday), in the public square; and I do believe that there were more hearers, and more attention too, than in any chapel there. When I cited them to the treatment which we received in our native land, and among the graves of our fathers, for our religion, there was hardly a dry face in the vast assembly, even the sergeant of police who had presented, and big nobs who had signed the petition, wept like babes. The mayor had ordered the police and reporters there, and they never were in a more suitable place of worship! At night, again I preached in the same place, and there was a larger concourse of respectable people than they had witnessed together for a number of years, they said. I heard not a murmur against the principles; but doubtless some scores told me that they would obey if I would stay with them, and some gave in their names then. All the cry through the streets was, shame on the preachers and corporation for their persecution. So, dear brother, this place is set on fire by the foolishness of the enemy of truth. I had to come off to this conference, but expect daily to hear of a great draw of fishes there. All things are going on well here.

I am, your obedient and humble servant,

D. JONES.

Merthyr, August 22nd, 1847.

Dear Brother Spencer,—With heartfelt gratitude to our Heavenly Father, I congratulate you on your recovery, hoping that ere this, you enjoy your usual health and strength. All the Welsh Saints manifest as great a wish for you to visit us, as they have for your recovery. Dear brother, would a ride thus far not be as pleasant and recreative to you and your lady, as it would be pleasing and edifying to us? You can come by sea or land. If you can come, I should be pleased to inform the Saints, and call a conference.

By these handbills, you will perceive the state of affairs with us somewhat. These regions are like a boiling pot; the priests mad with rage, and their flocks leaving them and embracing the gospel continually. Some of the Welsh brethren will translate this, and show how I met the broadside! The priests of the various sects hereabouts hold secret committees, purposely to devise plans to oppose the Saints; and the last plan concocted was to bribe 30, in Dowlais, of their most daring and shameless, belonging to the various schools and chapels, to interrupt, harass, and oppose our officers when preaching! This they do faithfully, by crying out in their faces while preaching, "You are a liar," &c. Some of their preachers are burning with such zeal for their *holy goddess* and her family, that they cannot keep out of the fuss. But our brave boys are dauntless as lions, preaching out in the streets, squares, and houses, every evening nearly, for all; by this means crowds come to hear that otherwise would not.

I commenced my lectures, on this affair, in Dowlais, yesterday, on the Book of Mormon. I am to be there this evening, and will continue until I forestall my short-sighted antagonist, and will have refuted his charges before his lecture comes on; and I intend to correct his mistakes afterwards, and follow up the rear until this affair proves to be the greatest *Mormon manufactory* ever here, under the blessing of its author.

I delight in the trophies of war. I came here to fight for the spiritual freedom of my brethren, and I thank heaven, and the God of this warfare, that He is knocking off their shackles by hundreds! Who that has tasted of the sweets of liberty would say, "Hold!" Most of the stories that were told on poor Brother Joseph, in America, are here fathered on Captain Jones, and I often hear those who don't know that little man, unhesitatingly

denounce him as "a curse upon this nation for kicking up such a fuss, and leading so many headlong to hell! Poor Parrotts!"

Yours, in the gospel,

D. JONES.

### VARIETIES.

We learn that several distressing shipwrecks have occurred of late, with the loss of many lives. On board of one vessel 300 lives were lost, on another 214 persons are said to have perished.

During the heavy storm of rain, which fell three weeks since at Heacham, in Norfolk, there descended myriads of small dead frogs, which were afterwards collected in shovelfuls.

The tide in the Thames, on Thursday (September 16th) was the lowest ever known. In the very centre of the river, close to Waterloo-bridge, the mud was some feet above the water, and at one o'clock the river steamers were compelled to cease plying for the first time since their introduction on the river.

On the railway between Vienna and Prague, the locomotives are provided with a small electric apparatus, by the aid of which, and by that of a wire, which can at pleasure be put in communication with that of the railway, the train can announce to every station, far or near, the events it may have learnt on the road.

A German gentleman advertised that he has at last solved the problem which the greatest chemists have hitherto supposed to be impossible: namely, by discovering an ingredient through which the azote of the atmosphere can be totally destroyed, so as to produce a vacuum; a new, cheap, and valuable motive power being obtained.

**CELESTIAL TRADING.**—1235. King Stephen granted tithes as follows:—"Because by the churches publishing it far and near, every body has heard—that by the distribution of alms, persons may be absolved from the bonds of sin, and acquire heavenly joys—I, Stephen, &c., being willing to have a part with them who by a happy kind of trading exchange heavenly things for earthly! and smitten with the love of God, and for the salvation of my own soul, and the souls of my *father* and *mother*, and all my *forefathers* and *ancestors*, &c." He then confirms tithes and other things to the church.

**A CURIOSITY.**—We have now before us six peaches taken from a tree in the garden of one of our esteemed townsmen, three of which are ripe and well-flavoured, and three quite green. They were taken from different sides of the same tree—the whole on one side being ripe and the whole on the other green. They are of the fall seedling variety, and have heretofore ripened late in October. Can any one of our horticultural readers assign any satisfactory reason why this tree has this year matured one-half its fruit in August, while the other half will not apparently mature before October? It strikes us as a great curiosity, and we should like to see the mystery explained.—*Newburgh Gazette*.

While we have had no lack of rain in Lancashire, Scotland and parts of England have been visited by excessive drought. The *Dumfries Courier*, in speaking of a storm, says:—"So thirsty had the earth been, that all the rain which fell had scarcely any effect upon the Nith, whose diminished waters had barely force enough to wend their way towards the Solway, which, as if for the sake of contrast, poured its tides up the channel of the stream with more than usual vigour. All ruralists agree in declaring that the ground has not been so dry since the celebrated season of 1826. Pastures were seldom barer, and on light soils the growth of turnips has been stopped, if more serious injury has not been inflicted; but the moisture at last vouchsafed, if not in sufficient quantity, has at least done much to freshen and revive. In the south of England the pastures have suffered much more than in this district; and in some places the fields are entirely bare of grass."

**BE ACTIVE.**—The body was made *for use*.—Every part of it is formed for activity. But any thing made for use will suffer injury to lie still. The human body, especially, if suffered to remain inactive, becomes useless. Activity strengthens the parts. If you would have more strength, you must use what you have, and it will increase. The right use of your members, also, must be learned by *practice*. Much practice is necessary, for instance, to train the fingers to the various uses in which they are to be employed, so as, (to use a homely phrase), to make them *handy*. The body, likewise, needs exercise, to keep it in a healthy state. The various parts of its machinery have a great work to do every day, in turning your food into blood, and sending it a great many thousand times, in a vast number of little streams, to every part of the body. But this machinery will not work, if the body is all the time inactive. It requires *motion*, to give it power. There is nothing, therefore, so bad for it as *laziness*. It is like a dead calm to a windmill, which stops all its machinery.