

ZION'S TRUMPET

1850 Welsh Mormon Periodical

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Translated and Edited by
Ronald D. Dennis



RELIGIOUS STUDIES CENTER
BRIGHAM YOUNG UNIVERSITY



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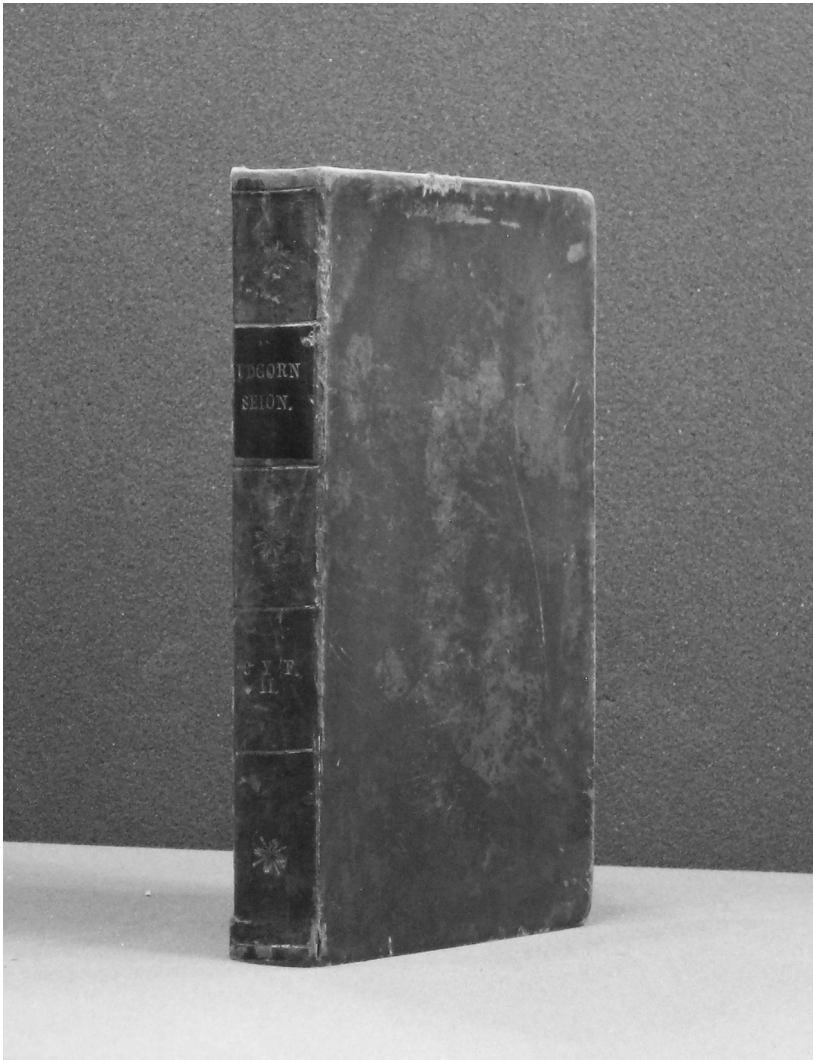
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Dedicated to my good friend D. L. Davies, Cwmaman, Aberdare, who has taken an active interest in my research and rendered valuable and greatly appreciated assistance over the past twenty-five years.



Udgorn Seion, volume 2 (1850)

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"DEUWCH ALLAN O HONI HI,
(SEF BABELON) FY MHOBL I."

UDGORN SEION,

NEU

Seren y Saint.

CYF. II.]

IONAWR, 1850.

[PRIS 2½g.]

CYNNWYSIAD.

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MERTHYR-TYDFIL:

ARGRAFFWYD AC AR WERTH GAN J. DAVIS, GEORGETOWN;

AR WERTH HEFYD

Gan y Saint yn gyffredinol, a llawer o Lyfrwerthwyr,
tiwy y Deau a'r Gogledd.

1850.

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John S. and Elizabeth Phillips Davis
Married 30 December 1850

FOREWORD

Professor Ronald D. Dennis has been successful in two major careers in one lifetime. He was an outstanding instructor of Spanish and Portuguese, focusing on teaching and writing about the Portuguese language. This publication of the 1850 *Udgorn Seion* (Zion's Trumpet) is a fruit of his ongoing second career as the leading specialist in Welsh Mormon history. We have respected Ron ever since Carma's father, dean of fine arts Gerrit de Jong, said that Ron was one of his best Portuguese students, displaying remarkable linguistic ability. Young Dennis put his outstanding talent to use while serving an LDS mission to Brazil and Uruguay, followed by earning a PhD in Portuguese and Brazilian history at the University of Wisconsin at Madison. He then spent decades as a heavily involved faculty member, adding administrative assignments to teaching undergraduate and graduate classes and also generating papers, articles, and books in his field. This profession culminated in his call to serve as president of the Brazil Fortaleza Mission in the late 1990s.

As early Mormon historians, we have long known and enjoyed Ronald Dennis as a fellow faculty member at Brigham Young University. Ron is the best source of knowledge concerning the amazing story of the conversion of perhaps ten thousand Welsh Mormons in the middle of the nineteenth century and the lasting historical impact of the massive migration of half of them to west-

ern America. As an impressive byproduct of his research in Welsh Mormon history, Dennis has electronically published hundreds of personal histories accessible at welshmormonhistory.org.

The epic story of the early Welsh Mormons was virtually unknown, even to Professor Dennis, until he personally mastered nineteenth-century Welsh—a major challenge even for a linguist with an operative knowledge of the major tongues of western Europe and the Americas. Since writing impressive books on Welsh immigration and literature, he has focused for a dozen years on producing “facsimile translations,” or reproductions of early Welsh missionary texts and volumes of official Welsh Mormon periodicals produced during the great harvest of converts from that land. Virtually alone, Ron continues to work to preserve the full story of how the early preaching of the restored gospel inspired both fiery debate and heroic sacrifice among the people of Wales. This volume is another important disclosure in this saga, part of Dennis’s continuing efforts to translate all early Welsh Mormon literature.

Joseph Smith himself called riverboat captain Dan Jones on a mission to Wales with instructions to “buy a press, and do business aright.”¹ Jones was with the Prophet in his last days at Carthage and rode through the dangerous crowd with a message on the morning of the Martyrdom. The feisty captain would serve two long-term missions to his homeland, spending a total of eight years there. Motivated by Joseph Smith’s inspired encouragement to use the power of the press, Jones produced almost fifty missionary tracts, which explained Mormonism and responded to its assailants, and founded *Zion’s Trumpet* by the time he terminated his first Welsh mission in 1849. Jones then turned the periodical’s editorship over to his convert-understudy, John S. Davis, whose twelve 1850 issues are printed in this present volume. Tender-hearted but zealous, Davis nearly matched Jones in the number of missionary tracts he produced, and he also served as a counselor in the presidency of the Church in Wales. Consequently, Davis edited *Zion’s Trumpet* with a leader’s perspective on this 1850 community of over four thousand members, recording their faith amidst serious conflict, their hopes and plans to gather to Zion, and their emotions on leaving families and

homeland.

Each title page of *Zion's Trumpet* was headed by the Old Testament call for God's people of the latter days: "Come out of her (namely Babylon) my people" (see Revelation 18:4). We compose this foreword in our mature years, grateful for the sacrifices of our own pioneer grandparents who answered this call from all parts of the United States as well as England, Scotland, and Sweden. One opens this "facsimile translation" to see the life and beliefs of early Welsh Mormons, an actual recreation that is more fine-tuned than the often abstract generalizations of a survey history. These monthly issues are filled with letters from those in Zion and on the way to Zion, fresh experiences of those who survived the sea journey, suffered sickness as they passed through New Orleans and St. Louis, and gathered strength in Council Bluffs before embarking again upon the rolling plains. *Zion's Trumpet* contains members' letters filled with testimony, sometimes including healings in simple, reverent words. Readers today will encounter experiences of mind and spirit as powerful as those of the New Testament.

These writings are also a gateway to early Mormon meetings through their conference reports, which summarize preaching from general and regional gatherings. Two official minutes of British conferences are in this volume, with statistics reflecting the fire of hundreds of individual conversions. Original editor Davis added vigorous doctrinal explanations that gave substance to conversion and holding fast to the restored faith. Love and light and the logical, scriptural gospel are captured in verse and comment. This volume contains religious history in its rich flavors, well served with the insightful comments of modern editor Dennis.

The December 1850 issue closes with four printed pages from the sea journal of Welsh emigrant David Rees Evans, which is as informative on early Mormon immigration as an entire book on the subject. Evans traveled with a mixed company of Welsh and English Saints who left Liverpool on October 17, 1850, and arrived at New Orleans only five weeks later. With subliminal pride David concluded, "We do not choose to praise our own faithfulness," but adds that no company traveled safer or fast-

er. This is one of the longer pieces contained in this volume of *Zion's Trumpet*, but it illustrates the powerful faith displayed on land and sea by these Saints of 1850.

Nearly two centuries later, we are honored to follow these pioneer Mormons in a firm conviction that the restored gospel is true and worth sacrificing for. We are also honored to express publicly our admiration and indebtedness to Ronald D. Dennis for decades of personal friendship and for his incredibly skillful persistence in reopening the sealed books of the Welsh Latter-day Saints, which are coded in a difficult ancient tongue, heavily sprinkled with Welsh vocabulary of an earlier era. The stories of these converts become at once fascinating to the modern reader in their differences yet familiar because of the converts' shared beliefs. But for the timing of the gathering, dedicated Latter-day Saints today will find that the discourses and doctrines in *Zion's Trumpet* still ring true.

Carma de Jong Anderson

Richard Lloyd Anderson

Note

1. Dan Jones to Thomas Bullock, January 20, 1855.

INTRODUCTION

By the time he began this second volume of the Welsh Mormon periodical *Udgorn Seion*, John S. Davis was something of a veteran in the publishing world. After finishing his printing apprenticeship, Davis gained experience in typesetting and proofreading with various jobs. And the job that would change his life forever was the one he obtained with the Reverend John Jones in the little village of Rhydybont in Carmarthenshire. It was not the reverend, however, who would answer Davis's questions about religion—it was the reverend's younger brother Dan.

Dan Jones had spent most of 1845 in North Wales as a missionary for The Church of Jesus Christ of Latter-day Saints. But to complete the assignment he received from Brigham Young to translate and publish the “Proclamation of the Twelve Apostles,” Jones traveled to his brother's home in Rhydybont toward the latter part of that year.

On 3 December 1845 he wrote a letter to Brigham Young in which he proudly announced that he was sending him the Welsh translation of the proclamation. Jones declared, “Tis but a few minutes since I finished printing 4000, with my own hand, on a borrowed Press.”¹ The borrowed press was that of his older brother John. And for his act of kindness in allowing Dan to print Mormon materials, Reverend Jones's press came to be known in Wales as the “prostitute press.”

The typesetting for the twelve-page proclamation was very likely performed by twenty-three-year-old John S. Davis. The message of the pamphlet was “to all the kings of the earth, to the president and to the governors of the United States of America, and to the rulers and all the people of the world.”²

Although Davis did not bear any of these lofty titles, his conversion to Mormonism the following April had an enormous impact on the spread of his new religion in Wales. During the next three years he would be involved in the publication of a dozen more pamphlets, a small hymnal, a 102-page history of the LDS Church, a 288-page book with scriptural explanations in defense of Mormonism, and thirty issues (580 pages) of *Prophwyd y Jubili* (Prophet of the Jubilee), a monthly periodical that energetically proclaimed the message of the restored gospel—all authored by Davis’s mentor, Dan Jones.

When Jones left Wales in early 1849, the logical—and perhaps the only—choice to replace him as editor of the periodical and as the one responsible for all Church printing in Wales was his protégée John S. Davis. During the next five years Davis would produce not only 129 issues of *Udgorn Seion* but also two hymnals, numerous pamphlets and poems, and the Welsh translations of the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price.

Even if Davis had been able to use today’s technology in his work of publishing more than four thousand pages in five years, it would still constitute a remarkable accomplishment. But he did his work one small piece of type at a time after painstakingly writing everything out in longhand. There is no evidence that he had an unusual gift of oratory, nor did he traverse Wales speaking to the masses in public squares. His publications, however, played a unique and irreplaceable role in the conversion of many hundreds of his compatriots.

Like the first volume of *Udgorn Seion*, this second volume continued to appear monthly with a four-page printed wrapper. The size, however, increased by eight pages per issue, and the price per

issue was an additional halfpenny. The contents are quite similar in nature to those of the first volume. All issues were printed on Davis's own press in the small miner's cottage where he lived on Nantygwenith Street in the Georgetown area of Merthyr Tydfil.

This 1850 volume of *Udgorn Seion* is published in a "facsimile translation" format to provide the reader with something of the appearance and flavor of the original Welsh publication, so carefully and lovingly produced under the guiding hand and expertise of John S. Davis, whom Dan Jones labeled "a faithful man" and a "master Welsh printer."³

Ronald D. Dennis

Notes

1. Dan Jones to Brigham Young, December 3, 1845, Church History Library, The Church of Jesus Christ of Latter-day Saints, Salt Lake City.
2. Quoted in Peter Crawley, *A Descriptive Bibliography of the Mormon Church* (Provo, Utah: Religious Studies Center, Brigham Young University, 1997), 1:294.
3. *Millennial Star* 11 (1 February 1849): 40

FACSIMILE TRANSLATION CONSIDERATIONS

1. **Size.** The size of the page and the print of the original has been enlarged by about 30 percent to facilitate reading.

2. **Leading and point size.** Whatever variations occur in the space between lines and print size in the original are imitated in the translation.

3. **Pagination.** The content of each translated page may vary by as much as four or five lines from the content of the Welsh original; all major and minor headings are on the same page as the original. In the June issue the pagination proceeds from 149 to 160, as it does in the original.

4. **Paragraphs and sentences.** The tendency of nineteenth-century writers was to use fewer paragraph breaks and much longer sentences than might seem appropriate today. However, for the sake of flavor, the inordinate paragraph size and the seemingly interminable sentence length are imitated in the translation.

5. **Brackets and parentheses.** The only editorial comments in the translation are those of John Davis from the original; consequently, all brackets and parentheses are his.

6. **Italicized words.** Italics in the original are retained in the translation. Besides the normal practice of italicizing the names of periodicals, books, ships, and so on, the editor used italics either to provide emphasis or to indicate the use of a borrowed word or phrase from English.

7. **Poetry.** The primary focus in translating the poetry of *Udgorn Seion* has been its content; thus, poetry translations are informational rather than poetic.

8. **Titles of foreign-language publications.** To facilitate reading, I have used the English translations for all foreign-language titles that appear in the text and in the Annotated Contents. The following is a list of these translated titles and their corresponding Welsh or French titles. For the items authored by John Davis or Dan Jones, I have indicated the page reference in *Welsh Mormon Writings* where further information is available.

Account of the Emigration of the Saints to California	<i>Hanes ymfudiad y Saint i California</i>	WMW, 85
Baptism	<i>Bedydd</i>	WMW, 93
The Body of Christ, or the Church	<i>Corff Crist, neu yr Eglwys</i>	WMW, 110
Book of Mormon	<i>Llyfr Mormon</i>	WMW, 149
Book of Doctrine and Covenants	<i>Llyfr Athrawiaeth a'r Cyfammodau</i>	WMW, 142
The Church Book	<i>Llyfr yr Eglwys</i>	WMW, 97
Collection of New Hymns	<i>Casgliad o Hymnau Newyddion</i>	WMW, 87
Conversations	<i>Ymddyddanion</i>	WMW, 115
The Congregational Treasury	<i>Y Drysorfa Gynnulleidfaol</i>	
Days of Noah	<i>Dyddiau Noah</i>	WMW, 114
Directions to the Emigrants to Salt Lake City	<i>Cyfarwyddiadau i'r Ymfudwyr tua Dinas y Llyn Halen</i>	WMW, 117
The First General Epistle	<i>Yr Epistol Cyffredinol Cyntaf</i>	WMW, 94
Go, and Teach	<i>Ewech, a Dysgwch</i>	WMW, 105
History of the Latter-day Saints	<i>Hanes Saint y Dyddiau Diweddfaf</i>	WMW, 54
Preaching to the Spirits in Prison	<i>Pregethu i'r Ysbrydion yn Ngharchar</i>	WMW, 103
Prophet of the Jubilee	<i>Prophwyd y Jubili</i>	WMW, 27
Prove All Things	<i>Profwch Bob Peth</i>	WMW, 83
Religion and Strength	<i>Crefydd a Grym</i>	WMW, 106
A Review of the Lectures of the Rev. E. Roberts, Rhymney	<i>Adolygiad ar Ddarlithoedd y Parch. E. Roberts, Rhymney</i>	WMW, 57
Review of the Second	<i>Adolygiad yr Ail</i>	WMW, 61
The Reverend and the Boy	<i>Y Parchedig a'r Bachgenyn</i>	WMW, 79
The Scales	<i>Y Glorian</i>	WMW, 23
The Scriptural Treasury	<i>Yr Eurgrawn Ysgrythyrol</i>	WMW, 65
Song of a Preacher	<i>Cân Pregethwr</i>	WMW, 82
Sound Doctrine	<i>Athrawiaeth Iachus</i>	WMW, 102
The Spiritual Gifts	<i>Y Doniau Ysbrydol</i>	WMW, 91
Star of Gomer	<i>Seren Gomer</i>	
Testimony of the Saint	<i>Tystiolaeth y Sant</i>	WMW, 112
That which is in part, and that which is perfect	<i>Sylwadau ar yr hyn sydd o ran, a'r hyn sydd berffaith</i>	WMW, 100
Way of Eternal Life	<i>Ffordd y Bywyd Tragwyddol</i>	WMW, 103

9. **Punctuation.** Some changes in punctuation and capitalization have been made to facilitate reading.

10. **Typesetting errors.** The typesetters of the original sometimes inverted letters, cited verses that did not match the accompanying scriptural quotation, left incomplete sentences, misspelled words, or committed other typesetting errors. Lacking an unobtrusive method of indicating such aspects of the original in the translation and fearing that confusion would result for today's reader if such flaws were duplicated, I decided to correct these kinds of imperfections in the translation.

11. **Place names.** The modern spelling is used for all place names. The name in English is used for places that have both an English name and a Welsh name (e.g., Swansea for Abertawe, Cardiff for Caerdyff, and Blackwood for Coed-duon).

12. **Proper names.** I have corrected the spelling of biblical and historical names; however, I have preserved the spelling used for all other proper names even when the same individual's name has variant spellings.

13. **Annotated contents.** Instead of detracting from the facsimile appearance of the translation by inserting numbers and notes, I have prepared an article-by-article commentary of all twelve issues and the wrappers. In many instances I give simply a brief statement of the article's contents, together with an indication of a source if the article is borrowed. I provide more detailed observations for those articles that contain historical information pertinent to the nineteenth-century movement of the Latter-day Saints in Wales.

ACKNOWLEDGMENTS

My heartfelt thanks to Marilyn Davies of Prestatyn, North Wales, for her assistance in solving numerous problem spots in my translation of this second volume of *Udgorn Seion*. Joseph Sowa and Sara Seamons of the Humanities Publications Center, Brigham Young University, rendered yeoman service with their exceptional skills in setting the type for this “facsimile translation.” My appreciation also to Sara Seamons for organizing the index and to the editorial interns at the Publications Center for reading the proofs: Christina Champenois, Whitney Lindsley, Francesca Nishimoto, and Alisha Walbrecht.

I am also very grateful to Devan Jensen of the Brigham Young University Religious Studies Center and his student assistants Caitlin S. Channer, Jacob F. Frandsen, S. Kate Lindsay, Rosalind E. Ricks, and Dayna K. Thomas for reading the final proofs and making the final preparations.

ANNOTATED CONTENTS

Title page

Identical in every respect to the title page for volume I (1849) of *Zion's Trumpet* except for two—the volume number and the year—the 1850 title page was printed and distributed at the same time as the December issue for that year, along with the foreword and the contents.

Foreword

The date for the foreword—23 December 1850—is exactly one week before John Davis's marriage to Elizabeth Phillips, a convert to Mormonism from Carmarthenshire. He declares in the foreword that the periodical is “the voice of the Spirit of God in Wales” and that he felt the “Spirit of life” as he prepared *Zion's Trumpet* for publication and distribution each month. He thanks his readers, correspondents, and distributors for their support and requests an interest in their prayers for the coming year.

Contents

An alphabetical listing of ninety-two major headings. The translation is also arranged alphabetically, making the order different from the original. Two headings (“Superstition,” p. 203, and “Minutes of the General Conference held at Great Salt Lake, Deseret, April 6, 1850,” p. 272) were omitted in the original. The various subheadings under “Miscellaneous” are not listed in this table of contents, nor are any of the contents of the wrappers. Eight incorrect page references in the original are corrected in the translation. Although headings are arranged alphabetically, the first words of headings within their listing for each letter of

the alphabet are often not in alphabetical order. For example the five headings that begin with “g” are listed as follows:

- Gofyniadau
- Gorymdaith
- Gair
- Gwyl
- Gosodiad

The wonder is that there are so few errors in setting the type for this content page, given the number of variables that were to be set in order.

JANUARY

Sounding the Trumpet at the beginning of the year 5

Each month during 1849 John Davis succeeded in producing a twenty-page issue of *Zion’s Trumpet* plus a four-page printed wrapper. In the December 1849 issue he announced that eight more pages would be added to each of the issues during 1850 and that the price would increase by a halfpenny. In this opening article for 1850, after wishing all his readers a happy new year, Davis points out that each new year had the potential to bring forth a wide assortment of events, not all of which would necessarily be happy. “Babylonian new years,” he says, “will get progressively worse.” And the way for the Saints to ensure for themselves a happy new year is to leave Babylon (i.e., Wales and all other places outside the Mormon Zion in the Rocky Mountains) and make the journey to Zion.

Lectures of Joseph Smith on Faith—Lecture I 7

Davis explains in a footnote on page 7 his reasons for publishing these Lectures in Welsh: “We thought that all our readers would enjoy a translation of these lectures into Welsh, since they are so excellent. They were first delivered before a class of Elders, in Kirtland, Ohio.” Lecture II appears in the February issue, III in March, IV and V in April, and VI and VII in May. All seven lectures were included in the Welsh-language *Doctrine and Covenants* published the following year.

Epistle of the First Council to the Welsh Saints 10

When Dan Jones was released from his mission the previous year, he left William Phillips, a thirty-three-year-old convert from Merthyr Tydfil, in his place to preside over the nearly four thousand converts in Wales. Abel Evans, a thirty-seven-year-old convert from Carmarthenshire, was called to serve as first counselor to Phillips and John Silvanus Davis, a twenty-six-year-old convert from Carmarthenshire, was called as second counselor. These three constituted the “First Council” of Wales. Evans, as yet unmarried, was assigned to spend much of his time traveling and proselytizing in North Wales. Davis’s principal assignment was to be the editor of *Udgorr Seion* and to be in charge of all printing for the Church in Wales. Like Evans, he was also single. Of the three, Davis was the only one whose English was on the same level as his Welsh. His experience in printing gave him the unique qualifications to produce the monthly periodical, author a number of pamphlets in defense of his new religion, and translate the Latter-day Saint scriptures into Welsh.

The names of the three members of the First Council appear at the end of this epistle; however, it is likely that John Davis composed it following discussions with Phillips and Evans. The epistle contains general exhortations and three specific instructions. First, out-of-town visitors to district conferences are not to abuse the hospitality of the local members. Second, the unlearned and unbelievers are not to be excluded from the meetings held particularly for the Saints, and business is to be conducted as usual. Third, all are encouraged to do everything possible to sell or lend Church pamphlets to their neighbors. Also the imminent departure of Abel Evans is announced.

“Without Money, and Without Price” 14

This article by W. C. Dunbar appeared in English in *Millennial Star* 12 (1 January 1850): 9–11. Dunbar agrees that the gospel is to be preached “without money, and without price” (Isaiah 55:1) and that missionaries are to go forth “without purse, and scrip” (Luke 22:35). But, he explains, this does not absolve Church members from their responsibility of feeding the missionaries and giving them clothing and money where needed.

The Duty of Children of the Light 17

The author of this unsigned article is most likely the editor, John Davis. The “children of the light” are the members of the Church, and their duty, according to Davis, is “to do what they can in the daytime, so that they can rest at night, letting the children of the darkness accomplish their evil deeds.” Apparently Church members enjoyed visiting in one another’s houses until very late at night. Davis suggests a ten o’clock curfew as a general rule, lest the home of gathering take on the appearance of a tavern. Furthermore, visitors from among the leadership of the Saints should not be kept up late by the host family.

Farewell Address of Abel Evans 18

Having served as a missionary continuously since his conversion nearly six years earlier, Abel Evans is now being permitted to join with the general body of the Church in Salt Lake City. Evans expresses his love for his fellow Saints and gratitude for the privilege of serving them. And to his brothers and sisters in North Wales he offers one last word of counsel—that they “trust abundantly in the priesthood the servants of God possess.” During the crossing to America on board the *Josiah Bradley*, Evans made the acquaintance of twenty-two-year-old Mary Jones, fifteen years Evans’s junior. They were married in St. Louis. Further details about Abel Evans are in my *Indefatigable Veteran: History and Biography of Abel Evans, a Welsh Mormon Elder* (Provo, UT: Rhydybont Press, 1994).

Does the Pouring out of the Spirit Call for More Money? . . . 20

Davis agrees with an article that appeared in the *Family Herald* for 5 January 1850 in which religions are criticized for raising money to send missionaries to the pagans instead of sending them without purse or scrip. He declares that only the Saints follow Christ’s instructions to his Apostles when he authorized them to go out “without money and without a purse to hold it.”

The Professor and the Doctor 22

A fifty-two-line poem depicting the discouragement of a professor and a doctor after their unsuccessful efforts to combat the growth of Mormonism in their midst.

Questions and Answers 23

In this new section of *Zion's Trumpet*, Davis provides answers to questions received from four readers. The first question has to do with keeping one's eyes open during a blessing on the food. The second is about the words used in the baptismal prayer. The third concerns the use of water for the sacrament. And the fourth reader asks whether the LDS offices of patriarch, high priest, and priest are mentioned in the New Testament.

Representation of the Saints in Great Britain,
Christmas 1849 25

Statistics taken from the *Millennial Star* reporting the presidents of each conference (district) and the number of branches, priesthood holders, and members. The report shows that Wales has one hundred branches and 4,645 members.

Special General Conference 25

At this conference held in Liverpool on 5 January 1850, it was decided that Levi Richards, the older brother of Willard Richards, was to be the representative of the Church in Wales "with authority to instruct and counsel the presidency." The Welsh were asked to provide for the support of Elder Richards and his wife Sarah (born in Monmouth) during their time in Wales. At the end of the article John Davis makes an appeal for the Welsh to receive and welcome the Richardses, but the situation must have left him and William Phillips a bit bewildered. After serving their first year in the presidency of the mission in Wales with only occasional visits from their file leaders in Liverpool, Davis and Phillips would now be subject to someone who would live in Wales and for whose support the Welsh members would be responsible.

Extraordinary Discovery in California 27

An ancient gold mine was discovered in California along with the bones of a human being and an altar for worship. Taken from *Millennial Star* 12 (15 January 1850): 31.

News from Salt Lake 27

Mormons had discovered a faster route across the Sierra Nevada and set up their own mint in California for making gold coins.

Procession of the Saints from Merthyr to Dowlais. 28

When the Saints in Dowlais announced a tea party to be held on Christmas Day of 1849, their fellow Saints in Merthyr Tydfil decided to join with them. To the amazement of onlookers, about eight hundred Saints walked the three miles from Merthyr to Dowlais, singing as they went. After the feast of food, “words of eternal life were imparted by [President Phillips] and another brother.” The other brother was most likely John Davis.

Conference Minutes 29

Brief accounts of the conferences held in Carmarthenshire, West Glamorgan, Monmouthshire, and East Glamorganshire. Davis requests that district and branch presidents submit a count of all their members who have been cut off, died, been received by letter, released by letter, or emigrated—this in addition to the usual counting.

January. 30

Davis describes the climate of January in Wales and comments about the vegetation and birds. He follows this format for all the months of the 1850 issues.

Rules of Behavior 31

Davis counsels Church members against sitting awkwardly on a chair and lists another twenty examples of bad social behavior to avoid. He ends the list with this comment: “We would name many more things, but it is better for you to learn the foregoing first.”

Jerusalem 31

The Jews are reported to have obtained permission from the Turkish government to build a temple in Jerusalem.

Drying Vegetables. 31

The best time to gather vegetables for drying is in the winter.

Coal 31

Some statistics about the amount of coal used in London over the years.

Purifying Water 32
 Sprinkling a little alum on water will drive all the impurities to the bottom.

“Boo” 32
 The origin of this word that frightens children.

Roberts from Rhymney and his “Home Stroke” 32
 In September 1847 the Reverend Edward Roberts had threatened from the pulpit to give the Mormons a “home stroke” that would kill Mormonism and bury it by Christmas of that year. Davis takes obvious delight in reporting that the “home stroke” had backfired and that Roberts had been excommunicated from the Baptists “for transgressions we do not wish to bring to mind.”

The Gospel. 32
 A twenty-line poem about the gospel of Christ.

FEBRUARY

Duties of the Officers of the Saints 33
 A translation into Welsh of Orson Pratt’s instructions to holders of the priesthood. President Pratt urges all to obtain personal copies of the Book of Mormon and the Doctrine and Covenants. John Davis adds a postscript to the effect that these books needed to be published in the Welsh language for the benefit of those who could not read English. Six months later Davis announced that he had received permission to prepare a Welsh translation of the Doctrine and Covenants. Taken from *Millennial Star* 12 (15 February 1850): 58–59.

Tobacco Again 35
 Davis expresses his strong feelings against the use of tobacco in any form. He announces that President Phillips had entirely given up tobacco and that all Church leaders and members should follow his example.

- Come, Come to Zion 37
 A poem of six verses of three lines each plus a chorus of six lines exhorting all “sons of affliction” to gather to Zion.
- Wise Sayings. 38
 Davis offers suggestions in the giving of advice, the choosing of a marriage partner, the making or receiving of visits, and the resisting of harmful passions.
- Lectures of Joseph Smith on Faith—Lecture II. 39
 A continuation of the Welsh translation of this series of lectures.
- Ordinations 50
 The Welsh translation of Orson Pratt’s instructions regarding ordinations.
- Letter from Council Bluffs to President W. Phillips 51
 Many of the Welsh who had emigrated with Captain Dan Jones in February 1849 had remained in Council Bluffs for lack of money to continue on to the Salt Lake Valley. Because many of them were unable to understand the Church meetings in English, a separate Welsh-speaking branch was formed with William Morgan as the branch president. This letter from Morgan to President Phillips is filled with helpful hints for future groups of Welsh emigrants, such as items they should bring with them from Wales and items that were cheaper to purchase after arrival in America. Morgan also reports that there is no more cholera in St. Louis.
- A Word of Counsel to the Churches 54
 The Welsh translation of Orson Pratt’s instructions regarding the raising of funds for missionaries and for other purposes. Taken from *Millennial Star* 12 (15 February 1850): 57–58.
- Questions and Answers. 56
 Davis answers two questions. The first concerns the blessing of the bread and wine. The second is regarding the relationship between President Phillips and the recently arrived Dr. Levi Richards.

Second General Epistle from the Latter-day Saints 58

The Welsh translation of several excerpts from the Second General Epistle as quoted in the 28 December 1849 issue of the *St. Louis Republican*, as they appeared in *Millennial Star* 12 (15 February 1850): 54–57.

Conference Minutes 58

Brief accounts of the conferences held in Cardiganshire, Pembroke-shire, Denbighshire, and Flintshire.

February 59

Davis’s observations of this month of “snow, rain, and hail.”

Echo 60

The understanding the ancients had about the person named Echo.

Emigrating Fund 60

Funds will soon be available to assist the poor in traveling to America.

News from the Valley 60

Wilford Woodruff reports on information he has received from the Salt Lake Valley. Men of various occupations are needed immediately to establish the framework for others who will be coming in the future.

Liquors 60

Licenses are required in Salt Lake City to sell liquors, and they are high priced in order to stop the sale of liquors entirely.

The Glutton 60

The difference between the glutton and the temperate man.

MARCH

Preaching to the Spirits in Prison, and Baptism for the Dead . . . 61

Following his crucifixion, Christ “went and preached unto the spirits in prison” (1 Peter 3:19). Davis interprets the meaning of this scriptural phrase and then explains the logic of the ancient practice of performing vicarious baptisms for the dead (1 Corinthians 15:29). This article was published a short time later in the form of a pamphlet. (See my *Welsh Mormon Writings from 1844 to 1862: A Historical Bibliography* [Provo, UT: Religious Studies Center, Brigham Young University, 1988], 91–93, for additional details of the pamphlet.)

Lectures of Joseph Smith on Faith—Lecture III 67

A continuation of the Welsh translation of this series of lectures.

The Spiritual Gifts and the Saints. 71

Davis calls members of the Church to repentance for focusing too much on spiritual gifts, especially speaking in tongues, instead of the messages from their priesthood leaders. He encourages the Saints “to crave the best gifts, which are love, wisdom, and knowledge.”

“Thou Shalt Not Commit Adultery”. 75

A translation of Orson Pratt’s writing on the transgression of adultery. Taken from *Millennial Star* 12 (1 March 1850): 73–75.

The National Ensign 78

Four verses encouraging the Saints to gather to Zion.

Questions and Answers. 79

Davis answers two questions. The first has to do with the Saints “giving their bread to the dogs, and their pearls to the swine.” The second concerns a comment he had made in the January *Zion’s Trumpet* about clothing.

Special General Conference 81

The purpose of this conference held 8 March 1850 in Merthyr Tydfil was to fill the vacancy in the presidency for Wales left by the departure of Abel Evans. John Davis was to be the “chief counselor for Wales,” and Thomas Pugh was to be the “vice counselor for Wales and preside over the districts of the North.”

Letter from France 81

The letter is from William Howells in Boulogne and is dated 23 February 1850. Howells is beginning his third missionary journey to France. The first was in LeHavre in July 1849 for one month, and the second was in St. Malo, St. Servan, and Dinan in late August 1849 for three months. His third would be for about three months. His fourth and last would be in June 1850 for about three months. On this last journey Howells would accompany Elder John Taylor on the latter’s first visit to France. For further information see my “William Howells: First Missionary to France” in *Supporting Saints: Life Stories of Nineteenth-Century Mormons*, edited by Donald Q. Cannon and David J. Whittaker (Provo, UT: Religious Studies Center, Brigham Young University, 1985): 43–81.

Temperance 84

A reader wishes to know whether it is a transgression for the Saints to sign the temperance pledge. Davis explains that temperance is an inseparable part of the eternal gospel and that one ought to support God’s plan in preference to a plan designed by men.

“Nick” of the Rev. D. Rees, Llanelli 84

In the February issue of *Y Diwygiwr* (The Revivalist), the periodical published by the Welsh Congregationalists, is a report by the Reverend David Rees of Llanelli of a meeting held by the Mormons the previous month. Rees reports that the devil (or “Nick”) was at the meeting and caused a big stir. The Llanelli branch president David Williams reported to John Davis that “Nick” was one of the printers of *Y Diwygiwr*.

The Blind Made to See Again. 87

James Ellis testifies to having given a priesthood blessing to the two-year-old son of John and Elizabeth Morris that resulted in the restoration of the boy’s sight.

- Conference Minutes 88
 Brief accounts of conferences held in Anglesey and Merionethshire.
- Need for Water 88
 A unique conversion story of someone who requested baptism after being struck down by some mysterious force.
- Transporters of Salt Lake 88
 Six men are opening a business to carry “emigrants, baggage, and goods of every kind” from the Council Bluffs area to Salt Lake City or to the Sacramento Valley.

APRIL

- Apostle Franklin D. Richards’ Epistolary
 Address to the European Saints 89
 Franklin D. Richards has arrived in Liverpool to work with and eventually replace Orson Pratt as the leader of all the Latter-day Saints in Europe. A copy of this address dated 10 April 1850 was somehow obtained by John Davis to translate and publish in the April issue of *Zion’s Trumpet*, as it does not appear in the *Millennial Star* until 1 May 1850, 135–37.
- The Mission in France 91
 William Howells’s 11 April 1850 letter from Boulogne with a report on his missionary activities in France. He is pleased to announce that he established the first branch of the Church in France on 6 April 1850, exactly twenty years from the time the Church was established in America.
- Go, and Teach 95
 The title for this article is taken from Christ’s words as he commanded his apostles to “go . . . and teach all nations” in Matthew 28:19. Davis points out that the servants of God in modern times must continue to obey this commandment. A leaflet by this same name and with the same contents is advertised on page 4 of the April 1850 *Zion’s Trumpet* wrapper. (See *Welsh Mormon Writings*, 105–106, for additional details of the pamphlet.)

- Lectures of Joseph Smith on Faith—Lecture IV 97
 A continuation of the Welsh translation of this series of lectures.
- Lectures of Joseph Smith on Faith—Lecture V 103
 A continuation of the Welsh translation of this series of lectures.
- Letter from Capt. D. Jones to President W. Phillips 105
 This correspondence from Dan Jones is dated 12 October 1849. He and the approximately eighty Welsh immigrants are still 164 miles from Salt Lake City. He encourages all the Welsh Saints to leave Wales as soon as possible.
- Questions and Answers 110
 Davis answers two questions. The first has to do with an unbelieving husband or an unbelieving wife as mentioned in 1 Corinthians 7:14. The second concerns the number of quorums of seventy in the Church.
- The Second General Epistle 111
 Only excerpts of this epistle appear in *Zion's Trumpet* since it was so late in reaching Davis's hands and since much of its substance had already been presented in previous issues of the periodical. The full text of the epistle appears in the *Millennial Star* 12 (15 April 1850): 118–22.
- Summary of the Account of the General Conference
 in Salt Lake City 113
 This general conference was held in the still-unfinished bowery in October 1849. Summary translated from *Millennial Star* 12 (15 April 1850): 122–24.
- Conference Minutes 115
 Brief accounts of the conferences held in East Glamorgan, Monmouthshire, Carmarthenshire, and Anglesey.
- March 116
 Davis's observations of this month, "the most suitable season to

sow.” Apparently Davis did not have space to include his comments in the March issue of *Zion’s Trumpet*.

- April 116
 Davis’s observations of this month, “the usual time to sow barley.”
- Eating a Wife 116
 An example of the humor of the time.
- Alcohol 116
 Alcohol is defined as the high priest of death with tobacco as his chief deacon.
- Reading 116
 Reading aloud and slowly is recommended.
- Faults 116
 A four-line poem about pointing out faults and correcting them.

MAY

- Tithing 117
 The Welsh translation of these instructions from Orson Pratt concerning the payment of tithing first appeared in *Prophet of the Jubilee*, October 1848, 152. They are part of Orson Pratt’s general epistle to all the Saints in Britain printed in *Millennial Star* 10 (15 August 1848): 239–47.
- The Perpetual Emigrating Fund 119
 General instructions about the payment and use of the special fund.
- Treatises 119
 Davis’s encouragement for all members of the Church in Wales to purchase the pamphlets he had thus far published. All those unable to read should have someone read to them. It would be even better if they learned to read for themselves.

- The Reverend and the Pagan 121
 The pagan had read in the New Testament about apostles, prophets, miracles, and so on. When the reverend says that such things are not to be found in Christian churches of the nineteenth century, the pagan declares that he will remain a pagan.
- Proverbs 122
 Eight brief, wise sayings.
- Lectures of Joseph Smith on Faith—Lecture VI 123
 A continuation of the Welsh translation of this series of lectures.
- Lectures of Joseph Smith on Faith—Lecture VII 126
 A continuation of the Welsh translation of this series of lectures.
- Creed of the Latter-day Saints 135
 One of the earlier versions of the Articles of Faith.
- The Deaf and Dumb 137
 A poem of eleven stanzas of four lines each about the establishment of the Deaf and Dumb Society in Aberystwyth on 1 February 1847.
- Another Proof of the Truth of the Book of Mormon 138
 The discovery of ancient ruins near San Diego offer support to claims made by believers in the Book of Mormon.
- There Is One Who Avenges 139
 The gathering of the first group of Welsh converts to emigrate from Wales on 13 February 1849 in Swansea caused considerable excitement in that town. The following morning they left on board the steamer *The Troubador* for Liverpool, where they would leave on a sailing vessel on 26 February to cross the Atlantic. Several weeks later a letter dated 27 February 1849 and supposedly written by Captain Dan Jones was being circulated in South Wales. The writer of the letter states, among other things, that the group of Welsh Mormons had landed safely in New Orleans “after a short and comfortable voyage” and were headed to Nau-

voo on the banks of the Mississippi. The supposed arrival of the group in New Orleans after only one day on the ocean and other strange assertions, such as the group’s visit to Nauvoo, made it obvious to John Davis that the letter was a forgery. Evidence pointed to a J. Walter Llewellyn as the one behind the forgery, and it was believed that his son was the scribe.

Now, fifteen months later, J. Walter Llewellyn is dead, having been struck by a rock from a tram that his son had released down a small incline not far from their home in the village of Foxhole. Davis comments that “it is not good to trifle with people who call themselves Saints.” (For the full text of the forged letter see my *Defending the Faith: Early Welsh Missionary Publications* [Provo, UT: Religious Studies Center, Brigham Young University, 2003], Item D4, p. iii–iv.)

Licenses 140

All officers throughout Wales are to have a license, printed either in Welsh or in English, to administer in their various offices. If an officer is excommunicated his branch president is to take his license from him. The purpose of the licenses, states Davis, is to “defend the Saints against being deceived by deceitful and lazy men who strive to live on their backs.”

Praise to God 141

A three-stanza poem of four lines each.

Conference Minutes 141

Brief accounts of the conferences held in Cardiganshire, West Glamorgan, Breconshire, and Denbighshire.

May 142

Davis’s observations of this month, “the most sweet-natured month.”

Call from the Valley 143

Brigham Young asks for wool workers, cotton workers, potters, silk workers, and men to set up a furnace to come in the spring to Salt Lake City.

Falseness of the Reverends	143
A Baptist minister in Merthyr Tydfil is telling his congregation that anyone who listens to the Saints is devoid of common sense.	
The Saints' Printing House.	143
Orson Hyde, the editor of the <i>Frontier Guardian</i> in Council Bluffs, makes an appeal for people not to visit the workers at the printing office. Davis declares that Hyde's appeal applies to the printing office in Merthyr Tydfil as well.	
Gold.	144
Gold hides as many sins in this world as does love in the next world.	
Two Wrongs	144
A bit of nineteenth-century humor.	
(No title).	144
We must notice our own shortcomings lest we forget them.	
(No title).	144
People who depend on the charity of others will always be poor.	
Surprise	144
Davis mildly chastises those who inquired at the printing office as to the address of President Phillips. He had announced in the previous issue of <i>Zion's Trumpet</i> that Phillips lives next door.	
Goodness of a Cat	144
A neighbor's cat had been visiting the printing office but had not caught a mouse.	
"Teachers"	144
Eight-line poem.	

JUNE

- Keep a Record 145
 All the officers of the Church are encouraged to “procure a small blank book” and keep a written record of their labors. (Ironically, the record that John Davis kept has not survived.)
- Critics of the “Trumpet” 148
 A poem of nine stanzas of four lines each about various criticisms of *Zion’s Trumpet*.
- Benefit of Bibles to the Pagans 149
 A conversation between William and Thomas. William belongs to a religion that gives support to the distribution of copies of the Bible to pagans. Thomas, a Latter-day Saint, explains that Christ commissioned his apostles to preach the gospel and that he made no mention of translating and distributing the Bible. Thomas also points out that such a practice would be counterproductive to William’s religion since it was not consistent with the teachings of the Bible.
 The typesetter for *Zion’s Trumpet* proceeded from page 149 to page 160 in this issue. His error is reproduced in this facsimile translation.
- Mormon Proverbs. 161
 The Welsh translation of a collection of wise sayings first published in the *Frontier Guardian* for 11 July 1849.
- Shower of Flesh and Blood. 162
 The report of an odd occurrence in North Carolina on 9 March 1850. Taken from *Millennial Star* 12 (15 June 1850): 191–92.
- The Father, the Son, and the Holy Ghost 163
 The first segment of a doctrinal treatise nearly twenty pages long. The second segment appears in the July 1850 issue of *Zion’s Trumpet*, and the third in the September 1850 issue. Davis comments at the end of the third segment: “We are obliged, before we close, to acknowledge that we have borrowed many of Apostle Orson

Pratt's excellent comments, on the subjects under discussion, and mixed them in with our own."

Special General Conference, and the
Visit of the Apostle J. Taylor to Wales 170

A very detailed account of the conference held in Merthyr Tydfil on 9 June 1850 to welcome John Taylor on his second visit to Wales. His first was in early January 1847. The statistical report shows a total of 4,342 baptized members in Wales and 110 branches.

The Latest Welsh Emigrants. 178

The *Josiah Bradlee*, on which Abel Evans traveled to America, has arrived at New Orleans.

Questions and Answers. 178

Davis answers two questions. The first has to do with the use of musical instruments in worship. The second is about "John's baptism" as mentioned in Acts 19:3.

Conference Minutes 180

Brief accounts of the conferences held in Pembrokeshire, Flintshire, and Merionethshire.

June 181

Davis's observations of this month, "a cold-dry, summery month."

Salt. 181

Salt from the Great Salt Lake is superior to other salts.

Long Prayers 181

Many prayers are much longer than necessary.

Doctors 181

An interesting observation about doctors.

One of the Believers	181
The clever response of John Taylor to a detractor.	
Virtue of the Name Mormon	181
A story told by John Taylor of how a man escaped from the Indians by claiming to be a Mormon.	
The Way to Destroy a Child	182
Six ways to indulge a child and therefore destroy him.	
Sign of a Good Man	182
The necessity of having enemies.	
Love	182
The various stages of love.	
The Wealthy Man	182
The effect of having wealth.	
The Sheep of Christ	182
A four-line poem.	

JULY

Psalm	183
The Welsh translation of some writings of Harvey L. Birch in which he reflects on the loving kindness of God. Taken from <i>Millennial Star</i> 12 (15 July 1850): 215–16.	
Letter from Abel Evans, from Council Bluffs, Iowa	185
Abel Evans relates some events among a group of Welsh converts who sailed on the <i>Josiah Bradlee</i> . The letter is dated 25 May 1850.	
Letter from William Morgan	186
After one year of presiding over the Welsh branch in Council Bluffs, William Morgan is glad to welcome Abel Evans and his	

group of Welsh converts. In his letter, dated just one day after that of Abel Evans, Morgan reports on the effect the “gold people” are having on the economy of Council Bluffs. He also offers counsel to those preparing to come. (In nineteenth-century Wales, the name “Morgan” is sometimes spelled with a final *s*, and sometimes without it. Thus “Morgans” in the heading and “Morgan” at the end of the letter.)

Verse to the Grain of Barley 188

A four-line poem about growing barley.

The Father, the Son, and the Holy Ghost 189

The second installment of Davis’s writing that was begun in the June 1850 issue of *Zion’s Trumpet*.

The Mormons 196

Davis quotes from the Baptists’ periodical *Seren Gomer* (The Star of Gomer) an article that first appeared in the *Cincinnati Atlas*. The editor of *Seren Gomer* in the introductory paragraph warns his readers that they must “be on their guard” lest the editor of the *Cincinnati Atlas* “be somewhat too favorable towards these deceivers.” In a postscript Davis expresses surprise that such impartial writing could ever appear in *Seren Gomer*. He sarcastically comments: “Let everyone have plenty of prejudice and animosity against the Saints, and then there will be no harm in reading it!”

Letter from France 198

William Howells is now on his fourth and final mission to France. His assignment in going this time to France was to escort John Taylor and several others and to introduce them to some of his converts. The letter is dated 20 June 1850 from Boulogne-sur-mer.

Zion, and the Aims of Her Inhabitants 200

A poem of fifteen stanzas of four lines each. The poet, Gwilym Collwyn, extols the wonders of Zion in the Rocky Mountains.

Representation of the Districts in the British Isles,
for the Half Year Ending June 1, 1850. 202
A statistical report showing a total of 27,863 baptized members
of the Church in Britain.

Superstitions. 203
T. H. (probably Thomas Harries) explains that a religion based
solely on belief with no knowledge is nothing more than super-
stition. Thus it is ironic that members of such religions pray for
superstition to be “cast into oblivion.”

Questions and Answers. 203
Davis answers four questions. The first has to do with long ser-
mons. The second provides instruction as to what one should
do upon hearing false doctrine being taught. The third is an ex-
planation as to why Christ did not mention baptism to the rich
young man before telling him to sell all he had and give to the
poor. And the fourth concerns Joseph Smith’s supposed wealth.

Sectarianism in a Funeral. 205
A member of the Church whose mother had died had requested
that Evan Williams speak at her funeral in the village of Ystradg-
ynlais. Williams reports the opposition he received upon appear-
ing at the funeral.

Conference Minutes 206
Accounts of the conferences held in East Glamorgan, Mon-
mouthshire, Denbighshire, Carmarthenshire, and Anglesey.

July. 210
Davis’s observations of this, “the warmest month of the year.”

Turn the Other Cheek 210
A humorous account of one who turned the other cheek.

Bow of the Covenant 210
The editor of the *Frontier Guardian* is concerned at not having seen

a rainbow during 1850. Davis comments that all was well, for he had seen a rainbow.

Knowledge	210
Knowledge must be joined by good sense.	

Idleness	210
The evil effects of idleness.	

AUGUST

Third General Epistle of the Presidency of The Church of Jesus Christ of Latter-day Saints, from the Great Salt Lake Valley, to the Saints Scattered throughout the Earth	211
The Welsh translation of this document from the First Presidency as printed in the <i>Frontier Guardian</i> for 12 June 1850 and then in the <i>Millennial Star</i> 12 (15 August 1850): 241–46.	

Epistle of President Orson Pratt, to the Saints throughout Great Britain	222
After an absence of four months, Orson Pratt is back in Britain. His lengthy epistle appeared in <i>Millennial Star</i> 12 (15 August 1850): 246–51.	

Tea Party in Liverpool	232
Held on 30 July 1850 to welcome back Orson Pratt.	

Questions and Answers.	232
Davis answers two questions. The first has to do with the meaning of “the times of refreshing” as mentioned in Acts 3:19. The second is a sarcastic response to a question about the wording used when baptizing.	

Letter from France	233
William Howells’s latest report on his experiences in France with John Taylor and brothers Bolton, Piercy, Pack and Stayner. Included in the letter is John Taylor’s dedicatory prayer for mission-	

ary work in France which he offered the evening of 24 June 1850 on the seashore near Boulogne.

Railroad through Salt Lake. 235
 The possibility of the construction of a railroad from the Mississippi River to the Pacific Ocean running through Salt Lake City.

From the Valley 236
 A quotation of a letter sent by Brigham Young to Orson Hyde in Council Bluffs concerning the need for laborers and craftsmen in Salt Lake City.

Conference Minutes 237
 Accounts of the conferences held in Cardiganshire, West Glamorgan, and Pembrokeshire.

August 237
 Davis’s observations of this month, during which Wales often receives “the heaviest rain of the year.”

Lame Man at the Temple 238
 Comments about this story from Acts 3:1–11.

Debt and Unkindness 238
 How to deal with debtors.

Care 238
 The importance of taking care of oneself.

Departing 238
 A bit of nineteenth-century humor.

Basis for Sprinkling. 238
 A woman explains to her neighbor why she believes that sprinkling is the correct form of baptism.

- Life of a Saint 238
 An eight-line poem.

SEPTEMBER

- Who Are the Deceivers? 239
 Davis's explanation as to why the real deceivers are the ones who label the Saints as such.

- Laying on of Hands 240
 In the Baptist periodical *Seren Gomer* (The Star of Gomer) for September 1850 (p. 261–63) a person using the pseudonym “Mathetes” attacks the Latter-day Saints for their practice of laying on of hands. Davis defends this practice and chooses to ignore all the other accusations and name-calling.

- The Thousand Years—Spiritual Gifts 241
 The Baptists in Wales were probably the most severe critics and opponents of the Latter-day Saints, especially of their belief in the spiritual gifts as described by the Apostle Paul. The Baptists declared that such gifts were no longer to be found in the modern world. To show the hypocrisy of the Baptists, John Davis reprints in this issue an article from the April 1832 *Seren Gomer* in which the writer declares: “All the miraculous gifts that were possessed by the primitive church among the followers of the Apostles and evangelists, are as much an inheritance to the church in the present day as they were in the first century” (103–5). Three years later this article was incorporated into a pamphlet printed by John Davis entitled, *Traethodau ar y doniau gwyrthiol, a’r mil blynnyddoedd* (Treatises on the spiritual gifts, and the thousand years). For further information, see *Welsh Mormon Writings*, 168–69.

- The Father, the Son, and the Holy Ghost 245
 The third installment of Davis's writing that was begun in the June 1850 issue of *Zion's Trumpet*.

Minutes of the General Conference Held at Great Salt Lake City, Deseret, April 6, 1850	251
Welsh translation of these minutes from <i>Millennial Star</i> 12 (1 September 1850): 257–61.	
Remarkable Healing, in Abercanaid, Merthyr Tydfil	261
On 23 August 1850 a two-hundred-pound stone fell on David Richards in a coal mine near Merthyr Tydfil. The doctor declared there was nothing that could be done to save his life. But after receiving a priesthood blessing Richards made a dramatic recovery. In his letter to John Davis, dated 10 September 1850, he testified to being able to walk “some miles.”	
Good News from Sweden and Denmark	262
Welsh translation of two letters containing the remarkable progress being made among the Danes, the Swedes, and the Germans. Taken from <i>Millennial Star</i> 12 (15 September 1850): 287.	
From the First Presidency	263
Welsh translation of extracts from a 13 April 1850 letter sent by the First Presidency to Orson Hyde in Council Bluffs. More workers were needed for the public works. Taken from <i>Frontier Guardian</i> , 24 July 1850.	
Conference Minutes	264
Brief accounts of the conferences held in Denbighshire, Flintshire, and Merionethshire.	
September	265
Davis’s observations of this month, “often the finest month of the year.”	
Singular Traveler	265
A brief account of a man who was seen crossing the plains with a wheelbarrow. Taken from <i>Frontier Guardian</i> , 24 July 1850.	

Deseret Academy 266
 Orson Spencer, the chancellor of this new academy, calls for donations. Taken from *Frontier Guardian*, 24 July 1850.

Nauvoo Temple 266
 The remaining walls of this temple were blown down by a tornado on 27 May 1850.

Old Age 266
 A comment on the “souls of the righteous” in their advanced years.

Wants 266
 One’s goal in life should be to live free of wants.

Praise 266
 Praise only that which deserves it.

Experience 266
 One should learn from the experience of others.

Wise Observation 266
 A call for substance.

Pride 266
 Four-line poem.

OCTOBER

Address to the Saints 267
 Above the names of William Phillips, John Davis, and Thomas Pugh is a rather lengthy appeal to all Welsh Mormons to feel a sense of urgency in spreading the gospel. Just as steam was shortening the time for travel, the Saints needed to do more missionary work in a shorter time. Each branch president is to “select some good reader to read this address in public, in the hearing of all the Saints.”

Pearls of Wisdom 272
 Several wise sayings and observations.

Minutes of the General Conference Held at
 Great Salt Lake, Deseret, April 6, 1850 273
 Continuation and conclusion of the minutes from the September
 1850 *Zion’s Trumpet*. Taken from *Millennial Star* 12 (15 September
 1850): 273–77.

Letter from Great Salt Lake City 281
 Written by Thomas Jeremy and dated 14 April 1850. Jeremy
 paints a glowing picture of life in Salt Lake City for the group of
 Welsh who had traveled the distance the year before.

To the Sign-seekers. 286
 A song of five verses and a chorus to be sung to the tune of “Life
 Let Us Cherish.”

Unity 287
 A brief article by J. Roberts, a first-time contributor to *Zion’s
 Trumpet*. He points out the inconsistency of those who cry for
 unity in the midst of their divisions.

Verses. 288
 A song of three verses of eight lines each by Mary Meredith, who
 had sailed to America the previous year on board the *Hartley*.
 Mary mentions the loss of her husband in the song but expresses
 confidence in God to feed her family. The death of her husband,
 James, left Mary with five children to care for—three of these
 were from her husband’s first marriage. On 14 October 1850
 Mary became the wife of Noah Roberts Jones, who had lost his
 wife, Esther, the previous year. By 1852 both Mary and Noah had
 died, leaving six children orphans. (For further information, see
 my website, welshmormonhistory.org.)

Territorial Government for Utah, or Deseret 289
 Welsh translation of the high points of a bill that was passed in
 the United States Congress on 7 September 1850 to create a gov-

ernment for the Territory of Utah. (For the full text, see *Millennial Star* 12 [15 October 1850]: 315–20.)

Defense	290
<p>William Phillips and four others testify in favor of John George, who was accused of leaving his wife and children to go to America. According to the witnesses, George had not only given her money but also pleaded with her to go to America with him.</p>	
Conference Minutes	291
<p>Brief accounts of the conferences held in Pembrokeshire, Carmarthenshire, Monmouthshire, East Glamorgan, and Cardiganshire.</p>	
October	293
<p>Davis’s observations of this month, whose weather is “frequently of a stable and pleasant nature.”</p>	
Deseret News	293
<p>This newspaper had begun publication in Salt Lake City.</p>	
Welsh Proverbs	294
<p>Several wise sayings.</p>	
Gluttony	294
<p>This vice destroys more than the sword.</p>	
Hypocrites	294
<p>These are in continual captivity.</p>	
The Vain	294
<p>The reason why the vain have no friends.</p>	
Idleness	294
<p>The ill effects of idleness.</p>	

(No title)	294
How not to make friends.	
Advice	294
The three kinds of men with whom one should not have friendship.	
A Friend	294
A true friend is hard to come by.	
Mistake	294
A poem of four lines.	

NOVEMBER

General Conference of The Church of Jesus Christ of Latter-day Saints, for Great Britain and Adjacent Countries	295
William Phillips and John Davis were in attendance at this conference held in Manchester on 5–6 October 1850. Taken from <i>Millennial Star</i> 12 (1 November 1850): 321–25.	
Marriage	303
These guidelines for marriage appear in the 1835 edition of the Doctrine and Covenants as section 101 but are not included in the current edition.	
Letter from the First Presidency to Orson Hyde	305
The letter is dated 28 July 1850 and contains considerable information as to the challenges faced by Church members in Salt Lake City in carving out an existence in the desert.	
National Officers of the Territory of Utah	306
John Bernhisel sent from Washington a letter dated 3 October 1850 with the names of various officers chosen to administer in the government of Utah. Four of the seven appointees are Latter-day Saints. Taken from <i>Millennial Star</i> 12 (1 November 1850): 330.	

Preaching in the Valley	307
Welsh translation of an abridged version of talks by Heber C. Kimball and Brigham Young that appeared in the 29 June 1850 <i>Deseret News</i> . At the bottom of page 309 in <i>Zion's Trumpet</i> is a bracketed note to the effect that the information came from the <i>Deseret News</i> for July 29, 1850. This should read <i>June</i> 29, 1850.	
General Conference of the Church of Jesus Christ of Latter-day Saints, for Great Britain and Adjacent Countries	312
Continued from page 303.	
Annual Celebration of the 24th of July, in Great Salt Lake Valley	320
An abbreviated account of the celebration. The complete account can be found in <i>Millennial Star</i> 12 (15 November 1850): 337–44.	
Conference Minutes	321
Brief accounts of the conferences held in Flintshire, West Glamorgan, and Anglesey.	
November.	322
Davis's observations of this month, "a dark and foggy one."	
New Observation	322
The Saints should be as lighthouses on the hill.	
Gold.	322
Gold can bring its worshippers to their knees.	
Independent Company	322
A man was headed west from Salt Lake City with only a cow and a small bundle.	
Proverb.	322
Do not look a gift horse in the mouth.	

DECEMBER

General Conference of The Church of Jesus Christ of Latter-day Saints, for Great Britain and Adjacent Countries 323

Continued from page 319 in the previous issue.

Letter of Apostle J. Taylor from France to W. Phillips 339

In this 9 December 1850 letter from Paris, John Taylor reports the progress being made in the missionary work. Also, since Paris does not agree with his health, he declares his intent to visit Wales at Christmastime.

Account of the Sea Voyage of the Welsh Saints from Liverpool to New Orleans, on Board the “Joseph Badger” 341

A day-by-day report of the crossing of the *Joseph Badger* by David Evans from Fishguard, Pembrokeshire. Postscript by John Morris, the president of the company from England who had served a mission in Wales.

Conference Minutes 345

Brief accounts of the conferences held in Denbighshire, Merionethshire, and Breconshire.

December 346

Davis’s observations of this month, the “darkest month of the year.”

Marrying 346

A bit of nineteenth-century Welsh humor.

Papism 346

The British are unwilling to follow the pope’s instructions.

Establishment of the Church in Italy 346

Mormon missionaries are now in Italy.

A Tender Heart 346

A tender heart is like ripe fruit.

Farewell! 346
 Sixteen-line poem of encouragement to flee to Zion.

JANUARY WRAPPER

Contents 1

The twelve issues of *Zion's Trumpet* for 1850 are the last ones to be published with a printed wrapper. These are very similar in their format and content to the wrappers for the twelve issues of the 1849 *Zion's Trumpet*.

To Our Correspondents, &c. 2

Like those for the 1849 volume, the wrappers for 1850 have a number of brief notes in response to readers' inquiries or simply as announcements to all readers. Indicated by a miniature hand with a pointing finger, by the initials of the individual, or by a title, these notes always begin on page 2 of the wrapper and continue on page 3. Since many of these items do not have a title, they will be referenced as "Item 1," "Item 2," etc.; any titles will also be given.

Item 1 2

Davis explains that this issue of his periodical did not come out on the 25th of the month because paper was not available.

Item 2 2

Instructions as to the binding of each volume of *Zion's Trumpet*.

Item 3 2

"J. E." had asked where contributions were to be recorded. Davis gives a rather impatient answer.

Item 4—The Church Book 2

Davis makes an appeal for all presidents to send the money for this book whose official title is "Register of the members of the Church of Jesus Christ, known as the Latter-day Saints, under the presidency of Wales" (See *Welsh Mormon Writings*, 97–100).

- Item 5—Debtors. 2
 In order to emigrate, the Saints are required to be debt free. Davis encourages the merchants and shopkeepers not to allow Saints to run up excessive debt to avoid surprises at the time of emigration.
- Item 6—The Emigration 3
 Price information for the Welsh Saints emigrating on the *Josiah Bradlee*. A list of food items is included in the passage. Those wishing additional items are invited to purchase their own.
- Item 7—“Morgan” 3
 Apparently this item was written in answer to someone named Morgan who had complained about disturbances in meetings around Merthyr Tydfil by “friends from the world.” Davis suggests that the branch presidents hold meetings only in registered halls so they can then punish those who cause a disturbance. A special form was printed by John Davis for registering meeting-houses (see *Welsh Mormon Writings*, 225, 254).
- Item 8 3
 A meeting in Llanelli is announced for 10 March 1850 in which funds will be collected toward the payment of the meetinghouse built the previous year. (see *Zion’s Trumpet*, 1:xxix, 42–43, for information about the dedication of this building.
- Item 9—Addresses 3
 Addresses for six district presidents, including that of Abel Evans, who was in Liverpool waiting to leave for America on the *Josiah Bradlee* by the time of publication of this issue.
- Item 10. 3
 Davis’s address in Merthyr. A stamp is to be enclosed for those who request an answer.
- Item 11—Payments for the Quarter Ending in December, 1849. . . 4
 An update on payments made by various distributors of the *Trumpet*. Two paragraphs follow the statistics. In the first, Davis

indicates that the branches of Cardiff and Pontypridd as well as those of the North are not to receive assistance from other branches. In the second, Davis explains the policy of giving free issues for every twenty.

Item 12—Books of the Latter-day Saints for Sale by
 J. Davis, Printer, Merthyr 4

The list includes two publications by Dan Jones (see *Welsh Mormon Writings*, items 20 and 5), and three publications by John Davis (*Welsh Mormon Writings*, items 35, 31, and 28).

FEBRUARY WRAPPER

Contents. 1

Under “Miscellaneous” the typesetter listed the page number for “February” as 61 and the following four items as 62. The page number for “February” should be 59 and that for the following four items should be 60. These errors have been corrected in the facsimile translation.

Item 1—Payments for the Quarter Ending December, 1849 . . 2

This appears to be a postscript to an entry on page 4 of the January wrapper by the same title.

To Our Correspondents, &c. 2

Item 2 2

Davis responds to “Omega” about the availability of an Orson Pratt pamphlet.

Item 3 2

Davis gives to “J. D.” and all other interested parties the address of William Morgan in Council Bluffs.

Item 4 2

A reminder to farmers of their need to prepare in time for the next emigration in October.

Item 5—Conferences 2
 District presidents are to set the time for their conferences next quarter and inform the presidency.

Item 6 2
 A meeting in Llanelli is announced for 10 March 1850 in which funds will be collected toward the payment of the meetinghouse built the previous year. This same announcement appeared in the January 1850 wrapper.

Item 7—Addresses 2
 Three of the addresses are the same as listed in the January 1850 wrapper. John Morris has moved from Pembroke to Pembroke Dock. Abel Evans’s name and address in Anglesey have been removed.

Item 8 2
 Davis’s address in Merthyr. A stamp is to be enclosed for those who request an answer.

Item 9—Attention Everyone 3
 Davis quotes Orson Pratt to strengthen his appeal for everyone to be faithful in the payment of their book debts. Unpaid debts are a loss to the Church and not to Davis personally. He also reminds Church members that he has no time to “chat with the scores who call here without any business.”

Item 10—To All Our Distributors. 4
 The general book distributor of each branch is to receive one free issue of *Zion’s Trumpet* for every ten he sells. Orson Pratt has offered to lower the price of the *Millennial Star* if circulation reaches twenty thousand. Davis makes a similar offer for *Zion’s Trumpet*.

MARCH WRAPPER

Contents 1

To Our Correspondents, &c. 2

Item 1 2
 Correspondence will be given no attention unless proper names are given.

Item 2—Brandy 2
 Davis disagrees with the counsel given by William Morgan on page 52 of the February 1850 *Zion's Trumpet* to use brandy to warm the stomach when it is cold and the sea is rough. He declares that it is contrary to the counsel of God.

Item 3—Conferences 2
 Dates are announced for four district conferences.

Item 4 2
 Correspondents are encouraged to seal their letters to the editor with wafers instead of using gum or shoemaker's wax.

Item 5 3
 Church leaders are to exercise caution not to baptize deceivers who receive baptism multiple times in different places in order to "live on the backs of the Saints."

Item 6 3
 Proper documentation is required to move from branch to branch. Saints moving from England to Wales are to have a printed recommendation with "Printed by R. James, Liverpool" at the bottom.

Item 7 2
 President Orson Pratt is to be absent from Britain until the end of July.

Item 8—Emigrants 2
 From this time forth the Saints are required to send a deposit to register for emigration plus a penny for return postage.

Item 9—Addresses 3
 The only difference from those printed in the February wrapper

is that Evan Williams has replaced Thomas Pugh in the West Glamorgan District.

Item 10. 3

Davis’s address in Merthyr. A stamp is to be enclosed for those who request an answer.

Item 11—Payments for the Quarter Ending in December, 1849. . . 3

Four distributors still have not settled their accounts.

Item 12—Book Prices for the Branches. 3

Six pamphlets are listed—numbers 35, 31, 26, 36, 30, and 37 in *Welsh Mormon Writings*; also the hymnal—number 28 in *WMW*.

Item 13—To All Our Distributors. 4

Identical to page 4 of the February wrapper.

APRIL WRAPPER

Contents. 1

To Our Correspondents, &c.

Item 1 2

Davis has been released as the district scribe and is now responsible only for book finances. All other financial matters will be handled by President Phillips or his new scribe who will be living at the same address.

Item 2 2

A cryptic message to “T. D.” about large, inflated men.

Item 3 2

A message in answer to “E. D.” about the use of licenses.

Item 4—The “Treasury” 2

Davis reports having received a request from Dan Jones that copies of his book *The Scriptural Treasury* be sold and that the profit be forwarded to him in America to make it financially possible for him to “visit the American Indians, and also in order to return again to Wales.” For information about Jones’s quest to locate the “Welsh Indians,” see “Captain Dan Jones and the Welsh Indians,” *Dialogue* 18, no. 4 (Winter 1985): 112–17.

Item 5 2

Levi Richards and his wife will make their home in Swansea, and the West Glamorgan District will contribute toward their needs. The two had married in their forties and had one child, a young son whom they had left with relatives while they served their mission to Britain. At a special conference held in Liverpool on 5 January 1850, Richards had been named as the representative of the Church in Wales, “with authority to instruct and counsel the presidency.” Although for all intents and purposes Richards became the mission president in Wales, he does not seem to have played more than an advisory role to William Phillips and his counselors.

Item 6—Society of the Pamphlets. 2

In place of the “General Tea Party” held to promote the sale of pamphlets, all branches are now to hold their own monthly collections as part of the missionary prayer meeting.

Item 7 3

Clarification about profits from book sales. The money is sent to Orson Pratt, who forwards it to the First Presidency in Salt Lake.

Item 8—Report 3

A call for the statistical report by 8 June 1850.

Item 9 3

Orson Pratt arrived in Boston on 23 March, and Franklin D. Richards arrived in Liverpool on 29 March to preside during Pratt’s absence.

Item 10. 3
 Branch and district presidents were to indicate right away the number of copies of the *Millennial Star* to be received. The price was now a penny per issue.

Item 11—Presidents in Wales 3
 A reminder that it is the duty of every district to supply the needs for William Phillips as their president.

Item 12. 3
 Davis laments that lack of space does not allow many things from the *Frontier Guardian* to be translated and printed in *Zion's Trumpet*.

Item 13—To the Emigrants 3
 Instructions for those planning to emigrate later in the year.

Item 14. 3
 Since his recent reduction in responsibilities, Davis gives his address in Merthyr Tydfil to which all correspondence, book requests, and payments are to be sent. “But,” he emphasizes, “do not send anything else.”

Item 15—Payments for the Quarter Ending in March, 1850. . . 4
 A listing of book payments and debts for seventeen branch distributors and eight district distributors.

Item 16—Book Prices for the Branches. 4
 Identical to the information printed in the March wrapper except that three new pamphlets are advertised—numbers 38, 39, and 40 in *Welsh Mormon Writings*.

MAY WRAPPER

Contents. 1

To Our Correspondents, &c. 2

Item 1 2
 Orson Pratt was in Kentucky on 1 April 1850 on his way to Council Bluffs.

Item 2 2
 How and where “D. T.” can obtain flannels of every kind.

Item 3 2
 Davis provides information about the binding of books to “Ifan.”

Item 4 2
 Davis agrees with “J. J.” about the impropriety of wrangling among Church leaders “along the houses,” or the row houses owned by the coal mines and iron works, where many Church members live.

Item 5 2
 Davis advises “J. E.” to ignore a local minister who refused to perform ordinances without cost. Davis also comments on tobacco and expresses pleasure in hearing that many Saints are abandoning its use.

Item 6 2
 Franklin D. Richards and Lorenzo Snow were at a conference in Newport on 19 May 1850 but were unable to visit South Wales.

Item 7—Conference 2
 Three district conferences are announced for July 1850.

Item 8 2
 A letter arrived after this issue of *Zion’s Trumpet* had gone to press announcing the safe arrival of the Saints in New Orleans on board the *Josiah Bradlee*.

Item 9 3
 Davis explains to “D. J” the procedure for recording money received during the month.

Item 10. 3
 Branches are to refrain from selling books on credit.

Item 11—The “Star” 3
 A possible change in the publication time for *Zion’s Trumpet* in order to deliver the packets together with issues of the *Millennial Star*.

Item 12—Representation 3
 A call for the statistical report by 8 June 1850. Identical to the call in the April wrapper.

Item 13—Addresses 3
 Identical to the list of addresses published in the March 1850 wrapper except for that of Evan Williams in the West Glamorgan District.

Item 14. 3
 The address of William Phillips, to whom all letters pertaining to the First Presidency of Wales are to be sent.

Item 15. 3
 The address of John Davis, to whom all correspondence, book requests, and payments are to be sent.

Item 16—Payments for the Quarter Ending in March, 1850. . . 4
 A listing of book payments and debts for eight branch distributors and seven district distributors.

Item 17—Book Prices for the Branches. 4
 Identical to the information printed in the April wrapper.

Item 18—Books of the Latter-day Saints for Sale 4
 Identical to the list in the January 1850 wrapper except that the lectures of Joseph Smith on faith are now available as a separate publication. See *Welsh Mormon Writings*, item 41.

JUNE WRAPPER

Contents.	1
To Our Correspondents, &c.	2
Item 1—To Our Distributors	2
An appeal for payment.	
Item 2	2
Thomas Conway expresses in song the desire of the Welsh Saints to have the Mormon scriptures in Welsh.	
Item 3—Oliver Cowdery	2
Oliver Cowdery died in February 1850.	
Item 4—English Books	3
Church publications in English will no longer be distributed with those in Welsh. Henry Evans and two others will be charge of their distribution.	
Item 5—The Representation	3
The half-year report for all the districts in Britain had reached Davis too late for him to publish it completely in <i>Zion's Trumpet</i> , so he gives the totals.	
Item 6	3
John Taylor had arrived in England on 27 May 1850.	
Item 7—Conferences	3
Identical to the announcement in the May wrapper.	
Item 8—Addresses	3
Identical to the addresses in the May wrapper.	

Item 9 3
 The address of William Phillips, to whom all letters pertaining to the First Presidency of Wales are to be sent.

Item 10. 3
 The address of John Davis, to whom all correspondence, book requests, and payments are to be sent.

Item 11—Payments for the Quarter Ending in March, 1850. . . 4
 A listing of book payments and debts for five branch distributors and six district distributors.

Item 12—Book Prices for the Branches. 4
 Identical to that for the May wrapper except for the addition of item 42 in *Welsh Mormon Writings*.

Item 13—Books of the Latter-day Saints for Sale 4
 Identical to that for the May wrapper.

JULY WRAPPER

Contents. 1

To Our Correspondents, &c. 2

Item 1 2
 Davis responds to “The Young Saint” with regard to the verses he had sent for publication in *Zion’s Trumpet*, telling him that he is getting close to being published.

Item 2 2
 Davis responds to “D. J.” with regard to criticism that had been leveled against the Church, saying that it was best to refrain from saying anything.

Item 3 2
 Davis responds to “D. D.” explaining why publications could not be returned.

Item 4—Emigrants 2
 Those sending in deposits to emigrate are also to include their birth date and place.

Item 5—Letters 2
 Correspondents are reminded to put sufficient postage on their letters. Davis expresses dismay that mail will no longer be delivered on Sunday.

Item 6—Letters of Abel Evans 2
 Evans’s earlier letter had finally arrived but would not be printed since the news in it was old.

Item 7 2
 A new room for the Gellivaelog Branch. This announcement is in English.

Item 8 2
 The Third General Epistle, just arrived, will be printed in the August issue. The little hand with the pointing finger is upside down.

Item 9 3
 In reports, it is necessary to make a distinction between those who move from one branch to another within a district from those who move to another district.

Item 10. 3
 The *Frontier Guardian* is being received regularly, and items of significance will be printed in *Zion’s Trumpet*.

Item 11—Error	3
A correction as to the name of the president of the Swansea branch printed in the May 1850 issue of <i>Zion's Trumpet</i> .	
Item 12—Addresses	3
Identical to the addresses in the June wrapper.	
Item 13.	3
The address of William Phillips, to whom all letters pertaining to the First Presidency of Wales are to be sent.	
Item 14.	3
The address of John Davis, to whom all correspondence, book requests, and payments are to be sent.	
Item 15—Book Prices for the Branches.	3
Identical to that for the June wrapper except for the addition of items 46, 45, and 44 in <i>Welsh Mormon Writings</i> .	
Item 16—Payments for the Quarter Ending in June, 1850	4
A listing of book payments and debts for seventeen branch distributors and nine district distributors.	
Item 17—Books of the Latter-day Saints for Sale	4
Identical to that for the June wrapper.	

AUGUST WRAPPER

Contents.	1
To Our Correspondents, &c.	2
Item 1—The Emigrating Fund	2
Method and time of making contributions to this fund.	

Item 2—Manchester Conference 2
 To be held on October 5 and 6.

Item 3 2
 John Taylor is publishing letters in English and French in the
Interpreter in Boulogne.

Item 4 2
 With the receipt of the 10 July *Frontier Guardian*, Davis had hoped
 in vain that it would contain a report of general conference.

Item 5—Payments 2
 Davis expresses disappointment at not being able to settle ac-
 counts in Liverpool because of unpaid debts in Wales. He sug-
 gests that the problem lies more with the leaders than with the
 distributors.

Item 6 2
 October 1 is the departure date for the next company of Welsh
 emigrants.

Item 7 3
 Davis reports that a Welsh translation for the Doctrine and Cov-
 enants has been authorized.

Item 8 3
 Those sending deposits for emigrating need to send a penny per
 pound for letters.

Item 9—Pay Attention 3
 Orders for *Zion's Trumpet* need to reach Davis by the fifth of the
 month.

Item 10—Addresses 3
 Identical to the list in the July wrapper.

- Item 11. 3
 The address of William Phillips, to whom all letters pertaining to the First Presidency of Wales are to be sent.
- Item 12. 3
 The address of John Davis, to whom all correspondence, book requests, and payments are to be sent.
- Item 13—Book Prices for the Branches. 3
 Identical to that for the July wrapper.
- Item 14—Payments for the Quarter Ending in June, 1850 . . . 4
 A listing of book payments and debts for ten branch distributors and eight district distributors.
- Item 15—Books of the Latter-day Saints for Sale 4
 The first six items are the same as listed in the July wrapper. Three more items published by Davis are added—see *Welsh Mormon Writings*, items 26, 24, and 25. Also four items previously published by Dan Jones are added—see *WMMW*, items 16, 17, 18, and 4.

SEPTEMBER WRAPPER

- Contents. 1
 In the Welsh original, “October” is erroneously listed in the Contents. This error has been corrected in the facsimile translation.
- To Our Correspondents, &c.
- Item 1—To the Emigrants 2
 All who plan to emigrate will need to obtain a transfer letter in English from their branch president. The next ship chartered by the Church will leave about 11 or 12 October. This turned out to be the *Joseph Badger* that left Liverpool on 17 October.

Item 2 2
 The remainder of the General Conference account will be delayed until the October issue.

Item 3 2
 Davis informs “W. W.” that no “Old Hymnals” are available. This has reference to the little hymnal Dan Jones published in 1846. See *Welsh Mormon Writings*, item 7. There are, however, plenty of the new hymnals available for purchase. See *WMW*, item 28.

Item 4 2
 A new pamphlet entitled “Directions to the Emigrants” is just off the press. Its contents were not published in *Zion’s Trumpet* because of lack of space.

Item 5 2
 Davis has received “much correspondence,” some of which will be published in *Zion’s Trumpet* as space becomes available.

Item 6 2
 The next issue will probably have the account of the Manchester Conference.

Item 7 2
 Davis agrees with “T. T.” that the Spirit of God will certainly be saddened by the officers’ disregard of the form of prayers they were instructed to use.

Item 8 3
 Davis tells “William” that his temper is too wild and that he will talk with him when he cools down.

Item 9 3
 Davis counsels “J. J.” to send the details of his “case” so the possibility of “restoring” him can be explored. Apparently this person was seeking a restoration of membership in the Church.

Item 10—Addresses	3
Identical to those listed in the August wrapper.	
Item 11.	3
The address of William Phillips, to whom all letters pertaining to the First Presidency of Wales are to be sent.	
Item 12.	3
The address of John Davis, to whom all correspondence, book requests, and payments are to be sent.	
Item 13—Book Prices for the Branches.	3
Identical to that for the July wrapper.	
Item 14—Payments for the Quarter Ending in June, 1850	4
A listing of book payments and debts for nine branch distributors and seven district distributors.	
Item 15—Books of the Latter-day Saints for Sale	4
Identical to that of the August wrapper.	

OCTOBER WRAPPER

Contents.	1
To Our Correspondents, &c.	2
Item 1	2
The ship with 148 Welsh Saints, 76 English Saints, and 100 “of the world” is scheduled to sail from Liverpool on 18 October. This was the <i>Joseph Badger</i> . The next ship for Welsh emigrants is to sail in early January.	
Item 2—Appointments	2
Eliezer Edwards is assigned to North Wales. Hopkin Mathews is	

appointed as president of the Cardiganshire District. Phillip Seix (Sykes) is to serve as a counselor to John Price in Pembrokeshire.

Item 3 2

Davis had seen a letter from the sister of Phillip Seix (Sykes), who had been in Nauvoo and is now in Salt Lake City.

Item 4—Manchester Conference 2

Davis announces that he will print the account of the Manchester Conference as “half the issue” of the November 1850 *Zion’s Trumpet* and send copies to all the branches without delay. Then he would send the other half with the wrapper at the usual time.

Item 5—The Trumpet 2

Next year’s *Zion’s Trumpet* will be sixteen pages, will have no wrapper, and will be published every fortnight.

Item 6—To the Distributors 2

Monthly payment is requested from the distributors. “May God bless the faithful ones; and let us pray for the others.”

Item 7 3

A reminder that the opening article of this issue, “Address to the Saints,” is to be read publicly in each branch by some good reader.

Item 8 3

The 8 September 1850 *Frontier Guardian* with “excellent news” arrived in Davis’s hands as he was printing the last part of the October *Zion’s Trumpet*.

Item 9—Addresses 3

In this address list, Thomas Giles has a new address in Monmouthshire, D. John had replaced H. Williams in Carmarthenshire, John Price had replaced John Morris in Pembrokeshire and had a new address, and Thomas Morgan is now in Caernarvon.

Item 10.	3
The address of William Phillips, to whom all letters pertaining to the First Presidency of Wales are to be sent.	
Item 11.	3
The address of John Davis, to whom all correspondence, book requests, and payments are to be sent.	
Item 12—Book Prices for the Branches.	3
Identical to that in the September wrapper.	
Item 13—Payments for the Quarter Ending in September, 1850.	4
A listing of book payments and debts for eighteen branch distributors and nine district distributors.	
Item 14—Books of the Latter-day Saints for Sale	4
Identical to the list in the July wrapper with only six items. The other items that were in the list for the August and September wrappers were probably removed because of space limitations due to the larger “Payments for the Quarter Ending in September, 1850.”	

NOVEMBER WRAPPER

Contents.	1
To Our Correspondents, &c.	2
Item 1—The Trumpet	2
Information and instructions concerning <i>Zion's Trumpet</i> for next year. It will be published every other Saturday with sixteen pages. Davis makes an appeal to increase circulation for the periodical.	
Item 2	2
Those emigrating in January need to send in their deposits. They should paint the names of wives and children on some of the boxes.	

Item 3 2
 William Phillips’s address is now 14, Castle Street, Glebeland,
 Merthyr Tydfil instead of 14, Nantygwenith Street, Georgetown,
 Merthyr Tydfil.

Item 4—The Representation 2
 Instructions for the statistical report which is due on 8 December.

Item 5—To the Distributors 2
 An appeal for distributors to settle up their accounts.

Item 6—Addresses 3
 Same as for the October wrapper except that Evan Williams has
 a new address in Swansea.

Item 7 3
 The address of John Davis, to whom all correspondence, book
 requests, and payments are to be sent.

Item 8—Book Prices for the Branches. 3
 Identical to that for the October wrapper.

Item 9—Payments for the Quarter
 Ending in September, 1850. 3
 Payments received from nine branches are shown.

Item 10—To be published without delay. 4
 A prospectus for the publication of the Doctrine and Covenants.
 Segments of sixteen pages each will be sent out every fortnight
 with issues of *Zion’s Trumpet*. All new letters and new paper will
 be used in the printing to make this Welsh translation as good
 as the English printing. Each subscriber is to save the approxi-
 mately twenty segments and then have them bound. Davis makes
 an appeal to the distributors to determine how many subscribers
 there will be by “next November,” and the date at the end of the
 prospectus is 30 October 1850. These dates seem rather strange
 in the November issue of *Zion’s Trumpet*, since the issues normally

were printed at the end of the month by which they were identified. Perhaps the prospectus was circulated as a broadside during the month of November and then incorporated into the November wrapper.

DECEMBER WRAPPER

Contents	1
To Our Correspondents, &c.	2
Item 1—Thing of Importance	2
Davis pleads with the distributors to settle their accounts. He is disappointed at having only half the 1,500 subscribers he had anticipated for the Doctrine and Covenants. Publication will be delayed “until there is a greater call for it.”	
Item 2	2
Davis explains to “L. F.” that the advantage of receiving the Doctrine and Covenants in segments is that he can buy it and read it as it comes out. He can keep it clean as well as Davis can in the printing office.	
Item 3—Conferences	2
The dates of five conferences are announced.	
Item 4—“Marriage”	2
Further explanation to several correspondents who had written about the instructions concerning marriage from the Doctrine and Covenants that appeared in the November issue.	
Item 5	2
An apology to “J. E.” for not printing his testimony in <i>Zion’s Trumpet</i> for lack of space. Davis encourages him to bear it to his neighbors, for it will serve the same purpose as publishing it.	

Item 6 2
 Davis is saddened and frustrated at the lack of cooperation he received from so many of the presidents in sending in numbers and statistics for the year-end report.

Item 7 3
 Orson Pratt and G. D. Watt will be emigrating in January and invite all who wish to sail with them.

Item 8 3
 All letters to the First Presidency of Wales are to be sent to William Phillips at 14, Castle Street, Glebeland, Merthyr Tydfil. All who wish an answer should send a stamp for return postage.

Item 9—Addresses 3
 Same as for the November wrapper except for the addition of an address for Mr. John Jones in Brecon.

Item 10—Book Prices for the Branches. 3
 Identical to that for the November wrapper.

Item 11—Payments for the Quarter Ending in September, 1850. . . 3
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 A prospectus for the publication of Doctrine and Covenants. It is identical to the prospectus that appeared in the November wrapper except for the final paragraph, which is a fervent plea for the distributors to obtain 1,500 subscribers instead of the 750 already obtained. Those who intend to purchase the book in its entirety must receive it in segments or there will be no book.

ZION'S TRUMPET

UDGORN SEION,

NEU

SEREN Y SAINT;

YN CYNNWYS

EGWYDDORION "GORUCHWYLIAETH CYFLAWN-
DER YR AMSEROEDD,"

MEWN

TRAETHODAU, LLYTHYRON, HANESION,
PRYDYDDIAETH, &c.

"Nyni a iachasom Babilon, ond nid aeth hi yn iach; gadewch hi, ac awn
bawb i'w wlad: canys ei barn a gyrhaedd i'r nefoedd, ac a dderchafwyd hyd
yr wybrau,"—JER. LI, 9.

"Ding rhagot, yr efengyles Seion, i fynydd uchel."—ESA. XL, 9.

CYFROL II.

MERTHYR-TYDFIL:

ARGRAFFWYD, CYHOEDDWYD, AC AR WERTH GAN J. DAVIS,
NANTYGWENITH, GEORGETOWN.

1850.

ZION'S TRUMPET

OR

STAR OF THE SAINTS;

CONTAINING

PRINCIPLES OF THE "DISPENSATION OF
THE FULLNESS OF TIMES,"

IN

ESSAYS, LETTERS, ACCOUNTS,
POETRY, &c.

"We would have healed Babylon, but she is not healed; forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies," — JER. LI, 9.

"O Zion, that bringest good tidings, get thee up into the high mountain." — ISA. XL, 9.

VOLUME II.

MERTHYR TYDFIL:

PRINTED, PUBLISHED, AND FOR SALE BY J. DAVIS,
NANTYGWENITH, GEORGETOWN.

1850.

FOREWORD.

DEAR READERS,—Here we are having blown our TRUMPET for another year, and at its end we feel thankful to God for caring for us and all the Saints. We did our best this year, like last year, to trumpet the things we have heard from Zion, and we know we have heard excellent things. Our thoughtful readers have benefited and profited from us, while the careless ones may be deprived of the valuable knowledge offered to them. The TRUMPET is the voice of the Spirit of God in Wales; and regardless of who blows it, words of life are emitted from it. We testify fearlessly to this, for we feel the Spirit of life within us, testifying in concert with our spirit; and hence we know that we speak the truth. Whoever likes the sound of ZION'S TRUMPET, or the radiance of the Star of the Saints, we know that he receives revitalizing life month by month, and year by year, and it is like a tree on the banks of flowing rivers bearing fruit in season. The TRUMPET warns the Saints to prepare to flee from Babylon, and the Star is stationed as it were in the sky to light their way. Let the Welsh nation not disdain our sound and our light, or else they cannot be God's people. The Saints know how to behave towards us, because they know what bread we eat and from what well we drink, so as to serve them through the Trumpet or the Star. We ourselves have only our weakness and our imperfection; God's is the treasure which resides in our clay vessel, and that is the only thing we value, for it is the power of God. We do not put our trust in man's ability with his fine language and his deep knowledge, but in a power which whispers God's mind in the bosom of his children—not the language of confusion, but the speech of the pure in heart.

Now, dear readers, we wish you peace, and thank you wholeheartedly for your support. Our correspondents and our distributors are also in our thoughts, and they will be rewarded for their work by almighty God. The year is about to close now, and we are called to the field of 1851 to sound the penny TRUMPET every fortnight; and we hope to be received by you more eagerly than ever. Pray for us ceaselessly; and the Lord bless you all, through Jesus Christ. Amen.

Yours, swathed in the gospel,

JOHN DAVIS.

December 23, 1850.

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 13.]

JANUARY, 1850.

[VOL. II.

SOUNDING THE TRUMPET AT THE BEGINNING OF THE YEAR.

DEAR READERS,—At the beginning of the year 1850, we are inclined to trumpet “A Happy New Year to you.” This is appropriate when we consider that our TRUMPET is much bigger this year, and that you have been so kind as to accept our trumpeting in your midst last year. Many, like us, greet each other with “Happy New Year,” not knowing if it will be good or bad. The nature of years in this world changes constantly. One year saw Adam and Eve as king and queen in their paradisiacal garden; but another saw a flood baptizing the world to bring about the death of its “old man,” so that it could bring forth the “new man” Noah. Other years saw the destruction of cities by fiery rain, and of whole nations by the massacre of wars. There was once a year when Israel marched between the watery walls of the Red Sea, and Pharaoh and his troops lay in heaps. Many a year the Lord appeared to man, and spoke to him, even face to face. The years saw many prophets, like bright stars, light up the earth, and suffer being extinguished by the children of darkness. Some years were honored with the presence of the Heir of heaven in the guise of a servant on the earth, and hearing him proclaim words containing eternal life; and another year witnessed his crucifixion between thieves for his goodness. Other years saw his disciples wandering persecuted from city to city, and from prison to prison. After that there came

years when they were damaged in various ways until the church was snatched into the wilderness, out of sight of the destructive serpent of this world, there to be nurtured until the year of its restoration by an angel. Then many years of black darkness spread out which bred in the children of man a godliness based on ignorance, when many were martyred for a powerless religion. This was how the nature of the years changed constantly, passing by, one by one. After many long years of the reign of false religion, the year 1823 witnessed the sight of an angel flying in the midst of heaven, bringing down the eternal gospel to the earth, in order to preach it to men. Another year after that saw the killings of Jesus Christ and his disciples mirrored in the martyrdom of Joseph the prophet and his brother; and subsequent years saw the divine religion succeed in the face of all persecution and scorn. Recent years, especially 1849, attest that it will succeed until the realm of darkness is completely overthrown, and the name of Jesus Christ is set above all others.

Now, dear readers, here is another new year, and doubtless its form will pass, and its history be written. Its first page has been written. So, let everyone be watchful, lest evil deeds be written concerning them in this new year's volume. Let all the Saints, and everyone who loves to hear that God speaks in this age, not forget to listen. He knows the end from the beginning, and quickly reveals his mind to his servants about what takes place. He, through us and others, continually invites his people to come out of Babylon, lest they share in its plagues and destructions; and to hasten towards Zion, where he has promised deliverance to his people. Let all who can, obey the call, so that this year may be a happy new year for them. Babylonian new years will get progressively worse from now on, and soon its last year and the year of its great destruction will come. Therefore, let the Saints pray to God, for each other, and for us, that we may all this year have a "Happy New Year," through being delivered from the rage of the enemy, and succeeding in extending the frontiers of Emmanuel's kingdom, so that we may again sing on mount Zion,

We have had blessed relief,

By coming out of "the midst of it":

No more will the plagues of Babel
 Affect us.
 Peace is here instead of war,
 Perfect freedom instead of violence:
 This we received from the Lord,
 Because we listened to his voice.

LECTURES OF JOSEPH SMITH ON FAITH.*

LECTURE I.

FAITH being the first principle in revealed religion, and the foundation of all righteousness, necessarily claims the first place in a course of lectures which are designed to unfold to the understanding the doctrine of Jesus Christ.

In presenting the subject of faith, we shall observe the following order:—

First,—Faith itself—what it is.

Secondly,—The object on which it rests. And

Thirdly,—The effects which flow from it.

Agreeable to this order we have first to show what faith is.

The author of the epistle to the Hebrews, in the eleventh chapter of that epistle and first verse, gives the following definition of the word *faith*:—

“Now faith is the substance of things hoped for, the evidence of things not seen.”

From this we learn that faith is the assurance which men have of the existence of things which they have not seen, and the principle of action in all intelligent beings.

If men were duly to consider themselves, and turn their thoughts and reflections to the operations of their own minds, they would readily discover that it is faith, and faith only, which is the moving cause of all action in them; that without it both mind and body would be in a state of inactivity, and all their exertions would cease, both physical and mental.

* We thought that all our readers would enjoy a translation of these lectures into Welsh, since they are so excellent. They were first delivered before a class of Elders, in Kirtland, Ohio.

Were this class to go back and reflect upon the history of their lives, from the period of their first recollection, and ask themselves what principle excited them to action, or what gave them energy and activity in all their lawful avocations, callings, and pursuits, what would be the answer? Would it not be that it was the assurance which they had of the existence of things which they had not seen as yet? Was it not the hope which you had, in consequence of your belief in the existence of unseen things, which stimulated you to action and exertion in order to obtain them? Are you not dependent on your faith, or belief, for the acquisition of all knowledge, wisdom, and intelligence? Would you exert yourselves to obtain wisdom and intelligence, unless you did believe that you could obtain them? Would you have ever sown, if you had not believed that you would reap? Should you have ever planted, if you had not believed that you would gather? Would you have ever asked, unless you had believed that you would receive? Would you have ever sought, unless you had believed that you would have found? Or, would you have ever knocked, unless you had believed that it would have been opened unto you? In a word, is there anything that you would have done, either physical or mental, if you had not previously believed? Are not all your exertions of every kind, dependent on your faith? Or, may we not ask, what have you, or what do you possess, which you have not obtained by reason of your faith? Your food, your raiment, your lodgings,—are they not all by reason of your faith? Reflect, and ask yourselves if these things are not so.—Turn your thoughts on your own minds, and see if faith is not the moving cause of all action in yourselves; and, if the moving cause in you, is it not in all other intelligent beings?

And as faith is the moving cause of all action in temporal concerns, so it is in spiritual; for the Savior has said, and that truly, that he that *believeth* and is baptized, shall be saved. Mark xvi, 16.

As we receive by faith all temporal blessings that we do receive, so we in like manner receive by faith all spiritual blessings that we do receive. But faith is not only the principle of action, but of power also, in all intelligent beings, whether in heaven or on earth. Thus says the author of the epistle to the Hebrews, xi, 3:—

“Through faith we understand that the worlds were framed by the word of God; so that things which are seen were not made of things which do appear.”

By this we understand that the principle of power which existed in the bosom of God, by which the worlds were framed, was faith; and that it is by reason of this principle of power existing in the Deity, that all created things exist; so that all things in heaven, on earth, or under the earth exist by reason of faith as it existed in Him.

Had it not been for the principle of faith the worlds would never have been framed neither would man have been formed of the dust. It is the principle by which Jehovah works, and through which he exercises power over all temporal as well as eternal things.—Take this principle or attribute—for it is an attribute—from the Deity, and he would cease to exist.

Who cannot see, that if God framed the worlds by faith, that it is by faith that he exercises power over them, and that faith is the principle of power? And if the principle of power, it must be so in man as well as in the Deity? This is the testimony of all the sacred writers, and the lesson which they have been endeavoring to teach to man.

The Savior says (Matthew xvii, 19, 20), in explaining the reason why the disciples could not cast out the devil, that it was because of their unbelief; “for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you.”

Moroni, while abridging and compiling the record of his fathers, has given us the following account of faith as the principle of power. He says, page 540, that it was the faith of Alma and Amulek which caused the walls of the prison to be rent, as recorded on page 251; it was the faith of Nephi and Lehi which caused a change to be wrought upon the hearts of the Lamanites, when they were immersed with the Holy Spirit and with fire, as seen on page 403; and that it was by faith the mountain Zerin was removed when the brother of Jared spake in the name of the Lord. See also page 541, of the second European edition.

In addition to this we are told in Heb. xi, 32—35, that Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets, through faith subdued Kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword; out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, and that women received their dead raised to life again, &c., &c.

Also Joshua, in the sight of all Israel, bade the sun and moon to stand still, and it was done. Jos. x, 12.

We here understand, that the sacred writers say that all these things were done by faith. It was by faith that the worlds were framed. God spake, chaos heard, and worlds came into order by reason of the faith there was in HIM. So with man also; he spake by faith in the name of God, and the sun stood still, the moon obeyed, mountains removed, prisons fell, lions' mouths were closed, the human heart lost its enmity, fire its violence, armies their power, the sword its terror, and death its dominion; and all this by reason of the faith which was in him.

Had it not been for the faith which was in men, they might have spoken to the sun, the moon, the mountains, prisons, the human heart, fire, armies, the sword, or to death in vain!

Faith, then, is the first great governing principle which has power, dominion, and authority over all things; by it they exist, by it they are upheld, by it they are changed, or by it they remain, agreeable to the will of God. Without it there is no power, and without power there could be no creation nor existence!

EPISTLE OF THE FIRST COUNCIL TO THE WELSH SAINTS.

DEAR SAINTS,—This is the first time for us to address you in this manner; but you have been hearing from us since the beginning of our stewardship in some way or another, either each month in the TRUMPET or in quarterly and annual meetings, or in our visits to you. We have spoken to you through the conference and branch presidents and through every officer in Wales. We pray constantly

for all of you for our gracious Father to bless you with his Spirit that you may be wise to salvation; and we hope that you are praying constantly for us for God to fill us with wisdom to lead you along his paths. The jealousy of the devil is more against us than against anyone else in Wales, and there is need for all the Saints to pray earnestly on our behalf so that we may continue steadfast to the end.

We are confident that you are obedient to all the teachings which are given to you from time to time and that you are desirous for spiritual food continually, considering that the words of the servants of God are that food, and that there is no way to receive the words of eternal life except through the mouths of the leaders of the Church. Your advantages now are increasing continually, as you now have districts in every part of the country where you and your shepherds may receive each time a replenishment of spiritual food. May all the leaders strive to be present in each one and also in each council so that they may have the opportunity to understand the laws of the kingdom of God and receive wisdom to serve him. Every branch president or his counselors should be present in every council, for there is where their whole strength is. They must receive their spiritual food continually through their leader if they are to increase in the image of God. There is too much neglect in some places in this regard; and we hope that it will be corrected speedily. We grant permission to the branch presidents who live great distances from the meetings to call their officers together every fortnight or more often to teach them to serve in their various callings and to ask questions about that which will keep contact with them as officers; but they are not at liberty to treat any matters which pertain to the district council. Anything which the presidents do not know about their duties they can learn in the district council.

We have observed what such meetings are doing around the districts. It is well known that they are numerous and happening frequently in the same place. That sometimes causes great poverty among the Saints who live in those places, since so many strangers eat with them. We know that this can cause many to become lax in the faith; and we would counsel the district presidents to teach the Saints to prepare for themselves and their shepherds in every such

conference, so that they will not be in any way a burden on the poor Saints. It is just as easy for men to pay their own way in a conference as it is in a fair or a market. Not in a conference should the Saints use their hospitality, rather on other occasions. A conference is too much all at once. The houses of the district presidents also are overflowing unreasonably on such occasions to the point that their families are afraid to see another conference scheduled. The presidents should be left alone at such times by everyone except those who have special callings. We know things such as these by personal experience, and for that reason we teach others. We hope that such a suggestion will be sufficient to everyone.

We wish to call the attention of all the Saints and leaders to the explanation which was given in the last TRUMPET pertaining to the coming of the unlearned and the unbelievers to meetings held particularly for the Saints. Perhaps that explanation will cause many of the world to come to such meetings more than usual; but no one of the Saints needs to be concerned about their presence. Go along as usual with everything to build the kingdom; and let everyone strive for perfection in the various gifts,—in tongues, interpretations, prophecies, singing and praying with the Spirit and with understanding, &c. Let no worry be given about the presence of the judges of this world: the Saints will not be judged by anyone except those who have received the spirit of prophecy and revelation. The world cannot receive that, and so they cannot judge anything concerning the Saints. The Saints are to be a light unto the world; and wherever they have gathered together there are many candles shining; and who knows but what their lights will enlighten the darkest of men. There is more of the Spirit of light in a social meeting of the Saints than in any other; in view of that, what danger is there for the world to attend them? Nothing in the world. Let them come; we know of many who have been converted by so doing. But yet, it is the task of the leaders of the Saints to watch out for deceitful and bad men lest they pretend to be Saints while being wolves. No one should be received into your homes or meetings without a printed letter having been duly signed. It has been said before that the Saints are not to use any spiritual gifts or testimonies except in their own

branches. There is order and wisdom in that, and this is to be taught in every branch; and the blessing of God will be the result.

We wish to point out to the leaders and the Saints who are in the North that inasmuch as Elder Abel Evans intends to emigrate to Zion that no one will take his place for the time being; nevertheless, they will be cared for by sending a missionary now and then to visit them and instruct them. Much confidence is placed in the leaders who are in the various districts there, and they will be amply effective on their own. Let the Saints and all the officers obey the district presidents as they did Elder A. Evans, and blessings will be upon them. May gracious God bless you all.

There is one other thing yet before closing which we wish to point out to you, presidents of every level and the Saints also. Inasmuch as the Latter-day Saints have more advantages than the early Saints, they should do more with those advantages. The press is a blessing which pertains to the latter days only, and there is no greater blessing. Who preaches to the gentlemen of our country, to their preachers and their priests? No one but books can come near them. Who convinces the hosts of honest men who are too high in their character to come down to a room of the Saints? What will reach the deacons and others who are greatly zealous in refraining from going anywhere but to the chapel? Are unlearned men and influence all that are necessary to convince them? No, no; but also the best men with the greatest influence and their character. Because of that, we exhort all the leaders and the Saints to obtain a good supply of the various little pamphlets which are printed here, and choose the most influential officers to take them from house to house and to exchange them every week. That will have more effect than anyone can imagine; for where can you get words of so much wisdom of God than those which are in the books which the first presidency of the nation publishes? If any district wishes to have unusual success and to get learned and influential men in their midst, let them distribute more books. They will bear fruit by the hundreds, and they will raise up more thorough and influential Saints who will pay greater attention to that which is written from month to month than many do now. We are writing these things

because we are the ones who have been set apart to teach you in all things; and we are bold enough to instruct you to contribute to books and to the support of the presidents of your districts, and we wish to teach you to pray for us. We are desirous that there be not one president or officer of any kind who is not encouraged to read the scriptures and all the books which are published by the Church in these days, so that they may create a desire in the Saints and the Saints in the world. The inclination of each president will be the inclination of all under his presidency; there will not be much of a reward for not going to the trouble of selling and distributing books more than just preaching; for a book is as much a preacher as an officer, if not more sometimes, when the officer is poorly dressed or if he wears a red jacket or handkerchief. Every officer who stands before the public should be dressed and be similar to a preacher in his dress, for who but others like him will listen to him?

Now we come to a close wishing for the Lord to bless all his Saints throughout Wales; and we ourselves leave our blessing and our peace on all of you, presidents, officers, and Saints, by saying that there will be more success following them from now on than ever before. That is our sincere prayer in the name of our Lord Jesus Christ. Amen.

Your humble servants in Christ,

WILLIAM PHILLIPS,
ABEL EVANS,
JOHN DAVIS.

“WITHOUT MONEY, AND WITHOUT PRICE.”

IN my travels among the Saints, I have heard the above text often made use of; some through ignorance, and others, because they have small contracted nutshell souls. The Saints generally are, though poor, a benevolent, kind, and open-hearted people, and considering their limited means, it is almost astonishing to see what they can accomplish. But scattered among them are a few drones, who, while others are putting their hand to the work, go buzzing about, and will not be content themselves, neither will they allow others to

be, if they can help it; and when an elder makes his wants known in the shape of a coat, pair of shoes, or traveling expenses; or if the president of a conference requires means to take him to the valley, the grumbler buttons up his pocket, opens his eyes as if quite surprised, and exclaims,—“The apostles preached without money, and without price. I thought when I came into this church, I would have nothing to pay.”—I really think that some people get baptized under the impression that they will save seat rent and the price of *class tickets*; and you will hear them speak what a deal they did to the elders that have gone, and in the branch they were formerly connected with. They will talk about laying down their life, facing death in its most horrid forms, and many other things which are not asked of them. And when they find out the awful mystery that the rent of the Hall has to be paid, that the elder and his family live like any other people, instead of by faith alone, and require clothes, food, a place to cover their heads, and money to pay steamboat and railway expenses; and speak about giving a tenth to build a temple to the Lord of hosts; where, then, is this mighty champion that made such a noise? he sneaks out of the way, he begins to find fault, stays away from the meetings, his mind becomes darkened, till finally, the god of this world blinds his eyes—he becomes an apostate, and loses his soul!

Jesus, when sending forth his servants to preach the gospel, tells them neither to provide purse nor scrip, nor two coats, &c., and to preach the gospel without money and without price. But, did he mean that their clothes would never wear out, and that they were forever to be without money? No such thing. He wanted to prove his servants' faith, and also if the world would receive them by obeying their words, feeding, clothing, and supplying them with money, if needful, and the people able to do it, and by this means prove if they would receive or reject himself, hence he said, “He who receiveth you, receiveth me; and he who rejecteth you, rejecteth me.” If he had established a missionary fund, given them money to pay their lodgings in the next town, and to build a chapel, let out the seats at so much a month or quarter, and a settled salary for preaching, he could not have proved either of them. But let us see how the

apostles preached without money and without price. They assembled at Jerusalem according to the Savior's command, preached the gospel, and the first day baptized 3,000 souls, who sold their possessions and lands, and parted them to all men. We read in the fourth chapter of Acts that, although they made no charge for preaching, they lacked for nothing; how then did they live? They who had possessions or lands, sold them, and brought the money and laid it at the apostles' feet; and one poor man and his wife having sold theirs, and kept back part of the money, were struck dead for lying about it. I do not suppose that this was to be a lasting rule, but no doubt circumstances required it at that time.

The gospel is again sent forth to be preached without money and without price, providing neither purse nor scrip. It is not how he may get a living that troubles the latter-day Elder. He seeks first to build up the kingdom of God; to do that he leaves his country, his home, his friends, and his all; travels thousands of miles by sea and land; many times without a home, shelter, or food, besides anxiety of mind by day and night, for the salvation of the Saints and prosperity of the kingdom of God. Who then can give an estimate of the value of such labors? If we were to sell our property, lands, everything, and lay the money at the feet of the apostles of these days; if we were to clothe them in gold and diamonds from head to foot, would it restore beloved partners, children, brethren, sisters, who, while *mobocracy* rules, through privations and persecution laid down in a primitive grave? Would it be a price for the heavenly intelligence and eternal riches which have been imparted to us by those men, who, in the midst of bloodshed and death, beset by apostates and devils in human shape, have nobly stood firm as the mighty champions of Zion? Verily no; for nothing short of a crown and kingdom which fade not away, can be a fit reward; they are worthy, and they shall have it. Let none be afraid then lest they do too much, then; for as they sow, so shall they reap. Do not give yourselves concern about the elders saving money. I never knew one to do so. If he gets but bread and water, and knows the people can give him no better, he will not grumble. If he has more than he has use for, he will be first in stretching forth his hand to the needy, or use it in some way connected with the kingdom of God.

I never will deceive people by telling them I want nothing. I will first preach the gospel, and will add to that, that I am without a home, food, clothes, money, that they may have the privilege of providing the same; and yet I preach the gospel without money and without price. Let the Saints rejoice in having the privilege of administering to the wants of Christ's servants, that they may be among them to whom it shall be said, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me food: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: I was naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

W. C. DUNBAR.

THE DUTY OF THE CHILDREN OF THE LIGHT.

THE children of the light should, in their generation, be wiser than the children of darkness; but it is often not so, these days any more than in more primitive times. He who is in the light should walk, and do everything else, in the light, so that his actions are clear to all. The night does not suit children of the day; for it belongs to the denizens of the dark. The duty of the Saints, therefore, is to do what they can in the daytime, so that they can rest at night, letting the children of the darkness accomplish their evil deeds. It is too common a custom among the Saints, especially in the Works, to remain too much in each other's company around the houses at night. True the companionship is sweet, but the Saints should have more wisdom. What will unbelievers say when they see Saints making a habit of not going to their lodgings until midnight or one o'clock? No member should stay in anyone's house after ten o'clock, unless he has a particular reason for it. The officers, at all times, are called to the sick and to baptize; but they should endeavor not to spend too much time on this at night, because the influence of the darkness affects their work.

When it is time for everyone to go home, many remember that they want the laying on of hands, &c.; this should be done in good

time. Another very bad habit is singing at the wrong time; it causes persecution of the Saints and coldness among brethren. Nothing is more harmful to the comfort and the success of the Saints than that some of their houses are filled with brothers and sisters for hours at night, for the purpose of chatting, singing, debating, &c., until the place is much more like a tavern than a family home. Many suffer such things, but everyone knows that they do not like them. Where is the home of these families? When do they have the opportunity to talk to each other? No doubt strangers will call at their houses during the day; and it is a shame that they should not have the night to themselves. Many branch or district presidents, and their families, suffer terribly from such behavior. We have often seen Capt. Jones, brother W. Phillips, and others welcomed, when tired from traveling, with a houseful of Saints, some having provided several patients for them to heal, others plenty of questions for them to answer, and many eager to relate how they were converted; so that they were kept from rest until midnight. This is completely wrong: that is not the way to welcome a visitor; and that is not the way to silence the complaints of the wives of those who are out at night too much. Let the presidents teach such things to the Saints, and let them not give a bad example themselves. The way to welcome a visitor is not to make him bless all the food, lay hands on everyone, and stay up until midnight, but to wash his feet, set food in front of him, and let him go to bed in good time. If the Saints are the children of the light, let their light not be candlelight, otherwise they will likely darken more than the light.

FAREWELL ADDRESS OF ABEL EVANS.

DEAR SAINTS OF WALES,—I wish to address you as I leave for another country, the place that my soul loves even before I see it, but only through faith, which came from hearing the word of God. And since God is calling us out of Babylon, I am pleased to obey him. And I would love to see many more of my dear brothers and sisters in obedience to this divine call, especially those who have the means. That the kind God will open the way to the poor after us is my sincere

wish and my constant prayer to Him who has every heart in his hand, for Christ. I have been laboring in your midst for nearly six years now; and I feel myself thankful for having this great privilege of serving you when you know whose children you are, that is God's children. I am truly grateful also to Him who called me and strengthened me in this important task until this time, and I trust in the same divine power to serve you in the future to guide and defend my dear brothers and sisters to the place where they can take refuge when the powers of heaven shall be shaken—when the pestilences and the plagues are upon Babylon, and the earth will be removed like a cottage, reeling to and fro like a drunkard—when every false refuge shall end, and the vials shall be poured out upon great Babylon—when the host of the high ones that are on high and the inhabitants of the earth upon the earth shall be punished, and when they shall be shut up in the prison, and after many days they shall be visited!

On my departure at this time from Wales, I feel myself free from the blood of everyone, out of the Church as well as in the Church. I know of not a single thing that I have done that has caused so much as one person to leave this Church, nor that has kept anyone from coming into it from the world. Also, if anyone has an accusation against me, I am able to call on all the officials of the Saints from any part of Wales, and tell them not to hide anything before my departure. For this I am extremely thankful.

And dear brothers and sisters of North Wales, you have always listened to all my counsel to the best of my knowledge. And I wish for you to listen yet to the last counsel I have for you in Wales; and that is to trust abundantly in the priesthood the servants of God possess and who will be in your midst and preside over you. To obey them and to trust in them is to trust in and obey God; and as long as you do that you will be blessed by Him who has blessed you up until now. But if you disobey and oppose the leaders that God has given for the purpose of defending you against your enemies, then will the enemy come in like the river and you will lose the Holy Spirit and his comfort and his divine blessings; and, oh, what a tremendous loss that will be, dear Saints. Also do not think that you will be protected or defended by the old shepherds who used to defend you, for they will have plenty

of work to care for others their King will give them to watch over, where much stronger enemies will be attacking, and they will be more cunning by far. Rather your leaders will see and understand the attacks of your enemies in the time to come, for the enemies will make an attempt in many new ways. For this reason, all the teachings you have received in times gone by cannot be sufficient in the future time, because the devil will change his way and his armies in order to attack the armies of gentle Jesus. But in spite of that, his holy priesthood will see his entire plan in time. And for this reason, may all the Saints be ready in an instant, awaiting the command of their leaders, and the leaders of their leaders—each in his own place.

Now I shall finish by presenting my deepest appreciation for all the kindness that I have received in every way from my dear brothers and sisters. Pray a great deal yet for me and for the emigrants, that we might all meet together in happiness on Zion's mount, having overcome all our enemies. Finally, I bid farewell to all the Saints. And that the gracious Lord bless you and keep you and me in his kingdom is the sincere wish of

Your brother in the new covenant,

ABEL EVANS.

DOES THE OUTPOURING OF THE SPIRIT CALL FOR MORE MONEY?

PERHAPS this question appears strange to some, but not to everyone. We have asked it because we read in the "Family Herald" of Jan. 5, 1850, the following piece:—

"It seems that money is the soul of the world; even the Gospel is disseminated to the pagans through monetary power; and although the great Founder of the Church authorized his first apostles to go out 'without money and without a purse to hold it,' the orators of Exeter Hall, those who consider themselves legitimate and glorious followers of the early missionaries, cannot move an inch without that tainted thing the early evangelists were commanded to keep away from. A particular debate took place recently between two Scottish theologians, Drs. Candish and Begg, on the subject of money. We present it in the words of an Edinburgh journalist, who is known as 'Witness'. It is a marvelous thing. 'Dr. Begg said in reference to the possibility mentioned by Dr. Candish, of an

exceptional outpouring of the Spirit of God, which he believed was certain to cause debt,—that he (Dr. Begg) came to a very different conclusion, since he was of the opinion that they should have a respite, or stagnation as it is called in commerce, to prepare for such cases of sudden need.' Both were eager for the money; but one argued that the money was good for nothing but to attract the Spirit of God to the movement; and then they could lessen the financial burden, because they could do with less money, or with none, with the Spirit: the other thought that there should be no sort of respite, lest the Spirit, seeing the treasures diminishing, withdraw its grace to a similar degree."

One could think, having read the sensible remarks above, that the religious denominations cannot expect great success in foreign countries, unless they have great success at home to raise money beforehand. However many outpourings of the Spirit they receive, they will never have enough to send even one missionary off without a good bagful of money, nor without a lot of clothes and everything else, so that there is no cause for him to trust in God except to keep him from drowning at sea. How does God answer the fervent prayers of the Christians of this country on behalf of the pagans? The Spirit they speak of does not help at all; the money is all. When the money runs out, the missionaries return, because the Spirit will not open anyone's heart to help them. Most of the overseas believers are the children (or their parents) who are taught with this country's money. There is scarcely any work of any spirit there, except a money-loving spirit. We think that if the religious folk of this country were to spend the time from their missionary prayer meetings on earning and amassing more money for the missionaries, their evangelizing would be much more successful than it is now, and more of what they call pouring out would be given. Indeed, the only substantial and effective pouring out is the pouring out of money into the plates; that is what convinces the pagans, and the missionaries know that very well. What spirit, other than the financial and material one, excites any sons of Wales to leave their country, and go into the midst of pagans to preach? Let those who wish to become missionaries, be told that they will be given enough money to take them to their destination, and to keep them for a whole year; and that thereafter they must depend on God's mercy. Would they go? No, they know more about the power of money than about the power of their Creator. They first demand

certainly about their living, and good for them; if men send them, men too should maintain them, and take care of them. Jesus Christ sent his missionaries out with neither a purse nor scrip, and yet they did not want for money or anything else; for God opened hearts to provide them with everything. Nobody does that now, except for the Saints. The outpouring of the sectarian Spirit is something never felt, never heard, and never seen by denominations in our country; and consequently, they do not risk entrusting anything to its care, without having enough money set aside for every need. If the denominations' Spirit does anything without the help of money, it is only through the Cholera that it does so; for without either one thing or the other, it can do nothing, because it is shown that it has no substance whatsoever, and so it is nothing; and everyone knows that nothing can do nothing.

We hope our fellow countrymen will search for that substantial Spirit that is promised, the one that "whatsoever it hears, it will speak; and the things which are to come, it will indicate to you"—the one given to "all far away," who obey God's call: then this Spirit will work with them, and with all the missionaries sent by God. That Spirit will lead the missionaries to preach like the early missionaries "without money, and without a price," that is without the wages, and the certainty of financial help.

THE PROFESSOR AND THE DOCTOR.

- A reverend Professor and a Doctor,
 Met recently in council,
 And the matter of the Latter Saints,
 As usual, was first on the table.
 The Doctor said to the Professor,
 "My heart is sad and weary."
 "Well, Doctor, what is the matter?"
 Said the other merry and gay.
- D.* "I've proclaimed in the past,
 That Joe Smith's religion will die;
 But now I'm called a false prophet,
 My success hindered forever."
- P.* "I also reviled the Saints,
 And the college men did too,
 And the local Revs. and their flocks,
 By publicly calling them Satanists."
- D.* "We should consider our story.
 Before announcing it to the world;

It's clear that the Saints' religion
 Follows all the scriptures.
 They persuade the people to believe
 In Jesus, and to repent,
 And then they bury the obedient
 In baptism, to forgive every sin.
 Thereafter they lay on their hands,
 Promising the Spirit and its gift
 To each, according to his honesty,
 If he does his proper duty.
 They promise the spiritual gifts
 Personally to everyone now,
 And we, we cannot disprove it,
 Without breaking great God's promise.
 If we can't get a plan that's wiser,
 And finer, than hounding the Saints,
 We'll lose every one of our followers,
 And our pain will be greater and greater.”

P. “I myself can now see our sickness,
 Having no substance nor foundation,
 And since we have no signs or portents,
 There are no further means remaining.
 They annul our wise men's wisdom,
 By saying there are signs to be had;
 And our college and its fine structure,
 Are but a foolish device weak and bad.”

D. “If you go to the Saints, great Professor,
 You can work with your hands like Paul,
 Given dignity and authority
 By those who are supposed to be ‘fools.’
 I'd rather propose a revival,
 Amid all our subjects around here.”

P. “And I second that—since our names
 Are better than all heaven's gifts!”

Llantrisant.

R. ROBERTS.

QUESTIONS AND ANSWERS.

1. IS IT necessary to keep one's eyes open when asking God's blessing on our food, so that one can keep watch at the same time?—*A man from the Vale of Glamorgan.*

No; it is more seemly for everyone who prays to keep his eyes closed when he prays; but the listener does not have to do that if he can avoid looking around. Praying and watching are two different things; and the two do not have to be accomplished at the same time; because there is a time for everything. What need is there to

be watchful when saying grace? Would someone take the dish of food from in front of us while we close our eyes? If that were a common occurrence, do we not have hands to keep hold of our dish, without any need to open our eyes? When a man closes his eyes while praying, there is nothing visible to take his mind off God; but while he has them open, there is a risk of his being tempted by many things. A very few words are sufficient when saying grace: we should not bless everyone when blessing the food, for there are other opportunities for that.

2. What words are used during baptism by the priests and elders of the Saints?—*A boy.*

Baptism is performed in the following manner:—After the celebrant has taken the person to be baptized down to the water, and taken hold of him appropriately, he recites these words—“John [or whatever the name is], having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.” No other method should be used.

3. What is the best reason I can give to the world for the use of water in the sacrament?—*An elder.*

Many of our officers, through their ignorance, have been asserting many unfounded things in relation to the use of water instead of wine. We are taught to say that wine should be used, if it is available; but not alcoholic wine, but one newly pressed from the grape. God is allowing us to use water at the present time, because of our circumstances. The way we know that God permits it is, because we receive his Spirit after partaking of the water. God can permit what He thinks best.

4. Is there any mention in the New Testament of patriarchs, high priests, and priests, in the primitive church, such as now exist with the Saints?—*A friend.*

There is no mention of them, perhaps, by those names, but there is by other names. We were taught that the patriarchs were evangelists, and that the high priests were those who presided next after the apostles. It is clear that Phillip was one of the priests, because his authority was not as great as that of an elder, as can be understood from the account of him in Samaria. The apostles of old, along with others, like the present ones, more often went by

the name of elders, than by the name of their offices. So was it with Capt. Jones; very few in Wales knew he was a high priest, along with being an elder. We can go into such things in detail some other time.

**REPRESENTATION OF THE SAINTS
IN GREAT BRITAIN, CHRISTMAS 1849.**

HERE set before our readers are the numbers of all the Saints in Great Britain, as their representation was reported by presidents of the various conferences, by Christmas 1849:—

<i>Conferences</i>	<i>Presidents</i>	<i>Br.</i>	<i>A</i>	<i>Eld.</i>	<i>Pr.</i>	<i>Tea.</i>	<i>Dea.</i>	<i>Tot.</i>
Edinburgh	William Gibson	23	1	44	52	66	22	1301
Macclesfield	J. Clements	5	0	23	15	8	6	330
Isle of Man	Loren Babbit	3	0	10	6	5	4	90
Staffordshire	J. D. Ross	12	0	38	33	14	12	347
Derbyshire	Lewis Robbins	11	0	41	25	20	10	424
Worcestershire	John Lyon	10	0	20	24	7	9	305
Bedfordshire	J. H. Flanigan	15	0	43	42	16	12	518
Cheltenham	J. W. Cummings	19	0	42	34	25	19	696
Leicester	Lewis Robbins	4	0	14	15	5	6	224
Herefordshire	C H Wheelock	19	0	29	29	21	12	498
Norwich	Thomas Smith	10	0	32	32	18	10	457
Liverpool	Milo Andrus	12	0	55	65	27	21	1049
Newcastle-on-Tyne	William Speakman	15	0	43	39	16	13	569
Glasgow	Harrison Burgess	25	0	84	67	91	37	1743
Lincolnshire	William L. Cutler	10	0	18	25	17	4	359
Clitheroe	William Moss	10	1	22	34	19	7	357
Wales (12 Conferences)	William Phillips	100	2	426	239	221	119	4645
Bradford	James Marsden	15	0	36	66	21	10	770
Galloway Union	John Kelly	1	0	3	1	0	0	18
Hull	James McNaughton	5	0	21	17	11	6	345
London	John Banks	40	1	88	113	64	41	2637
Sheffield	C. Dunn	26	0	53	99	64	34	1789
Warwickshire	Alfred Cordon	14	1	47	54	24	15	775
Birmingham	Jeter Clinton	20	0	81	88	50	36	1640
Manchester	R. Cook	28	0	97	187	75	44	2566
South Conference	John Halliday	19	0	32	67	35	37	1150
Preston	G. D. Watt	8	0	40	28	18	2	500
Total		479	6	1482	1496	958	548	26012

The increase since the General Conference in August, 1848, after counting the 1,900 who emigrated since then, is 10,010. This shows that the restored religion is succeeding.

SPECIAL GENERAL CONFERENCE.

A special general conference was held in Liverpool on the 5th of this month, where there were present Apostle Orson Pratt, High

Priest Dr. L. Richards and John Banks, and Elders C. H. Wheelock, Harrison Burgess, Jeter Clinton, James W. Cummings, William L. Cutler, Milo Andrus, John Halliday, James H. Flanigan, Richard Cook, James Marsden, Lewis Robbins, Thomas Margetts, Glaud Rodger, James D. Ross, George Halliday. Among the things that were determined there, the following bears a special relationship to the Welsh Saints:—

“It was moved by Levi Richards, that the Herefordshire Conference include the present conference of Newport, together with the branches on the borders of Radnorshire, near Herefordshire. Carried unanimously.

“It was moved by James W. Cummings, that Levi Richards be appointed to determine which branches in Monmouthshire and Radnorshire are to be associated with the Herefordshire Conference, and which are to be left for the Welsh presidency. Carried Unanimously.

It was moved by John Banks, that Levi Richards be appointed as the representative of the Church of Jesus Christ of Latter-day Saints in the Principality of Wales, subject to the counsel of Elder Pratt, with authority to instruct and counsel the presidency of the aforementioned church in Wales, and wherever he travels, according to the authority and instructions given him previously by the chief presidency of the Church. Carried unanimously.

It was moved by Harrison Burgess, that all the presidents of the Conferences, are to send to Elder Pratt, twice yearly, a correct representation of the numbers of officials and members under their respective presidencies; and everything is to be in Liverpool fourteen days before the 1st of January, and the 1st of July. The presidents are to hold their quarterly conferences as usual, or as they think best. Carried unanimously.”

That is everything that relates to Wales; and we believe that it will be extremely helpful.

With respect to the mission of brother Levi Richards, Orson Pratt observes, in his Star for January 15, as follows:—

“We see by looking at the minutes of our Special General Conference, held in Liverpool on the 5th of this month, that Elder Levi Richards was appointed to go to Wales, and give counsel and instruction to the presidency of the Welsh conferences, and everyone else that may be in their midst. The wife of Elder Richards is with him in this country, and our particular wish is for the Welsh conferences to contribute of their means toward the support of Brother Richards

and his family. May God bless his labor abundantly in that Principality, and strengthen and approve every faithful Saint.

“This special conference was called together, with hardly a day’s notice; the elders happened to be present in Liverpool at the time in order to bid farewell to the Saints who were sailing on the Argo.”

We hope that all the conferences will listen to President Pratt, and make preparations to receive and welcome our brother Dr. Levi Richards.

EXTRAORDINARY DISCOVERY IN CALIFORNIA.

THE following is an extract from a letter written to his wife by a New Yorker, now working in the mines of California. The letter bears the date August 26, 1849.

“There was a gold mine discovered here (what is called Murphy’s Diggings) one week today; it is evidently the work of ancient times—210 feet deep, situated on the summit of a very high mountain. It has made a great excitement here, as it was several days before preparations could be made to descend to the bottom. There was found in it the bones of a human being, also an altar for worship, and some other evidences of human labor. From present indications it is doubtful whether it will pay to be worked, as it is mostly all rock, and will require a great outlay for tools and machinery to work it.”

This discovery, if properly pursued by competent observers, may prove of the highest historical importance. It will establish the fact that the mineral wealth of that region has been known to preceding generations, and the relics which have survived may enlighten us as to the nationality of the people who first pierced this mountain two hundred and ten feet, and will doubtless suggest an inquiry into the reasons for abandoning the pursuit of gold in a country in which it seems to abound, and where its discoverers had found encouragement to make such extensive excavations in former times.—*N. Y. Post.*

NEWS FROM SALT LAKE.

IT was reported in the “St. Louis Republican,” for the 4th of December, that a man had just arrived in St. Louis, who had left Salt Lake approximately the end of September. On the way he met three tribes of Indians camping, waiting for the coming of Major

Fitzpatrick, the Indian delegate. A little later he met the Major himself, who told him that many of the immigrants for gold intended to spend the winter in Salt Lake City and Fort Bridger. He also reported that the Mormons had found a way to travel in twenty or thirty days across the wilderness of the Sierra Nevada, where there is an abundance of trees and water on it, and which is easy to cross. Companies of Mormons have traveled all the way from Sacramento to Salt Lake, with pack mules in fifteen days. The Mormons had had excellent crops of wheat and other grains, potatoes, turnips, &c., more than they could consume; but the immigrants come there continually and buy the rest for high prices. There was an abundance of money in the place; and to that can be added the fact that the Mormons had set up their own mint, in which an abundance of California gold dust has been made into coins of various values, the largest being a 20 dollar coin.

PROCESSION OF THE SAINTS FROM MERTHYR TO DOWLAIS.

IF there was a Saints' procession in Salt Lake City, it appears that the Welsh Saints have insisted on having also a procession in their own "city" here, which is, nevertheless, not an abiding city, but a city to make the most of until we reach a better one. Inasmuch as the Dowlais branch had announced that they were going to have a tea party in their hall, scheduled for Christmas day, several of the Merthyr and Georgetown Saints decided, along with others of the environs, to pay a processional visit to their brothers and sisters in Dowlais, and sit at the same tea table, to cheer one another. At two o'clock, hundreds of Saints had gathered, well-dressed, in Georgetown, where they were instructed to walk by fours, with elders in front, and a Welsh and English choir to entertain the assembled company in song. They began in an orderly and loving fashion, and the hundreds of onlookers had never before seen such odd fellows. The procession most similar to it was that of Salt Lake City; for never before had the children of the same Father been seen marching together. People were surprised to see about eight hundred or more of the Saints going together to have tea, to help the Dowlais branch. The singers won great praise, and the Saints were marveled

at. Many did not believe that there were so many Saints as that in all of creation, despite their seeing them. There was not space for everyone to feast at the same time, because of their number; but all who loved sweet crumbly bread, and the cheerful cup of tea, were satisfied. After feasting from three to seven, all appeared after all that to want more; for they did not wish to leave. And at seven, it was decided to clear the tables to have a different feast. After singing, and after President Phillips had petitioned a blessing on the second feast, words of eternal life were imparted by him and another brother, until all had partaken again this time of spiritual food, with a great call for more. After brother Phillips had convinced the Saints that they were the "salt of the earth," they understood that they had a great work to salt others, with food, and they were satisfied to go home at that time, and remain without spiritual food until the conference. That is how things were with respect to the procession and the tea party; and who can say anything against it?

CONFERENCE MINUTES.

CARMARTHENSHIRE.

THE quarterly conference of the above district was held in the Saints Chapel, Llanelli, on the 6th of January. Represented were 17 branches, containing 62 elders, 20 priests, 28 teachers, and 17 deacons; 50 baptized; a total of 580. Good meetings were held, and all were pleased.—Howell Williams, president; Isaac Jones, scribe.

WEST GLAMORGAN DISTRICT

The quarterly conference of this district was held in Trade's Hall, Swansea, on the 13th of January. The representation is as follows:—17 branches, 64 elders, 31 priests, 30 teachers, and 13 deacons; 39 baptized since the previous conference (about two months ago); a total of 561. The Pontfaen branch was presented to the East Glamorgan District. A highly effective conference was held, with very hopeful signs.—Thos. Pugh, president; R. Stibbs, scribe.


MONMOUTHSHIRE.

The conference for this county was held in Nantyglo, on the 13th of January. Represented were 20 branches, containing 83 elders, 26 priests, 44 teachers, and 25 deacons; baptized, 85; a total of 746.

Three of the branches were presented to the presidency of brother John Jones, of Breconshire.—Thomas Giles, president; David Jones, scribe.

EAST GLAMORGANSHIRE DISTRICT.

The quarterly conference of this district was held in the Cymreigyddion Hall, in Merthyr Tydfil, on the 6th of January. It was found that the representation of the district was as follows,—22 branches, containing 130 elders, 90 priests, 104 teachers, and 47 deacons; baptized since the previous conference, 145; a total of 2108. One was ordained to the important office of high priest, for the first time in Wales, under the hands of President Phillips, Abel Evans, and William Howells. Excellent teaching was received from the mouths of the President, A. Evans, Wm. Howells, and others, causing all to rejoice. Because of the great numbers of listeners, meetings were also held in Georgetown for the English; despite that the two halls were too small to hold so many thousands.—Wm. Phillips, president; John Davis, scribe.

 We wish to announce to all the district and branch presidents, that from now on they will be expected to give a count of all their members who have been cut off, have died, been received by letter, been released by letter, together with the number who have emigrated, in addition to the usual counting. Such a count is to be kept from last Christmas forward.

MISCELLANEOUS

JANUARY.—In our climate, January is the coldest month of the year, on average; for in some years, the months of February and March are colder. The store of heat obtained in the summer has been totally exhausted by now, and the sun has not reached sufficient force to give it back. The normal average of the thermometer in the middle parts of the island of Great Britain, in this month, is 37 degrees. The growth of vegetation is in a state of dormancy in January. Our forebears thought there was need for this month to be more severe than any other month, because of the rest of the year. But this way

of thinking is contrary to our latest experience; for a mild winter is often followed by a hot summer. Some flowers, such as the crocus, mezezon, and the polyanthus, are seen blooming about the end of January; and about the same time (in England) the hedge sparrow, the thrush, and the wren, are beginning to sing a little.

RULES OF BEHAVIOR.—Beware of the following things:—Witty and clumsy speech; causing commotion while eating or drinking; sitting awkwardly on a chair; throwing something contemptuously from your hand; receiving something without thanking the giver; calling your social superior John or Sam, instead of by his surname; using the familiar second person singular with each other when conversing in the presence of strangers and company; standing in the way, when there is no room to pass; giving your opinion when there is no one asking for it; answering a question in another's place without anyone asking; leaving an acquaintance on the street, or when with others, without saying goodbye; disturbing someone when he is conversing with another; relating stories or long and unpleasant debates; taking note of the clothing of those around you; opposing someone at once, instead of saying, "I prefer to think otherwise," or, "I'm afraid you are mistaken;" using base and vulgar words; helping yourself at tables of food before helping others; cleaning your teeth with your fork or your fingers; scratching your head; stating the price of the food or drinks you provide for visitors; refusing to answer letters. We could name many more things, but it is better for you to learn the foregoing first.

JERUSALEM.—It is said that the Jews, through the mediation of Sir Moses Montefiore, have obtained permission from the Turkish Government to build a temple on Mount Zion, in Jerusalem, which they intend to make as sumptuous as the Temple of Solomon. In America alone £250,000 have been collected for this purpose.

DRYING VEGETABLES.—The best time to gather vegetables intended for drying to serve families in the winter, is when their flowers are beginning to open. At that time they contain more moisture which is so necessary, than at any other time.

COAL.—In the year 1705, 600 ships were sufficient to supply London with coal; in 1805 it was necessary to have 4,856 loads, containing about 1,350,000 tons; while in the year 1848, there were 2,717 ships that made 12,267 voyages, carrying 3,418,340 tons.

PURIFYING WATER.—The way to purify water is to sprinkle a little alum on it. A teaspoon will purify four gallons of water, and will drive all the impurities to the bottom.

“BOO.”—The word “Boo,” which is used to frighten children, had its beginning from a barbarian general of that name, namely the son of Odin, who was the cause of fright to all his enemies.

ROBERTS FROM RHYMNEY AND HIS “HOME STROKE.”—Our readers will remember the “home stroke” that the above Reverend gave to the Mormons a short time ago, when he appeared to be more than a conqueror at the pulpits of our land. The stroke did not stop with the Mormons, but it turned back in full force on the giant himself, and knocked him from Rhymney to the North, and from the North to Liverpool, where he is hawking tea for his livelihood, having been excommunicated from the Baptists for transgressions we do not wish to bring to mind.

THE GOSPEL.

THE gospel of Christ has come to us;

Sweet to the ear is its sound;

It brings happiness to the sad;

Hark, hark, one and all.

It is joyful news for our land;

A way has been found to become clean,

Through the virtues of Christ and his blood;

Hark, hark, one and all.

There is baptism for forgiveness;

Let no one be sad any longer;

A way is found to become free;

Hark, hark, one and all.

God gives the gift of the Spirit;

He gives strength to live a godly life,

And to reach blessed Zion;

Hark, hark, one and all.

Why delay, you men, in coming?

There's a fervent call to be had;

You will gain the greatest treasure ever;

Hark, hark, one and all.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 14.]

FEBRUARY, 1850.

[VOL. II.

DUTIES OF THE OFFICERS OF THE SAINTS.

WE embrace the present opportunity of giving some general instructions to the Elders, Priests, Teachers, and Deacons, in the duties of their several offices. First—Let each presiding Elder see that every officer under his charge magnifies his office as far as circumstances will permit. Let there be no idleness, “for the idler shall be had in remembrance before the Lord.” And we would suggest to the presidents of conferences, the propriety of dividing the cities, towns, and country that lay in the immediate vicinity of the various branches into districts, and place two Elders, or an Elder and a Priest, in charge with instructions to open places of preaching as far as is in their power; and in all cases where there are not sufficient openings to occupy the time of the Elders in preaching, let them act in the office of Priests in visiting from house to house, and teaching the Saints. It is the duty of the Priests to visit all the Saints in the district to which they are appointed at least once in each month, and oftener if possible, and to teach them to avoid all backbiting, evil speaking, and the drinking of ardent spirits, and of the use of every other thing that is calculated to defile or demoralize them in the least; and also impress upon their minds as much as possible the commandment, which says, “And again inasmuch as parents have children in Zion, or in any of the stakes that are organized, that teach them not to understand

the doctrine of repentance, faith in Christ, the Son of the living God, and of baptisms—the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the heads of the parents, for this shall be a law unto the inhabitants of Zion, or any of her stakes that are organized. And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands; and they shall also teach their children to pray and walk uprightly before the Lord. And the inhabitants of Zion shall also observe the Sabbath day, to keep it holy. And the inhabitants of Zion, also, shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord. Now, I, the Lord, am not well pleased with the inhabitants of Zion; for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be, and must be done away from among them; wherefore, let my servant Oliver Cowdery carry these sayings to the land of Zion. And a commandment I give unto them, that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people. These sayings are true and faithful; wherefore, transgress them not, neither take therefrom. Behold, I am Alpha and Omega, and I come quickly. Amen.”

It is the duty of the Teachers to visit all the Saints in the districts to which they are appointed, at least once in each fortnight, and let them reiterate all the foregoing teachings, and give them what further instruction the circumstances of the case call for. It is the duty of the Deacons to assist the Teachers when necessity requires it. Inasmuch as the deacons have heretofore acted in the capacity of treasurers, and administered in the temporal affairs of the branches; it would be well to let them do so still, unless circumstances should render it wisdom to do otherwise, when an Elder, Priest, or Teacher can act in that capacity. We strongly recommend all the officers to supply themselves with the Book of Mormon and the Book of Doctrine and Covenants, and all other standard works, inasmuch

as they have not already done it; and strive to acquaint themselves with the doctrines and laws of the church; and we can safely say, that no officer is capable of fulfilling his duties without the knowledge contained in these books.

ORSON PRATT.

[We really need to publish the above books immediately in Welsh, whatever the obstacles, for our fellow nation to receive that which is so necessary.—ED.]

TOBACCO AGAIN.

WE have said a great deal about this creature, but not half enough. As yet, it still lurks in the cheeks of many of the Saints, and comes out as smoke from their chimneys; they even feed it with the sweat of their brows, and at a cost of lacking bread. There never was a worse wolf in the world, nor one so unbearable to live with. Its odour pollutes the air wherever it is found, and its stink is more than we can bear anymore, especially when eating our daily bread. Despite having chased it away savagely before, it had the audacity once again to come up to our dining table, to burn its stinking incense, and reveal its immorality. Its position will be quite harsh from now on, if we are believed. What right has such a creature to ruin one's air, and fill every room with clouds of smoke? Hell is the only place suitable for such a creature, and let everyone say Amen so that it receives its just deserts there.

We are glad that the TRUMPET has not sounded in vain throughout the length and breadth of Wales, when warning the Saints about it. However much the presidents were hindered in their behavior, even so scores were persuaded to become as fierce as Saul in their persecution of it. They were convinced by reason alone, and not by the power of influence; and such brethren should be regarded as giants of faith. The pipe and chewing tobacco have to a large extent been disgraced, so that they would not dare show their faces again, if such pitch-black things do have faces; and many hesitated, waiting for the presidents' example—what the latter did, so would they. We soon realized that almost everything to do with Tobacco's fate,

depended on the presidents. The First President of Wales realized the same thing; and now, we are pleased to announce that he has entirely given up tobacco, setting an excellent example for all the Saints, both officers and members, to follow. Several of the presidents have already emulated him. Unless the officers set a good example, there is no hope of victory over our enemy; but when those who have influence wield it as they should, then the task is complete, whatever it may be. So every president can see the evil or the good he does by using or abandoning tobacco. We would not like anyone to be forced to renounce what they idolize—fair play to everyone; God and man both have their agency. It was not a command that was given, but counsel, and that counsel came from God. Let man do as he wishes; if he does good, he will be blessed—it is promised that the devourer will be rebuked: if otherwise, let him expect the opposite.

The cause of the expulsion of the old idol, Tobacco, from the Church of Jesus Christ, is gaining remarkable ground in England and Wales, these days; and we believe that, soon, more than five hundred Saints a year will go to Zion, rather than that price being paid to transport such a number to heaven in a cloud of smoke. Maybe that will be a miracle, but we think it is sure to come about, and this age shall see it. Snuff is to be thrown out too, so the old women should not gloat; and by the way, let us not forget hard liquor, which destroys both sinner and Saint.

Whoever follows God's counsel, which was given through the prophet Joseph, is sure to receive reviving strength, and more of the holy Ghost, which will make him more able to withstand the plagues and diseases which will overtake us sooner than we think. If we are to be safe, now is the time to prepare, not then: our bodies need time to repair, before they can withstand the attacks. Also, if we want God to listen to our voice at that time, we should listen to His voice now; and his voice says, "Tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill. And again, hot drinks are not for the body or belly." Let us not take what is bad if we want what is good. And now, here is God's promise to whoever listens to his counsel:—"And all Saints who remember to keep and do these sayings [about tobacco, liquor, and other things],

walking in obedience to the commandments, shall receive health in their navel and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint. And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.”

COME, COME TO ZION.

TUNE—“Duke of Marlborough.”

Sons of affliction, let us joyfully,
Reach out to the land,
The land that's full of peace.

CHORUS.

O, how lovely journey's end,
O, how lovely journey's end;
Come, come to Zion,
Come, come to Zion;
O, how lovely journey's end,
Going to beauteous Zion.

When pestilence, disease and plagues,
Sweep through horrid Babel,
And monstrous, grievous war;
O, how lovely journey's end, &c.

When starvation tightly follows
Hill and dale, like harrow's teeth,
And over mountainous ground;
O, how lovely journey's end, &c.

When there's loud roaring thunder—
Red-hot lightning in earth's garden,
And all are under weighty ire;
O, how lovely journey's end, &c.

When an earthquake, with frightful dread,
Shakes the earth like a sieve
In the hand of the fierce winnow;
O, how lovely journey's end, &c.

When the elements spill over boundaries,
 Like stallions met in battle,
 Making grim destruction;
 O, how lovely journey's end, &c.

Who will not come, giving praise
 To the Most High God our Father,
 For bright, pure salvation.
 O, how lovely journey's end, &c.

Trecastle.

DARK NATHAN OF LLYWEL.

WISE SAYINGS.

GIVE advice cautiously; few are grateful for advice given too impulsively.

Cherish love, and be peaceful with everyone; be helpful to your friends, and loving towards strangers, but love and do good even to your enemies; unless you do that, you are misappropriating, not deserving, the name of Christian.

Do not give your advice nor your opinion before they are asked for, because that only taunts others for their ignorance, and overvalues your own abilities; and do not be in the habit of looking for faults in the actions of other men, for you are not obliged to weed their gardens.

In marriage, choose the person before wealth, virtue before beauty, and the mind before the body; then you will have a wife, a friend, and a companion.

Making or receiving visits is a terrible waste of time, unless they are for a useful purpose, and they are conducted in a helpful and constructive way. Most are spent in vain, in vacuous and empty talk.

Resist the first stirrings of harmful passions; because if you cannot resist the first, you will be much less able to withstand the second, and it will become progressively worse because of the difficulty; and what was easy to overcome at first, finally becomes impossible to withstand.

Peace of mind is achieved by resisting our passions, not by obeying them.

LECTURES OF JOSEPH SMITH ON FAITH.

LECTURE II.

HAVING shown in our previous lecture “faith itself—what it is,” we shall proceed to show, secondly, the object on which it rests.

We here observe that God is the only supreme governor and independent being in whom all fullness and perfection dwell; who is omnipotent, omnipresent and omniscient; without beginning of days or end of life; and that in him every good gift and every good principle dwell; and that he is the father of lights; in him the principle of faith dwells independently, and he is the object in whom the faith of all other rational and accountable beings center for life and salvation.

In order to present this part of the subject in a clear and conspicuous point of light, it is necessary to go back and show the evidences which mankind have had, and the foundation on which these evidences are, or were, based since the creation, to believe in the existence of a God.

We do not mean those evidences which are manifested by the works of creation which we daily behold with our natural eyes. We are sensible that, after a revelation of Jesus Christ, the works of creation, throughout their vast forms and varieties, clearly exhibit his eternal power and Godhead. Rom. i, 20: “For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead.” But we mean those evidences by which the first thoughts were suggested to the minds of men that there was a God who created all things.

We shall now proceed to examine the situation of man at his first creation. Moses, the historian, has given us the following account of him in the first chapter of the book of Genesis, beginning with the 20th verse, and closing with the 30th. We copy from the new translation.

“And I, God, said unto mine Only Begotten, which was with me from the beginning, Let us make man in our image, after our likeness; and it was so.

“And I, God, said, Let them have dominion over the fishes of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

“And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them. And I, God, blessed them, and said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

And I, God, said unto man, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which shall be the fruit of a tree yielding seed; to you it shall be for meat.”

Again, Genesis ii, 15, 16, 17, 18, 19, 20: And I, the Lord God, took the man, and put him into the garden of Eden, to dress it and to keep it. And I, the Lord God, commanded the man saying, Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil thou shalt not eat of it; nevertheless thou mayest choose for thyself, for it is given unto thee; but remember that I forbid it, for in the day thou eatest thereof thou shalt surely die.

“And out of the ground I, the Lord God, formed every beast of the field, and every fowl of the air, and commanded that they should come unto Adam, to see what he would call them. * * * And whatsoever Adam called every living creature, that should be the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field.”

From the foregoing we learn man's situation at his first creation, the knowledge with which he was endowed, and the high and exalted station in which he was placed—lord or governor of all things on earth, and at the same time enjoying communion and intercourse with his Maker, without a veil to separate between. We shall next proceed to examine the account given of his fall, and of his being driven out of the garden of Eden, and from the presence of the Lord.

Moses proceeds:—“And they (Adam and Eve) heard the voice of the Lord God, as they were walking in the garden, in the cool of the day; and Adam and his wife went to hide themselves from the presence of the Lord God amongst the trees of the garden. And I, the Lord God, called unto Adam, and said unto him, Where goest

thou? And he said, I heard thy voice in the garden, and I was afraid, because I beheld that I was naked, and I hid myself.

“And I, the Lord God, said unto Adam, Who told thee thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat? If so, thou shouldst surely die! And the man said, The woman whom thou gavest me, and commandedst that she should remain with me, gave me of the fruit of the tree, and I did eat.

“And I, the Lord God, said unto the woman, What is this thing which thou hast done? And the woman said, The serpent beguiled me, and I did eat.

“And again, the Lord said unto the woman, I will greatly multiply thy sorrow, and thy conception: in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

“And unto Adam, I, the Lord God, said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the fruit of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed shall be the ground for thy sake: in sorrow thou shalt eat of it all the days of thy life. Thorns also, and thistles shall it bring forth in thee, and thou shalt eat the herb of the field. By the sweat of thy face shalt thou eat bread, until thou shalt return unto the ground;—for thou shalt surely die—for out of it wast thou taken; for dust thou wast, and unto dust shalt thou return.” This was immediately followed by the fulfillment of what we previously said. Man was driven or sent out of Eden.

Two important items are shown from the former quotations. First, after man was created, he was not left without intelligence or understanding, to wander in darkness and spend an existence in ignorance and doubt (on the great and important point which effected his happiness), as to the real fact by whom he was created; or unto whom he was amenable for his conduct. God conversed with him face to face. In his presence he was permitted to stand, and from his own mouth he was permitted to receive instruction. He heard his voice—walked before him—and gazed upon his glory—while intelligence burst upon his understanding, and enabled him to give names to the vast assemblage of his Maker's works.

Secondly, we have seen, that though man did transgress, his transgression did not deprive him of the previous knowledge with which he was endowed relative to the existence and glory of his Creator; for no sooner did he hear his voice than he sought to hide himself from his presence.

Having shown, then, in the first instance, that God began to converse with man immediately after he "breathed into his nostrils the breath of life," and that he did not cease to manifest himself to him, even after his fall, we shall next proceed to show, that though he was cast out from the garden of Eden, his knowledge of the existence of God was not lost, neither did God cease to manifest his will unto him.

We next proceed to present the account of the direct revelation which man received after he was cast out of Eden, and further copy from the new translation:—

"After Adam had been driven out of the garden, he began to till the earth, and to have dominion over all the beasts of the field, and to eat his bread by the sweat of his brow, as the Lord had commanded him; and he called upon the name of the Lord, and so did Eve, his wife, also. And they heard the voice of the Lord, from the way toward the garden of Eden, speaking unto them, and they saw him not, for they were shut out from his presence: and he gave unto them commandments that they should worship the Lord their God, and should offer the firstlings of their flocks for an offering unto the Lord: And Adam was obedient unto the commandments of the Lord.

"And after many days an angel of the Lord appeared unto Adam, saying, Why dost thou offer sacrifices unto the Lord? And Adam said unto him, I know not; save the Lord commanded me.

"And then the angel spake, saying, This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth. And thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son for evermore. And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son."

This last quotation, or summary, shows this important fact, that though our first parents were driven out of the garden of Eden, and

were even separated from the presence of God by a veil, they still retained a knowledge of his existence, and that sufficiently to move them to call upon him. And further, that no sooner was the plan of redemption revealed to man, and he began to call upon God, than the Holy Spirit was given, bearing record of the Father and Son.

Moses also gives us an account, in the fourth of Genesis, of the transgression of Cain, and the righteousness of Abel, and of the revelations of God to them. He says, "in process of time, Cain brought of the fruit of the ground an offering unto the Lord. And Abel also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering: but unto Cain and to his offering he had not respect. Now Satan knew this, and it pleased him. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth? Why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door; and Satan desireth to have thee; and except thou shalt hearken unto my commandments, I will deliver thee up, and it shall be unto thee according to his desire.

"And Cain went into the field, and Cain talked with Abel, his brother. And it came to pass that while they were in the field, Cain rose up against Abel, his brother, and slew him. And Cain gloried in that which he had done, saying, I am free; surely the flocks of my brother falleth unto my hands.

"But the Lord said unto Cain, Where is Abel, thy brother? And he said, I know not. Am I my brother's keeper? And the Lord said, What hast thou done? the voice of thy brother's blood cries unto me from the ground. And now, thou shalt be cursed from the earth which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength. A fugitive and a vagabond shalt thou be in the earth.

"And Cain said unto the Lord, Satan tempted me because of my brother's flocks. And I was wroth also; for his offering thou didst accept and not mine; my punishment is greater than I can bear. Behold thou hast driven me out this day from the face of the Lord, and from thy face shall I be hid: and I shall be a fugitive and a vagabond in the earth; and it shall come to pass that he that findeth

me will slay me because of mine iniquities, for these things are not hid from the Lord. And the Lord said unto him, Whosoever slayeth thee, vengeance shall be taken on him sevenfold. And I the Lord set a mark upon Cain, lest any finding him should kill him.”

The object of the foregoing quotations is to show to this class the way by which mankind were first made acquainted with the existence of a God; that it was by a manifestation of God to man, and that God continued, after man's transgression, to manifest himself to him and to his posterity; and, notwithstanding they were separated from his immediate presence that they could not see his face, they continued to hear his voice.

Adam, thus being made acquainted with God, communicated the knowledge which he had unto his posterity; and it was through this means that the thought was first suggested to their minds that there was a God, which laid the foundation for the exercise of their faith, through which they could obtain a knowledge of his character and also of his glory.

Not only was there a manifestation made unto Adam of the existence of a God; but Moses informs us, as before quoted, that God condescended to talk with Cain after his great transgression in slaying his brother, and that Cain knew that it was the Lord that was talking with him: so that when he was driven out from the presence of his brethren, he carried with him the knowledge of the existence of a God; and, through this means, doubtless, his posterity became acquainted with the fact that such a Being existed.

From this we can see that the whole human family in the early age of their existence, in all their different branches, had this knowledge disseminated among them; so that the existence of God became an object of faith in the early age of the world. And the evidences which these men had of the existence of a God, was the testimony of their fathers in the first instance.

The reason why we have been thus particular on this part of our subject, is that this class may see by what means it was that God became an object of faith among men after the fall; and what it was that stirred up the faith of multitudes to feel after him—to search after a knowledge of his character, perfections and attributes,

until they became extensively acquainted with him, and not only commune with him and behold his glory, but be partakers of his power and stand in his presence.

Let this class mark particularly, that the testimony which these men had of the existence of a God, was the testimony of man; for previous to the time that any of Adam's posterity had obtained a manifestation of God to themselves, Adam, their common father, had testified unto them of the existence of God, and of his eternal power and Godhead.

For instance, Abel, before he received the assurance from heaven that his offerings were acceptable unto God, had received the important information of his father that such a Being did exist, who had created and who did uphold all things. Neither can there be a doubt existing on the mind of any person, that Adam was the first who did communicate the knowledge of the existence of a God to his posterity; and that the whole faith of the world, from that time down to the present, is in a certain degree dependent on the knowledge first communicated to them by their common progenitor; and it has been handed down to the day and generation in which we live, as we shall show from the face of the sacred records.

First, Adam was 130 years old when Seth was born. Genesis v, 3. And the days of Adam, after he had begotten Seth, were 800 years, making him 930 years old when he died. Genesis v, 4, 5. Seth was 105 when Enos was born (verse 6); Enos was 90 when Cainan was born (verse 9); Cainan was 70 when Mahalaleel was born (verse 12); Mahalaleel was 65 when Jared was born (verse 15); Jared was 162 when Enoch was born (verse 18); Enoch was 65 when Methuselah was born (verse 21); Methuselah was 187 when Lamech was born (verse 25); Lamech was 182 when Noah was born (verse 28).

From this account it appears that Lamech, the 9th from Adam, and the father of Noah, was 56 years old when Adam died; Methuselah, 243; Enoch, 308; Jared, 470; Mahalaleel, 535; Cainan, 605; Enos, 695; and Seth, 800.

So that Lamech, the father of Noah, Methuselah, Enoch, Jared, Mahalaleel, Cainan, Enos, Seth, and Adam, were all living at the same time, and beyond all controversy, were all preachers of righteousness.

Moses further informs us that Seth lived after he begat Enos, 807 years, making him 912 years old at his death. Genesis v, 7, 8. And Enos lived after he begat Cainan, 815 years, making him 905 years old when he died (verses 10, 11). And Cainan lived after he begat Mahalaleel, 840 years, making him 910 years old at his death (verses 13, 14). And Mahalaleel lived after he begat Jared, 830 years, making him 895 years old when he died (verses 16, 17). And Jared lived after he begat Enoch, 800 years, making him 962 years old at his death (verses 19, 20). And Enoch walked with God after he begat Methuselah 300 years, making him 365 years old when he was translated (verses 22, 23).* And Methuselah lived after he begat Lamech, 782 years, making him 969 years old when he died (verses 26, 27). Lamech lived after he begat Noah, 595 years, making him 777 years old when he died (verses 30, 31).

Agreeable to this account, Adam died in the 930th year of the world; Enoch was translated in the 987th;* Seth died in the 1042nd; Enos in the 1140th; Cainan in the 1235th; Mahalaleel in the 1290th; Jared in the 1422nd; Lamech in the 1651st; and Methuselah in the 1656th, it being the same year in which the flood came.

So that Noah was 84 years old when Enos died, 176 when Cainan died, 234 when Mahalaleel died, 366 when Jared died, 595 when Lamech died, and 600 when Methuselah died.

We can see from this that Enos, Cainan, Mahalaleel, Jared, Methuselah, Lamech, and Noah, all lived on the earth at the same time; and that Enos, Cainan, Mahalaleel, Jared, Methuselah, and Lamech, were all acquainted with both Adam and Noah.

From the foregoing it is easily to be seen, not only how the knowledge of God came into the world, but upon what principle it was preserved; that from the time it was first communicated, it was retained in the minds of righteous men, who taught not only their own posterity but the world; so that there was no need of a new revelation to man, after Adam's creation to Noah, to give them the first idea or notion of the existence of a God; and not only of a God, but the true and living God.

* According to the Old Testament. For the age of Enoch, see the Covenants and Commandments, sec. iii, 24.

Having traced the chronology of the world from Adam to Noah, we will now trace it from Noah to Abraham. Noah was 502 years old when Shem was born; 98 years afterwards the flood came, being the 600th year of Noah's age. And Moses informs us that Noah lived after the flood 350 years, making him 950 years old when he died. Genesis ix, 28, 29.

Shem was 100 years old when Arphaxad was born. Genesis xi, 10. Arphaxad was 35 when Salah was born (xi, 12); Salah was 30 when Eber was born (xi, 14); Eber was 34 when Peleg was born, in whose days the earth was divided (xi, 16); Peleg was 30 when Reu was born (xi, 18); Reu was 32 when Serug was born (xi, 20); Serug was 30 when Nahor was born (xi, 22); Nahor was 29 when Terah was born (xi, 24); Terah was 70 when Haran and Abraham were born (xi, 26).

There is some difficulty in the account given by Moses of Abraham's birth. Some have supposed that Abraham was not born until Terah was 130 years old. This conclusion is drawn from a variety of scriptures, which are not to our purpose at present to quote. Neither is it a matter of any consequence to us whether Abraham was born when Terah was 70 years old, or 130. But in order that there may no doubt exist upon any mind in relation to the object lying immediately before us, in presenting the present chronology we will date the birth of Abraham at the latest period, that is, when Terah was 130 years old. It appears from this account that from the flood to the birth of Abraham, was 352 years.

Moses informs us that Shem lived after he begat Arphaxad, 500 years (xi, 11); this added to 100 years, which was his age when Arphaxad was born, makes him 600 years old when he died. Arphaxad lived, after he begat Salah, 403 years (xi, 13); this added to 35 years, which was his age when Salah was born, makes him 438 years old when he died. Salah lived after he begat Eber, 403 years (xi, 15); this added to 30 years, which was his age when Eber was born, makes him 433 years old when he died. Eber lived after he begat Peleg, 430 years (xi, 17); this added to 34 years, which was his age when Peleg was born, makes him 464 years old. Peleg lived after he begat Reu, 209 years (xi, 19); this added to 30 years, which was his age when Reu was born makes him 239 years old when he died. Reu lived after he

begat Serug 207 years (xi, 21); this added to 32 years, which was his age when Serug was born, makes him 239 years old when he died. Serug lived after he begat Nahor, 200 years (xi, 23); this added to 30 years, which was his age when Nahor was born, makes him 230 years old when he died. Nahor lived after he begat Terah, 119 years (xi, 25); this added to 29 years, which was his age when Terah was born, makes him 148 years when he died. Terah was 130 years old when Abraham was born, and is supposed to have lived 75 years after his birth, making him 225 years old when he died.

Agreeable to this last account. Peleg died in the 1996th year of the world, Nahor in the 1997th, and Noah in the 2006th. So that Peleg, in whose days the earth was divided, and Nahor, the grandfather of Abraham, both died before Noah—the former being 239 years old, and the latter 148; and who cannot but see that they must have had a long and intimate acquaintance with Noah?

Reu died in the 2026th year of the world, Serug in the 2049th, Terah in the 2083rd, Arphaxad in the 2096th, Salah in the 2126th, Shem in the 2158th, Abraham in the 2183rd, and Eber in the 2187th, which was four years after Abraham's death. And Eber was the fourth from Noah.

Nahor, Abraham's brother, was 58 years old when Noah died, Terah 128, Serug 187, Reu 219, Eber 283, Salah 313, Arphaxad 344, and Shem 448.

It appears from this account, that Nahor, brother of Abraham, Terah, Nahor, Serug, Reu, Peleg, Eber, Salah, Arphaxad, Shem, and Noah, all lived on the earth at the same time; and that Abraham was 18 years old when Reu died, 41 when Serug and his brother Nahor died, 75 when Terah died, 88 when Arphaxad died, 118 when Salah died, 150 when Shem died, and that Eber lived four years after Abraham's death. And that Shem, Arphaxad, Salah, Eber, Reu, Serug, Terah, and Nahor, the brother of Abraham, and Abraham, lived at the same time. And that Nahor, brother of Abraham, Terah, Serug, Reu, Eber, Salah, Arphaxad, and Shem, were all acquainted with both Noah and Abraham.

We have now traced the chronology of the world agreeable to the account given in our present Bible, from Adam to Abraham,

and have clearly determined, beyond the power of controversy, that there was no difficulty in preserving the knowledge of God in the world from the creation of Adam, and the manifestation made to his immediate descendants, as set forth in the former part of this lecture; so that the students in this class need not have any doubt resting on their minds on this subject, for they can easily see that it is impossible for it to be otherwise, but that the knowledge of the existence of a God must have continued from father to son, as a matter of tradition at least; for we cannot suppose that a knowledge of this important fact could have existed in the mind of any of the before-mentioned individuals, without their having made it known to their posterity.

We have now shown how it was that the first thought ever existed in the mind of any individual that there was such a Being as a God, who had created and did uphold all things; that it was by reason of the manifestation which he first made to our father Adam, when he stood in his presence, and conversed with him face to face, at the time of his creation.

Let us here observe, that after any portion of the human family are made acquainted with the important fact that there is a God, who has created and does uphold all things, the extent of their knowledge respecting his character and glory will depend upon their diligence and faithfulness in seeking after him, until, like Enoch, the brother of Jared, and Moses, they shall obtain faith in God, and power with him to behold him face to face.

We have now clearly set forth how it is, and how it was, that God became an object of faith for rational beings; and also, upon what foundation the testimony was based which excited the inquiry and diligent search of the ancient saints to seek after and obtain a knowledge of the glory of God; and we have seen that it was human testimony, and human testimony only, that excited this inquiry, in the first instance, in their minds. It was the credence they gave to the testimony of their fathers, this testimony having aroused their minds to inquire after the knowledge of God; the inquiry frequently terminated, indeed always terminated when rightly pursued, in the most glorious discoveries and eternal certainty.

ORDINATIONS.

“LAY hands suddenly on no man,” says the Apostle Paul, and so say we. The neglect of the above caution, by those holding responsible stations in the Church in the British Isles, has been the source of much evil, to avoid which, we have determined to give some general directions relative to ordinations in the future.

Let no man be ordained to any office in the priesthood, without the knowledge and consent of the President of the conference, as well as that of the branch to which the individual belongs. And it is of the utmost importance that the Presidents of branches should use great caution in recommending persons for ordination at conference, or elsewhere, otherwise they will, to a certain extent, be responsible for the evils that may arise from their carelessness and inconsideration. If a man be slothful in the discharge of the duties devolving upon him as a member, he should in nowise be called to an office. If he be guilty of drinking ardent spirits, instead of being ordained to the priesthood, he should be admonished; and if he should in any case, carry it to drunkenness, he should be strictly dealt with; and if he repent not, he should be excommunicated. Be careful to call men of “good report”—men whose ruling desire is to bring their passions and appetites in perfect subjection to their will, and their will in perfect subjection to the laws and commandments of God. One such will do infinitely more good than a score of a contrary character. It should be a necessary qualification for ordination, that the individuals should be well acquainted with the laws and commandments of God, as given through our martyred prophet, as well as those given through the prophets of the ancient church, that they may be well instructed in points of doctrine, and in the principles of government. They should be men who rule their houses in righteousness, bringing up their children in the way they should go, by themselves walking in the way they desire their children to walk in.

As a general rule, it will be far better to ordain men to the lesser priesthood first, and let them win their way to the higher by faithfulness; and in no case raise a man in authority, unless he has proven himself worthy, as far as circumstances will permit, by faithfully fulfilling all the duties of the office previously held. The faithful man is worthy of

every encouragement; and, on the contrary, the unfaithful man shall not stand.—See the Doc. and Cov., iii, 44. “Wherefore now let every man learn his duty, and act in the office to which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty, and shows himself not approved, shall not be accounted worthy to stand. Even so. Amen.”

The Presidents of conferences are requested to see that these directions are attended to in their respective fields of labor, and inasmuch as they are called to the office of chief shepherds, they should be careful to set an example in every good work, and to see that the assistant shepherds go and do likewise; and that the keepers of the flocks are men whose example and precepts will be calculated to exert a beneficial influence in society.

There is nothing in the above that is intended to prohibit the traveling elders from calling men to office, and ordaining them (with the consent of the President of the conference) in cases where they have raised up a branch. See Doc. and Cov., ii, 16. “No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church; but the presiding elders, traveling bishops, high counselors, high priests, and elders, may have the privilege of ordaining where there is no branch of the church that a vote may be called.”

ORSON PRATT.

LETTER FROM COUNCIL BLUFFS TO PRESIDENT
W. PHILLIPS.

Council Bluffs, Dec. 25, 1849.

DEAR BROTHER PHILLIPS,—I think it would be beneficial to give a few of my thoughts with respect to the necessary things for the distant journey which many of my brothers and sisters will be facing before long. The first thing to have is a good supply of patience; for grumbling does no one any good; and if they are to have a trouble-free and successful journey, let everyone resolve to keep the counsels of the president. If they do not do that, they are likely to lose the Spirit of God from their midst; the evil one will enter, and then

it is not easy to get him out. Even though many of our company fell victim to the cholera, I know of but one or two of them who did not find fault with the president's way of doing things; thus, the voluntary obedience was not from the heart—some were not content with those whom Bro. Jones selected to oversee some matters because so and so was older in the Church, &c. I repeat, take care and beware of that spirit; remember the counsel of the Lord Jesus Christ—i.e., listen to the voice of your shepherd. If so done, the journey will be a successful one.

Now I shall mention some other things. All kinds of garden seed would be good to bring over. We counsel the craftsmen to bring their tools with them. Writing paper would be of great service, such as a quire or two. Those who can, bring tin dishes for treating milk, also crockery, glasses, iron and steel. The spades for coal and ore mining here are not worth much, but shovels are expensive, i.e., from 4s. to 5s. each. You can get shovels in Liverpool for about 10s. for half a dozen. I would be grateful if some of the brethren could bring half a dozen shovels from Liverpool for me; it will not be much trouble for them to do so. Also half a dozen pitchforks. I would be glad to get them; a shilling each is their price here. It is worth bringing all sorts of ironware here, except axes; those are better here than in Britain. The price of common iron here is twopence and a halfpenny per pound; small iron is threepence and higher. Calico is twice the price; earthenware vessels the same; glasses also are expensive here.

We advise everyone who will be emigrating to make sure that their boxes are strong, made of dry wood; some have suffered losses because their boxes were not dry, and so their clothes become moldy. Potatoes on the ocean would be very desirable, and herrings, oat flour, bacon, dried beef, pepper, mustard, salt, pickles, onions and oranges. The oranges, in my opinion, are not of much use; apples are better, the ones which can be baked or put in cakes. Brandy is beneficial to warm the stomach when it is cold and the sea is rough. For seasickness, it would be good to take some things about a fortnight before starting in order to cleanse the stomach so that it will be as free from bile as possible. Small children are better sailors than adults; they stand on their feet while their parents have one leg too short, or the other too long to walk without difficulty. I have

written to you before; I hope that you have received my letter and that there will be an answer before this one reaches the end of its journey. I sent two copies of the "Frontier Guardian" to John Davis. I would be glad to get a copy of "Zion's Trumpet." Is it possible for the Trumpet to sound across the sea? Many Welsh Saints would be glad to hear it if its voice can reach America. I would like to know the terms; perhaps we could put together a plan, so that there could be communication every month or more frequently. I shall be grateful to Bro. Davis for his opinion on the matter. I should like to have a letter telling when the Welsh intend to set sail, who will be the president, &c., so that I can write a letter to St. Louis or New Orleans for someone to meet them. No doubt that between now and the time they set out, I can give direction as to some things they can buy there, and sell here for a rather good price. It is expected that the gold diggers will come here in the spring in hoards. If they come, there will be a chance to make some money quite easily; some make about 400 dollars each in a few months by buying things for the gold miners. The Welsh can do the same thing easily with no obstacles on their journey. I had a chance myself the first day I set foot on land in the Bluffs to earn 49 dollars, by selling to them. By now you see the good I can do for the Saints by sending a letter to meet them, if I do not come in person.

We as a Welsh branch are happy, and I have married four, namely John Williams, from Monachlog, and Mary Jones, from the neighborhood of Mynydd Aberdare; Edward Evans, Hirwaun, and Alice, the daughter of David Richards, the blacksmith. Alexander Owens, Twynnyrodyn, has died from yellow fever; please inform his wife. Let no one fear the sea; it is lovely to sail on in fair weather; from Liverpool to the Sounding is the roughest part. Our tabernacle will be finished by the time you bring the immigrants here; it is in the square now. I have heard but once from Bro. Jones after his departure to the Valley; he was 500 miles from the Bluffs at the time—he, his wife and child, and the whole company were healthy and going along successfully. I expect a mail pouch yet from the Valley in the near future. We have heard about the cholera in your midst; there is no more cholera in St. Louis now, and there has not been any of this devastating illness in the Bluffs so far.

Remember me to the officials and to all the Saints, and may the gracious Lord bless you, and bring you safe to beautiful Zion, is the wish of my heart.

I am, your brother in the new covenant,

WILLIAM MORGAN.

P. S.—Let it be known that Wm. Jenkins, from Cardiff, is staying in the Bluffs. We heard through the gifts that some of the brethren are suffering because of fire and that the destroyer is there in your midst. I received letters from Morgan Morgans, E. Thomas, and Morgan Hughes. John Ormond and his son and two daughters are here.

A WORD OF COUNSEL TO THE CHURCHES.

IN consequence of complaints that have been made unto us from time to time, concerning the collection of funds in some of the conferences for the support of their presiding Elders, and also the traveling Elders, we deem it wisdom to publish our views upon the subject, and give some general rules for the government of all the branches of the church in this country, concerning the manner of raising funds for this purpose, as well as others. Frequent reference has been made to an article published by President Orson Hyde, in Vol. IX., of the 'Star,' p. 26. We agree with Elder Hyde in every particular. It was not his opinion, neither is it ours, that the servants of God can live without food and raiment.

The Lord has given a commandment to his servants that they should take no thought for the morrow. See Doc. and Cov., iv, 14. "Therefore take no thought for the morrow, for what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed; for consider the lilies of the field how they grow, they toil not, neither do they spin; and the kingdoms of the world, in all their glory, are not arrayed like one of these; for your father who is in heaven, knoweth that you have need of all these things."

The Lord has made it obligatory upon the Saints, and all men unto whom his servants may be sent, to take thought for them. See Doc. and Cov., iv, 16. "Whoso receiveth you, receiveth me; and the

same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in nowise lose his reward: And he that doeth not these things is not my disciple; by this you may know my disciples. He that receiveth you not, go away from him alone by yourselves, and cleanse your feet, even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man. And in whatsoever village or city ye enter, do likewise. Nevertheless, search diligently, and spare not; and wo unto that house, or that village or city that rejecteth you, or your words, or your testimony concerning me. Wo, I say again, unto that house, or that village or city that rejecteth you, or your words, or your testimony of me. For I, the Almighty, have laid my hands upon the nations, to scourge them for their wickedness," &c., &c.

We will now give some general directions concerning the raising of funds for various purposes, that there may be no misunderstanding of that matter in the future; and that there may be regularity in this, as well as in all other matters concerning the welfare of the churches of the Saints in this land. In the first place, let there be a fund for the poor raised in every branch on this wise:—Every Sabbath, immediately after sacrament, let there be a collection taken for the poor, to be called the "Poor's Fund." Let this fund be placed in the hands of a trustworthy brother, to be dealt out to the poor, under the direction of the President and council of each branch. How beautiful will it be to mingle your charities with your sacraments.

Besides this, let there be a general branch fund, for the payment of chapel rents, &c.; this can be raised in either of the three following ways—1st, by public collection (not at sacraments)—second, by a plate at the door, which is the plan usually adopted in Scotland; and 3rd, the teachers in their visits among the members might be empowered to receive the voluntary contributions of the Saints toward the funds of the branch; and in case the branch should see proper to donate anything for the families of either the president of the conference, or the traveling elders, the council of the branch can instruct the teachers to lay the matter before the Saints and to receive their donations, and make a record of the names and amounts donated, and report to the council.

Also, let a general conference fund be raised in all the conferences for the support of the president of the conference and of the traveling elders, and let each branch pay into that fund in proportion to their numbers. The presiding elders of branches, when assembled at conferences, may decide what amount is required for this purpose per quarter. This fund should be directly under the control of the president of the conference to be disposed of (for the purposes for which it was raised) as he in his wisdom may decide. And it will be his duty to give a detailed report at each conference of the disposition of all funds that may come into his hands. It will also be the duty of the president of each branch to make, or cause to be made, to a general meeting of the officers and members of the branch, the week previous to the meeting of the quarterly conference, a detailed report of the disposition of all funds raised by the branch during the quarter. By following this plan the Saints, both officers and members, can have a thorough understanding of all matters relative to the administration of the temporal affairs of the branch and conference in which they reside. This will beget confidence, confidence will beget union, and in union there is power. ORSON PRATT.

[Of the three ways noted to raise funds, we would counsel the Welsh to select the last one, namely by going around to the houses of the Saints, so that the works of each one may be written down.—E.D.]

QUESTIONS AND ANSWERS.

1. How should the bread and wine be blessed in the sacrament of the Lord's supper?—E.E.

After bowing with the congregation, the elder or priest should pray thus, over the bread:—"O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them; that they may always have his Spirit to be with them. Amen." Again, after taking the cup, pray as follows:—

“O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this wine [or water] to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them; that they may witness unto thee, O God, the Eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.”

2. Is it brother Dr. Levi Richards, or brother William Phillips, who is the current President of the Saints in Wales?—*P.*

It is not only “*P.*” who is unable to understand what was published in the “*Star*” and the *TRUMPET*, with regard to Brother Richards. We wish to inform everyone that brother Richards has not been sent to preside instead of Elder Phillips, but to teach and confer with the presidency, and wherever he may travel, during the present time; and we hope he will be received with a warm welcome as such everywhere, and that his needs will be met. The promise of President O. Pratt to Brother Phillips, while in Liverpool a fortnight ago, in the hearing of many, was that he would be the President as long as he remained in Wales, and that his success henceforth would be greater than ever before.

SECOND GENERAL EPISTLE FROM THE LATTER-DAY SAINTS.

THE “*St. Louis Republican*,” for December 28, 1849, speaks about the above epistle as follows:—

“Yesterday’s western mail brought us a pamphlet copy of the ‘Second General Epistle,’ issued by the Church of the Latter-day Saints, at the Salt Lake Valley, to ‘the Saints scattered throughout the earth.’ It is a detail of the condition of the Society at home and abroad, and in general embraces everything that may be supposed to be of interest to the members of the Church. The crops are represented as having been very fine,—and it is stated that they have not only enough for themselves, but for their brethren on the way, until the next harvest. They have decided on forming a town or city at Brownsville, forty miles to the north, and at Utah, sixty miles to the south of Salt Lake City, at which place settlements had been made. Sand Pitch Valley is designated as another place for location. The Council House, baths at the Warm Spring House, an extensive stone house and granary, were all in progress of erection. They had devised a plan for raising a perpetual fund, to assist the ‘poor Saints’ to emigrate to the Salt Lake Valley, fulfilling in this respect the covenants in the temple, that ‘all the

Saints who were obliged to leave Nauvoo, should be located at some gathering place.' The whole plan is in process of execution.

“As showing the extent to which efforts at proselytism are to be carried, we quote from the letter:—

“All the apostles now in the Valley have had missions assigned them. Elder John Taylor, accompanied by Curtis E. Bolton and John Pack, goes to France; Elder Lorenzo Snow goes to Italy, accompanied by Joseph Toronto; Elder Erastus Snow to Denmark, accompanied by Peter Hanson, and will start in about a week, passing through the States. Elder Franklin D. Richards, accompanied by John S. Higbee, George B. Wallace, Job Smith, H. W. Church, Joseph W. Johnson, Joseph W. Young, and Jacob Gates, will go with the mission to England, to cooperate with President Orson Pratt. Elder John Forsgreen will go out at the same time with the mission to Sweden. For wise purposes, Elder P. P. Pratt's mission to the Western Islands, will be deferred until spring.

“Elder Orson Pratt is doing a great work in England, and the cause of truth is advancing rapidly in all her home dominions, and the rejoicing of the Saints there causes Satan to howl, for he is compelled to be subject to the power of the highest. Elder Woodruff is located at Cambridgeport, Massachusetts, and has been comforting and instructing the Saints in Canada and the Eastern States the past year. If Elder Woodruff now, will gather up all the Saints in his vicinity and come with them to this place, he will do a great work, and will be opening the way for a visit to those nations who have both eyes and ears, and are crying to the Elders of Israel, come, tell us of the things of God, for we have heard that God is with you.’

“The letter also says:—‘Brother Parley P. Pratt is opening a new road through the range of mountains, from the Weber to this place, which is already so far advanced that this fall's emigration will pass over it. This road will be accomplished at a great expense, and will be a great blessing to the emigrating Brethren, and together with bridges in the Valley, over the Weber and Ogden fork, all of which we expect will be completed before the next emigrating season, will shorten the distance and greatly facilitate the progress of travelers.’”

We expect that we will have seen a copy of the Epistle for ourselves by the next issue, when we can say more about it.

CONFERENCE MINUTES.

CARDIGANSHIRE.

THE conference for this county was held in Cellan, on the 30th of last December, when four branches were represented, containing

11 elders, 8 priests, 2 teachers, and 2 deacons; 2 baptized; a total of 61. Mr. Davies, Trebanau, gave his mansion for us to hold our conference, and other gentlemen also did their best for us—Alfred Clark, President; James James, Scribe.

PEMBROKESHIRE.

The conference for this county was held on the 30th of December, 1849, in Haverfordwest. Represented were 11 branches, containing 21 elders, 10 priests, 10 teachers, and 4 deacons; baptized 5; a total of 162.—John Morris, President; Daniel Williams, Scribe.

DENBIGHSHIRE.

The conference for this county was held on the 20th of January. [The place is not given.] Four branches were represented, containing 9 elders, 10 priests, 5 teachers, and 4 deacons; 18 baptized since the previous conference; one cut off; a total of 125. Six were called to offices.—John Parry, President.

FLINTSHIRE.

The conference for this county was held in Mold. [The date is not given.] Four branches were represented, containing 12 elders, 7 priests, 3 teachers; 13 baptized during the last three months; a total of 76.—John Davies, President; Thos. Green, Scribe.

MISCELLANEOUS.

FEBRUARY.—The popular voice prefers a period of snow, rain, and hail, for this month, considering that such conditions are essential, in order that all powers of moisture be drained before the beginning of March, at which time weather of another kind could be expected. It is true that ice, followed by regular thawing, and then the winds of March, brings the earth to the most advantageous condition for plowing. The general average temperature is 39 degrees; in different years it varies from 32 to 42. The snowdrop and the crocus are the chief adornments of our gardens in this season. The primroses are also in blossom, and the hepatica bursts forth in its power. In England the raven and the crow make

their nests; the doves have their little ones; the wood pigeon sings complainingly, the yellow hammer is singing, and the thrushes are mating. In Scotland, the notes of the blackbird and the thrush are an indication that spring is near.

ECHO.—The ancients thought that Echo was a girl, who wasted away from love, until there was nothing left but her voice.

EMIGRATING FUND.—It is reported that Bishop Hunter was recently in Kaneshville (or Council Bluffs) with 6000 dollars, as the firstfruits of the fund, which was raised in the Valley through voluntary gifts, for the purpose of purchasing oxen, and bringing the poor Saints from the Bluffs to the Valley this spring. Let the poor rejoice, for this proves that their deliverance is nigh.

NEWS FROM THE VALLEY.—Apostle Wilford Woodruff, from Cambridgeport, Massachusetts, writes a letter dated January 14, 1850, declaring that he has received a copy of the Epistle, together with letters, from the first presidency in the Valley; and among other things he reports the following:—"They call loudly upon me to gather up all the Saints in this eastern country, and take them to the Valley in the spring. They want cotton and woolen manufacturers to come, and set up business; also iron founders (*plenty of coal and iron in good locations*); they want men to come speedily to the Valley—farmers and mechanics of all kinds. They will raise wool enough another season to sustain a considerable factory. They expect to form a settlement in the spring, south of the rim of the basin, where cotton, rice, and sugarcane will flourish. * * Orson Spencer, *Capt. D. Jones*, G. A. Smith, E. T. Benson, and their companies with them, have arrived well and safe in the Valley. No trouble with the Government or the gold diggers—all goes on in harmony. Good prospects also for having a State government in the Valley."

LIQUORS.—The "St. Louis Republican," for Dec. 28, says that it is necessary in Salt Lake City, for everyone who sells goods, to obtain a license; and that the licenses for selling liquors have reached 50 per cent of the original price, the purpose of this being to stop their sale entirely.

THE GLUTTON lives to eat and to drink; but the wise and temperate man eats and drinks to live.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 15.]

MARCH, 1850.

[VOL. II.

PREACHING TO THE SPIRITS IN PRISON, AND BAPTIZING FOR THE DEAD.

SINCE denominations of the age have manifested their views on the two above topics, it would not be unprofitable, perhaps, for us, in the name of the Latter-day Saints, to do so also, regardless of the persecution that will come about as a result. We consider that the Welsh are sufficiently mature, by now, to receive our views about preaching to the spirits in prison, together with baptism for the dead. Many opinions have been offered, and have been received; but very little light, until now, has been shed on the above obscure topics.

Before placing the preaching and the baptism under scrutiny, let us read that which Isaiah says (lxi, 1,2), “The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison* to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God.” Furthermore, we can also read the following quotations:—Psalm cxlii, 7—“Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me.” Psalm lxxix, 11,—“Let the sighing of the prisoner come before thee: according to the greatness of thy power preserve thou those

* One can understand, to some extent, what kind of place is the PRISON, or hell, by reading the parable of the rich man, in Luke xvi, 19—31.

that are appointed to die." Psalm cii, 18—22—"This shall be written for the generation to come: and the people which shall be created shall praise the Lord. For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death; to declare the name of the Lord in Zion, and his praise in Jerusalem; when the people are gathered together, and the kingdoms, to serve the Lord." Isaiah xlii, 7,—“To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.” Isaiah xxiv, 22,—“And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.”

Now, after Jesus Christ came to the world, according to that which was prophesied about him, his message related to many classes of men, and his main purpose was to bring all of them from the kingdom of darkness, into the kingdom of God. Although men vary in their circumstances, yet he had but one gate or door, through which all, from every place, could come into the kingdom of light; and to show that, he said, “Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” It is not possible for anyone to climb in any other way, else he is counted a thief or a robber. At the time Jesus spoke these things, he knew that his work was to preach good tidings to the meek, to bind up the brokenhearted, “to proclaim liberty to the captives, and the opening of the prison to them that are bound.” He knew that there were spirits in prison from the time of Noah, for their disobedience, and he knew that he needed to proclaim to them the opening of the prison. Every prisoner is a sinner, but that does not mean that he cannot pay his debt, unless his sin is unpardonable; but if his sin is unpardonable, he will not be forgiven in this world or in the world to come. (Matt. xii, 32.) We know of no one who has proved that the antediluvians committed the unpardonable sin, and that it will be impossible to have their sins “blotted out when the times of refreshing shall come from the presence of the Lord” (Acts iii, 19). That forgiveness will be given in the world to come, has been determined by Jesus Christ, in clear and understandable words, so that no one can successfully pervert them.

Having said as much as that, we shall quote the words that are found in 1 Peter iii, 18—20, those which proclaim that Jesus Christ will preach to the spirits in prison. The words are—“For Christ also hath once suffered for sins, the Just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.” This quotation shows clearly that Christ, while his body lay in the grave, went to the world of the spirits, to proclaim liberty to the captives, and the opening of the prison to them that were bound. Jesus Christ himself also proves that he went to the world of the spirits, namely paradise (not heaven, as some suppose), on the day he was crucified, in which he said to the thief—“Verily I say unto thee, To day shalt thou be with me in paradise” (Luke xxiii, 43). If it was heaven that was meant by this paradise, then Christ was not sure of his subject when he said, “today” to the thief; for he said to Mary, on the morning of the third day, “Touch me not; for I am not yet ascended to my Father,” which, of course, is in heaven. We must say that Christ was mistaken, or else he admitted that paradise and heaven are different places. We prefer to believe Jesus Christ, that he went to paradise, to the spirits, on the day of his crucifixion; and to heaven, to his Father, after his resurrection, as the scriptures testify. Besides this, there are phrases in the sermon of Peter, on the day of Pentecost, that prove beyond every argument, that the soul or spirit of Christ was for some time in “hell,” or spirit prison. Peter says the following—“He (namely David) seeing this before spake of the resurrection of Christ, that his soul [or his spirit] was not left in hell, neither his flesh [or his body] did see corruption” (Acts ii, 31). What is more clear than the word and the testimony, about these subjects? I hope there is no one more ready to listen to men perverting the scriptures, to uphold their opinions, than to those who use them as they are written. Now, it is said that Christ was “put to death in the flesh, but quickened in the Spirit; by which [namely the Holy Ghost] also HE went [not Noah, or anyone else, but Christ], and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah,

while the ark was a preparing.” It is true that by the Spirit of God, or the priesthood, Noah preached to the antediluvians; and it is also true that they were disobedient, and God, after his longsuffering towards them, caused them to drown, with respect to their bodies, and put them in prison, with respect to their spirits; but it is not true that “HE,” namely Christ, preached to them in the time of Noah; otherwise, it could be said also that Christ was preaching on the day of Pentecost, when Peter, by the Spirit, converted the three thousand. Why is it not Christ himself that is meant when he is said to have “preached to the spirits in prison,” as well as when he is said to have “preached to the disciples on the mount?” Can it not be acknowledged that spirits are intelligent objects? and if so, why could not Christ, with respect to his spirit, have preached to them when they were in paradise or hell, just like Isaiah prophesied, that he “proclaimed liberty to the captives, and the opening of the prison to them that are bound?” The truth is, “also he went and preached unto the spirits in prison, which sometime were disobedient” when Noah preached to them. It was when they were in the body on the earth that Noah preached to them, but when they were spirits in prison that Jesus Christ preached to them. Now, at this point, perhaps some reverend can ask an “unanswerable question,” in his opinion, namely, Why did Christ preach to the spirits that were disobedient in the time of Noah, any more than to other spirits who were disobedient before or after that? O, conceited ones! do you not know that there are many prisons, and that some pay their debt sooner than others; and, therefore, that the opening of the prison cannot be proclaimed to all at the same time? “Those that were sometime disobedient” were all imprisoned at the same time, and for the same transgression; and in the days of the crucifixion of Jesus Christ it appears that they had paid their “last farthing;” otherwise, Jesus would not have gone to them to preach liberty and the opening of the prison. There are many spirits in the prison still, “and after many days (perhaps) shall they be visited.” Everyone must have a chance to hear the gospel, either in this world, or in the next world; “for this cause was the gospel preached also to them that are dead [or the spirits], that they might be judged according to men in the flesh, but live according to God in the spirit” (1 Peter iv, 6). But since the spirit is the understanding part of man, we see the appropriateness of the

reasoning of the apostle about the necessity of preaching the good news to the spirits that were deprived of hearing the gospel while in the flesh, so that they could "live according to God in the spirit," and be judged at the last day, like men who had heard the gospel while in the flesh. Now, let our opponents say what they wish, but it is abundantly clear that the above doctrine is scriptural, divine, just, and as worthy of its Author, as any other of his doctrine.

Associated with preaching to the spirits in prison, is the doctrine of "baptizing for the dead." It is not of much benefit to convert men or spirits, if they cannot be baptized for the remission of their sins; for "except man be born of water and of the Spirit, he cannot enter into the kingdom of God." Although Christ preached to the spirits in prison, if he had not arranged for a way to baptize them, everything was in vain, according to his own words—"He that believeth and is baptized, shall be saved." But we have cause to rejoice that the scriptures show that we, on the earth, can be baptized for the dead who believe from time to time in the world of the spirits, for it is not possible to administer the ordinance there, as it is here. In 1 Cor. xv, we see that Paul is reasoning with the Corinthians about the resurrection of the dead, because there were some in their midst who doubted the resurrection. Paul says, "For if the dead rise not, then is not Christ raised," "then is our preaching vain, and your faith is also vain;" and in verse 29, 30, he also says, "else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? And why stand we in jeopardy every hour?" At one time all the Corinthians had believed in the preaching of Paul, the resurrection of Christ, and in the teaching about baptism for the dead (for the teaching of which the apostle was "in jeopardy every hour"); but there were some in their midst who denied the resurrection of the dead; and in order to convince such people, the apostle reasoned with them: if the resurrection was not to be, and Christ had not arisen, and neither his sermon, nor their faith, nor their baptisms for the dead were of any worth—that it would all be in vain, and that it was better for them to eat and drink, and then die! There is no indication that any of the Corinthians doubted the doctrine of baptizing for the dead, but only the resurrection of the body; for baptizing for the dead was

something they continued to do at that time in the church, as we can understand from the phraseology; and Paul was “in jeopardy every hour” for preaching it. He did not allow such doctrine in their midst, nor did he allow them to baptize anyone for the dead, unless that was according to the will of God, and something that had been commanded. Paul knew about the glorious chain that connects heaven with earth, which keeps the earth from being smitten with a curse. He knew that it was necessary “to turn the heart of the fathers to the children, and the heart of the children to their fathers,” which could not be carried out without baptizing for the dead. It appears from the words of Paul, that the inhabitants of the other world cannot be perfected without us (Heb. xi, 40), nor we without them. Everyone since Adam is connected with one another, and all have their work to fulfill, and their work to finish. Those who are baptized for the dead can be considered saviors for them, since they are freed from their sins on the earth; for, “whatsoever is bound on the earth shall be bound in heaven also.” Perhaps Obadiah had reference to that when he said, “And SAVIORS shall come up on mount Zion to judge the mount of Esau [namely their being “judged according to men in the flesh”]; and the kingdom shall be the Lord’s;” that is when “the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.” God makes known the believers from the other world, and has appointed a place for baptism in his temple to administer the ordinance of baptism for them on earth. Before believing this, one must believe that God gives revelation in this age, which certainly is the truth.

O, how lovely is the thought that our revered forefathers, those who died without hearing the gospel, are in so much hope of yet being saved, as if they were on the earth now. God will call to “all that are afar off”—as far off as the world of the spirits, and every creature shall receive an opportunity for salvation, if he has not committed the unpardonable sin. His elect shall be gathered from every place, throughout heaven and earth, and under the earth; and not one prison shall be closed, until they come out of it, either to liberty, or to the second death, where the smoke of their torment ascendeth up forever and ever. God is just, and just also are these glorious teachings which we are revealing to the world; and we say, in passing, that there

has never been anything more appropriate than these to wear the name of "good tidings of great joy."

Let us all praise God above, for hearing the cry of the captive,
And bringing the bound from the dark prison, to proclaim a new message.

LECTURES OF JOSEPH SMITH ON FAITH.

LECTURE III.

IN the second lecture it was shewn how it was that the knowledge of the existence of God came into the world, and by what means the first thoughts were suggested to the minds of men that such a Being did actually exist; and that it was by reason of the knowledge of his existence that there was a foundation laid for the exercise of faith in him, as the only Being in whom faith could center for life and salvation; for faith could not center in a Being of whose existence we have no idea, because the idea of his existence in the first instance is essential to the exercise of faith in him. Romans x, 14: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher" (or one sent to tell them)? So, then, faith comes by hearing the word of God. New translation.

Let us here observe, that three things are necessary in order that any rational and intelligent being may exercise faith in God unto life and salvation.

First, the idea that he actually exists.

Secondly, a correct idea of his character, perfections, and attributes.

Thirdly, an actual knowledge that the course of life which he is pursuing is according to his will. For without an acquaintance with these three important facts, the faith of every rational being must be imperfect and unproductive; but with this understanding it can become perfect and fruitful, abounding in righteousness, unto the praise and glory of God the Father, and the Lord Jesus Christ.

Having previously been made acquainted with the way the idea of his existence came into the world, as well as the fact of his existence, we shall proceed to examine his character, perfections,

and attributes, in order that this class may see, not only the just grounds which they have for the exercise of faith in him for life and salvation, but the reasons that all the world, also, as far as the idea of his existence extends, may have to exercise faith in him, the Father of all living.

As we have been indebted to a revelation which God made of himself to his creatures, in the first instance, for the idea of his existence, so in like manner we are indebted to the revelations which he has given to us for a correct understanding of his character, perfections, and attributes; because without the revelations which he has given to us, no man by searching could find out God. Job xi, 7, 8, 9. 1 Cor. ii, 9, 10, 11. "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so, the things of God knoweth no man but the Spirit of God."

Having said so much we proceed to examine the character which the revelations have given of God.

Moses gives us the following account in Exodus xxxiv, 6: "And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." Psalm ciii, 6, 7, 8: "The Lord executeth righteousness and judgment for all that are oppressed. He made known his ways unto Moses, his acts unto the children of Israel. The Lord is merciful and gracious, slow to anger, and plenteous in mercy." Psalm ciii, 17, 18: "But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant, and to those that remember his commandments to do them." Psalm xc, 2: "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." Hebrews i, 10, 11, 12. "And thou, Lord, in the beginning, hast laid the foundation of the earth; and the heavens are the works of thine hands; they shall perish, but thou remainest; and they all shall wax

old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail." James i, 17. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Mal. iii, 6: "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."

The Book of Commandments, section ii, beginning in the third line of the first sentence. "For God does not walk in crooked paths, neither does he turn to the right hand or the left, or vary from that which he has said, therefore his paths are straight, and his course is one eternal round." Book of Commandments, sec. xxxvii, 1. "Listen to the voice of the Lord your God, even Alpha and Omega, the beginning and the end, whose course is one eternal round, the same yesterday, today, and forever."

Numbers xxiii, 19: "God is not a man, that he should lie, neither the son of man, that he should repent." 1 John iv, 8: "He that loveth not, knoweth not God; for God is love." Acts x, 34, 35: "Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted with him."

From the foregoing testimonies we learn the following things respecting the character of God.

First, that he was God before the world was created, and the same God that He was after it was created.

Secondly, that He is merciful and gracious, slow to anger, abundant in goodness, and that He was so from everlasting, and will be to everlasting.

Thirdly, that He changes not, neither is there variableness with Him; but that He is the same from everlasting to everlasting, being the same yesterday, today, and forever; and that His course is one eternal round, without variation.

Fourthly, that He is a God of truth and cannot lie.

Fifthly, that He is no respecter of persons: but in every nation he that fears God and works righteousness is accepted of Him.

Sixthly, that He is love.

An acquaintance with these attributes in the divine character

is essentially necessary, in order that the faith of any rational being can center in him for life and salvation. For if he did not, in the first instance, believe him to be God, that is, the Creator and upholder of all things, he could not center his faith in him for life and salvation, for fear there should be greater than he who would thwart all his plans, and he, like the gods of the heathen, would be unable to fulfill his promises; but seeing he is God over all, from everlasting to everlasting, the Creator and upholder of all things, no such fear can exist in the minds of those who put their trust in him, so that in this respect their faith can be without wavering.

But secondly; unless he was merciful and gracious, slow to anger, long-suffering, and full of goodness, such is the weakness of human nature, and so great the frailties and imperfections of men, that unless they believed that these excellencies existed in the divine character, the faith necessary to salvation could not exist; for doubt would take the place of faith, and those who know their weakness and liability to sin would be in constant doubt of salvation if it were not for the idea which they have of the excellency of the character of God, that he is slow to anger and long-suffering, and of a forgiving disposition, and does forgive iniquity, transgression, and sin. An idea of these facts does away with doubt, and makes faith exceedingly strong.

But it is equally as necessary that men should have the idea that he is a God who changes not, in order to have faith in him, as it is to have the idea that he is gracious and long-suffering; for without the idea of unchangeableness in the character of the Deity, doubt would take the place of faith. But with the idea that he changes not, faith lays hold upon the excellencies in his character with unshaken confidence, believing he is the same yesterday, today, and forever, and that his course is one eternal round.

And again, the idea that he is a God of truth and cannot lie is equally as necessary to the exercise of faith in him as the idea of his unchangeableness. For without the idea that he was a God of truth and could not lie, the confidence necessary to be placed in his word in order to exercise faith in him could not exist. But having the idea that he is not man, that he cannot lie, it gives power to the minds of men to exercise faith in him.

But it is also necessary that men should have an idea that he is no respecter of persons, for with the idea of all the other excellencies in his character, and this one wanting, men could not exercise faith in him; because if he were a respecter of persons, they could not tell what their privileges were, nor how far they were authorized to exercise faith in him, or whether they were authorized to do it at all, but all must be confusion; but no sooner are the minds of men made acquainted with the truth on this point, that he is no respecter of persons, than they see that they have authority by faith to lay hold on eternal life, the richest boon of heaven, because God is no respecter of persons, and that every man in every nation has an equal privilege.

And lastly, but not less important to the exercise of faith in God, is the idea that he is love; for with all the other excellencies in his character, without this one to influence them, they could not have such powerful dominion over the minds of men; but when the idea is planted in the mind that he is love, who cannot see the just ground that men of every nation, kindred, and tongue, have to exercise faith in God so as to obtain eternal life?

From the above description of the character of the Deity, which is given him in the revelations to men, there is a sure foundation for the exercise of faith in him among every people, nation, and kindred, from age to age, and from generation to generation.

Let us here observe that the foregoing is the character which is given of God in his revelations to the Former-day Saints, and it is also the character which is given of him in his revelations to the Latter-day Saints, so that the saints of former days and those of latter days are both alike in this respect; the Latter-day Saints having as good grounds to exercise faith in God as the Former-day Saints had, because the same character is given of him to both.

THE SPIRITUAL GIFTS AND THE SAINTS.

In many branches, the Saints consider that they never have good meetings, unless there are many gifts in them. One brother told us once, after we had been instructing and teaching for some time in a

Saints' meeting, that they needed to be built up, because they were weaklings! So as to avoid frustrating and discouraging them this time, we allowed them to speak in foreign tongues to each other, and interpret, what they considered to be more edification than we had provided in the Welsh language. Those few did not need teachers, evangelists, nor apostles, in order to be edified, if they could get enough gifts, especially speaking in tongues. Most of the Saints, perhaps, know better than they, but do not know nearly enough. Too much is made of the gifts in many places. Many are heard saying, after coming out of a Saints' meeting, "What a good service we had today;" not because of anything the pastors taught, but because of what was spoken through the gifts about frightful judgments, &c. Now, this should not be: it means one is paying more attention to the feet than to the head. The tongues are the least gifts in the church; and the highest priesthood is the greatest. So, it is a contempt of God's gifts, that the Saints listen more to what the tongues say, than to what the branch president utters. Is it not the case that some are often seen half asleep when the officer is teaching them and edifying them; and then they jump up, out of their somnolence as it were, precisely when the gifts begin. What does this signify? It signifies that the gifts are their teacher, and that there is nothing worth hearing except what comes through the gifts. The "feet" are enough for them; and they say, in their language, to the eye and the hand, We have no need of you. Are there not some Saints who urge the world more to come and listen to their feet, than to their head, their eye, or their hand; because they believe the feet are to be highest, and to direct the whole body. The heads, fairly commonly, incline too much towards the creed of the feet, and are too willing to yield the authority to them. One cannot put so much blame on the feet, because the heads were put in place to govern them, and to teach them to know their place; and if the heads teach the feet to take precedence, then it is the heads that are to blame. Let the heads learn from now on, that it is they who receive most wisdom to teach the Saints in all things, and not the gifts or the feet. Let every gift know its place: let the gifts be governed by the priesthood, not the priesthood by the

gifts. The tongues and the prophecies are good in their place, but are very damaging out of their place. The prophesying, as well as the interpreting, should be "consistent with the faith;" and they are not prophecy or interpretation, if they are not so. All the gifts are to be practiced in turn, according to the instructions of the presiding elders; and none of the Saints should consider that they "sadden God's Holy Spirit" by being silent, when they are taught to be so. We fear that more sadden the Spirit by speaking too much than by speaking too little, especially if unwise children are involved. He who has received most of the gift of wisdom is the best suited to practice the spiritual gifts. Not everyone who feels the Spirit resting on him, possesses enough wisdom to interpret or prophesy consistently with the faith; but, even so, no one can prophesy or interpret without the Spirit. He who has wisdom, speaks and prophesies for edification, and advice, and comfort: he never utters vain and unnecessary words, but that which is given to him at the time by the Spirit. Such a one, however, never spends the meeting listening to himself; for he would rather hear others too, either bearing witness, instructing, singing, praying, speaking in tongues, interpreting, prophesying, singing with the spirit and with understanding, or praying with the spirit and with understanding. Very few possess enough wisdom to comfort the church with their singing with the spirit and understanding: they need to pray to bring down more inspiration. We understand that there is too little praying in Saints' meetings: nothing is more pleasing than to see a brother go down on his knees, having made his desire known, and pray publicly for something essential, with all the Saints in their places praying in private. The gift of praying with the spirit and with the intellect is also lacking in many of the churches. May the Saints everywhere strive for more variety, so that everyone may be edified, and not only the lovers of tongues.

Branch presidents should be very prudent when presiding over Saints' meetings, lest they feed the passions of people of the world. If it becomes apparent that many have come there only in order to receive signs, it would be better to preach the first principles to them; and never appoint in advance one Saints' meeting for

practicing the gifts, but rather be led by their wisdom, according to current circumstances. Let there be no speaking in tongues to satisfy anyone's curiosity, but only to speak to God, or to some foreigner unable to understand Welsh or English; otherwise, it would be natural for the uneducated and unbelieving in our midst to say that we were mad, because they would not understand us. Let all the Saints be taught to crave the best gifts, which are love, wisdom, and knowledge, and strive more generally to strengthen each other in their own language; and if someone speaks in tongues, let them pray for an interpretation, so that everything is done for edification.

There is no cause for the world to mock the Saints' spiritual gifts, when the Saints practice them wisely. God's Spirit does not lead anyone to speak wildly or loudly, but naturally and slowly—that is the man's folly. When one speaks regularly in tongues, the world has no more reason to mock, than it does when hearing a Frenchman, or any other foreigner, speaking in a language as unknown to them, as what is said in strange tongues. While people of the world continue to mock unknown tongues in this age, they prove that they would do the same thing if they had heard the unknown tongues in the church of Corinth too; for they would not understand the one any more than the other. The world mocked then, and so it does now, except that the world now believes that the tongues which were not understood previously were from God, and the tongues not understood now are from the devil. If the Latter-day Saints are emulating the early Saints, and if the world now imitates the former; then each faction, like the other, is imitating what was spoken by the Spirit in former times,—the Saints doing so seriously, and the world in mockery. We hope that no sensible man will listen to people mocking God's gifts, for by doing that he shares the sin, and damages himself. Let the Saints learn to be patient and calm, and leave the officers to resolve any disorder and dispute, while praying constantly for God's Spirit to lead them to the whole truth. If they listen to us, they will not lack a blessing.

“THOU SHALT NOT COMMIT ADULTERY.”

BECAUSE of the transgressions and of the false teachings of some sons of Belial upon the above subject, the minds of many have become darkened, and because of transgression the truth has been evil spoken of; we, therefore, deem it wisdom to publish our views upon this subject.

It is adulterous in the sight of heaven, for a man and woman to have intercourse with each other, unless they are lawfully and legally married. The desire of the sex, one for the other, is natural, and was instituted for wise purposes—that the earth might be peopled, and that the way might be opened for man to enter upon his second estate in the scale of exaltation. Is there a man in the kingdom of God, whose mind is not darkened by unholy lust, who cannot see at a glance, the necessity, the absolute necessity that the gratification of those desires should be regulated by law, that the generations of Zion may be pure and legally begotten?

The law was given unto man in the earliest days of his existence upon the earth—was reiterated from time to time—was ratified and confirmed amid the thunders of Mount Sinai; the Son of God witnessed to its truth; and last of all, it has been declared unto us in these last days through the prophet Joseph. Matthew v, 28,—“But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.” See, also, Book of Mormon, page 460, “Wo unto that man and that woman, who having come to a knowledge of the truth, shall defile, or suffer themselves to be defiled.” See Doctrine and Covenants, sec. xx, par. 4,—“There were among you adulterers and adulteresses; some of whom have turned away from you, and others remain with you that hereafter shall be revealed. Let such beware and repent speedily, lest judgments shall come upon them as a snare, and their folly shall be made manifest, and their works shall follow them in the eyes of the people.” Par. 5, “And verily I say unto you, as I have said before, he that looketh upon a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the spirit, but shall deny the faith and shall fear; wherefore, I, the Lord, have said that the fearful and the unbelieving, and all liars, and whosoever loveth and

maketh a lie, and the whoremonger, and the sorcerer shall have their part in that lake which burneth with fire and brimstone, which is the second death. Verily, I say, that they shall not have part in the first resurrection.”

We earnestly warn the Saints against all, no matter what their station may be, who shall seek to transgress the law of purity, or shall undertake to make void the law by false teaching. See Book of Mormon, page 105, “O the wise and the learned, and the rich, that are puffed up in the pride of their hearts, and all those who preach false doctrines, and all those who commit whoredoms, and pervert the right way of the Lord; wo, wo, wo be unto them, saith the Lord God Almighty, for they shall be thrust down to hell.” We might make many more quotations from the word of God, highly condemnatory of the sin of adultery, but we trust that the foregoing are sufficient to convince every person who is not wholly given to lasciviousness, that everything tending towards it is not of God but from beneath.

It is highly necessary for us as a people to put away all sin and uncleanness, that we may enjoy the smiles of our heavenly Father. This is a wicked and an adulterous generation, and the wrath of God is kindled against the world, because of whoredoms and other abominations; and if we would escape from the plagues and calamities that are about to be poured out upon all nations, we must turn away from evil and cleave unto righteousness. And we solemnly enjoin, upon all Latter-day Saints, that inasmuch as they do not wish to come under transgression themselves, not to endeavor to screen and cover up the evil transactions of adulterers, whoremongers, and adulteresses. Lasciviousness is the ruling spirit of the age in which we live, and its consequences upon society are calculated to, first demoralize, and then destroy, the whole social fabric.

We are happy to be enabled to state that the crime of adultery has been of rare occurrence among us as a people; yet such instances have occurred; and we are desirous to see the Saints even more zealous of good works, and strict in discipline, that transgressors may be made to tremble. Hereafter, if any man or woman shall know of any Elder, Priest, Teacher, Deacon, or Member endeavoring to seduce or lead away any woman, married or single, in the church or out of it, it will

be their duty to make it known to the president of the conference in which the individual transgressing resides. Let it be done in writing, with the names of the witnesses attached. If a president of a conference shall be known to be guilty of the same offense, we wish all persons having knowledge of the fact, to make it known to us in writing over their own signatures, in no case making the matter known to the church, until it has been acted upon by those having jurisdiction over the case, and the individual be found guilty. We also wish to direct the attention of all who have charge of branches or conferences to the following extract from the revelations of God concerning adulterers and adulteresses, who shall seek to enter the church:—

“Behold, verily I say unto you, that whatever persons among you, having put away their companions for the cause of fornication, or in other words, if they shall testify before you in all lowliness of heart that this is the case, ye shall not cast them out from among you; but if ye shall find that any persons have left their companions for the sake of adultery, and they themselves are the offenders, and their companions are living, they shall be cast out from among you. And again I say unto you, that ye shall be watchful and careful, with all inquiry, that ye receive none such among you, if they are married; and if they are not married, they shall repent of all their sins, or ye shall not receive them.” See Book of Doctrine and Covenants, sec. xiii, par. 20.

Blessed is the man who shall strive to become acquainted with the law of his God, and keep it, and shall teach others to do likewise, for he shall not be barren or unfruitful, but shall abound in the excellency of the knowledge of his Lord and Savior Jesus Christ.

We have also heard that it is held by some, “that it matters not what persons do, provided there is no witness of the fact, for there will be no record of the matter before the Lord, because no man accuses them.” We have heard of many wicked, foolish opinions, but we must confess that the above caps the climax. That any man possessed of common sense, or into whose mind the light of truth has dawned, can, for a moment, entertain such an erroneous opinion is truly astonishing. We warn every Latter-day Saint to repent and turn away from such a soul-destroying principle, for it has emanated from the enemy of all righteousness. The Lord will never leave himself without a witness.

The Holy Ghost knoweth all things, and will bear witness of all things unto the Father; and according to the words of Jesus, all things shall be written. See Book of Mormon, page 487, "And behold all things are written by the Father; therefore out of the books which shall be written shall the world be judged."

ORSON PRATT.

THE NATIONAL ENSIGN.

HAIL to the day, so long to be
 Sung and remembered,
 For this God's angels,
 And the Saints, rejoice;
 Because the Saints have had the honor
 Of raising the great ensign,
 To invite every kindred and tongue,
 Who walk upon the earth,
 To come to Zion, land of Saints,
 From all four corners of the earth;
 God promised that his children would
 Be gathered here as one.

The dear prophets longed to see,
 Said Jesus to his Saints,
 Those things that you have seen,
 And feel the joyous honor:
 Christ's apostles longed to see
 The beloved ensign,
 Which flutters in the wind,
 And in our own days.
 Our brothers Joseph, Brigham Young,
 And God's apostles too,
 Had the honor of raising it,
 To welcome humankind.

Now God is gathering his children
 From all four corners of the earth,
 To come to Zion, land of Saints,
 To rejoice together:
 Now he is hissing unto
 All of humankind,

And if they hear his voice,
 They will surely live;
 And no doubt they will come
 With haste to the warm refuge;
 From afar they'll come on the water,
 In ships, to escape the wrath.

And blessed be the Father
 Of our Lord Jesus Christ,
 For providing a way to bring
 His children out of sad Babel;
 Ere long we too will bid farewell
 To poor old Babylon;
 Let us go to Zion with great zeal,
 Leaving the scornful folk;
 In company with God's apostles,
 And every officer of the Saints;
 Within beauteous California,
 Such will be our honor.

Flint.

THOMAS CONWAY, JUN.

QUESTIONS AND ANSWERS.

1. THE world asks why the Saints give "their bread to the dogs, and their pearls to the swine," referring to the Saints' practicing of the spiritual gifts in public. What is meant by the children's bread, and the dogs and the swine?—*An inquirer.*

When a woman from Canaan came to our Lord to say that her "daughter was grievously vexed with a devil," and to ask for his help, he replied, "I am not sent but unto the lost sheep of the house of Israel;" "it is not meet to take the children's bread, and to cast it to dogs;" and "let the children first have their fill." (See Matt. xv, 22—28; Mark vii, 25—30.) She replied, "Yet the dogs under the table eat of the children's crumbs." This woman was Greek, and so she was not one of the children, but one of the dogs. The Jews were the children, and they had to be satisfied before the dogs. Every Jew, good or bad, was a child; and every Gentile, good or bad, a dog. The children's bread is what Jesus Christ gave to the Jews; and it was bread also that the woman from Canaan was seeking from him, which she

received under the name of crumbs. The children were satisfied a long time ago, and now the dogs have been having their bread ever since the time of Cornelius the Gentile. Peter, the child, did not want to give anything to that dog; but God commanded that there should be no difference between Jew and Gentile from that time forth, nor between the child and the dog. If the dogs have had the privileges of the children, they can easily bear the same name; but there are now some dogs without privileges just as there were some children without privileges among the Jews, because of their unbelief. We are willing for our fellow dogs to have our crumbs and our bread, if they receive them through faith; and if they are satisfied with the crumbs, "great is their faith." If the spiritual gifts are the bread, we cannot give them to the world; but the world can see us using them, as on the day of Pentecost: nevertheless, everything we own belongs to "everyone far and wide," if they accept it.—The pearls and the swine are to be explained in the same manner. Whoever possesses pearls or bread, and wishes to give them to others, should take care who receives them; because the proverb used by Jesus Christ is still very applicable.

2. If Jesus Christ said, "Why are you concerned about clothing?" what does it matter what his servants wear in this day and age? How can your recommendation in the January TRUMPET, page 14, be reconciled with that of Jesus Christ?—*A Welshman.*

O, ye of little faith! You have failed to understand us and Jesus Christ. When the "Welshman" goes out without purse or scrip, to depend on God for clothes, when preaching, let him wear whatever he gets, be it black or red, as Jesus Christ suggests; but while he is earning his living otherwise, and keeping a purse for his needs, let him buy the most impressive clothes, as we suggested. The one counsel, in a way, does not contradict the other: each in its place. But the counsel of Jesus Christ, perhaps, if followed, ensures better and finer clothes than our counsel; for "consider the lilies of the field," which were arrayed more gloriously than Solomon: "if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? (Matt. vi, 28—30.)

SPECIAL GENERAL CONFERENCE.

THIS general conference for Wales was held in the White Lion Inn in Merthyr on the 8th of March, 1850; present were Pres. W. Phillips, John Davis, Thos. Pugh, David John, several branch presidents, together with about one hundred different leaders, not counting the Saints.

It was moved by W. Phillips, and seconded by Thomas Pugh, that Bro. John Davis be the chief counselor for Wales. The motion carried unanimously.

It was moved by W. Phillips, and seconded by J. Davis, that Bro. Thomas Pugh be the vice counselor for Wales and preside over the districts of the North. The motion carried unanimously.

It was moved by W. Phillips, and seconded by Thos. Pugh, that William Evans be the President of the West Glamorganshire District in place of Thomas Pugh. The motion carried unanimously.

It was moved by W. Phillips, and seconded by Thomas Pugh, that William Evans from Rhymney be the president of the Merioneth District in place of Eliezer Edwards, since the latter has been permitted to emigrate the next time and travel through the districts until then. The motion carried unanimously.

It was moved by W. Phillips, and seconded by John Davis, that John Argust be the president of the Ynysgau Branch, Merthyr, in the place of John Davis. The motion carried unanimously.

It was moved by W. Phillips, and seconded by Bro. David John that John Roberts be president of the Georgetown branch in place of David John, so that the latter can give more of his service as a counselor over the district.

WILLIAM PHILLIPS, *President.*

JOHN DAVIS, *Scribe.*

LETTER FROM FRANCE.

Boulogne, France, Feb. 23, 1850.

DEAR BROTHERS W. PHILLIPS AND JOHN DAVIS,—I started on my journey to the French continent on the 8th of February. The circumstances in connection with the coal works were making things very dark in Aberdare; yet, it was necessary to depart, and to leave my family under the protection of Heaven; for the work is great and

the time is short, for the Lord has determined to shorten it in justice, for those who love him. I know that this is not the time to doze and to sleep; but blessed be that servant, who when the Master comes, is found faithful in a few things, for he will be given much, in his entrance into the joy of his Lord. In the midst of other things, the signs and the situation of things in this country proves this. This is a very religious country, just like there; the same spirit which is in the mother here, is in her daughters there. There is a total deterioration from the purity of the gospel; transgression of her laws, changing of her ordinances; untruth increases, love decreases; the religious leaders of the people are lovers of themselves, lovers of money, boastful, proud, unkind, slanderers, unloving, inconsiderate to those who are good, &c; because of this the hearts of millions are without feelings from within, weakening out of fear, failing to obtain comfort because of oppression and violence, weariness and darkness on every side. I hope that they will be wise, and that they will listen to the beautiful voice of the dear gospel, and that they will come to walk under the light of the face of God; then they will be blessed.

I spent the 11th in the company of the Saints in London. In view of the destruction which is beginning to spread across the world, wonderful is the joy of those who have escaped from the snare of the sectarianism of the age, and have come to a knowledge of the truth, as it is in the Lord Jesus; and through that enjoying the guidance of the light of the revelations of God, and his heavenly gifts, through the influences of the teaching of the spiritual Comforter. Oh, how joyfully I spent the day in the midst of the Saints of the chief city of the world. In the evening at seven, I had the honor of meeting in council with dozens of officers of the kingdom built upon the rock, which will soon be a large mountain, and which will fill the earth with the glory of God. I was called upon to begin the meeting with prayer, and after that to address the council. The news from every corner of the city, contained the success of the conquest of the armor of the truth of Mormonism, which is a testimony of the song of the angels of God, and an object of fear and astonishment of the false with dishonesty in their hearts. One brother testified that he had taken possession of one of the temples of the Baptists for a meeting house for the Saints in the center of the city, which is a convenient place

for the officers to baptize hundreds every day, if need be. May the blessings of success of the God of Joseph and Hyrum be with him in connection with their work, to win the chief city of the earth for the Kingdom of Jesus, says my heart. After shaking hands with all the brethren, I started to go to the steamboat, on my own journey, toward the city across the sea, in a strange country, bound with more snares of the devil than any country under the sun; and the task which was committed to me to accomplish, is to undo the knots, in spite of the teeth of the roaring lion, and all the fiery spears of his faithful servants.

I arrived at Boulogne on Tuesday at midday, and I thrust myself into the midst of the children of Wesley as a *lodger* without saying that I was a *Latter-day Saint*. Boulogne is a beautiful town, containing over twenty-nine thousand inhabitants (29,145), located 120 miles from London. Next day after getting my things from the Custom House, I began the battle, by raising the banner of truth, and putting its pointed arrows into play in the middle of the families of the streets. And, oh, the hubbub that took place! The town united together in one hand and heart, against the false prophet; on Sunday night all the Wesleyan churches were called together, in addition to the multitude; the reverend went to the pulpit extremely hurriedly; he read with some fearful soberness the words in the second chapter of the Epistle of Paul to the Colossians, verses 4, 8, 16, 11, 21—23; after praying for God to keep the flock from the wolves and false prophets, &c., he took his topic among the stillness of the congregation from 1 Cor. xv, 58, “Be *steadfast—immovable*.” He spent about an hour’s time to deliver one of the most clever and cunning sermons I ever heard; many eyes stared at me, when he referred to false doctrine and the false prophet who had just come into their midst. Oh, how happy I felt, upon thinking that I was free from his blood, and the effects of his sermon; for I had been in his house offering to the gentleman “The Kingdom of God,” and sincerely wishing to be able to speak with him for a while, which he refused along with the answer, “that he knew sufficient concerning the matter.”

After returning home, one of the leading gentleman of the place, the expert of Boulogne in debate, a perfect enemy of Mormonism, was awaiting me, and others were with him! It is true that his spirit

influenced me like Mesmerism; but through the help of the spirit of God, in response to the prayers of the Saints in my behalf, I had the honor of being victorious on every topic, for three evenings, until at last he had a fit of temper, clenched his fist, and shouted with others to see miracles; at that I arose, and went from their midst. I kept with the first principles, and those present could not help but see how easily I was able to confuse the man. In spite of everything, I have "The Kingdom of God" in the hands of fifty families in Boulogne. My love to you, dear Brethren, together with the officers and all the Saints.

WM. HOWELLS.

TEMPERANCE.

"Is it a transgression or a sin, for one of the Saints to sign the Temperance pledge, with the Babylonians?" This question is posed to us by one Daniel Phillip. We answer that all of the Saints have their agency, and they can sign or not; they do not transgress by so doing, or by not signing. The Temperance movement has sobered its thousands, and has benefited its hundreds; and it has done its part to revive humanity; success to it. But what is it in comparison to the eternal Gospel, which deems temperance an inseparable part of it? If it is necessary to revive the world, throw your support to the perfect and complete plan which God has ordained, and not to men, for that purpose. We ourselves were Abstainers for a long time; but now, thanks be to God, we are Saints, and we have apostles, prophets, &c., to perfect ourselves, so that we have no need for another society to revive body or soul. The gospel itself, with no need for the "handmaid" of men, is sufficient for every kindred, tongue, people, and nation; and if they are not sobered by the gospel, they will be sobered by the "flaming fire" at the coming of Christ. Let us allow all to judge for themselves, and each one to be sure in his own mind.

"NICK" OF THE REV. D. REES, LLANELLI.

THE REV. D. Rees, Llanelli, cannot for the life of him be quiet about the Saints, nor prevent himself from being caught continually publishing bare-faced lies about them. He is generally considered a very sensible man; but his actions at times, suggest otherwise. Here follows another story by him, from the February *Revivalist*:—

“THE SAINTS.—There was a great rumpus in the Saints’ meeting here last Saturday (Jan. 27), according to one of them who was there. Nick came there, and took hold of one of them, but we did not hear if it was a male or female saint, and squeezed him until he was as flat as a board, and if David Williams, and another brother had not been able to collar the old fellow, it is likely that he would have completely done away with one of this brotherhood, if he had not taken the head of the house into the bargain. Why is Nick so fond of meeting the saints? Does he feel that some of them are a little too forward with his majesty, does he say, ‘Jesus I know, and Paul I know, but who are you.’ Evan, we suspect, is not much mistaken.

“What are the saints of Mormon religion?

But the gutter of the world’s vomit,
A pile of sweepings from the churches,
Pharaoh’s lean cattle all together;
Curse of family, plague of neighborhood,
A kindred cursing the kindred of God,
Sons of slander, wicked deists,
The chaff of society, living worms.

“Sharp-nosed fleas, grey gadflies,
Blood-sucking bosom friends;
Dogs barking at the man in the moon,
Murderers of love, image of their father;
A company crudely forging lies,
Gnats of hell a pound a penny,
Club of hornets, refuse market,
Shop of madmen—now that’s *smart*.”

“*From Yonder Town.*

“EVAN.”

The above excellent story is verified, we suppose, as is the way of liars, by one “W. D., Llanelli,” in the *Sun* of last March, where the following is said:—

“THE MORMONS.—There is some tremendous stir among the Latter-day Saints, in Llanelli, Carmarthenshire. They have erected a chapel between the Baptist and Independent chapels; and they play some great tricks there at times. One Sabbath evening recently, one of them dressed up in the guise of the evil spirit, with two horns and a big tail. Only a few of the Saints knew of his coming; consequently there was quite a commotion and many were frightened. Diabolus took advantage of this, and performed his tricks on the floor, waving his tail and stamping his feet terrifyingly; and it is not known how the scene would have ended, if it had not been for the presence of one of the Apostles, who caused his Satanic majesty to flee with a word from his lips.”

Now, dear readers, whom do you believe, Mr. Rees or W. D.? Neither says he was there. Mr. Rees believes everything he hears against the Saints, however unreasonable it may be. He believed once that Joseph Smith had dressed in the form of a dove as big as a horse, in order to dupe his baptized members into believing that the Holy Ghost was there! and that a dove was released down from the ceiling of a meetinghouse in America, to pick wheat out of the ears of a Mormon preacher, in order to trick the congregation into believing that it was the Spirit speaking through him! Yes, Mr. Rees printed that as truth, in his revivalist publication!

But, to show the stupidity of Mr. Rees regarding the "Nick" who came to the Saints' meeting in Llanelli, we quote part of a letter we received from brother Dafydd Williams in question this month, as follows:—

"I assure you that what appeared in the *Revivalist* is falsehood, without the least basis in fact. Dafydd Williams, Mynydd (formerly of Llwyni), was presiding that day; and the principal *devil* seen there was ONE of the PRINTERS of the *Revivalist* !! He went out in an unseemly fashion, and pulled the door behind him so violently, that the whole building reverberated! When the above piece appeared, it was commonly said that it referred to Dafydd Williams, Felinfoel; this was reasonable, since no officer of that name was present. The result was that Dafydd went to ask the Editor who was the author of the tale; and to bid him to retract the falsehood. But Mr. Rees replied saying, 'Indeed, I was not the author; I only received it, and so I took it to be the truth; and I do not think it is worth retracting it, and I would never go to that much trouble: also, since you believe in casting out devils, what harm can there be in the story? I shall never retract it, because I believe it. And you be quiet, you fool; how do you know that you are that Dafydd Williams? is there only one Dafydd Williams in Llanelli? And do you know who you are talking to, you half-witted, impertinent fool, &c.' Those are some of Mr. Rees's responses to Dafydd Williams's inquiries, and I am sending you, Brother Davis, in the same letter, the whole conversation that occurred between them, and you can use it as you see fit."

We have read the conversation which occurred between brother Williams and Mr. Rees, and it would be worth publishing if it had happened in public, and we could spare the space for it; but since none of it is favorable to the character of a preacher, it is better left out for Mr. Rees's benefit, and so it is. It can be seen from the letter of the David Williams who was presiding over the meeting,

that this "Nick" was ONE OF THE PRINTERS of Mr. Rees after all; but is it not likely that Mr. Rees knew that his *Printer's Devil* was in the habit of wearing horns and a tail, and was able to squeeze men like boards? It would be better for our friend Mr. Rees to keep his "Nick" in the office, than to let him go out to blacken his character with the Latter-day "Satanists"; for they are not of the same species. Mr. Rees's "Nick" is better suited to go to Als Chapel to show his power: perhaps there is more avarice there to obtain a new "head of house," than there is among the Saints, should there be no one there "able to collar the old fellow."

We thank Mr. Rees for publishing the two heavenly verses of Evan from Yonder Town; no doubt they can be of help to the sheep of Als Chapel as they ford the old river Jordan which they expect to cross in death, unless they now prove that their shepherd is being led by the Spirit of N— (*Nick*, is it not?) If we could compose verses as full of true Christianity as those of Evan, we would be eager to pay him back, doubly twice over; but our muse is not used to producing such honeyed words, and so it is pointless for us to try.

THE BLIND MADE TO SEE AGAIN.

MR. EDITOR,—Last December, I was called, together with three other elders, from the Cardiff branch, to administer to a small boy, two years old, who was totally blind, and proclaimed to be such by a responsible physician of the town. He was the son of John Morris, a carpenter, near Little Frederick St., Cardiff; and it appears that a frightful cold was the cause of his blindness. At the request of his parents, we anointed him with oil and prayed; and the result was, that right then and there he began to see again, and before many days had passed he could see as well as anyone. The foregoing witness is true, and whoever wishes additional information may call upon me.

I am, yours truly,

Tredegar Road, Cardiff.

JAMES ELLIS.

P. S.—"We, the father and mother of the child, hereby testify that the foregoing account is true, and we are grateful to God for his goodness.

"JOHN MORRIS,

"ELIZABETH MORRIS."

CONFERENCE MINUTES.

ANGLESEY.

The above conference was held in Bangor, on the 20th of January, when there were four branches represented, containing 10 elders, 6 priests, 1 teacher, and 1 deacon; baptized in the last three months, 21; a total of 73. Extremely good meetings were held throughout the conference.—Thomas Morgan, president; Wm. Isaac, scribe.

MERIONETHSHIRE.

The quarterly conference of Merionethshire was held, in Harlech, on the 24th of February, where five branches were represented, containing 12 elders, 5 priests, 1 teacher, and 1 deacon; 18 baptized, 1 emigrated, 1 moved, and 3 cut off; a total of 76. We had good meetings, in which several of the brethren preached very effectively.—Eliezer Edwards, president.

MISCELLANEOUS.

NEED FOR WATER.—There was a man in Cardiff who regularly came to listen to the Saints, and believed in them; but there was no way to persuade him to obey, although his relatives tried along with everyone else. Sunday, the 24th of February, as he was leaving the Saints' meeting, he was overcome by something that caused him to fall down near the door, as one who was dead. The deacon took hold of him immediately; and after the man came to, the first thing he was heard to say was, "Water—water—river—river." The officers understood the suggestion, and he was taken at that hour to receive baptism for the remission of his sins, and he is now a faithful member. May something similar come over all the stubborn people of the world, to force them to repent.—*J. Ellis.*

TRANSPORTERS OF SALT LAKE.—The "Frontier Guardian" says that Messrs. Shadrac Roundy, Jedediah M. Grant, John S. Fulmer, Abraham O. Smoot, G. D. Grant, and Russell Homer, are going to carry emigrants, baggage, and goods of every kind, from near Council Bluffs to Salt Lake City or to the Sacramento Valley. Light wagons, pulled by four horses or mules, are being prepared, each one to carry three travelers and drivers, for three hundred dollars each, with one hundred and fifty pounds for each one free. The wagons for goods will be pulled by oxen, with a charge of about twelve dollars and fifty cents for a hundred pounds, or two hundred and fifty per ton. The wagons will leave in the spring as soon as there is grazing for the animals. This will serve a good purpose, and it will be advantageous also for the gold miners.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 16.]

APRIL, 1850.

[VOL. II.

APOSTLE FRANKLIN D. RICHARDS' EPISTOLARY ADDRESS TO THE EUROPEAN SAINTS.

BELoved IN THE LORD,—Having been called and set apart to labor in this portion of the earth in connection with Elder Pratt, the following letter of appointment from the First Presidency is inserted here, that the spirit and intent thereof may be more generally understood by all concerned.

“To all persons to whom this letter shall come, greeting:

“Know ye that the bearer Franklin D. Richards, a true and faithful brother and elder in Israel, and member of the quorum of the Twelve Apostles for the last days; has been appointed and delegated, by the authorities of the Church of Jesus Christ of Latter-day Saints, in general conference, at this day and place assembled, on a mission to England. To counsel with Elder Orson Pratt, on all the affairs of the British Islands. To preach the gospel of Jesus Christ and administer in all the ordinances thereof pertaining to his mission, under the presidency of the church there; and in connection with the brethren of his quorum to preside over all the affairs of the church in all the world; and he is authorized to collect Tithing, and to receive donations for the Perpetual Fund for the gathering of the poor Saints; and we call upon all Saints and upon the inhabitants of the earth, to receive our beloved brother Richards, as a messenger of the living God;

offering life and salvation to men; and inasmuch as you shall give heed to his teachings and counsel, and assist him on his journey and mission, you shall in nowise lose your reward; and we pray God the eternal Father to bless brother Richards abundantly in all things, and those who shall receive him or minister unto his wants, in the name of Jesus Christ. Amen.

“Signed and sealed at Great Salt Lake City, State of Deseret, North America, this 6th day of October, 1849.

L. S.	“BRIGHAM YOUNG, “HEBER C. KIMBALL, “WILLARD RICHARDS, “THOMAS BULLOCK, Clerk.”	}	Presidency of the Church of Jesus Christ of Latter- day Saints.
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Since my departure from the British Islands with a company of Saints on board the “Carnatic,” in February 1847, I have occupied the time chiefly in going to, and accompanying my family with a camp of the Saints from Winter Quarters to the Great Salt Lake Valley; in performing those physical labors by which building, fencing, plowing, sowing, irrigating, and the general variety of handiwork attendant upon founding a new settlement in a remote part of the American wilderness is accomplished; also in deliberative counsel with my brethren of the holy priesthood have contemplated the establishment of Zion, and the interests of her children in all the world. Since the 19th of October last, I have (with others of the brethren now arrived) accomplished a journey of near one-third the circumference of the earth during the most unfavorable portion of the year, through hundreds of miles of snow on the vast plains, deep and almost impassable mud through a portion of the United States, as well as squalls, gales, and hurricanes on the sea. Thanks and praise to Almighty God, through his tender mercy and great salvation we are safely landed on your shores, and our joy is greatly increased to learn of the increasing glory of his work in this realm. * *

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It will be borne in mind, that this fund [namely the Perpetual Emigrating Fund] is not designed as a substitute for tithing; neither to form any part or parcel thereof. The tithing is a law to the Saints only; but this fund is to be increased by the voluntary donations of

all persons disposed, whose names and amounts will be entered in a book, and preserved in the archives of the church, until the day when men shall be judged according to the deeds done in the body, out of the books which will be opened.

It is an Emigrating Fund, and cannot be appropriated to any other use than the gathering of the faithful, and be subject to the special direction of the First Presidency. * * * The presidents of the various conferences and branches will see to it, that this subject be faithfully presented before the people in their public congregations, and adapted to the capacity of all. * * * *

For the best accommodation of all who wish to aid in this good work, I propose the following method. Let the president of each branch appoint a good and faithful man to receive whatever may be paid in, and keep a true and faithful account thereof, with the full name of each donor, and the name of the branch and conference in which they reside. Let each conference president appoint a trustworthy man to receive these donations and names, from each branch, and arrange the same in proper order, that as often as once in three months, or whenever they may be called for by President Pratt or myself, the same may be forthcoming without delay. * * *

In taking my place in this important field of labor, in Elder Pratt's absence, I shall seek to do all things, as nearly as possible, as he would if he were present himself. Our callings and ordinations are similar,—we are directed and instructed, I humbly trust, by the same Spirit, and by it we shall be led to mind the same things; for the watchmen “see eye to eye” while the Lord is bringing again Zion. * * *

FRANKLIN D. RICHARDS.

15, Wilton-street, Liverpool, April 10, 1850.

[The address of brother Richards, as can be understood, is more extensive than is given here; but we have selected the things of greatest need to know.—ED.]

THE MISSION IN FRANCE.

Boulogne, April 11, 1850.

DEAR BROTHERS WM. PHILLIPS AND JOHN DAVIS,—In spite of all the efforts made by Protestants and Catholics in this place to prevent

me from preaching the gospel in the fullness of its blessings to the inhabitants, yet, I succeeded through it all to get a convenient place in the center of town to place the truth as it is in Jesus as a subject of attention and obedience to the honest in heart. There are but few listeners in the congregation; yet, "who hath despised the day of small things?" A few years ago through the power and authority of the priesthood the godly truth began the majestic work of the dispensation of the fullness of times on the American continent, through beginning to gather together the heroes of the subjects of the kingdom, who will fill the world with the glory of God and who will stand forever and ever. Though it has been but a short time, and also in spite of the numerous obstacles which were made against the counsel of God being fulfilled not only by Belial and all his hosts but also by all the camps of the banner "Protest," yet already the ranks of the happy subjects having the rights of the kingdom of Zion are multitudes of hundreds of thousands, and throngs will yet say, "What shall we do?" And the officers having been invested with the authority and the weapons of truth, fervent gospellers on every hill and through the regions, cities and villages are ready to say, "Repent, and be baptized every one of you, for the remission of sins; and ye shall receive the gift of the Holy Ghost." It is true that every servant has hosts of enemies to overcome; but the secret of his Master gives him courage, and he knows that he shall be more than conqueror before long; for the enemies are beginning to lose their *breath*. At the siege of Damascus, the celebrated warrior, Caleb, said to the Arabian Mohammedan army, "Look to it, the enemy are two to one, and there is no breaking them, but by *outwinding* them, hold out until the evening, and then the victory." And truly it was so.

On Sunday, the 3rd of March, at the opening of a place to preach the first sermon, there were but few present; neither should it cause wonder; for the various ministers of the religious flocks had given solemn warnings to the whole flock to be watchful. "Touch not, taste not, look not, listen not to the charmer's voice, with his poisonous fruit." The proprietor of the room had been told that the false prophet would charm them until he would make them blind, &c. Because of all that was said even the small children were afraid; but at the end of the meeting, the French, Scotch, German, Englishman, and the Welshman who were present shook hands with each other as a sign that unity of

the faith was beginning its heavenly work on the continent of France.

After visiting with ministers of the various churches, and receiving but little welcome, I turned to their wealthy members with the pamphlets, wishing to have an opportunity to preach the gospel in their splendid rooms, and I received much more of a welcome and gentleness than that which their pastors had shown. It was wonderful to sit in their rooms to answer their questions and to preach the gospel, warning them to flee from the wrath which will come. It was also wonderful to see the desire of their children to listen, and show me the greatest kindness. The poor, together with the French, showed me kindness beyond my expectation, but with a few exceptions.

In the midst of the hundreds of families that I visited, of every class and status among the French and English, in the distribution of thousands of pamphlets in the various towns and villages which I visited, I encountered much kindness, and through the goodness of God I escaped from the clutches of the bloodthirsty enemies, full of clever tricks.

Upon seeing that the harvest was great on the French continent, I prayed much to the Lord of the harvest to send out workers to assist me; and I received the lovely news that Brothers John Taylor, Curtis G. Bolton and J. Pack from the tent of Zion in the valley of the mountains are on their journey as missionaries of peace to the French continent.

The second Sabbath, after I finished preaching, an Independent minister who was present arose to address the congregation, hoping to attract them with lying assertions to disbelieve what they had heard, testifying of his own disbelief; after him a Baptist minister delivered a speech for the same purpose; I myself gave my testimony of the truth and the goodness of God to me and my family in a temporal spiritual sense, and my determination to go forward, etc. Mr. George Viett took me under his arm to town and testified to Mrs. Viett how sorry he felt for me in the face of the rage of the two men who stay in the place, neither one of them having a congregation.

The following Monday morning I went to pay for the room to preach in ahead of time, lest the enemies charm the owner. Then I went to one of the preachers to say that I intended to preach in the same room the following Sunday; but neither one of them came near me thenceforth.

I received letters from the French Protestant Minister in Havre (in the French language) testifying that he continued to adhere to the principles of Mormonism, and that he had written one letter of importance to send to me. I also received letters from our sister Miss Anna Browse, from St. Malo, testifying that one gentleman of the name of Mr. De Pau, who had been present when I was arguing the truth of our principles before the learned Catholic priests, had believed the *doctrine* and is likely to join the Church of Jesus Christ of Latter-day Saints, as soon as there is an opportunity to get hold of one of the officers. I received a letter from bro. Wm. Peddle, testifying that in St. Servan some of my chief enemies are now willing to give almost everything they have to be baptized and to be accepted into the church of Jesus.

On the 26th of March, I baptized Mr. George Vielt and his son George H. B. Vielt in the sea near Boulogne. A few days after them Mrs. Vielt went with me down into the river where she was baptized. She walked home nearly two miles in the wet clothes, and the weather was cold; yet, she testified next day that she had never felt so healthy and happy. Several have told me of their determination to receive baptism soon. March 30, I preached in Welsh and English. The Welsh sailors listened to me very attentively and seriously. It was announced that the worthy Bro. G. Vielt would preach the following Sunday in French and in German. He is an able scholar in several languages and is now writing the first principles in the German tongue. He convinced a captain of that country soon after he came into the Church.

April 6, 1830, the Church of Jesus Christ of Latter-day Saints was established on the American continent with six members.

April 6, 1850, I also had the honor of establishing a branch of the same Church on the French continent with six members.

I have a convenient place in the center of town for the American brethren to begin their lectures, sufficiently spacious to contain from four to five hundred. The goodness of God is seen greatly in this; for it is difficult to get even inconvenient rooms in which to preach, while this chapel is in the center of town and its doors open to one of the principal streets.

My love to all of you, dear brethren.

WM. HOWELLS.

GO, AND TEACH.

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you,”—MATT. XXVIII, 19, 20.

FEW know what is meant by “*teach* all nations;” not that it is a difficult thing to understand, but because of lack of consideration. Teaching all the nations is the same as “preaching the gospel to every creature.” After teaching, the next thing is to baptize; and whosoever believes, or accepts the teaching, and is baptized, will be saved; but whosoever does not believe, or refuses to be taught, will be damned. Christ had given something special to the apostles, which they were to teach to all nations; and while they continued to do that, he promised to be with them always until the end of the world. It does not appear that it was the Bible that Christ gave to them, for that was not near to being completed; neither is it likely that he gave them any other book. What, then, were they to teach? We answer that it was the gospel, namely that which they had taught to the Jews previously. The most particular things they had taught to the Jews were faith and repentance, and baptism for the remission of sins, exhorting them to wait for the baptism of the Holy Ghost. The work of the apostles was not to teach anyone to read, rather to teach “the words that lead some to Christ;” or, in other words, to teach that it is necessary to be “born to Christ;” or, in other words, to teach that it is necessary to be “born of the water and of the Spirit,” before being able to enter the kingdom of God; and having gotten a man into the kingdom, then teaching him to keep all things that Jesus Christ has commanded. The apostles were sent not to please the ears of anyone with invented tales, rather to teach men that which was *required* of them to do in order to be saved. “He that believeth and is baptized *shall be saved.*” To strive to save all nations was the work of the apostles; and in order to save them, there was but “one faith, one baptism,” and “one Spirit.” They did not dare teach this thing to one, and that thing to another; rather they taught the gospel to everyone, exhorting them to believe, repent, be baptized with water, and with the Holy Ghost. They still preach the same obligations, until they see men obey; and after that they are taught to keep all things. The apostles did not care to whom they preached; the priests

and the people were equal in their sight; and they taught the one and the other the way to the kingdom of God. The devout who prayed on street corners were as far from being saved as were publicans and sinners; for they disregarded the counsel of God, by not doing the works that lead some to Christ. The greatest godliness was not sufficient to save anyone, unless he was taught and baptized. Many practiced with godliness, but they denied its "power," by not being born of the water and of the Spirit, so they could receive it "in power and much assurance."

Now, inasmuch as all nations have not as yet been taught and baptized, the servants of God must do the same thing in this age as they did in earlier times. "Go ye therefore, and teach," is still the commission, "baptizing." There is no use shouting and singing about the sufferings and the death of Christ to men who are in the kingdom of darkness, and neglect to show them that they must "be born of water and of the Spirit," before they can enter into the kingdom of God. Faith and baptism for repentance must be preached to everyone until they believe; for only he that believeth and is baptized shall be saved. Many are displeased with the Latter-day Saints, because they preach the same thing still, namely faith, repentance, baptism for forgiveness, the laying on of hands, &c. People suppose they have heard enough about such things; "and they shall turn away their ears from the truth, and shall be turned unto fables," having itching ears. (2 Tim. iv, 3, 4.) Instead they go to listen to teachers they heap to themselves, those who are not so exact in mentioning baptism to repentance, &c., and in explaining and perverting the scriptures, disestablishing church and state, building Normal schools, abolishing the church tax, and describing the bottomless pit. All may choose for themselves their own baptism, and their own faith; the only thing that saves is membership anywhere except with the Papists and the Saints. Nothing is more approved in the chapels than to hear someone lecturing either against the deceit of old Joe Smith, the whoredoms of the Church of England, the over-supremacy of the leaders of the Wesleyans, the education plan of the government, &c. Oh, how that is approved by shouting "hear," and clapping hands! But while one of the preachers of the Saints is exhorting people

to believe, repent, and be baptized, promising the gift of the Holy Ghost, like Peter of old (Acts ii, 38, 39), the behavior towards him is with the greatest contempt, and he is considered a terrible deceiver! What is this but failing to endure "sound doctrine," and refusing the only thing that will save all nations?

Obviously, that which was said to the three thousand on the day of Pentecost, to the eunuch, the keeper of the prison, &c., is that which also ought to be said to every creature who does not have a knowledge of God, until he obeys the instruction to be born again; and that is the first teaching in the commission. The second "teaching" is to teach those who were born thus, or who became disciples, to keep *all things* which Christ has commanded, going before them to perfection, "not laying *again* the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands," &c. (Heb. vi, 1—6.) Therefore, let every man receive the doctrine that relates to him, and he shall have a knowledge of the truth, according to the promise.

LECTURES OF JOSEPH SMITH ON FAITH.

LECTURE IV.

HAVING shown, in the third lecture, that correct ideas of the character of God are necessary in order to the exercise of faith in him unto life and salvation; and that without correct ideas of his character the minds of men could not have sufficient power with God to the exercise of faith necessary to the enjoyment of eternal life; and that correct ideas of his character lay a foundation, as far as his character is concerned, for the exercise of faith, so as to enjoy the fullness of the blessing of the gospel of Jesus Christ even that of eternal glory;—we shall now proceed to show the connection there is between correct ideas of the attributes of God, and the exercise of faith in him unto eternal life.

Let us here observe, that the real design which the God of heaven had in view in making the human family acquainted with his attributes, was that they, through the ideas of the existence of his attributes, might be enabled to exercise faith in Him, and through

the exercise of faith in him, might obtain eternal life; for without the idea of the existence of the attributes which belong to God, the minds of men could not have power to exercise faith in him so as to lay hold upon eternal life. The God of heaven, understanding most perfectly the constitution of human nature, and the weakness of men, knew what was necessary to be revealed, and what ideas must be planted in their minds in order that they might be enabled to exercise faith in him unto eternal life.

Having said so much, we shall proceed to examine the attributes of God, as set forth in his revelations to the human family, and to show how necessary correct ideas of his attributes are to enable men to exercise faith in him; for without these ideas being planted in the minds of men it would be out of the power of any person or persons to exercise faith in God so as to obtain eternal life. So that the divine communications made to men in the first instance were designed to establish in their minds the ideas necessary to enable them to exercise faith in God, and through this means to be partakers of his glory.

We have, in the revelations which he has given to the human family, the following account of his attributes:

First—Knowledge. Acts xv, 18; “Known unto God are all his works from the beginning of the world,” Isaiah xlii, 9, 10. “Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me, *declaring the end from the beginning*, and from ancient time the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.”

Secondly—Faith or Power. Hebrews xi, 3. “Through faith we understand that the worlds were framed by the word of God.” Genesis i, 1. “In the beginning God created the heaven and the earth.” Isaiah xiv, 24, 27. “The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed so shall it stand. For the Lord of Hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?”

Thirdly—Justice. Psalm lxxxix, 14. “Justice and judgment are the habitation of thy throne.” Isaiah xlv, 21. “Tell ye, and bring

them near; yea, let them take counsel together: who hath declared this from the ancient times? have not I the Lord? and there is no God else beside me; a just God and a Savior." Zephaniah iii, 5. "The just Lord is in the midst thereof." Zechariah ix, 9. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy King cometh unto thee; he is just and having salvation."

Fourthly—Judgment. Psalm lxxxix, 14. "Justice and judgment are the habitation of thy throne." Deuteronomy xxxii, 4. "He is the Rock; his work is perfect; for all his ways are judgment: a God of truth and without iniquity, just and right is he." Psalm ix, 7. "But the Lord shall endure for ever: he hath prepared his throne for judgment." Psalm ix, 16. "The Lord is known by the judgment which he executeth."

Fifthly—Mercy. Psalm lxxxix, 14. "Mercy and truth shall go before thy face." Exodus xxxiv, 6. "And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious." Nehemiah ix, 17. "But thou art a God ready to pardon, gracious and merciful."

And sixthly—Truth. Psalm lxxxiv, 14. "Mercy and truth shall go before thy face." Exodus xxxiv, 6. "Long-suffering and abundant in goodness and truth." Deuteronomy xxxii, 4. "He is the Rock, his work is perfect; for all his ways are judgment: a God of truth and without iniquity, just and right is he." Psalm xxxi, 5. "Into thine hand I commit my spirit; thou hast redeemed me, O Lord God of Truth."

By a little reflection it will be seen that the idea of the existence of these attributes in the Deity is necessary to enable any rational being to exercise faith in him; for without the idea of the existence of these attributes in the Deity men could not exercise faith in him for life and salvation; seeing that without the knowledge of all things, God would not be able to save any portion of his creatures; for it is by reason of the knowledge which he has of all things, from the beginning to the end, that enables him to give that understanding to his creatures by which they are made partakers of eternal life; and if it were not for the idea existing in the minds of men that God had all knowledge it would be impossible for them to exercise faith in him.

And it is not less necessary that men should have the idea of the existence of the attribute power in the Deity; for unless God had power over all things, and was able by his power to control all things, and thereby deliver his creatures who put their trust in him from the power of all beings that might seek their destruction, whether in heaven, on earth, or in hell, men could not be saved. But with the idea of the existence of this attribute planted in the mind, men feel as though they had nothing to fear who put their trust in God, believing that he has power to save all who come to him to the very uttermost.

It is also necessary, in order to the exercise of faith in God unto life and salvation, that men should have the idea of the existence of the attribute justice in him; for without the idea of the existence of the attribute justice in the Deity, men could not have confidence sufficient to place themselves under his guidance and direction; for they would be filled with fear and doubt lest the judge of all the earth would not do right, and thus fear or doubt, existing in the mind, would preclude the possibility of the exercise of faith in him for life and salvation. But when the idea of the existence of the attribute justice in the Deity is fairly planted in the mind, it leaves no room for doubt to get into the heart, and the mind is enabled to cast itself upon the Almighty without fear and without doubt, and with the most unshaken confidence, believing that the judge of all the earth will do right.

It is also of equal importance that men should have the idea of the existence of the attribute judgment in God, in order that they may exercise faith in him for life and salvation; for without the idea of the existence of this attribute in the Deity, it would be impossible for men to exercise faith in him for life and salvation, seeing that it is through the exercise of this attribute that the faithful in Christ Jesus are delivered out of the hands of those who seek their destruction; for if God were not to come out in swift judgment against the workers of iniquity and the powers of darkness, his saints could not be saved; for it is by judgment that the Lord delivers his saints out of the hands of all their enemies, and those who reject the gospel of our Lord Jesus Christ. But no sooner is the idea of the existence

of this attribute planted in the minds of men, than it gives power to the mind for the exercise of faith and confidence in God, and they are enabled by faith to lay hold on the promises which are set before them, and wade through all the tribulations and afflictions to which they are subjected by reason of the persecution from those who know not God, and obey not the gospel of our Lord Jesus Christ, believing that in due time the Lord will come out in swift judgment against their enemies, and they shall be cut off from before him, and that in his own due time he will bear them off conquerors, and more than conquerors, in all things.

And again, it is equally important that men should have the idea of the existence of the attribute mercy in the Deity, in order to exercise faith in him for life and salvation; for without the idea of the existence of this attribute in the Deity, the spirits of the saints would faint in the midst of the tribulations, afflictions, and persecutions which they have to endure for righteousness' sake. But when the idea of the existence of this attribute is once established in the mind it gives life and energy to the spirits of the saints, believing that the mercy of God will be poured out upon them in the midst of their afflictions, and that he will compassionate them in their sufferings, and that the mercy of God will lay hold of them and secure them in the arms of his love, so that they will receive a full reward for all their sufferings.

And lastly, but not less important to the exercise of faith in God, is the idea of the existence of the attribute truth in him; for without the idea of the existence of the attribute the mind of man could have nothing upon which it could rest with certainty—all would be confusion and doubt. But with the idea of the existence of this attribute in the Deity in mind, all the teachings, instructions, promises, and blessings, become realities, and the mind is enabled to lay hold of them with certainty and confidence, believing that these things, and all that the Lord has said, shall be fulfilled in their time; and that all the cursings, denunciations, and judgments, pronounced upon the heads of the unrighteous, will also be executed in the due time of the Lord; and, by reason of the truth and veracity of him, the mind beholds its deliverance and salvation as being certain.

Let the mind once reflect sincerely and candidly upon the ideas of the existence of the before-mentioned attributes in the Deity, and it will be seen that as far as his attributes are concerned, there is a sure foundation laid for the exercise of faith in him for life and salvation. For inasmuch as God possesses the attribute knowledge, he can make all things known to his saints necessary for their salvation, and as he possesses the attribute power, he is able thereby to deliver them from the power of all enemies; and seeing, also, that justice is an attribute of the Deity, he will deal with them upon the principles of righteousness and equity, and a just reward will be granted unto them for all their afflictions and sufferings for the truth's sake. And as judgment is an attribute of the Deity also, his saints can have the most unshaken confidence that they will, in due time, obtain a perfect deliverance out of the hands of their enemies, and a complete victory over all those who have sought their hurt and destruction. And as mercy is also an attribute of the Deity, his saints can have confidence that it will be exercised towards them, and through the exercise of that attribute towards them comfort and consolation will be administered unto them abundantly, amid all their afflictions and tribulations. And, lastly, realizing that truth is an attribute of the Deity, the mind is led to rejoice amid all its trials and temptations, in hope of that glory which is to be brought at the revelation of Jesus Christ, and in view of that crown which is to be placed upon the heads of the saints in the day when the Lord shall distribute rewards unto them, and in prospect of that eternal weight of glory which the Lord has promised to bestow upon them, when he shall bring them in the midst of his throne to dwell in his presence eternally.

In view, then, of the existence of these attributes, the faith of the saints can become exceedingly strong, abounding in righteousness unto the praise and glory of God, and can exert its mighty influence in searching after wisdom and understanding, until it has obtained a knowledge of all things that pertain to life and salvation.

Such, then, is the foundation which is laid, through the revelation of the attributes of God, for the exercise of faith in him for life and salvation; and seeing that these are attributes of the Deity, they are unchangeable—being the same yesterday, today, and forever—which

gives to the minds of the Latter-day Saints the same power and authority to exercise faith in God which the former-day Saints had; so that all the saints, in this respect, have been, are, and will be alike until the end of time; for God never changes; therefore his attributes and character remain forever the same. And as it is through the revelation of these that a foundation is laid for the exercise of faith in God unto life and salvation, the foundation, therefore, for the exercise of faith was, is, and ever will be the same; so that all men have had, and will have, an equal privilege.

LECTURE V.

In our former lectures we treated of the being, character, perfections, and attributes of God. What we mean by perfections is, the perfections which belong to all the attributes of his nature. We shall, in this lecture, speak of the Godhead—we mean the Father, Son, and Holy Spirit.

There are two personages who constitute the great, matchless, governing, and supreme power over all things—by whom all things were created and made, that are created and made, whether visible or invisible—whether in heaven, on earth, or in the earth, under the earth, or throughout the immensity of space. They are the Father and the Son—the Father being a personage of spirit, glory, and power, possessing all perfection and fullness—the Son, who was in the bosom of the Father, a personage of tabernacle, made or fashioned like unto man, or being in the form and likeness of man, or rather man was formed after his likeness and in his image; he is also the express image and likeness of the personage of the Father, possessing all the fullness of the Father, or the same fullness with the Father; being begotten of him, and ordained from before the foundation of the world to be a propitiation for the sins of all those who would believe on his name, and is called the Son because of the flesh—and descended in suffering below that which man can suffer; or, in other words, suffered greater sufferings, and was exposed to more powerful contradictions than any man can be. But, notwithstanding all this, he kept the law of God, and remained without sin, showing thereby that it is in the power of man to keep the law and remain

also without sin; and also, that by him a righteous judgment might come upon all flesh, and that all who walk not in the law of God may justly be condemned by the law, and have no excuse for their sins. And he being the only begotten of the Father, full of grace and truth, and having overcome, received a fullness of the glory of the Father—possessing the same mind with the Father, which mind is the Holy Spirit, that bears record of the Father and the Son, and these three are one; or, in other words, these three constitute the great, matchless, governing and supreme power over all things; by whom all things were created and made that were created and made, and these three constitute the Godhead, and are one; the Father and the Son possessing the same mind, the same wisdom, glory, power, and fullness—filling all in all; the Son being filled with the fullness of the mind, glory, and power; or, in other words, the spirit, glory, and power, of the Father—possessing all knowledge and glory, and the same kingdom—sitting at the right hand of power, in the express image and likeness of the Father, mediator for man—being filled with the fullness of the mind of the Father; or, in other words, the Spirit of the Father, which Spirit is shed forth upon all who believe on his name and keep his commandments; and all those who keep his commandments shall grow up from grace to grace, and become heirs of the heavenly kingdom, and joint heirs with Jesus Christ; possessing the same mind, being transformed into the same image or likeness, even the express image of him who fills all in all; being filled with the fullness of his glory, and become one in him, even as the Father, Son, and Holy Spirit are one.

From the foregoing account of the Godhead, which is given in his revelations, the saints have a sure foundation laid for the exercise of faith unto life and salvation, through the atonement and mediation of Jesus Christ; by whose blood they have a forgiveness of sins, and also a sure reward laid up for them in heaven, even that of partaking of the fullness of the Father and the Son through the Spirit. As the Son partakes of the fullness of the Father through the Spirit, so the saints are, by the same Spirit, to be partakers of the same fullness, to enjoy the same glory; for as the Father and the Son are one, so, in like manner, the saints are to be one in them. Through the love of

the Father, the mediation of Jesus Christ, and the gift of the Holy Spirit, they are to be heirs of God, and joint heirs with Jesus Christ.

LETTER FROM CAPT. D. JONES TO
PRESIDENT W. PHILLIPS.

Bank of the Green River, October 12, 1849.

DEAR BROTHER PHILLIPS,—From between what seems like showers, with the frequency and importance of tasks, I snatch the opportunity at midnight to greet you, yes, from the extremes of this distant wilderness. And even though our local distance increases continually, yet not that, nor anything else that befalls me on this lengthy and strange journey, will alienate my thoughts, my feelings of love, or my prayers from you, from my other dear brothers in the priesthood—the kind Saints—children of my begetting in Jesus Christ, nor cause me to forget the vineyard of my Lord, the garden of my planting and my flock in Wales.

My conscience is peaceful ever since I left you with respect to every teaching that I preached, every doctrine that I taught, and every organization that I established before leaving you, and daily I pray to the God who owns the vineyard to watch over it in all things. I entrusted the Saints seriously to the care of their various presidents, and I taught and proclaimed their duties to them, so they did not have to be ignorantly led about in error; and great the privilege, awesome the responsibility, grave the consideration—you and your counselors were selected as watchmen over everyone there. O, remember my counsels, follow my example as I followed the sound doctrine of our Lord Jesus Christ. Be an example to the Saints in humility, tenderness, patience, love, and all the fruits of godliness; so that when you are as close to the chief earthly fold as I am, you will enjoy looking back on your work, and joyfully think about giving an accounting. O, how lovely it is for me now to think of my efforts day and night while there, even though in my body every day I felt torture and pain that they caused me.

I do not feel so fearful about the cause there after leaving you as at first I thought I would feel; the reason for that is that I know that God is with you still, and His Spirit is guiding you according to

your request from Him; and frequently we receive here a short and exceedingly sweet message with the speed of the mind, by means of a mail coach of which the world knows nothing; for our Father, at our petition, tells us about you!

Perhaps you are thinking that we are at the end of our journey by now; but the main causes that have kept us longer than some who went before us are that there were so many rainstorms on the first 300 miles of our journey that it was difficult to travel because the wheels of the covered wagons would often sink very deep in the mire, and also that after we came to the highland, the grazing was and still is very scarce for the animals. And this is not strange when you consider that from six to seven thousand covered wagons, each pulled by three to six yoke of oxen, besides several thousand cattle, sheep, mules, and horses, have passed along this road during this summer toward the paradise of the Saints and the country of gold; these consume much of the grass, but if you add to these all the thousands of buffalo, antelope, elk, &c., who own, by thorough grazing, this wilderness and desolate, parched land—this together with other considerations caused us to slow down and be content if we could travel but ten to twelve miles each day, and it was proved to our satisfaction before that this is the only way we can complete our journey. There is hardly a day that we do not come across skeletons of the oxen of those who went before us on the roadside, a monument to their foolishness in traveling too fast at the beginning of a journey as long as this one. Not so with us or the other Saints, thanks to the God who has preserved us. Whereas others leave their animals, their covered wagons, and thousands of dollars' worth of their provisions along the road, we are enabled, through the blessing of God, to wend our way steadily and comfortably along, although slowly; and while we find the graves of others often alongside the road, we rejoice and give thanks, as will you, that no one has died in our camp since we left Council Bluffs, nor has there been hardly any sickness. We have been on this journey now for over three months and have traveled $863\frac{1}{2}$ miles, have ascended to the height of over 7000 feet above sea level; and almost unawares we have been surrounded on nearly every side by snowy tops of the Rocky Mountains, which perpetually dwell in the white clouds. O, majestic sights!! They are beyond description. There are between us

and the Salt Lake Valley still 164 miles; yet I am confident that this journey will be finished within fifteen days, with the blessing of our God. O, hail, blessed day! All the Welsh who are here with me are living as befits the Saints, acknowledging God in all their ways and praising him morning and night for keeping them until now from the captivity of persecuting Babylon, until their sweet voices resound in unison in the massive rocks around us, and we almost believe that they with their melodious voices charm the wolves who play outside our camp at dusk and so far have rendered them as harmless to us as our flock of sheep. Since about a week ago nature has put on her white wedding gown as if to receive some new inhabitants in the fissures of these everlasting mountains; it spread a white carpet before the door of some who had not taken care to close the cover of their wagon before night! The snow piled up between the wagons so that we did not see some of our neighbors until the evening; but we did not die in the snow this time according to the prophecies of our enemies. The sun shone pleasantly the second morning! The earth soon changed her garment, and soon between two to three hundred wagons could be seen in a majestic row climbing the steep slopes while all were singing the songs of Zion; and we made camp in the evening under the crimson smile of the sun of the Western world. The Saints from the Valley sent more than 80 yoke of oxen over 300 miles to meet us, and great is the help they are to us. This is brotherly love worthy of emulating, and we anticipate more each day. All the news we have from the Valley brings joy to our hearts. May thousands of the race of Gomer soon come after us to the freedom of this country. The Saints have formed a state in California by the name of the state of "Deseret" (search the Book of Mormon for the meaning of the word!) and have sent a petition to the American government for a dispensation to that effect, which, if granted now, will fulfill many a prophecy, such as "Your officials will be from yourselves," &c., "I shall restore your judges as before, and your councils as in the beginning." At this time the state officials will be inspired, and without this arrangement it is impossible for the "kingdom of God" to be fully established and for its laws to be administered on earth. Everything works to the good of the Saints in the end, and the whole earth will know that before much longer.

The Welsh are holding up under the difficulties of this journey, and are learning to drive oxen better than my expectations, and are winning praise from all the other camps of the Saints for their organization, their virtue and their skill, and especially for their singing.

I need not enlarge further here on advice concerning things and preparations for the journey to those who shall come after us, because Apostles G. A. Smith and E. T. Benson and myself have written all those things in great detail to Bro. William Morgans, who is the president of the Welsh settlement in Council Bluffs, and have asked him to send it to be published in ZION'S TRUMPET. How far will brother Davis sound his TRUMPET now? My heart longs to hear its voice; I have not seen one since I saw you. Send me at least fifty of every number, as you are able, through the hand of Bro. Pratt. I hope that Bro. Davis is receiving regularly the newspaper that O. Hyde publishes in Council Bluffs, according to the agreement I made there. If the above-mentioned directions reach you, publish them in the TRUMPET, so that the other Saints who follow us can have, for free, the information that we had to purchase. May they study them carefully for their benefit.

I know not when I shall get to see you and the dear Saints there; but I know this, that it is the true wish of my heart to see all of you here with me in Zion. I long more and more continually for your friendship, your church meetings, and the marvelous conferences that we had.

Some of the Saints are worried because the Cholera Morbus snatched away so many of our dear brothers and sisters on our journey from St. Louis to Council Bluffs, lest that counteract the cause of God in Wales and keep their dear relatives and friends from following them; but I say, as Job of old with an easy conscience, "The Lord giveth and the Lord taketh away; blessed be the name of the Lord,"—in spite of how painful it was to my feelings under the circumstances for death to cruelly tear my dear ones from my bosom. And I fear that the persecutors of the Saints in Wales have a more necessary task nearer to home than to set anything foolish against the religion of Christ because of the death of His Saints.

With respect to the emigration from Wales here, I will say again as I wrote before, Come on—Oh, that all could come rapidly. Open the

gates, proclaim all the bondsmen of Babylon free to come to Zion, yet in an orderly way; not through flight for a while yet. In spite of that, everyone who can get hold of £7 to £8 in his pocket to get underway, counsel him to come to Council Bluffs, where he can meet with loving Welsh brothers and sisters with their arms wide open to receive him, and direct him if he cannot come along the way without stopping. By saying this I do not intend for you to harm the vineyard of God by driving away too many of the workers at once, but do this in an organized way. May a shipful come at once, and select seven brave and faithful elders to be in council in their midst, which will be of one heart and one mind, to keep them all out of the clutches of the devil, for they will be without doubt tried worse and a thousand times more than in Wales. There is but the Day of Judgment that will prove the work, the worry, and the fatigue that I went through to keep them all from the wolves until now. * * * *

With respect to the wealthy who pay the cost of the poor to come over, let them prepare their hearts to forgive them everything if, in spite of everything, they repay them with unkindness; yet, let them not weary in well doing, for their reward will be greater from God. The elders will have their arms full to guide all of them here who profess every faithfulness before beginning, yet they strive more and more. Oh, how valuable is the Spirit of God on this journey for nurturing unity and love and warding off conflict; without this, not even an angel could lead a company across, I suppose. Pray daily for more of it.

My health is not yet as good as I would wish by far, nor as good in the last weeks as it was; and if it be possible under the weight of this heavy burden for any man to get better, I request an interest in the prayers of my kind brothers and the dear Saints, for strength each day to serve them continually.

Remember me and my wife, and all the Saints here, to your dear wife and your family and your counselors. Be one in heart.

Remember me lovingly to the council and Saints of Merthyr, Dowlais, Aberdare, Hirwaun, Monmouthshire, &c. But what am I doing by starting to name names; like children of my bowels I love all without exception. May the gracious God bless them and keep them to eternal life.

Remember me to the faithful district and branch presidents. May they remember my counsels to them in the last conference and always, and that which I proclaimed.

Remember me lovingly to all the Saints, which is all I can say to them now so far away from them, by earnestly pleading with them, as God would plead with them through me for them, for the sake of their own souls, to behave according to godliness in all things, so that the very glorious name which they took on themselves will not be scorned; bid them to listen to the advice of the priesthood, to pray to God, and live lovingly, honestly, chastely, and righteously; for thus they shall have an abundant entrance into the eternal resting place of their God.

Now, dear Saints, farewell to you all for a while, although I have more things to declare than I am able now from here. May the gracious Lord bless you all with his spirit abundantly, and keep you in the midst of persecution and strengthen you in trials and save you all in his kingdom is the sincere prayer of

Your brother, &c.,

D. JONES.

QUESTIONS AND ANSWERS.

1. How can one explain 1 Cor. vii, 14,—“For the unbelieving husband is made holy because of his wife, and the unbelieving wife is made holy because of her husband. Otherwise, your children would certainly be unclean; but as it is, they are holy.” — *T. P.*

To answer this, we quote from the Doctrine and Covenants, sec. 74:—“Now, in the days of the apostles the law of circumcision was had among all the Jews who believed not the gospel of Jesus Christ. And it came to pass that there arose a great contention among the people concerning the law of circumcision, for the unbelieving husband was desirous that his children should be circumcised and become subject to the law of Moses, which law was fulfilled. And it came to pass that the children, being brought up in subjection to the law of Moses, gave heed to the traditions of their fathers and believed not the gospel of Christ, wherein they became unholy. Wherefore, for this cause the apostle wrote unto the church, giving unto them a commandment, not of the Lord, but of himself, that

a believer should not be united to an unbeliever; except the law of Moses should be done away among them, that their children might remain without circumcision; and that the tradition might be done away, which saith that little children are unholy; for it was had among the Jews; but little children are holy, being sanctified through the atonement of Jesus Christ; and this is what the scriptures mean.”

2. How many quorums of seventy belong to the Church of Jesus Christ, these days?—*Henry*.

They vary a great deal; we know there are more than thirty of them, and that the officers who constitute them number two to three thousand. Most of them are scattered around the world, laboring under the instruction of the twelve apostles, whose work, along with the seventies, is to preach to all the nations, and be witnesses for God. The seventies possess a part of the apostleship, but not to the same degree as the twelve.

THE SECOND GENERAL EPISTLE

AT last we have received the aforementioned Epistle, and the reason we did not have it earlier is, because of some carelessness or unreliability of the American post offices. Its substance, for the most part, we have already presented, and we think it unnecessary to publish it again word for word, because our space is so limited, and since a later Epistle has come to hand. Consequently, we shall quote a few things that we did not notice before.

“On the 28th of September, fourteen or fifteen of the brethren arrived from the gold country, some of whom were very comfortably supplied with the precious metal, and others, who had been sick, came as destitute as they went on the ship Brooklyn in 1846. That there is plenty of gold in Western California is beyond doubt, but the Valley of the Sacramento is an unhealthy place; and the Saints can be better employed in raising grain, and building houses in this vicinity, than digging for gold in the Sacramento, unless they are counseled so to do. The true use of gold is for paving streets, covering houses, and making culinary dishes; and when the Saints shall have preached the Gospel, raised grain, and built up cities enough, the Lord will open up the way for a supply of gold to the

perfect satisfaction of His people; until then, let them not be over anxious, for the treasures of the Earth are in the Lord's storehouse, and He will open the doors thereof, when and where He pleases."

With respect to the Emigrating Fund for the Poor, the Epistle says the following:—

"We wish all to understand, that this fund is PERPETUAL, and is never to be diverted from the object of gathering the poor to Zion while there are Saints to be gathered, unless He whose right it is to rule shall otherwise command. Therefore, we call upon President Orson Hyde and all the Saints, and all benevolent souls everywhere, to unite their gold, their silver, and their cattle, with ours in this perpetual fund, and cooperate with Bishop Hunter in producing as many teams as possible, preparatory for next spring's emigration, and let the poor who are to be helped, go to work with their might, and prepare wagons of wood for their journey. Such wagons, without any iron, now exist in this valley, which have come from the states, having done good business; and so great has been the influx of wagons this season, that they are cheap, and iron comparatively plentiful.

"This perpetual fund is to be under the special direction of the presidency at all times, and as soon as Bishop Hunter shall return with the same and his freight of Saints to this place, the cattle and teams will be disposed of to the best advantage, and the avails, with all we can add to it, will be sent forth immediately on another mission, and we want you all prepared to meet it and add to it, and so would we continue to increase it from year to year, until 'when a nation is born in a day,' they can be removed the next, if the Lord will; therefore, ye poor and meek of the earth, lift up your heads and rejoice in the Holy One of Israel, for your redemption draweth nigh; but in your rejoicings be patient, for though your turn to emigrate may not be the first year, or even the second, it will come, and its tarryings will be short, if all the Saints who have, will be as liberal as those in the valley.

"Each member of the Quorum of the Twelve Apostles is an agent to collect tithing, and donations for the perpetual fund for the emigration of the poor Saints, and all such collections or funds will be continually subject to our order, and all our agents in Europe will

remit all such funds to our office in Liverpool every safe opportunity; and Elder Hyde will receive donations in the States on deposit, for the perpetual fund, after our agent leaves that place in the spring.

“While kingdoms, governments, and thrones, are falling and rising; revolutions succeeding revolutions; and the nations of earth are overturning; while plague, pestilence, and famine, are walking abroad; and whirlwind, fire, and earthquake, proclaim the truth of prophecy, let the Saints be faithful and diligent in every duty, and especially in striving to stand in chosen places, that they may watch the coming of the Holy One of Israel. We remain your brothers in the New Covenant,

“BRIGHAM YOUNG,
 “HEBER C. KIMBALL,
 “WILLARD RICHARDS.”

“Great Salt Lake City, Oct. 12, 1849.”

SUMMARY OF THE ACCOUNT OF THE GENERAL CONFERENCE IN SALT LAKE CITY.

THE above conference was held on the 6th and 7th of last October, when there were present the quorum of the first Presidency, several of the quorum of the Twelve Apostles, the Patriarch, the Presidency of the stake, the Presidency of the High Priests' quorum, the High Council, and Thomas Bullock, clerk of the conference, together with a large number of high priests, seventies, elders, &c.

President H. C. Kimball then made some excellent remarks upon the importance of the Saints' fulfilling the covenant made in the temple of the Lord in Nauvoo, that they would not cease their exertions until the poor were gathered to this safe and quiet resting place; and the importance of the elders' bearing forth the gospel to the nations. Elder John Taylor followed with some excellent remarks on the same subject.

President Brigham Young arose and gave some instruction about finishing the Bowery, and said, “I feel happy for this shelter from the rays of the sun and the blasts of winter. I feel well in my mind; my heart is like the chariot of Abinadab, full of joy. I realize we ought to bear off the kingdom to the nations of the earth. This people, as

a whole are a good people, and I shall seek to do them good, and bring forth salvation to the whole house of Israel, for I want to see Zion built up.”

After that many important matters were dealt with, and it was decided to raise a fund to gather the poor to the Valley. Several were appointed to go on missions to England and the various European countries. It was resolved that every man, as far as possible, should establish his business in the Valley; and, as a beginning, H. G. Sherwood was requested to establish a glass manufactory as soon as possible. Then the Great Salt Lake Carrying Company was organized.

It was unanimously voted to sustain the quorum of the First Presidency, the quorum of the Twelve, John Smith as patriarch of the whole church, Willard Richards as church historian, Orson Hyde as president of the quorum of the Twelve Apostles, John Young, Reynolds Cahoon, and George B. Wallace as the presidency of the high priests' quorum, Joseph Young, Levi Hancock, Henry Merriman, Zera Pulsipher, A. P. Rockwood, B. L. Clapp, and J. M. Grant as the first presidency of all the quorums of the seventies; also, to sustain the High Council, the presidency of the stake, and, finally, all the constituted authorities of the church in all the world. Then several new places of settlement were appointed, as is seen in our February issue.

After administering the sacrament, Sunday afternoon, as usual, by the bishops, P. P. Pratt arose to relate his experience at the commencement of the work, and the time when the prophet Joseph Smith stood up in the midst of the congregation, and by revelation pointed out each individual to be ordained to the Melchizedek priesthood. He then delivered a discourse on tithing; and he showed that the principle of tithing is not peculiar to this church or people, but that it is as old as the Bible. We can see it in the time of Abram; for when he held the power of the kingdom, he paid one-tenth of all he possessed. To fulfill the law of tithing, a man should make out and lay before the bishop a schedule of all his property, and pay him the one-tenth of it; when he has tithed his principle once, he has no occasion to tithe again; but the next year he must pay the one-tenth of his increase, and the tenth of his time, of his cattle, of

his money, of his goods, and his trade; and whatever use we put it to, it is still our own; for the Lord does not carry it away with him to heaven.—Elders Erastus Snow and John Taylor spoke on the same subject, and the conferences ended with a benediction by Willard Snow; and before leaving, Brigham Young blessed the people in the name of the Lord, and they separated rejoicing.

CONFERENCE MINUTES.

EAST GLAMORGAN CONFERENCE.

THE conference of this district was held in Merthyr, on the 7th of April, when 23 branches were represented, containing 2 high priests, 136 elders, 90 priests, 104 teachers, and 60 deacons; baptized, 168; cut off, 58; died, 5; emigrated, 43. Many teachings were received from President Phillips and brother Dr. L. Richards, and others, together with a variety of things. It was determined to release brother J. Davis from being scribe to this district, as well as for all of Wales, so that he can better fulfill the offices of editor and publisher for the Church; and Elder Henry Evans, from Carmarthenshire, was chosen as scribe for President Phillips in his place. Good meetings were held.—William Phillips, president; Thomas Harries, scribe.

MONMOUTHSHIRE.

This conference was held on the 14th of April, in Company Hall, Ebbw Vale, when 17 branches were represented, which contained 70 elders, 30 priests, 40 teachers, and 22 deacons; 48 baptized; 26 cut off; 4 died, and 1 emigrated; total at present, 686. The branches of Garnddiffaith and Blaenavon were presented to the Herefordshire District. D. Jones, Ebbw Vale, was named secretary and distributor of the books of this district from this time on. Several were called to different offices. Also elder William Howells was named to preside over the Fleur-de-Lis branch. This day was spent under much influence of the Holy Ghost.—Thomas Giles, president; D. Jones, scribe.

CARMARTHENSHIRE.

The quarterly conference for this district was held in the Saints' Chapel, Llanelli, on the 14th of April, when 17 branches were represented, containing 65 elders, 29 priests, 28 teachers, and 16 deacons; 76 baptized, 18 cut off, and one died, besides some emigrated; a total of 624. An extremely effective conference was held, with very hopeful signs. Present were several elders from different places, among which were brothers Dr. Levi Richards from America, Thomas Pugh, Wm. Evans, Evan Williams, &c. Fervent

and wise discourses were presented through the entire conference, and effective teaching for the confirmation and assistance of all the officers, especially in the council Monday morning.—Howell Williams, president; Isaac Jones, scribe.

ANGLESEY.

The quarterly conference for Anglesey was held, in Caernarvon, on the 14th of April, where four branches were represented, containing 10 elders, 6 priests, 1 teacher, and 1 deacon; 3 baptized since the previous conference; 4 cut off, and one died. We had three excellent meetings, in which the brethren preached very effectively.—Thomas Morgans, president; Eliezer Edwards, scribe.

MISCELLANEOUS

MARCH.—March is clearly the month of the spring, and the most suitable season to sow. Its common character, as far as the changeableness of our climate permits us to speak, is dryness. The ice of the winter, followed by the severe dry winds of this month, loosens the earth, and adapts it to receive the seed. The average common temperature of March is 41 degrees. In this month the trees are beginning to leaf, the fields are beginning to bloom, and the birds, part of them, are beginning to sing.

APRIL.—Mild weather, with beneficial showers, is the common characteristic given to the month of April; but in this time, the weather is commonly changeable, by being dry with cold winds. On average, indeed, there is more northerly wind, and less rain, in this month than in any other. The normal average temperature is 46 degrees. This month is the usual time to sow barley. This is the most industrious time in the gardens.

EATING A WIFE.—“At the beginning I loved my wife,” said some comical man; “and during the first two months I felt as though I could eat her up. Ever since then I have been sorry I did not do so.”

ALCOHOL is the high priest of death; and Tobacco is his chief deacon.

READING.—Reading aloud and slowly, making frequent pauses, is beneficial to one's health.

FAULTS.

'Tis easy for the chief blockhead of the country
To point out a host of faults for free;
But to correct them costs a high price,
For those who are the chief wise men of the world.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 17.]

MAY, 1850.

[VOL. II.

TITHING.

IT APPEARS that there is considerable misunderstanding among the Saints with respect to Tithing, which is for building a house to the God of Jacob in the mountains. Collections should not be made, rather the tithing should be received from those who are able to pay it. All the districts have received detailed instructions about everything from Orson Pratt, through Capt. D. Jones's translation, in the October *Prophet*, 1848, page 152; and for the benefit of the TRUMPET readers, and for general instruction, we publish those instructions again.

“I have also been appointed,” says Apostle O. Pratt, “to receive the tithing of the Saints, and to forward the same to the first Presidency in ‘Salt Lake City,’ for the purpose of building in the mountains, a house unto the God of Jacob. The law of tithing was given by revelation several years ago, and it will continue in force upon the Saints throughout their generations. This law requires the contribution of one tenth of the property of the Saints, to carry forward the kingdom and the work of the Almighty on the earth, and after that one tenth of their annual income. In this country there are doubtless many Saints who are too poor to comply with this law, such as poor workers, who depend on their daily labor for their morsel of daily bread. From the hand of such, tithing is not expected; for that would be distressing to

them and their families. It would be better for such to receive than to contribute. There are others, not as poor as the class noted, but who can put aside a shilling, or two, or three each week from their earnings, and that for emigrating, &c. Tithing is not required of such. There is another class in much better circumstances, who can contribute their tithing, without distressing themselves and their families, or without confounding their plans to emigrate; of such it is required; and they cannot be justified in the presence of the Judge of hearts by neglecting to pay it. Perhaps some may say, 'I am willing to pay, but my property is in such a condition, that I cannot command the tenth of it now.' We counsel such to hasten to bring their circumstances to such a condition that they can command, not only the *tenth*, but the *whole* of it. Strive to extricate the whole of it, so that you will be able not only to pay your tithing, but to remove yourself with the balance of your property, to the mountains of America—to the city of the Saints—to the place of the name of the Lord of hosts. In so doing you shall be blessed. And this is the only safe course for you to pursue; this is the will of God, and this is his counsel. Blessed are they who shall comply; they shall flourish like the green herb upon a fertile soil, and they shall not wither away; their children shall grow like willows by streams of water, and they shall be honored among the children of God. But woe unto the covetous, he who loves his property more than he loves to obey the commandments of God; for they shall perish, and their riches will end, and they shall not receive an inheritance among those that are tithed; they shall wither away and become like the dried stubble prepared for the burning, and their names shall not be found among the records of the just.

“Let the officers of the church instruct and teach the Saints proper understanding of the law of tithing, that the Saints may not remain in ignorance of that. Tithing money can be sent to me by the *Post-office*, or by any other way judged safe, together with the names of the senders, so they may be properly recorded in the book.”

We hope now the presidents everywhere will stop the present way of collecting money from the poor; for it is not they, rather those who possess more than enough to emigrate, who should give the tenth part of their possessions as tithing. Of course, President William Phillips

will be the chief agent to receive the tithes of all the districts. Let the presidents take this before those who are able to pay tithing in every branch, so there will be no need to say it again.

THE PERPETUAL EMIGRATING FUND.

EVERY branch and district should put into general effect the directions given by Apostle Franklin D. Richards with respect to the above fund, in the April Trumpet, in place of the collections for the temple; and appoint a treasurer in every branch and district, as brother Richards teaches; and send the collections, together with the amounts, and the full names to Merthyr, to President Phillips, so that he can then send them to President Orson Pratt, or F. D. Richards. We are confident that a great work will be done through this fund; and if the Saints in this country are as faithful as the American Saints have been lately, a collection will take place the like of which has not been seen since the days of Adam. If the brothers in all parts give appropriate attention to that which appears in the TRUMPET, there will be no reason for them to be ignorant concerning the way of carrying everything forward.

TREATISES.

JUST the composing, printing, and publishing of books, is not our only task, rather we have been set apart as the general distributor to sell them, and encourage all of the Saints to take part in the work. We lament to report that many branches in the South have seen but a few if any of the various treatises that are published from time to time; and thus they are deprived of the main tools that are in the hands of the servants of God "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." We are not usually so bold as to send books to any place without receiving an order, although many expect us to do so. For every new treatise an announcement is given, together with the price; and the duty of the branches is to send for as many as needed, and not leave distant members to come here to purchase a few for themselves. Many principles have been taught in our books, about which many of the Saints know nothing. We know that

the greatest part of the subscribers of the TRUMPET are thirsty to have a copy of everything that comes out; and it is a great pity, in every sense of the word, that the presidents could not send for them. The North, to some extent can be excused because of distance; but we cannot say this for several of the branches located nearby. How can the Saints expect to increase in knowledge, while not many of them read anything? It is very easy for us, or for the district presidents, to know who is making use of that which is written. Neglecting to store up knowledge from books, is worse than neglecting to do so from any other source, since that which is written is more organized and understandable than that which is preached, and consequently more pure. The first presidency of Wales could teach all the Saints so effectively, if all were to read, and to strive to understand and act according to what they read. If someone is not able to read for himself, he is in a country where he can get others to do that for him. What if all the Saints who cannot read, were to get some of their unbelieving neighbors to read to them;—who knows the good they could do? But who from among the Saints cannot learn to read? Oh, how frivolously some spend their time in gossiping, instead of storing up knowledge gathered for them by others who are under many disadvantages just as they are. One can gauge the negligence of many who can read, when we tell you that three or four have called on us since we began to write this, asking us about that which we answered in our last issue about licenses, and who is to sign them. Such behavior tends to persuade us that our work of writing is all in vain. We hope that especially the officers will be ashamed, and that they will reform. There is a clearly defined commandment in the “Doc. and Cov.” for the Saints to seek for knowledge and wisdom out of books. One cannot expect the Spirit of God to impart wisdom and knowledge from heaven, before one first searches for that which can be obtained in books.

We exhort all the officers of the Saints, insofar as they are able, to purchase a copy of every book that comes out, not only for themselves, but for their children also, while they are easily obtained; instead of shouting for a second printing, when they are no longer available. After it is too late many come to see the need for purchasing books. Although it is a bit of a dishonor to our own nation, the facts teach us that

the few English in Wales with the Saints, according to their number, are more desirous than are the Welsh to purchase and read books. Those who read the *Star* can see the amounts we pay each quarter for English books. This should not be; for we know that the character of the Welsh is as strong as theirs, and they are also just as eager for knowledge, if they but receive fair play from their presidents. Now, the opportunity is given, and may they show that they are as ready as our dear brethren the English to search into the mysteries of the kingdom of God. The most excellent work of the English is having its effect through the distribution of treatises all over the country; the Welsh can also take that road now, as we suggested on the wrapper of the last TRUMPET. The Saints will come to understand in a short time that there is nothing more effective to convince the unbeliever, than distributing treatises. May the Saints take these suggestions from us, praying for us, and we prophesy that their success will be great, and they will yet come to agree with us.

THE REVEREND AND THE PAGAN.

REVEREND—Well, friend, what do you think of our religion now, for I see that you have read a lot from the Bible.

Pagan—Well, indeed, sir, I must admit, according to what I have read in the New Testament, every word of which you have said is true, that the church of God goes far beyond anything I have ever before heard about. Many of us, black creatures, are thankful for getting such light, and have decided to leave the wooden and stone gods, and espouse your God.

Rev.—Which parts were you reading?

Pagan—The twelfth chapter of 1 Corinthians; verse 28 says that God has set in the church, “first apostles, secondarily prophets, thirdly teachers; after that miracles, then gifts of healings, helps, governments, diversities of tongues.” Such things are excellent.

Rev.—But remember, dear friend, those things are not in the church now.

Pagan—Are there no apostles in it?

Rev.—No, for they are not needed in this age.

Pagan—There are prophets in it, perhaps?

Rev.—No; those also have been taken from the church.

Pagan—But there are miracles in it, are there not; for your God is very powerful, and can do great things.

Rev.—Miracles indeed! there is not one. You had better go to Britain to the Mormons, if you want such nonsense.

Pagan—Well, perhaps there are gifts of healing in it, then. Those are sure to be very useful.

Rev.—No, those are not in it either, and they are no longer needed.

Pagan—Well, what about diversities of tongues, &c.: you must have some of those.

Rev.—Dear friend, truly all those have ceased.

Pagan—Well, sir, you know best about that: but I know this, if all those things that your God set in his church have been taken away from it, or have ceased, it is abundantly clear that the church has ceased also. Take this, here is your Bible; either it is lying or you are. I had intended to burn my idols last night, but now I am glad I did not do so, otherwise I would be without a god or a religion in the world.

PROVERBS.

THE greater the difficulty all the greater the glory in overcoming it.

The skilled ship's captain earns his character from storms and tempests.

Happiness is a little roadside flower growing on the main roads of usefulness.

Do not tarnish any man with the faults of his relatives.

A good man will never teach anything he does not believe.

There are two kinds of beings that are difficult to comfort, namely the rich man, when he sees that he is dying; and the beautiful woman, when her beauty comes to an end.

Sin and worry are indistinguishable; it is not possible to leave one in, and shut the other out; he who swims in sin, must sink in worry.

Do good to thy friend, so that he will be more of a friend to thee; do good to thine enemy, so that he may become thy friend.

LECTURES OF JOSEPH SMITH ON FAITH.

LECTURE VI.

HAVING treated in the preceding lecture of the ideas, of the character, perfections, and attributes of God, we next proceed to treat of the knowledge which persons must have, that the course of life which they pursue is according to the will of God, in order that they may be enabled to exercise faith in Him unto life and salvation.

This knowledge supplies an important place in revealed religion; for it was by reason of it that the ancients were enabled to endure as seeing Him who is invisible. An actual knowledge to any person, that the course of life which he pursues is according to the will of God, is essentially necessary to enable him to have that confidence in God without which no person can obtain eternal life. It was this that enabled the ancient saints to endure all their afflictions and persecutions, and to take joyfully the spoiling of their goods, knowing (not believing merely) that they had a more enduring substance. Hebrews x, 34.

Having the assurance that they were pursuing a course which was agreeable to the will of God, they were enabled to take, not only the spoiling of their goods, and the wasting of their substance, joyfully, but also to suffer death in its most horrid forms; knowing (not merely believing) that when this earthly house of their tabernacle was dissolved, they had a building of God, a house not made with hands, eternal in the heavens. 2 Corinthians v, 1.

Such was, and always will be, the situation of the saints of God, that unless they have an actual knowledge that the course they are pursuing is according to the will of God they will grow weary in their minds, and faint; for such has been, and always will be, the opposition in the hearts of unbelievers and those that know not God against the pure and unadulterated religion of heaven (the only thing which insures eternal life), that they will persecute to the uttermost all that worship God according to His revelations, receive the truth in the love of it, and submit themselves to be guided

and directed by His will; and drive them to such extremities, that nothing short of an actual knowledge of their being the favorites of heaven, and of their having embraced the order of things which God has established for the redemption of man, will enable them to exercise that confidence in Him necessary for them to overcome the world, and obtain that crown of glory which is laid up for them that fear God.

For a man to lay down his all, his character and reputation, his honor, and applause, his good name among men, his houses, his lands, his brothers and sisters, his wife and children, and even his own life also—counting all things but filth and dross for the excellency of the knowledge of Jesus Christ—requires more than mere belief or supposition that he is doing the will of God; but actual knowledge, realizing that, when those sufferings are ended, he will enter into eternal rest, and be a partaker of the glory of God.

For unless a person does know that he is walking according to the will of God, it would be offering an insult to the dignity of the Creator were he to say that he would be a partaker of His glory when he should be done with the things of this life. But when he has this knowledge, and most assuredly knows that he is doing the will of God, his confidence can be equally strong that he will be a partaker of the glory of God.

Let us here observe, that a religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation; for, from the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things. It was through this sacrifice, and this only, that God has ordained that men should enjoy eternal life; and it is through the medium of the sacrifice of all earthly things that men do actually know that they are doing the things that are well pleasing in the sight of God. When a man has offered in sacrifice all that he has for the truth's sake, not even withholding his life, and believing before God that

he has been called to make this sacrifice because he seeks to do his will, he does know, most assuredly, that God does and will accept his sacrifice and offering, and that he has not, nor will not seek his face in vain. Under these circumstances, then, he can obtain the faith necessary for him to lay hold on eternal life.

It is in vain for persons to fancy to themselves that they are heirs with those, or can be heirs with them, who have offered their all in sacrifice, and by this means obtain faith in God and favor with him so as to obtain eternal life, unless they, in like manner, offer unto him the same sacrifice, and through that offering obtain the knowledge that they are accepted of him.

It was in offering sacrifices that Abel, the first martyr, obtained knowledge that he was accepted of God. And from the days of righteous Abel to the present time, the knowledge that men have that they are accepted in the sight of God is obtained by offering sacrifice. And in the last days, before the Lord comes, He is to gather together His saints who have made a covenant with him by sacrifice. Psalm i, 3, 4, 5: "Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather my saints together unto me; those that have made a covenant with me by sacrifice."

Those, then, who make the sacrifice, will have the testimony that their course is pleasing in the sight of God; and those who have this testimony will have faith to lay hold on eternal life, and will be enabled, through faith, to endure unto the end, and receive the crown that is laid up for them that love the appearing of our Lord Jesus Christ. But those who do not make the sacrifice cannot enjoy this faith, because men are dependent upon this sacrifice in order to obtain this faith: therefore, they cannot lay hold upon eternal life, because the revelations of God do not guarantee unto them the authority so to do, and without this guarantee faith could not exist.

All the saints of whom we have account, in all the revelations of God which are extant, obtained the knowledge which they had of their acceptance in His sight through the sacrifice which they offered unto Him; and through the knowledge thus obtained their faith became sufficiently strong to lay hold upon the promise of eternal life, and to endure as seeing Him who is invisible; and were enabled, through faith, to combat the powers of darkness, contend against the wiles of the adversary, overcome the world, and obtain the end of their faith, even the salvation of their souls.

But those who have not made this sacrifice to God do not know that the course which they pursue is well pleasing in His sight; for whatever may be their belief or their opinion, it is a matter of doubt and uncertainty in their mind; and where doubt and uncertainty are there faith is not, nor can it be. For doubt and faith do not exist in the same person at the same time; so that persons whose minds are under doubts and fears cannot have unshaken confidence; and where unshaken confidence is not there faith is weak; and where faith is weak there persons will not be able to contend against all the opposition, tribulations, and afflictions which they will have to encounter in order to be heirs of God, and joint heirs with Christ Jesus; and they will grow weary in their minds, and the adversary will have power over them and destroy them.

LECTURE VII.

In preceding lessons we treated of what faith was, and of the object on which it rested. Agreeable to our plan, we now proceed to speak of its effects.

As we have seen in our former lectures that faith was the principle of action and of power in all intelligent beings, both in heaven and on earth, it will not be expected that we shall, in a lecture of this description, attempt to unfold all its effects; neither is it necessary to our purpose so to do, for it would embrace all things in heaven and on earth, and encompass all the creations of God, with all their endless varieties; for no world has yet been framed that was not framed by faith, neither has there been an

intelligent being on any of God's creations who did not get there by reason of faith as it existed in himself or in some other being; nor has there been a change or a revolution in any of the creations of God, but it has been effected by faith; neither will there be a change or a revolution, unless it is effected in the same way, in any of the vast creations of the Almighty, for it is by faith that the Deity works.

Let us here offer some explanation in relation to faith, that our meaning may be clearly comprehended. We ask, then, what are we to understand by a man's working by faith? We answer—we understand that when a man works by faith he works by mental exertion instead of physical force. It is by words, instead of exerting his physical powers, with which every being works when he works by faith. God said, "Let there be light, and there was light." Joshua spake, and the great lights which God had created stood still. Elijah commanded, and the heavens were stayed for the space of three years and six months, so that it did not rain: he again commanded and the heavens gave forth rain. All this was done by faith. And the Savior says, "If you have faith as a grain of mustard seed, say to this sycamine tree, Be ye plucked up, and planted in the midst of the sea, and it shall obey you." Faith, then, works by words; and with these its mightiest works have been, and will be, performed.

It surely will not be required of us to prove that this is the principle upon which all eternity has acted and will act; for every reflecting mind must know that it is by reason of this power that all the hosts of heaven perform their works of wonder, majesty, and glory. Angels move from place to place by virtue of this power; it is by reason of it that they are enabled to descend from heaven to earth; and were it not for the power of faith they never could be ministering spirits to them who should be heirs of salvation, neither could they act as heavenly messengers, for they would be destitute of the power necessary to enable them to do the will of God.

It is only necessary for us to say that the whole visible creation, as it now exists, is the effect of faith. It was faith by which it was framed, and it is by the power of faith that it continues in its

organized form, and by which the planets move round their orbits and sparkle forth their glory. So, then, faith is truly the first principle in the science of THEOLOGY, and when understood, leads the mind back to the beginning, and carries it forward to the end; or, in other words, from eternity to eternity.

As faith, then, is the principle by which the heavenly hosts perform their works, and by which they enjoy all their felicity, we might expect to find it set forth in a revelation from God, as the principle upon which His creatures here below must act in order to obtain the felicities enjoyed by the saints in the eternal world; and that, when God would undertake to raise up men for the enjoyment of Himself, He would teach them the necessity of living by faith, and the impossibility there was of their enjoying the blessedness of eternity without it, seeing that all the blessings of eternity are the effects of faith.

Therefore it is said, and appropriately too, that without faith it is impossible to please God. If it should be asked—why is it impossible to please God without faith? the answer would be—because without faith it is impossible for men to be saved; and as God desires the salvation of men, He must, of course, desire that they should have faith; and He could not be pleased unless they had, or else He could be pleased with their destruction.

From this we learn that the many exhortations which have been given by inspired men, to those who had received the word of the Lord to have faith in Him, were not mere commonplace matters, but were for the best of all reasons, and that was—because without it there was no salvation, neither in this world nor in that which is to come. When men begin to live by faith they begin to draw near to God; and when faith is perfected they are like Him; and because He is saved they are saved also; for they will be in the same situation He is in, because they have come to Him; and when He appears they shall be like Him, for they will see Him as He is.

As all the visible creation is an effect of faith, so is salvation also—we mean salvation in its most extensive latitude of interpretation, whether it is temporal or spiritual. In order to have this subject

clearly set before the mind, let us ask what situation must a person be in, in order to be saved? or what is the difference between a saved man and one who is not saved? We answer, from what we have before seen of the heavenly worlds, they must be persons who can work by faith and who are able, by faith, to be ministering spirits to them who shall be heirs of salvation; and they must have faith to enable them to act in the presence of the Lord, otherwise they cannot be saved. And what constitutes the real difference between a saved person and one not saved is—the difference in the degree of their faith—one's faith has become perfect enough to lay hold upon eternal life, and the other's has not. But to be a little more particular, let us ask—Where shall we find a prototype into whose likeness we may be assimilated, in order that we may be made partakers of life and salvation? or, in other words, where shall we find a saved being? for if we can find a saved being, we may ascertain without much difficulty what all others must be in order to be saved.—We think that it will not be a matter of dispute, that two beings who are unlike each other cannot both be saved; for whatever constitutes the salvation of one will constitute the salvation of every creature which will be saved; and if we find one saved being in all existence, we may see what all others must be, or else not be saved. We ask, then, where is the prototype? or where is the saved being? We conclude, as to the answer of this question, there will be no dispute among those who believe the Bible, that it is Christ; all will agree in this, that He is the prototype or standard of salvation; or, in other words, that He is a saved being. And if we should continue our interrogation, and ask how it is that He is saved? the answer would be—because He is a just and holy being; and if He were anything different from what He is, He would not be saved; for His salvation depends on His being precisely what He is and nothing else; for if it were possible for Him to change, in the least degree, so sure He would fail of salvation and lose all His dominion, power, authority and glory, which constitute salvation; for salvation consists in the glory, authority, majesty, power and dominion which Jehovah possesses and in nothing else; and no

being can possess it but Himself or one like Him. Thus says John, in his first epistle, third chapter, second and third verses: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is. And every man that hath this hope in Him, purifieth himself, even as He is pure." Why purify themselves as He is pure? Because if they do not they cannot be like Him.

The Lord said unto Moses, Leviticus xix, 2, "Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy." And Peter says, first epistle, i, 15, 16: "But as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." And the Savior says, Matthew v, 48, "Be ye therefore perfect, even as your Father which is in heaven is perfect."—If any should ask, why all these sayings? the answer is to be found from what is before quoted from John's epistle, that when He (the Lord) shall appear, the saints will be like Him; and if they are not holy, as He is holy, and perfect, as He is perfect, they cannot be like Him; for no being can enjoy His glory without possessing His perfections and holiness, no more than they could reign in His kingdom without His power.

This clearly sets forth the propriety of the Savior's saying, recorded in John's testimony xiv, 12. "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father." This taken in connection with some of the sayings in the Savior's prayer, recorded in the seventeenth chapter, gives great clearness to His expressions. He says in the 20, 21, 22, 23, and 24th verses, "Neither pray I for these alone, but for them also who shall believe on me through their words; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be

made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.”

All these sayings put together give as clear an account of the state of the glorified saints as language could give—the works that Jesus had done they were to do, and greater works than those which He had done among them should they do, and that because He went to the Father. He does not say that they should do these works in time; but they should do greater works, because He went to the Father. He says in the 24th verse—“Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory.” These sayings, taken in connection, make it very plain that the greater works which those that believed on His name were to do were to be done in eternity, where He was going and where they should behold His glory. He had said, in another part of His prayer, that He desired of His Father that those who believed on Him should be one in Him, as He and the Father were one in each other. Neither pray I for these (the apostles) alone, but for them also who shall believe on me through their words, that they all may be one; that is, they who believe on Him through the apostles’ words, as well as the apostles themselves, that they all may be one, as thou, Father, art in me and I in thee; that they also may be one in us.

What language can be plainer than this? The Savior surely intended to be understood by His disciples, and He so spake that they might understand Him; for He declares to His Father, in language, not to be easily mistaken, that He wanted His disciples, even all of them, to be as Himself and the Father, for as He and the Father are one so they might be one with them. And what is said in the 22nd verse is calculated to more firmly establish this belief; if it needs anything to establish it. He says, “And the glory which thou gavest me, I have given them, that they may be one, even as we are one.” As much as to say that unless they have the glory which the

Father had given Him they could not be one with them; for He says He had given them the glory that the Father had given Him that they might be one; or in other words, to make them one.

This fills up the measure of information on this subject and shows most clearly that the Savior wished His disciples to understand that they were to be partakers with Him in all things, not even His glory excepted.

It is scarcely necessary here to observe what we have previously noticed, that the glory which the Father and the Son have is because they are just and holy beings; and that if they were lacking in one attribute or perfection which they have, the glory which they have never could be enjoyed by them, for it requires them to be precisely what they are in order to enjoy it; and if the Savior gives this glory to any others, he must do it in the very way set forth in His prayer to His Father—by making them one with Him as He and the Father are one. In so doing He would give them the glory which the Father has given Him; and when His disciples are made one with the Father and Son, as the Father and Son are one, who cannot see the propriety of the Savior's saying—"The works which I do, shall they do; and greater works than these shall they do, because I go to my Father."

These teachings of the Savior most clearly show unto us the nature of salvation, and what He proposed unto the human family when He proposed to save them—that He proposed to make them like unto Himself, and he was like the Father, the great prototype of all saved beings; and for any portion of the human family to be assimilated into their likeness is to be saved; and to be unlike them is to be destroyed; and on this hinge turns the door of salvation.

Who cannot see, then, that salvation is the effect of faith? for, as we have previously observed, all the heavenly beings work by this principle; and it is because they are able so to do that they are saved, for nothing but this could save them. And this is the lesson which the God of heaven, by the mouth of His holy prophets, has been endeavoring to teach to the world. Hence we are told, that without faith it is impossible to please God: and that salvation is of faith,

that it might be by grace, to the end the promise might be sure to all the seed. Romans iv, 16. And that Israel, who followed after the law of righteousness, has not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law; for they stumbled at that stumbling stone. Romans ix, 32. And Jesus said unto the man who brought his son to Him, to get the devil who tormented him cast out, "If thou canst believe, all things are possible to him that believeth." Mark ix, 23. These with a multitude of other scriptures which might be quoted plainly set forth the light in which the Savior, as well as the Former-day Saints, viewed the plan of salvation. That it was a system of faith—it begins with faith, and continues by faith; and every blessing which is obtained in relation to it is the effect of faith, whether it pertains to this life or that which is to come. To this all the revelations of God bear witness. If there were children of promise, they were the effects of faith, not even the Savior of the world excepted. "Blessed is she that believed," said Elizabeth to Mary, when she went to visit her, "for there shall be a performance of those things which were told her from the Lord." Luke i, 45. Nor was the birth of John the Baptist the less a matter of faith; for in order that his father Zacharias might believe he was struck dumb. And through the whole history of the scheme of life and salvation, it is a matter of faith: every man received according to his faith—according as his faith was, so were his blessings and privileges; and nothing was withheld from him when his faith was sufficient to receive it. He could stop the mouths of lions, quench the violence of fire, escape the edge of the sword, wax valiant in fight, and put to flight the armies of the aliens; women could, by their faith, receive their dead children to life again; in a word, there was nothing impossible with them who had faith. All things were in subjection to the Former-day Saints, according as their faith was. By their faith they could obtain heavenly visions, the ministering of angels, have knowledge of the spirits of just men made perfect, of the general assembly and church of the first born, whose names are written in heaven, of God the Judge of all, of Jesus the Mediator of the new covenant, and become familiar with the third heaven, see and hear

things which were not only unutterable, but were unlawful to utter. Peter, in view of the power of faith, second epistle, first chapter, second and third verses, says to the Former-day Saints—"Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue." In the first epistle, first chapter, third, fourth and fifth verses he says, "Blessed be the God and Father of our Lord Jesus Christ, which, according to His abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."

These sayings put together show the apostle's views most clearly, so as to admit of no mistake on the mind of any individual. He says that all things that pertain to life and godliness were given unto them through the knowledge of God and our Savior Jesus Christ. And if the question is asked, how were they to obtain the knowledge of God? (for there is a great difference between believing in God and knowing him—knowledge implies more than faith. And notice, that all things that pertain to life and godliness were given through the knowledge of God) the answer is given—through faith they were to obtain this knowledge; and, having power by faith to obtain the knowledge of God, they could with it obtain all other things which pertain to life and godliness.

By these sayings of the apostle, we learn that it was by obtaining a knowledge of God that men got the knowledge of all things which pertain to life and godliness—and this knowledge was the effect of faith; so that all things which pertain to life and godliness are the effects of faith.

From this we may extend as far as any circumstances may require, whether on earth or in heaven, and we will find it the testimony of all inspired men, or heavenly messengers, that all things that pertain to life and godliness are the effects of faith and

nothing else; all learning, wisdom and prudence fail, and everything else as a means of salvation but faith.—This is the reason that the fishermen of Galilee could teach the world—because they sought by faith, and by faith obtained. And this is the reason that Paul counted all things but filth and dross—what he formerly called his gain he called his loss; yea, and he counted all things but loss for the excellency of the knowledge of Christ Jesus the Lord. Philippians iii, 7, 8, 9, and 10. Because to obtain the faith by which he could enjoy the knowledge of Christ Jesus the Lord, he had to suffer the loss of all things. This is the reason that the Former-day Saints knew more, and understood more, of heaven and of heavenly things than all others beside, because this information is the effect of faith—to be obtained by no other means. And this is the reason that men, as soon as they lose their faith, run into strifes, contentions, darkness, and difficulties; for the knowledge which tends to life disappears with faith, but returns when faith returns; for when faith comes it brings its train of attendants with it—apostles, prophets, evangelists, pastors, teachers, gifts, wisdom, knowledge, miracles, healings, tongues, interpretation of tongues, &c. All these appear when faith appears on the earth, and disappear when it disappears from the earth; for these are the effects of faith, and always have attended, and always will, attend it. For where faith is, there will the knowledge of God be also, with all things which pertain thereto—revelations, visions, and dreams, as well as every necessary thing, in order that the possessors of faith may be perfected, and obtain salvation; for God must change, otherwise faith will prevail with him. And he who possesses it will, through it, obtain all necessary knowledge and wisdom, until he shall know God, and the Lord Jesus Christ, whom He has sent—whom to know is eternal life. Amen.

CREED OF THE LATTER-DAY SAINTS.

WE believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins, and not for Adam's transgression.

We believe that through the atonement of Christ all mankind may be saved, by obedience to the laws and ordinances of the gospel.

We believe that these ordinances are—1st,—Faith in the Lord Jesus Christ. 2nd,—Repentance. 3rd,—Baptism by immersion for the remission of sins. 4th,—The laying on of hands for the gift of the Holy Ghost. 5th,—The Lord's Supper.

We believe that a man must be called of God by prophecy, and by the laying on of hands by those who have been lawfully authorized to preach the gospel and administer in its ordinances.

We believe in the same organization that existed in the primitive church, namely, apostles, prophets, evangelists, pastors, teachers, &c.

We believe in the powers and gifts of the eternal gospel, namely, the gift of faith, discernment of spirits, prophecy, revelation, visions, healings, tongues, and the interpretation of tongues, wisdom, charity, brotherly love, &c.

We believe that the word of God is written in the Bible, we also believe that the word of God is written in the Book of Mormon, and in every other good book.

We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many other great and important things pertaining to the kingdom of God and the second coming of the Messiah.

We believe in the literal gathering of Israel, and in the restoration of the ten tribes; that Zion will be built upon the western continent, that Christ will reign personally upon the earth for a thousand years, and that the earth will be renewed and receive its paradisiacal glory.

We believe in the literal resurrection of the body, and that the dead will rise first in Christ, and that the rest of the dead will not live again until the end of the millennium.

We claim the privilege of worshiping Almighty God according to the dictates of our own conscience without any disturbance, and we allow all others the same privilege, let them worship where and how they may.

We believe in being subject to kings, queens, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

We believe in being honest, true, chaste, temperate, benevolent, virtuous, and just, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, we "believe all things," we "hope all things," we have endured many things, and hope to be able to "endure all things." We seek after all things that are virtuous, worthy, lovely, and honorable, looking forward to our "heavenly reward."

THE DEAF AND DUMB.*

Which heart does not feel for the deaf and the dumb,
Amid sweet melodies hearing not a thing?
The rivers murmur in vain for them;
The ocean may roar, they hear not its sound.

The thunder that rends the sky up above,
When heaven's visage is arrayed in sadness,
Knows full well till it strikes creation with fear,
The deaf will not know—it is quiet nearby.

The music of the birds who sing from the bush,
Tickling our fancy, possesses such charm,
He stands in the middle, cut off from the feast,
Living in silence, as silent as the grave.

The harp and the timbrel—he knows naught of these,
In the realm of his ken—there never was sound;
'Twas madness for Handel, great maestro, to think
He could have an effect on the deaf and dumb.

He heard not his mother's soft voice as she nursed him,
Nor her innocent song when he sat on her lap;
The sweet *lullaby*, he knew not about this;—
When everyone's cheerful, he looks in dismay.

* Written on the establishment of the Deaf and Dumb Society in Aberystwyth, February 1, 1847.

Sad voice and joyful sound are the same to him;
 He knows not that a lion roars, a lamb bleats;
 Cock-crow in the morning, the watchman's late call,
 The clock's warning strike, are all out of his reach.

To hear the eloquence of the masters of the day,
 For the deaf and the dumb, is a forlorn hope.
 No voice can call him from the tide on the shore,
 Nor the shout of millions send him fleeing in fright.

He's not had the advantage of hearing God's word,
 Nor the sound of the voice bringing dead to life;
 He heard not of heaven, nor of the land of woe!
 So close to plenty he is left without.

The soul is perfect, the feeling is alive,
 But the powers cannot be touched by hearing;
 He knows not of the use of the tongue and ears,
 The mind must be opened through the eyes alone.

Thousands of Welshmen who were deaf and dumb,
 Left this world with no offer of learning;
 Provision is near for our countrymen, now,
 Who would not give aid in a labor so great?

London, May, 1849.

CALEDFRYN.

ANOTHER PROOF OF THE TRUTH OF THE BOOK OF MORMON.

[FROM THE "HAMPSHIRE TELEGRAPH."]

"PHILADELPHIA, FEB. 18.—Antiquarians will feel deeply interested in the discovery of vast regions of ancient ruins near San Diego, and within a day's march of the Pacific Ocean, at the head of the Gulf of California. Portions of temples, dwellings, lofty stone pyramids (seven of them within a mile square), and massive granite rings and circular walls round venerable trees, columns, and blocks of hieroglyphics—all speak of some ancient race of men now forever gone, their history actually unknown to any of the existing families of mankind. In some points these ruins resemble the recent discovered cities of Palenque, &c., near the Atlantic Ocean or the

Mexican gulf coast; in others again, the ruins of ancient Egypt; in others again, the Monuments of Phoenicia; and yet in many features they differ from all referred to. The discoverers deem them to be antediluvian, while the present Indians have a tradition of a great civilized nation which their ferocious forefathers utterly destroyed.”

“Behold, I, Moroni, do finish the record of my father, Mormon. Behold, I have but few things to write, which things I have been commanded by my father. And now it came to pass, that after the great and tremendous battle at Cumorah, behold the Nephites who had escaped into the country southwards were hunted by the Lamanites, until they were *all destroyed*; and my father also was killed by them, and I, even remain alone to write the sad tale of the destruction of my people.”—*See Book of Mormon, page 509.*

THERE IS ONE WHO AVENGES.

Swansea, May 17, 1850.

DEAR BROTHER DAVIS,—I wish to notify you of an example, in my opinion, and one that has had a great impression on the minds of the Saints in Swansea, which happened here yesterday, of the revenge of our Heavenly Father on those who persecute his children.

About sixteen months ago, a letter was written to J. W. Llewelyn, in Llansamlet, in this neighborhood, appearing to have come from our worthy brother Capt. Jones, which is now proved to have been forged.

Yesterday, in the house of the one, and under whose direction the letter was written, the person was destroyed by that which the world calls an accident. He wanted to have a little fun by releasing a tram full of rocks to the bottom along the small *incline*; and, it is surprising to report, his own son, who it is thought wrote the letter, was the tool in the hand of the great Being to destroy his father. By so doing, a rock shot out of the tram, and struck him dead, by splitting his head. He was laughing at the time, and by his order the tram was allowed to run free. This is the truth as to how it happened.

J. W. Llewelyn now lives in Foxhole, a short ways from where this happened. I write this, so that you may know; you may publish it, or not, as you think best. It may be a warning to those who continue to persecute the Saints. Wishing you every happiness, I beg to remain,

Dear brother in the eternal covenant,

Yours truly,

JOHN RHYS ROBERTS.

[We know of many such examples ourselves, where the hand of God was made very plainly obvious. It is not good to trifle with people who call themselves Saints; God has been with these since the beginning.—ED.]

LICENSES.

ALL the officers throughout Wales have been notified concerning the church Licenses that are printed here in Welsh, and in Liverpool in English. We wish to announce again that every deacon, teacher, priest, and elder, in all districts, must obtain a License signed by the president and scribe of their district, before they can lawfully administer in their various offices. May the presidents see to that. The License is to be filled in as follows:—

“We hereby witness that [A. B.] has been ordained an [Elder, Priest, or whatever is the case] in the Church of Jesus Christ of Latter-day Saints, in the [Merthyr] Branch, in the [East Glamorgan] District, under the hands of [C. D., Elder or Priest, as the case may be], according to the approval of the above branch, on the [tenth] day of [May], 1840.

“Given under our hands, in (Merthyr), on the (24th) of (May), 1850.

“(E. F.), President,

“(G. H.), Scribe.

It makes no difference whether the Licenses are in Welsh or English, in Wales, but they must be in English in England, and in America, and those in English must have “Printed by R. James, Liverpool,” and those in Welsh must have “J. Davis, Printer, Merthyr.” Please understand that these are not government licenses, rather church, and they cost a halfpenny each.

If there is an officer who is disfellowshipped or excommunicated, the district or the branch president is to take the license from him;

and if he refuses to give it up, send his name to the TRUMPET. The purpose of the Licenses is to defend the Saints against being deceived by deceitful and lazy men who strive to live on their backs.

PRAISE TO GOD.

Praise be to God, the source of grace,
 Praise Holy Ghost, Son, and Father;
 Praise God, all ye hosts of heaven;
 Praise him, all who live and breathe.

The crowned host, seraphic choir,
 Bow down at your feet, our Lord;
 Brilliant escorts of the land of light,
 To you, O God, do sing in praise.

And we, your saints, in joyful songs,
 Proclaim our eulogy to you;
 You are our light, our Head, our sense,
 Our pure help in a world of deceit.

BLACK NATHAN OF LLYWEL.

CONFERENCE MINUTES.

CARDIGANSHIRE.

THE conference of this county was held in Cellan, on the 12th of May, when four branches were represented, containing 9 elders, 9 priests, 2 teachers, and 1 deacon; baptized since the previous conference, 9; died, 1; moved, 2; total, 68. The crowd was addressed by brother T. Pugh, Alfred Clark, and others.—A. Clark, president; J. James, scribe.

WEST GLAMORGAN CONFERENCE.

The conference for the above district was held in Trade's Hall, in Swansea, on the 21st of last April, when 17 branches were represented, containing 1 high priest, 68 elders, 33 priests, 28 teachers, and 17 deacons; baptized in the last quarter, 73; cut off, 3, died, 1; total, 551. The appointment of Eld. Evan Williams was approved to preside over the district, in place of brother T. Pugh, who was called as a counselor in the Presidency of Wales. Hopkin Mathews and Emrys Davies were

called as counselors to brother Williams. The various gatherings were addressed by Dr. L. Richards, T. Pugh, H. Williams, E. Williams, &c. John Rhys Roberts was appointed as president of the Swansea branch, and as district treasurer for the Perpetual Emigrating Fund. A good conference was held, with valuable instruction.—Thos. Pugh, president; W. Stibbs, scribe.

BRECONSHIRE.

The conference for this district was held in Crickhowell, on the 28th of April, when the branches were represented, which contain 10 elders, 4 priests, 2 teachers, and 4 deacons; baptized, 30, cut off, 16, emigrated, 4; total, 67. We had especially good meetings throughout the day. Several of the brethren from Monmouthshire came to visit us, and to help us, namely T. Giles and his counselors, &c. There was an attentive and serious hearing from preachers and members of the sects, together with others; and no doubt many will believe. A sustaining vote was given to all the authorities of the church.—J. Jones, president.

DENBIGHSHIRE.

The Denbighshire conference was held, in Abergele, on the 21st of April, when four branches were represented, which contained 11 elders, 12 priests, 5 teachers, and 5 deacons; baptized since the previous conference, 16; total 141. Called to offices were two priests, one teacher, and one deacon.—J. Parry, president; Wm. Parry, scribe.

MISCELLANEOUS.

MAY.—This is the most sweet-natured month—indeed, it is the darling of the imagination; yet it often disappoints the expectations of its worshippers. In favorable seasons, it offers sundry delightful prospects, such as pastures and leaves of the most exquisite green color, an abundance of wild flowers, mild and pleasant air, fish leaping, swallows trilling, bees buzzing, the cuckoo repeating its monotonous call, and the corn sprouting into life. But these appearances are often impeded or clouded by cold eastern winds, the most destructive to blossom. The usual average temperature

is about 51 degrees. This is the last chance to sow seed. In those areas of the country where the season is most behind, barley is still being sown, and the seed of some tender plants is still being planted in the gardens. The ash, the last of all the trees to sprout, starts to leaf at the end of this month.

CALL FROM THE VALLEY.—Brigham Young writes, in a letter to President Orson Pratt, dated the 14th of October, 1849, as follows:—“We want a company of wool workers to come with a processing machine, and take our wool from the sheep, and turn it into the best clothes—and the wool is ready. We want cotton workers, who will turn it into calico, linen, &c., and we shall produce the cotton before the processing machine is ready. We want a company of potters; they are needed, the clay is ready, and we need dishes. Send a company of each category, if possible, next spring. Silk workers, and all others, will follow subsequently. We urgently need some men to set up a furnace,—the coal, the iron, and the moulders are waiting.”

FALSENESS OF THE REVERENDS.—The reverends of the religious denominations have devised many ways to prevent their sheep from going to listen to the Saints; but no one so far has been as false as one Baptist minister in this town. This one publicly told the congregation, that he considered anyone who went to listen to the Saints to be devoid of common sense! We must admit that there is real cunning in this plot to deceive. Every weak-headed creature now makes an effort to stay away from the Saints, in case this minister says he has mud instead of brains!

THE SAINTS' PRINTING-HOUSE.—Apostle Orson Hyde, in the “Frontier Guardian,” writes as follows:—“We are always glad to see our friends, except when they follow us to the printing office, and start to chat to the workers. This is very tiresome for them, and an impediment to the work. A printing-house is not a place to turn in to spend time in needless talk. If you want to get the papers on time, leave us alone as much as possible, and we will give them to you. If you have real business in the office, we shall be glad to see you there; but if you do not, leave us alone.” [The “*we*” of “ZION'S TRUMPET” could say the same thing, and more perhaps, as they edit and work as well; but they hope that the brother above has spoken for them.]

GOLD.—Gold in this world hides as many sins, as does love in the next world.

TWO WRONGS.—“You have broken the Sabbath, John,” said some religious person to his son. “Yes,” said his little sister, “and Mother’s long comb as well, in three places.”

If we do not notice our shortcomings, we ourselves will soon forget them.

The man who only translates all the time, will never become a poet; nor will the one who always copies ever be a painter; nor will the one who always swims with floats, ever become a swimmer: so, people who depend completely on the charity of others, and possess no diligence themselves, will always be poor.

SURPRISE.—Many of the Saints called in our office in the last month, to tell us that they did not read the TRUMPET, by asking where brother Phillips lives! We announced in our last issue that he lives in the house next door.

GOODNESS OF A CAT.—A neighbor’s cat has been visiting our office quite often recently, but she does not seem to have caught even one of the mice which made their home with the printers. Finally we bought a trap, and that caught them all in a short time; but while the last one was alive in the trap, Puss came in, and we put the trap and the mouse on the floor in front of her; and, would you believe, we never saw either of them again, because Puss and the whole thing were on top of a distant house before we had time to turn around!

“TEACHERS.”

Listen! “Are all teachers?” asked Paul.
 Why did he ask such a foolish question?
 There were apostles and prophets of old,
 With miracles and tongues to behold;
 But they long ago fled and were lost,—
 For now *deacons* and TEACHERS are they ALL:
 They perfect the saints, get on with the “work,”
 And fashion a “body” without feet or skull.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 18.]

JUNE, 1850.

[VOL. II.

KEEP A RECORD.

THE servants of God in the last days are entrusted with a measure of the spirit of wisdom, knowledge, and power, and are accountable to God for the use of the same. The heavens will record their acts; and this record will be reserved unto the judgment of the great day, to appear as a witness in favor of or against them. Jesus told the Nephites that "all things are written by the Father," and he also commanded his twelve disciples to "write the works of that people; for out of the books which shall be written shall the world be judged." Jesus has also commanded the elders and officers of his Church, in the last days, to keep a record of their doings. Have the servants of God been faithful in this thing? If we were weighed in the balances concerning this matter, I fear that many of us would be found wanting. "He that loveth me," says Jesus, "keepeth my commandments." Dear brethren, if we have been slothful heretofore, and neglected to keep this commandment of our Lord, let us be slothful and negligent no longer. Let each of the officers of the Church procure a small blank book, and record therein their own labors and every important incident connected with the work of God that passes under their observation.

If every Elder had, during the last nineteen years, kept a faithful record of all that he had seen, heard, and felt of the

goodness, wisdom, and power of God, the Church would now have been in the possession of many thousand volumes, containing much important and useful information. How many thousands have been miraculously healed in this Church, and yet no one has recorded the circumstances. Is this right? Should these miraculous manifestations of the power of God be forgotten and pass into oblivion? Should the knowledge of these things slumber in the hearts of those who witnessed them, and extend no farther than the ears of their neighbors? This negligence on the part of the servants of God ought no longer to exist. We should keep a record, because Jesus has commanded it. We should keep a record, because the same will benefit us and the generations of our children after us. We should keep a record, because it will be very helpful for the general history of the Church. Every case of healing, and every miracle which Jesus shall perform through any of his children, should be faithfully recorded, without any coloring on anything. The plain simple facts should be given, not from hearing anyone say it, but from actual knowledge. The names of the persons healed, the witnesses, the disease or sickness, the time and place, and all other things connected therewith. Let the conference presidents see that the most peculiar cases are recorded in the Register of the branches also; and send the most remarkable happenings to me for publication.

Only six persons, namely, Matthew, Mark, Luke, John, Paul, and Peter, have testified as eye witnesses to the miracles wrought in the first age of Christianity. No unbeliever or person out of the church has handed down a record of any miracles of which he was an eye witness. We believe the testimony of these six writers to be true: they alone have testified as eye witnesses. If this church presents the testimony of thousands of living eye witnesses who have seen, and felt, and heard, who will not be able to see that the Latter-day Saints have a thousandfold more evidence in favor of miracles in these days than what can possibly be brought to prove the miracles of the apostles' days? Who will be so blind as not to see that the testimony of six thousand living witnesses who have seen

miracles with their own eyes, is far more weighty and powerful than the testimony of six dead witnesses? How do we believe that the lame man who sat at the beautiful gate of the temple was healed? We believe it because Luke, the writer of the Acts, says so. He alone has recorded the fact. As a question of the same kind,—how shall the people in future generations believe that a man in Wales, who was perfectly deaf and dumb, was restored in a moment to his hearing and speech by the power of God through his servants? They will believe it because some servant of God, like Luke, has made a record of it. The lame man of whom Luke speaks, has given the world no record of the miracle wrought upon him; but the deaf and dumb man who was healed in Wales is preaching to multitudes. No man out of the Church has handed down a testimony to the miracle wrought upon the lame man: but the editors of papers, and persons unconnected with our Church, all acknowledged the remarkable occurrence which happened to the deaf and dumb man in Wales, but they are unable to account for it; the same as Luke says, the Jews were unable to account for the notable miracle wrought on the lame man.

The proofs which this church exhibit in favor of the divine authenticity of the New Testament are far greater, and more convincing to the infidel, than all the historical evidences brought forth by Paley, Lardner, and the most learned men of the age. Miracles wrought in our day are a proof to the infidel that the promises of our Savior in the New Testament are true. If miracles are wrought now, says the infidel, they might have been wrought in ancient days, as the six writers of the New Testament testify. When Jesus actually fulfils his promise which he made to believers, and causes the signs to follow them, the sectarians must be blind indeed to cry out that the day of miracles is past. The fulfillment of our Lord's words unto the believer will show to the honest in heart, of all nations, the difference between his church and the Papist and Protestant churches, who do away these signs and have a form destitute of the powers.

Let the Saints purify their hearts before the Lord, and learn his commandments and do them, and seek diligently after the Holy Spirit with meek and humble hearts, that the powers of his kingdom may be more abundantly made manifest unto the confounding of false doctrines and the exposing of priestcrafts which now reign so universally throughout this land. Seek to know the will of God, and then do it; and you will increase in faith and power until the nations shall tremble at your presence.

CRITICS OF THE "TRUMPET."

The TRUMPET is often berated by people,
 Who want to find in it some tale now and then
 Of a minister who's fierce for a penny,
 And also is eager for drink.
 And another one says, as though taking umbrage,
 I'll not take the TRUMPET—it talks of tobacco,
 I'd rather be left in peace by all and sundry,
 And sit contentedly, smoking.
 No, no, says the third, with the blackest of looks,
 Tobacco is filthy—it's as bad as the beer;
 But myself I would like some more conversation,
 And a little contention and noise.
 Hush, hush—I believe there's enough agitation
 Among the denominations, replied some farmer,
 With a bellowing shout, Describe California,
 And then I won't create any fuss.
 Thereupon a wise man takes a critical look,
 Starting to speak and clearing his throat—
 There are too many things that nobody wants,
 Appearing in the papers, it's clear.
 Yes, yes, says some poet, all of the readership
 Is complaining, for the want of some verses;
 With these we'd be entertained as a family,
 Composing is a wonderful thing.
 Yet another wants tales of the lands and the work,
 The prices of sheep, of pigs, and of horses;

Because he can't have them, this rascal starts frowning,
 And his anger boils over at times.
 And some fool or another says just what he thinks,
 That what he expects is to hear the whole lot;
 And so I declare, they cannot be satisfied,
 If one were to go to such trouble.
 As for me, I send up a prayer for the Editor,
 That he may be helped by the Spirit of the Lord,
 So that thus he may truly bring wisdom and strength,
 To the Saints throughout Wales forthwith.

Georgetown.

T. H.

BENEFIT OF BIBLES TO THE PAGANS.

WILLIAM—Good morning to you, Thomas. I wish you had been in our chapel last night, when our minister spoke of sending Bibles to the Pagans. O, how we felt as we listened to him. I'm sure, had you been there, that you would remain no longer with the Saints.

Thomas—Well, let's hear what he said; perhaps he has something worth listening to. I used to listen to many of the Independents talking about the pagans.

William—He said that Christians in this country have a great obligation to send the Bible to be among the pagans, in their own language, so that they may know, as we do, about the way of life. He indicated that thousands each year are swept to the other world, deprived of the holy volume; and he said that we ought to appreciate our privileges, for having so many Bibles, and also feel sympathy for the pagans.

Thomas—So that is what he said, was it? It is true that the Bible is good and useful to everyone, but where were you commissioned to translate, publish, and distribute the Bible to the pagans, or to anyone else? The commission was given to preach the gospel to all the nations, but it was not given to you, rather to the twelve apostles; but no one was commissioned to translate, and to distribute bibles! If you want to follow the apostles, leave the whole thing alone, and only preach the gospel. The Bible is not the gospel, for it was not until

long after the gospel began to be preached, that many of the Bible's contents were written. The Bible cannot save anyone; only the gospel, which is a "treasure" in "clay vessels," can save. Surely the Bible is a great obstacle to your missionaries and others among the pagans.

William—How in the world can the Bible be an obstacle?

Thomas—Because nearly everything it says is completely contrary to what your missionaries say. While the missionaries say that sprinkling from a vessel is how baptism is to be done, for babies and everyone, and that it is not for the remission of sins, nor is it of any great importance; the Bible testifies "And they were baptized of him in the Jordan, confessing their sins," which children could not do; and "except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." While the missionaries say that it is foolishness to lay on hands after baptism, the Bible testifies that two of the apostles had to go down to Samaria to lay on hands, before they could receive the Holy Ghost. While the missionaries say that signs follow no one except the apostles, the Bible testifies, "And these signs shall follow them that *believe*." While the missionaries say not to expect spiritual gifts, the Bible testifies that they should be "coveted." While the missionaries say that the Spirit is not given now in its enlightening gifts as before, the Bible testifies that the promise of that is "to all that are afar off," and it says, "But the manifestation of the Spirit is given to every man." While the missionaries say that there is no need for apostles and prophets, &c., the Bible testifies that those have been set in the church "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith." While the missionaries say to send for doctors to go to the sick, the Bible testifies in favor of calling to him the elders of the church. In fact, whatever the missionaries say, the Bible is sure to contradict them; and the pagans, if they can read, are more foolish than the animals, if they believe the Bible and the missionaries. It would be best for the missionaries to print their profession of faith, and leave the Bible to the Saints, the only ones who are united with it in all things.

William—Well, indeed, Thomas, meeting you was the best luck I have ever had. Farewell now; we shall be brothers before long.

MORMON PROVERBS.

THE lamp of the universe, which is suspended in heaven, is the best and cheapest of all the lamps in the world.

The wise man chooses this one before any other; but the fool sleeps while the morning sun shines, and lights a lamp after it has set.

This is the same as cutting material from one end of a piece, and sewing it onto the other end to make it longer.

He who sleeps when the sun shines, and lights a lamp when it does not, is disregarding God's lamp, and taxing his eyes and his purse for nothing.

Diligence goes hand in hand with godliness. It is an honor to be a farmer, for such is our Father who is in heaven. It was He who first planted on the earth.

It is also good to be a tailor, because our Father in heaven was the first tailor on this planet. He made garments for Adam and Eve, when they were young and inexperienced; and thus he clothed them.

It is also good to write, because our Father in heaven was a writer. He wrote with his own hand on the stone tablets.

Building ships, temples, and houses, is also godly; because God was a master of all these crafts. It was he who gave the pattern of the first ship to Noah; and he was the chief builder of Moses' tabernacle, and Solomon's temple.

The wise man follows his plans; but the fools build synagogues according to their own ideas.

The mystery of untruth, and deceit, is great; but truth is self-evident, and easy to perceive.

"Truth is the knowledge of things, as they are, as they were, and as they will yet be."

Every truth is independent in its own field. Its laws are all-powerful, eternal, and unchanging.

"Knowledge, or the light of truth, was never created, and indeed can never be created."

Truth is light—light is spirit—spirit is life. Truth, light, and spirit,

are the law of life and action, through which everything is governed, and through which they move and have their being.

Truth justifies.

Truth sanctifies.

Truth purifies.

Truth elevates man to the throne of heaven, and crowns him with eternal life and governance in the presence of Jehovah.

Truth comes to man through sublime knowledge; through the voice of God, through the ministry of angels, and through the holy Spirit of prophecy and revelation.

In all your earnings, gain truth, because this will give you eternal life, and crown you with wealth and honor, which will not disappear eternally.—*From the Frontier Guardian, July 11, 1849.*

SHOWER OF FLESH AND BLOOD.

WE extract from the "Fayetteville Carolinian," for the 9th of March, the following paragraph relative to a phenomenon recently witnessed in North Carolina:—"We received, on Wednesday, the following communication from Mr. Clarkson, through Mr. Holland, of Clinton, and take great pleasure in laying the astonishing particulars before our readers:—"On the 15th February, 1850, there fell, within 100 yards of the residence of Thomas M. Clarkson, in Sampson county, a shower of flesh and blood about 30 feet wide, and, as far as it was traced, about 250 or 300 yards in length. The pieces appeared to be flesh, liver, lungs, brains, and blood. Some of the blood ran on the leaves, apparently very fresh. Three of his (T. M. C.) children were in it, and ran to their mother, exclaiming, 'Mother, there is meat falling!' Their mother went immediately to see, but the shower was over, but there lay the flesh, &c., all over the ground. Neil Campbell, Esq., living close by, was on the spot shortly after it fell, and pronounced it as above. One of his children was about 150 yards from the shower, and came running to the rest, saying he smelt something like blood. During the time it was falling, there was a cloud overhead, having a red appearance, like a wind cloud. There was no rain. The above you may rely on; and by Mr. Holland

you have pieces of the flesh, which are reduced by being kept so long. Yours, &c., T. M. C.' The piece which was left with us has been examined by two of the best microscopes in the place, and the existence of blood well established; but nothing was shown giving any indication of the character of the matter. It has the smell both in its dry state, and when macerated in water, of putrid flesh; and there can scarcely be a doubt that it is such."

THE FATHER, THE SON, AND THE HOLY GHOST.

Having had the intention several times, we are now led to write our views regarding the Father, the Son, and the Holy Ghost, so that everyone may know our opinion on subjects which seem so confusing to many. These three have a very close relationship with us; and we should know something about them; for one is a Father to us, the other a Brother, and the third is another Comforter. It was in the name of these three that we were baptized, and that we were led out of the kingdom of darkness to the kingdom of light; and now, having received the Holy Spirit, according to the promise, we can know what it is, and through this Spirit we can say that the Christ who was on earth is the Son, and that the Father is that glorious person on whose right hand Christ sat in heaven. These three are not one; for the Father himself is one, and the Son one, and the Holy Ghost one; and so three times one is three, and no more or less. The Father and the Son are two different people; and the Holy Ghost is a substance which emanates from the Father and the Son. Nevertheless, in many things, these three are one, as the scriptures show; and it can be said that the Father is God, the Son is God, and the Holy Ghost is God; and the three are substantial Gods. But for the sake of order, we shall look at the three under different headings, starting with the first, which is—

THE FATHER.

Everyone believes that the Father is God, and that the scripture is true that says he is a Spirit: but many claim that a spirit is an insubstantial thing, while we believe that the only insubstantial thing

is nothing. The Father is a substantial being. The material of which he is composed is entirely substantial. Even so, this material is in some regards quite different from the materials with which we are most familiar; and in other aspects it is exactly the same as every other material. The substance of his body fills a space just like any other material; and it possesses hardness, length, width, and depth, like all other materials. The elementary materials of his body cannot occupy, at the same time, the same space as is occupied by some other matter; and the substance of his person cannot, any more than any other substance, be in two places at once. Also, he needs time to move from one place to another. It matters not how fast his movements are, time is essential to all movement, fast or slow. He differs from all other matter in the excellence of his powers, since he is all-knowing, wise, and possesses the power of self-propulsion to a much greater extent than nature's coarsest materials. God's being a Spirit does not make him insubstantial. "Insubstantial being" is a contradiction; and insubstantiality is only another name for nothing. A spirit is as much matter as what is known as oxygen or hydrogen. He shares many properties with any other matter. Chemists have discovered about sixty sorts of materials; and each one possesses some properties which belong to the others, and some properties which relate to themselves and are not possessed by the others. Now, no chemist, when categorizing his substances, would presume to say, This substance is useful, but this substance is useless, because it differs in some aspects from the first. He would call them all useful, even though in some things they would differ greatly. So, a substance which is called spirit is useful, even though it differs greatly from other materials. It is only an addition of another element of nature more powerful than any discovered so far.

Since God is a Spirit, and the scripture says, that a spirit has no flesh and bones, many think that the Father is not a substantial being; but it is the same to think that a house or a rock is not substantial, because they do not possess flesh and bones, as to think that. A spirit can be in the shape and form of a man, visible, and tangible too, without having flesh and bones. It seems that flesh and bones are the difference between man and spirit; as we can understand from what

Jesus Christ told his disciples, when they thought he was a spirit.

Although a spirit is substantial, it seems it possesses powers to spread and confine itself as it wishes. It is certain that a baby's spirit is as big as an adult's, but it spreads and confines itself to correspond to the body. Christ's spiritual body, when he was seen before his incarnation, appeared to be the size of a man; but when he was born of the virgin Mary, his spirit must have been restricted to the size of a baby, and afterwards expanded with the body, until it reached its previous size. But despite showing this ability even more clearly, we find in the scriptures that seven spirits were able to reside in the body of Mary Magdalene, and a legion of them in another man. After the legion had been driven out of that man, it seems they expanded so much that were able to enter every pig in the whole herd, and lead them over the cliff into the sea. It seems reasonable from this that the various particles of a spirit are not so attached to each other, that they cannot go into and come out of a body, by arranging themselves in the most advantageous manner. The particles of a spirit must also be much thinner than the particles of common materials, for them to be able to penetrate in between them, as it seems they do in the human body. Salt or sugar, because their particles are finer than water particles, are able to permeate between them, without making the water any more.

But now, we can proceed more directly to look at the person of the Father, as we promised, since we have to some extent shown what a spirit is. And to begin with, we shall hear what the Book of Common Prayer says about God, or the Father. The first article states as follows:—

“There is only one true living God, eternal, without body, without parts, without passions; of infinite power, wisdom, and goodness; Maker and Sustainer of every visible and invisible thing. And in the unity of this Deity there are three persons, of one substance, ability, and eternity; the Father, the Son, and the Holy Ghost.” The Church of England has not, any more than ourselves, shown our scriptures, to prove the accuracy of our assertions. That remains undone, and we think it will remain undone forever, as far as the Church is concerned, because it is quite a difficult task; but we shall

endeavor to produce scriptures to confirm and prove our statements, since that is an easy enough task.

So, we shall search the scriptures, to see if there is any basis for believing in a God “without body, without parts, without passions,” or else, any basis for believing that he is a God who has a body, parts, as well as passions or emotions. In Gen. i, 27, it says, “So God created man in his own image;” which shows that if God was without body or parts, man would be the same, as he had created him in his own form and image. But lest anyone follow the example of the serpent, here, to explain, the scripture can explain itself. In Gen. v, 3, one reads, “And Adam lived one hundred and thirty years, and begat a son in his own form and image, and called his name Seth.” Now, Seth must have been in the form and image of Adam, in the same sense that Adam was in the form and image of God. It is not some moral image that is intended, rather a physical image; because Adam and Seth are spoken of in the same way. If reference is being made to Adam’s morality before the fall, when he is said to have been created in God’s form and image; it is not that which is referred to in relation to Seth, because his father had fallen from his moral state before he was begotten. Another thing which proves that God has a body and parts, is that Christ is “the very image of his person,” after his incarnation as a man. (See Heb. i, 3.) This shows that the Father is a substantial person, and that the Son is the express image of that substantial person. Jesus Christ has a body and parts, as well as passions; and God must have these too, otherwise Jesus Christ could not be in the express image of His person. It is true that there are heavenly bodies and earthly bodies; but their image is similar. Christ was in the form and image of a man after his resurrection, as well as before his crucifixion; and he looked so much the same after his resurrection, as before, that his disciples could easily recognize him, when he ate with them.

All God’s appearances to Abraham, were sufficient to prove that he had a body, parts, and passions, like a man, if nothing else proved that. In Gen. xviii, the Lord is said to have appeared to Abraham, in the company of two angels, on the plain of Mamre. The Lord was walking towards Abraham, and he ran to meet him; then he

commanded Abraham to bring water to wash the feet of the Lord and the angels; and he ordered cakes, and a "good, tender calf," and butter, and set them before them; "and they," says the scripture, "ate." "And the men rose from there, and looked towards Sodom; and Abraham went with them, to accompany them." "And the men turned from there, and went towards Sodom: and Abraham stood again before the Lord;" "and the Lord went away when he had spoken to Abraham." Now, if there were no substantial bodies, how in the world could their feet be washed, &c.; and how could they eat veal and cakes? But, says someone, their bodies were borrowed ones. That can easily be allowed, when it is proven from scripture, but not before: it would be the same as saying that Abraham too had a borrowed body. But let us not be misunderstood about these bodies: we are saying that the Lord has a substantial body, as does every other spirit; and that a body can be substantial, without having flesh and bones. The Lord is often, in the scriptures, called "a rock," "a fortress," "a tower," "a shield," &c.; but no one has seen him appear in the form of such things, but only in the form of man.

Perhaps it will now be argued that the apostle John says, "No one hath seen God at any time" (John i, 18); and that it is therefore pointless to produce examples from the Old Testament to prove the contrary. Indeed, God has also said to Moses, "There shall no man see me, and live," which confirms the above saying. But if the relevant scripture is read (in Exodus xxxiii, 18-23), it can be seen that Moses asks the Lord, "I beseech thee, shew me thy glory;" to which the Lord replied, "Thou canst not see my face: for there shall no man see me, and live;" and he also said, "Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my GLORY passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by. And I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen," which is to say in its glory, of course; for verse 11 says that the Lord, before this, spoke to Moses "face to face, as a man speaketh unto his friend." Still, there is also another occasion in scripture, which sheds much light on the above matter, and shows that God is visible, and that he has a tangible body like a man. That

occasion was, Jacob's struggle with God. In Gen. xxxii, 24—30, we read that Jacob struggled with a man, until dawn, in order to get a blessing from him; and that he asked the man's name, who answered, "Wherefore is it that thou dost ask after my name?" "And he blessed him there. And Jacob called the place Peniel: because I saw God face to face, and my life was spared." Jacob did not know at first that he was struggling with God, although he could see him; but having asked for his name, and having been blessed by him, he understood who was in his arms, and he saw God face to face; but it does not seem that he saw his glory, particularly the glory of his face, otherwise he could not have escaped alive; for one cannot see his face in its glory, and live. One cannot see God in any way, unless a man possesses the priesthood of Melchizedek, which confers the right to associate with God face to face, like Moses. Moses often stood in the Lord's presence; but if the people had done that, they would have fallen dead before him; for they could not look upon the face of Moses, when he came down from the mountain, let alone look upon the face of God. God has the ability to hide his glory when he wishes, and show only his person; and we do not remember now that anyone but Moses has seen God in his glory, and it was not without great care that God showed himself in that way to him, lest he die.

It can be seen, by now, that God has a body, parts, and passions, like man; and that he can hear, speak, eat, walk, &c., and is able to be angry or to love. But God being in the form and image of man, or rather man being in the form and image of God, does not make God like man in all things. No, for God possesses superior powers to those of man: not only can he walk, but also fly from one place to another in the sky, according to his will, as is seen in Gen. xvii, 22; xi, 5; xxxv, 13. But it is obvious that men will become able to move like that through the air, as Enoch and Elijah did, through their faith. In the resurrection after possessing spiritual bodies of flesh and bone, like the glorified body of Jesus Christ, hosts will fly up into the sky to meet the Lord.

To try to prove that God has no body, but that he is something that is everywhere at the same time, and invisible and imperceptible

to all men, reference is often made to David's words in Psalm cxxxix, 7—10—"Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me," &c. Now, David is showing that God's spirit, and not he himself, is present in all places. The Spirit, as we shall show later, can be in many places at the same time; and it can be said about it, quite correctly, that it is omnipresent, although the same particles are not omnipresent. But more of this later.

Also, in order to show that God is in more than one place at the same time, many refer to Deut. iv, 39—"The Lord he is God in heaven above, and upon the earth beneath: there is none else." That is the same as saying that Victoria is in more than one place at once, because she is Queen here in England, and over in Ireland. The Lord is God everywhere; but that does not prove that he himself is present everywhere at the same time. That is contrary to reason, and contrary to scripture. Thinking that God fills everywhere at the same time, is the same as thinking that the kingdom of God is within man's heart! Many imagine that. Before every man could possess God's kingdom, God would have to arrange more than one kingdom; because the king, officials, laws, and subjects of one kingdom would go into the heart of one man! We have heard some too, when arguing for God's omnipresence, saying that he is present in the heart of the drunkard, the thief, and the adulterer, the same as in the heart of the Christian. That was quite consistent, if God is such a one; but where is the scripture which explains that? The God of Abraham, Isaac, and Jacob was not such a one; he ascended and descended, and was the size of a man; he ate, spoke, and traveled around the earth. This was not an insubstantial God, for Jacob struggled with him for a long time, and had the opportunity to learn that there was a substantial and tangible body. The people who worship an insubstantial, formless, body-less, invisible, indiscernible God, are more foolish than infidels. The wise men of our country should be ashamed that they have become so mad. Even the pagans are much

more sensible: their gods are similar in some things, such as size, material and manner; but as for the God of religious folk in this country, he is everything and nothing. There is no cause to fear that anyone will draw a picture of the sectarian god; but as for the God of Israel, the people were so capable of making a picture of him, that God himself had to forbid it definitely, lest they worship his image, instead of the true God.

Having said more than we intended about the Father, we shall postpone commenting on the Son and the Holy Ghost until the next time.

SPECIAL GENERAL CONFERENCE, AND THE VISIT OF THE APOSTLE J. TAYLOR TO WALES.

ON the 9th of this June, a special general conference was held, in Merthyr Tydfil, to welcome here the visit of Apostle John Taylor, according to his promise a few days ago. The conference was opened, in the Cymreigyddion Hall, at eleven, by President Phillips, with a song and prayer. Then after he had instructed us effectively for some time, the news came to the hall that the Apostle had come in by train, and that he would soon be present in the hall. In the meantime, brother Davis read, in Welsh and in English, the representation of Wales since last Christmas until the 1st of June, which is as follows:—

No.	Districts.	Br.	H.P.	Eld.	Pr.	Tea.	Dea.	Cut.	Died	Emi.	Bap.	Total	
1	East Glamorgan..	23										2	
2	West Glamorgan .	18										1	
3	Monmouthshire ..	14										0	
4	Carmarthenshire .	17										0	
5	Pembrokeshire	11										0	
6	Cardiganshire	4	0	12	9	2	3					1 1 0	
7	Anglesey	4	0	10	6	1	1					7 1 0	
8	Merionethshire	5	0	12	7	1	1					8 0 1	
9	Breconshire	5	0	10	4	2	4					16 0 4	
10	Denbighshire	4	0	11								14 5 6	
11	Flintshire	5	0	12	9	3	1					6 0 2	
Total												110	3

[There are 15 branches, containing about 450 members, that have been transferred from Wales to the Herefordshire District, in England, since the previous Representation, which lowers the total.]

Then, at about twelve o'clock, after Apostle Taylor presented himself on the stage, the Saints sang the "Welcome Hymn," which brother Davis had composed for the occasion. After that, the President called on the Apostle to address the people, which he did something like this:—

"I have not," said he, "come here to show myself, rather to enlighten you. I am glad to be in your midst once again; and I can say that I have seen many faces since I was here before, and have traveled over 17,000 miles. At that time, I left my home, if the wilderness of Council Bluffs can be considered a home, in the company of Orson Hyde and P. P. Pratt; and by revelation, the three of us came to this island, to reform the church; and since that time I am happy that a great deal of work has been done. Now I come to you from the Valley, to go to another nation. On the way here I met with your dear Capt. Jones, within a few miles of the Valley; and he and his company were quite high spirited. They sang a Welsh hymn, and the other apostles and I were greatly pleased, and we blessed them. Capt. Jones is a good man, and we have good men here as well; the Spirit from within me bears witness to that. I am happy to see this congregation, and I bless you in the name of Jesus Christ. We all suffer together in every situation. Some say that persecution is difficult to suffer; but that should not bother us at all, for it is through sufferings we gain our perfection. Perhaps the early disciples were perfected. Persecution has never harmed us; no, it has not; nor has it harmed the church; for each time the Saints were persecuted out of their confines it was all for the good. In the state of Missouri, before the apostles were sent to this country, the Saints were cruelly persecuted, and their possessions were destroyed; and after gathering up what they could of what was left, the Saints escaped to another place. Many suffered greatly as a result; I saw them in every kind of hardship. But instead of that turning to their detriment, everything turned to their good; and even though some lost their lives, yet they died in the Lord. The Lord can do with us as he wishes—either keeping us down, or lifting us up. It was to Nauvoo, in Illinois, they came after that; and although their losses were great earlier, they soon came into possession of a better city and country than the one

they had before. There they received everything that pertains to the privileges of a city. They succeeded greatly in that place, until their city surpassed all others in Illinois, and their temple was a building without its equal in the state. By then everyone respected them, and sought their favor. But soon a second time, the enemies took occasion to persecute them because of their religion, until Joseph and Hyrum became martyrs at their hands. The Saints had the power to conquer, but yet they did not do so; for they preferred to flee to the mountains, leaving all their riches behind—farms, &c., more excellent than anything that can be seen in this country. The apostles knew about California before Joseph was killed; for I myself, as Dr. Levi Richards knows, had composed a song about “Upper California,” during that time. Nauvoo was only a stopping place as it were for a season; we had received information about another country, and the Lord showed us the place. At the time of this latest persecution, the enemies were completely convinced that Mormonism was finished, but soon they came to know otherwise. All they did turned out for good, although we left families as dear as the families of the Welsh Saints. God has showed that he is our God. Well, how is it with the Saints who have arrived in the Valley? have they been destroyed? Oh, no; rather the world says they are a good and respectable people, for they have succeeded. Thus they always behave whenever the Saints succeed, but it is completely opposite when they are persecuted. I myself was greatly respected as I came here through the States—there was no need to say more than that I was coming from the Valley. The world loves us now, because they think, perhaps, that we know something about the gold. Well, are the Saints poor now, after all the persecution? No, not at all; for they are blessed an hundred fold. They have excellent valleys, enabled to raise every kind of corn, such as Indian corn, wheat, barley, oats, rye, tubers, and every kind that can be raised in this country, and many things also that cannot be raised here. Also, they have a Provisional Government, containing a governor, a secretary of state, senators, judges, &c., and representatives in the Senate, in Washington, trying to obtain acceptance into the Union, as a state or a territory. If we get our wish, and is very likely we will, we will have a territory twice the size

of England, Ireland, and Scotland together. If we get a state, we will be able to choose a governor, and all the other necessary officials, together with making our own laws; but if we get a territory, the President of the United States will choose everything, unless it is organized otherwise, and we are allowed to govern ourselves. Every state maintains its own government; but it is Congress that pays for the government of each territory. We shall have one or the other, and I hope we get the best. The press is now working in our favor, and indeed there are many gentlemen doing the same thing.—I can also say more about the Valley, that it is a good place to raise sheep; and I intend, upon returning, to take a Welsh shepherd with me [when brother Howells said, ‘Take me, brother’]. When the Saints first went there, the animals were practically worked out, through suffering hardships, and it was necessary to kill many of them; but now the rest, although pitiful at first, are nice and fat. We have a city about two miles long, and about one-and-a-half miles wide; and the streets are 44 yards wide, so there is no reason for people to trample one another as they go by. Land there is about 5s. per acre; and there are already several good farms, mills, &c.; and two other cities are being built. The Saints there had a scarcity of work clothes at first; but before long, hosts of gold seekers came by, and sold their clothes to the Saints, because they could no longer carry them. They were cheaper there than they could be bought in St. Louis. They also had other goods there, which were of great benefit to the Saints, instead of the bit of gold dust they had gathered. In short, the Saints possessed all necessary things—everyone getting sufficient, with the occasional person who was too lazy to do so. I have never seen anywhere such good-looking people as the Saints in Salt Lake City. Now, their task is to go forward; and all who seek a garden or a house, must plant them and build them, and not expect a miracle. Everything, then, is good; and all shall have the privilege of putting their diligence to work. There is no one in the Valley who works to get money; for if they do something for me, or for anyone else, they will do it for nothing, instead of receiving their pay. There is no hope for anyone to be helped, if he does not work in some way or other. There are many who wish to go to the city, but they should

remember that many things must be done first; one must learn the A, B, C, first, and then learn to read. It took me a long time to learn to spell '*baker*.' We must first be refined like the iron in the furnaces there; for there are some as if they had too little religion, and others as if they had too much. The impurities must be removed. We remember how Job was refined; when he was in the furnace, the bad was boiling out of him. Not everyone recognizes the good metal, when the impurities boil to the surface; but if the surface is removed, one can see the good metal in its purity. Thus, we must be purified like the metal, and in the end suffer the heavy blows of the blacksmith's hammer. I wish to do as God wishes, and go to Zion after having plenty of time in the furnace to boil out the bad. I do not believe in a long face; I do not think that everything is good wherever such an attitude exists. If one's heart is good, that which comes from the mouth will show that. The religion of Jesus Christ makes men happy and prosperous; and if there are any of the Saints who wear a long face, &c., there must be something missing there. All who follow good principles, can say all that is on their mind. I have the same gospel to preach now, as was preached in former days; and all who do according to the gospel are brothers. I do not wish for anyone to bow down to me, but I wish for all to hear my message. Respect your presidents, and do not say anything against them; for there is one who watches all your deeds. The officers have been directed to administer fairness in every branch and district, so there is no reason for anyone to be hurt. Now, I end, by blessing you all in the name of Jesus Christ. Amen."

Then, after voting to uphold the authorities of the church, and singing, the meeting was ended with prayer by Dr. L. Richards.

At three o'clock, since there was no other place big enough, the meeting was opened in front of the Marketplace, by President Phillips, with singing and prayer.

Then the Apostle was called on to address the numerous congregation that had come together. He wished to be excused from wearing his hat. The most important thing he had to say was concerning the kingdom of God. Many are desirous of having the truth, but they are ignorant concerning the way to do so. Truth is

eternal, and all just principles are true. He was led some years ago to ask why there were so many different opinions about the salvation of man; and then he endeavored to search out what Jesus Christ and his disciples had said, and he came to understand that what was true at that time, should be true now—that truth must be eternal as was God himself. John the Baptist of old preached baptism for the remission of sins; and Christ and his disciples also preached the same, adding that signs would follow the believers, &c.: the same thing was preached by Peter on the day of Pentecost. And now, is it possible that the truths under scrutiny, are still true in this age? There is no doubt that they are. If anyone were to ask him, as was asked to Peter on the day of Pentecost, he would answer as he did—“Repent, and be baptized, in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost,” &c. Through obedience to the above things, men will receive the gospel, together with all its gifts and blessings. Then he hastened to show what is the gospel, and that it existed before the heavens or earth were formed. It was not appropriate for John to have testified that he saw an angel flying with the “eternal gospel,” if it had not existed before the coming of Christ. And if it was darkness that existed in the days of Moses and the prophets, when such intelligence was given, he would shout for God to give the darkness to him, instead of the light possessed by the numerous religionists of this age. Then he showed what Enoch, Noah, Abraham, Moses, &c., did, and proved that they all had the eternal gospel. In the time of Moses, the law was added to the gospel, because of transgressions. He understood the law to be more of a curse than a blessing; “which (said Paul) neither our fathers nor we could bear.” After that Jesus Christ came to free his people from the law, and to preach the eternal gospel in its primeval simplicity, and he revealed further his wish to his disciples. Through this gospel the servants of God, from faith to faith, have attained great things—as great as being caught up to the third heaven. It was necessary for all who administered the ordinances of the gospel, to be set apart for that. Christ ordained twelve apostles, through revelation, to administer in all things pertaining to the gospel; and he gave them power to bind on earth that which was bound in heaven. They also received power

to forgive sins, by baptizing men for the remission of sins; and by administering in the name of Jesus Christ, God was binding in the heavens that which was bound on the earth. No one can be called except by revelation; and if no new revelation is given, except the scriptures, those preachers who deny revelation, could never have been called by God, unless they show their names in the scriptures. Then he showed a great deal concerning the Melchizedek priesthood, and its authorization to administer in time and in eternity. He then referred to Joseph Smith, and he testified that he was with him in his life and in his death, and he knew that he was a good man, and that he was a servant of God. He (Taylor) had not come in his own name, but in the name of Jesus Christ; and he was not boasting in any teaching or wisdom, but rather in that which he had received from God. He showed the special duty of being merciful to all, and to do good. Then he left his blessing on everyone, and ended.

Then Dr. Levi Richards arose to confirm the testimony of brother Taylor about Joseph Smith, and he said that he (namely Taylor) was the man who received four bullets in his body, when the prophet and his brother were killed.

After singing "Hail to the prophet," the meeting was ended with prayer by brother Howells.

At half past six again, in the same place, the meeting was opened with singing, and with prayer by brother Giles.

Dr. Levi Richards arose to describe what is truth, and the necessity of having it; and he was followed by brother Howells, in Welsh, about the presence of the Apostle, to the satisfaction of all.

Then brother Taylor arose, and spoke concerning the way he was convinced by P. P. Pratt; and the duty men have to be prepared to live, and not to die. What is death to us, while we are in possession of the treasure that casts out fear? It is merely like a moment's sleep. After that he spoke of the preexistence of spirits, taking as an example that of Jesus Christ, who was with the Father before the morning stars were heard to sing; together with many other things. He also mentioned the triads which testify in the heavens and on the earth, and he soon finished, having done a good day's work, which will be talked about for a long time.

Brother Richards closed the meeting with prayer.

Monday morning, at half past ten, another meeting was opened, with song and prayer, by Howell Williams, in the Cymreigyddion Hall.

After brother Howells spoke for a while, in Welsh, of that which the Apostle preached the day before, and he showed that one of the sermons of John Elias prophesied that only in America would there be deliverance in a future time.

Brother Richards arose to comment on the condition of the church in Wales, and throughout the world; and he said that the Saints should throw out everything that causes dissention about the language, country, &c., and regard everyone as equal.

Then brother Taylor arose, and he said that he knew that the officers who were present were good men, and that they are teaching correct principles; and that the Welsh Saints are "good-hearted fellows." He was a citizen of the world, and loved every nation; and if there was any nation that wanted to be more than the other, that was to be proved by its good works—that was the only difference that should exist, and none other. And if anyone wanted to become great, let him consider himself an infant; or if he wanted to become rich, let him give to the poor, and he will receive an hundredfold. He showed the necessity of searching for knowledge in books, and by prayer and faith; and the necessity of distributing Welsh and English books. Then he said that the priesthood is the government that is on the earth and in the heavens; and he declared that he could govern this kingdom more effectively than is being done, and with less expense, if the people would listen to him. Then he mentioned the Emigrating Fund, and the necessity of striving in its behalf, and he concluded, after giving more happiness of the gospel to the Saints, than they had ever before had.

Then President Phillips showed, very effectively, the responsibilities of the Saints to read and circulate Welsh and English books, and strive to save every nation alike; and he encouraged the officers to strive to go out and preach.

After that, the Apostle sang his song about "Upper California," in a very excellent manner; and he explained that we should not

think that all nations should go to Jerusalem every year to worship; because there would not be sufficient space for the inhabitants of this island there, much less the inhabitants of all the earth. The thought is, that representatives of every nation are to go there yearly, in the name of the people.

Then, after the President showed the responsibility of the Saints with respect to the mission to France, Italy, &c.; brother Taylor sang his beautiful song "The Seer," until fulfilling the measure of our happiness for a time; then, as he prayed, he commended us all to God, and the conference ended at about two.

This conference will long be remembered, and the company of our dear brother. Monday night, he preached in Cardiff to a numerous congregation, and he left the following night for Bristol, in order to start toward France in the company of brother Howells and others.

THE LATEST WELSH EMIGRANTS.

THE ship "Josiah Bradlee," which sailed from Liverpool on the 5th of February, reached New Orleans on the 18th of April, after a very pleasant voyage. Elder Thomas Day, president of the company, has sent a letter to the *Star*, in which he says that everyone is healthy and happy, the Welsh and the English. One of the Welsh died, namely the daughter of Hannah Hughes, Llanelli, 10 months old; and four were married, namely Lewis John Davies, from Glamorgan, to Sarah Roger, from Pembrokeshire, on the 24th of February; and John Carver to Mary Eames, from Herefordshire, on the 10th of March. He reported that they were ready to go up along the river, under the guidance of brother M'Kensie; and we hope God will bless them during the remainder of their journey, as he had done until then. Our dear brother Abel Evans has no doubt written also, wherever his letter may be. We saw his handwriting in a letter to Pontypridd, which is a sign that everything is well, except the loss of his letter.

QUESTIONS AND ANSWERS

1. IS IT in accordance with the Saints' principles to use musical instruments in worship?—*Tomos*.

Yes, it is quite in accordance; and the God of the Saints is quite familiar with them. Musical instruments are a great help in singing praise. When the instruments take care of the tune and the tempo, the singers can think more about the content of the song, as well as about its object; but, when devoid of instruments, they care more about the voices and the timing, than about the praise, which should be paramount in everyone's eyes. The instruments led the way with king David, and the praise followed.

2. What are your thoughts on the explanation given by the June "Editor" on Acts xix, 3? The explanation is as follows:—"Unto what then were ye baptized? Unto John's Baptism,' namely unto the substance of John's baptism. That was To the *Revival*, or *To him who was Coming*. The baptism of the Pentecost was to The Revival and Forgiveness of Sins. They were baptized to this without any distinction as to whether they were baptized to the Baptism of the Revival only, or not. The post-Pentecostal name or dispensation for Christ, was *the Lord Jesus*. He was not called *the One who is coming* as such. 'We have not so much as heard whether there be any Holy Ghost,' was the meaning of their answer; i.e. Whether he was *received*. They had heard from John that he would one day come."—Your comments on the above explanation will be welcome.—*Morgan Edwards*.

Our view is that there are many things in it which are hard to understand. "Unto John's baptism," and "To the substance of John's baptism," are very confusing words. We know what "Unto John's baptism" is; the answer is that those twelve were baptized with the same sort of baptism as John the Baptist performed. But the meaning of "the substance of John's baptism," is beyond our understanding. It is clear that everyone baptized by John received a complete baptism, and the substance too, if there is such a thing; for having finished baptizing with water, John announced that there was one coming after him, who would baptize with the Holy Spirit and with fire. Now, if there was substance to the first baptism, apart from water, there was also substance to the second baptism, apart from the Spirit. John was reforming and making "people ready," it is true, when he baptized them for the forgiveness of sins; and no proof has been given that anyone baptizing after John, performed an invalid baptism. The baptism of Jesus Christ, and that of some of his disciples, was an

example for all to follow. No one John baptized would say, "We have not so much as heard whether there be any Holy Ghost;" for he informed everyone about it. Why could the twelve in Ephesus, if they had been legitimately baptized, not receive the Spirit the same as those on the day of Pentecost? They must have been baptized by someone who knew nothing of the Holy Ghost; because John certainly testified to everyone about the One who was coming to baptize with the Holy Spirit. Of course, Paul had to baptize them a second time, before they could receive the promise; and that too is what must be done with those who have been baptized illegitimately in the present day, before they receive the promised "gift."

CONFERENCE MINUTES.

PEMBROKESHIRE.

THE conference for this county was held, in Haverfordwest, on the 19th of May. Represented were 11 branches, containing 15 elders, 9 priests, 6 teachers, and 4 deacons; cut off, 8; emigrated, 13, total, 179. Three elders were called, four priests, and two teachers, because several have moved. It was determined to uphold all the authorities of the church.—J. Morris, president; Daniel Williams, scribe.

FLINTSHIRE.

The conference for the above county was held in the town of Flint, on the 12th of May, when five branches were represented, containing 12 elders, 9 priests, and 4 teachers; 5 were cut off, 2 were received by letter, 1 was released, 5 were baptized; total 83. Three were called to offices, and exceptionally good meetings were held, in which several of the brethren preached very effectively.—John Davies, president; Thomas Green, scribe.

MERIONETHSHIRE.

The Merionethshire conference was held, in Machynlleth, on the 20th of May, when brother William Evans was sustained to be president. Five branches were represented, containing 12 elders, 7 priests, 1 teacher, and 1 deacon; 5 were cut off, and 4 were baptized; total, 75. Elder Thomas Pugh preached about building the kingdom of God, very effectively.—William Evans, president; David Roberts, scribe.

MISCELLANEOUS

JUNE.—In the middle parts of our island, June is usually a cold-dry, summery month. The days, despite that, are at their longest; and although this month is only the third in temperature height, yet its dryness and evaporation reach the most extreme point. June here resembles May in more eastern climates. Since the leaves now are verdant and fully opened, and the corn and hay fields are in their loveliest clothing, this is the time the face of nature appears the most beautiful. Toward the end of the month, we can see wheat producing spikes, the rose blooming, the barley ripening, and the harvesting of hay beginning. The normal average of the temperature is 57 degrees. During the month there are many shrubs and bushes flowering, so that the gardens usually appear in all their glory. This is also the time when the weeds plague the gardener the most.

SALT.—The salt obtained in the Great Salt Lake in California, is better than any that is known, for salting butter, meat, &c. This is the strongest salt discovered until now. Three barrels of water make one of salt.

LONG PRAYERS.—If Peter, when he was trying to walk on the waters to go to his Master, and when he was about to sink, had prayed as long as many in these days, he would have been at the bottom almost before getting through the preface.

DOCTORS.—Someone has said that doctors are the nutcrackers which angels have to pull our souls out of the shell around them.

ONE OF THE BELIEVERS.—When someone said to the Apostle J. Taylor that he was a false prophet and a deceiver, he answered, "Are you, then, one of the believers?" "Yes, I am! no doubt," said the man. "Well, it is with you, according to the words of Jesus Christ, that the signs are to follow, is it not?" He immediately became silent.

VIRTUE OF THE NAME MORMON.—Apostle Taylor told quite a funny, little story here about the above name. It seems that some of the Indian tribes are quite friendly with the Mormons, because they have acted kindly toward them. Lately, when one of the gold seekers was passing through them with his wagon, he met a large number

of them, and he thought that it was all over for him, since there was hostility between them and everyone except for the Mormons. But, anyway, one of the Indians came toward him, saying "Mormon." Then it occurred to the stranger to say "Mormon" in answer, supposing that the Indians spared everyone with that name. The result was, that he received great respect and help from them; and the man decided, since the name was so virtuous, that he would become a Mormon himself, as soon as he was able to reach the Valley.

THE WAY TO DESTROY A CHILD.—1. Let him have his own way. 2. Allow him to spend all the money he wants. 3. Allow him to go wherever he wants on the Sabbath. 4. Give freedom to him to keep bad company. 5. Do not insist on an accounting from him as to how he spends his afternoons. 6. Do not give him anything to do.

SIGN OF A GOOD MAN.—The man who has no enemies is practically no good at anything. He is made of stuff so easy to manipulate, that everyone tries his hand on him. The complete man, who thinks for himself, and speaks his mind, is sure to have enemies. They are as necessary to him as fresh air.

LOVE.—At the age of three we loved our mothers; at six, our fathers; at ten, holidays; at sixteen, our clothes; at twenty, our sweethearts; at twenty-five, our wives; at forty, our children; and at sixty, ourselves.

THE WEALTHY MAN.—It was said of one wealthy man—"Poor thing! he struggled day and night until he was forty years old, to accumulate his wealth; and ever since then he has been watching over his food and his clothes."

THE SHEEP OF CHRIST.

The sheep of Christ know his voice,
 And his "signs" they acknowledge;
 The world cries out that these are the wolves,
 Because they know nothing of sheep.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 19.]

JULY, 1850.

[VOL. II.

P S A L M .

COME ye that love the Lord, I will speak of the loving kindness of our God, for his mercies endure forever.

His goodness extends from generation to generation, and all the children of men are benefited.

What tribute shall we render to Jehovah, who reigneth in the heavens, for his manifold blessings and abundant care to the workmanship of his hands?

For those who work righteousness and fear God are accepted of him without respect; they want not any good thing.

He giveth his angels charge concerning them to bear them up in all their afflictions, to save them out of all their troubles, to redeem them from the hand and power of the strong man armed.

As gold leaveth the fire purged from dross, so come up his Saints from the burning, pure and holy before him. More than conquerors are they through him who hath loved them, and given himself for them, and bought them with his own precious blood.

To him the honor and glory, forever.

The words of the Lord do good to the upright at all times, illuminating the mind and filling the understanding with light and intelligence.

A voice of glad tidings a voice of comfort and consolation to the poor and needy.

That bringeth joy to the bosom; that causeth the broken heart to rejoice;

That bursteth asunder the fetters of the prisoner; that breaketh the chains of the captive:

That undoeth the heavy burden of the oppressed; that setteth the bondman free.

A voice of glory and immortality unto all people for obedience unto salvation, for restitution and restoration, for exaltation and perfection.

O give thanks all ye righteous for the free favor of his word to us-ward; a light shining through gross darkness, that pointeth to the law and to the testimony.

For truth hath sprung out of the earth, an holy angel hath looked down from heaven.

He hath committed the gospel fullness; He hath made known the ancient order; He hath restored the old paths;

He hath renewed the everlasting covenant; He hath revealed the stick of Ephraim; He hath brought again the high priesthood of Melchizedek.

He hath sent again the comforter, which leadeth into truth, which sheweth things to come.

The humble rejoice in the words of the book. The deaf hear, the dumb speak, the blind see, and the tongue of the stammerer is loosed.

The lame man leapeth like an hart; the contrite spirit is full of gladness.

The ransomed return to Zion with loud songs with everlasting joy upon their heads.

Sorrow and sighing flee away; the bitter is sweet; the afflicted glory in salvation and are upheld.

The Lord sent quails from heaven; by the side of the waters the sick on their beds reached forth their hands and were fed.

The Gentiles on the rivers saw it and wondered; they beheld the deliverance of our God and marveled greatly.

I will speak of the goodness of God in the assemblies of his Saints; I will tell it in the great congregation.

Let all the Saints rejoice, let the earth be glad, let every creature shout the high praises of King Immanuel.

Let the mountains and hills flow down at his presence, and the solid rocks weep for joy.

Let the desert blossom as the rose, and the wilderness be glad.

Let the rivers and all the waters murmur harmonious anthems to their eternal king.

Let every herb and every tree whisper the voice of peace and love; let the brute creation return thanksgivings to him that sitteth upon the throne.

Let the vast expanse of creation reverberate with Hallelujahs to the great I AM.

Glory, and might, and majesty, and dominion, and authority, and power, and everlasting praises be to him whose name is above every other.

Let all things praise the Lord. Praise ye the Lord.

HARVEY L. BIRCH.

LETTER FROM ABEL EVANS, FROM COUNCIL BLUFFS, IOWA.

Council Bluffs, May 25, 1850.

DEAR BROTHER DAVIS,—I take this opportunity to give an account of our voyage on the waters to this place. We had to wait in New Orleans for a week. Then we began our journey up the Mississippi River, and we arrived at St. Louis in eight days. We had to wait there five days. Then we came on our journey here, and we were on this river twelve days. We came rather successfully along the two rivers, losing but five lives,—one on the first and four on the second. The cholera was among us on the two rivers, and it was the cholera that killed three of the five. It was also in New Orleans and St. Louis. There are 30 of the Saints who are staying to work in St. Louis, that is Thomas Morris, John Morgans of Nantyglo, Morgan Jones, John Hayes, Henry Pelew, Lewis Davies, William Vaughan, together with their families, all alive and healthy. There are 57 of us who came up here, and we received a kind welcome, better by far than our expectations. The Welsh Saints came to see us the night we came to

this place; and the next morning they brought their wagons and their oxen to us to carry all to their houses for free, and they gave us our lodging cheaply. Remember that there is here as good a reception to the widow and the orphan as to anyone else, if not better. All who came with me are staying here except for David Evans and his wife, and some who are going before them. Three marriages have taken place since we came here; and among them one Rogers from Pembroke married Ann Evans from Merthyr. All who had means have taken houses and lands, and the others will be able to do the same before long. It is better for the young people who are there not to covenant to wait for each other when they come here, for it is not a good procedure. It is better for them to get married before or as they get under way. This is important, as is everything else. Ann Howells from Merthyr came here from across the waters without any big difference in her condition; but it was through faith that she came. And all who prophesied her death on the sea were proven false prophets! We would greatly love to see many yet follow us, but it is better for them to come here by the summer or the winter, for they will not be able to work here except in the summer. But they can come to St. Louis by the winter. It will be better for everyone who comes here to remember to keep every counsel they receive on their journey. And those who do this, will come here alive and healthy, when on the other hand those who do not heed the counsel will fall into error.

My regards to you and to brother Phillips, and his family, to my father, and to my dear relatives, and to all the Saints throughout Wales.

Your brother in the new covenant,

ABEL EVANS.

P. S.—The names of those who died are as follows:—William Prothero, Sr., and his wife, from weakness; Edward Vincent and the wife of Charles Vincent; Elizabeth Rogers from Pembroke; the wife and child of John Jones of Pontypridd, of cholera, in the hospital in St. Louis.

LETTER FROM WILLIAM MORGANS.

Council Bluffs, May 26, 1850.

DEAR BROTHER PHILLIPS,—Brother Abel Evans brought his company here on the 23rd of this month; and on his testimony and your

licenses, they were received as regular members of the Welsh branch in Cambria's Camp.

Dear brother, there are some things taking place among the young people, things which are natural according to the custom of the old country but which would be good for them to turn from. One thing is making promises of marriage. My opinion is that it is best to refrain, and that it would be wiser to get married before getting underway, for those who wish to do so. Brother Abel Evans, and myself as well, failed to see that earlier; but he had opened his eyes before coming to the Bluffs and married a lovely girl from near Carmarthen, Mary Jones from Wern Branch. Usually families live better here than widowers; and so, then, those who wish to get married, let them get married, and those who wish to refrain, let them refrain; but let all boys and girls and all widowed men and women leave the old country without making promises to get married. Thus, there will be no danger of breaking promises; and they will come free to a free country and leave those who remain behind free also. That was the opinion of brother Jones also, as I recall, namely to covenant until the emigration. I have performed marriages for eight in this country and expect six or eight again soon.

Our town is like a boiling pot these days, and as full as Merthyr market on Saturday, so that one cannot drive a wagon without stopping along the streets. They are gold people, and they leave some of their gold behind, or you might think so, for flour is six dollars for a hundred pounds, Indian corn is a dollar-and-a-half a bushel, and some have sold flour for three dollars. I was told by Dr. Bennett, a doctor of one company, that there are 4,000 acres of wheat in Illinois with no one to cut it and likely to be trampled by the animals. The Mormons preached the gospel—yes, the Prophet Joseph was the first to proclaim it there, but they did not believe his witness, rather they shouted, "Away with him," just like his Master. It was Mormons who discovered gold in California, and strange how truthful is the witness and how accepted it is by people in general; but there is not a grain more of truth than the testimony of the Mormons in Merthyr with respect to the gospel; but the spirit of the world is running after its toy, namely the root of all evil, and as a result it cannot receive the Spirit of Christ, which is truth and love, glory to God in the heavens, and on the earth good will. Well, good luck to them and their gold.

Let whoever wishes become merchants. We, however, shall build Zion, the city of our God in the Valley of the Mountains; and when the time comes for her to raise her head, her King will come and her glory will envelop her; and at that time the false men will be afraid.

I received ten packages of ZION'S TRUMPET from one of the English brothers who came here with the first shipload, addressed to Capt. Dan Jones. They will be on their way to him before you receive this letter, but not all of them; for after they came to our territory, we judged that we are entitled to a tithe, and we kept two of each package. You see that we are not tithed as heavily as in the old country, according to the law of tithing. We have paid for six months of the "Frontier Guardian," and it is to come across there regularly as it comes off the press. I have seen but one letter from you, nor have I received the TRUMPET monthly as you said; and I do not know whether the "Frontier Guardian" which I sent has been received or not; it is being sent to Merthyr and Dowlais. I received a letter for Elizabeth Thomas, from the county of Glamorgan, and I sent it over last April to the Valley. Let no one be disheartened who has sent letters to the Valley to relatives and to brother Jones, for answers will be forthcoming as soon as possible. I expect to hear from the Valley, from Capt. Jones and the Welsh Saints, between now and the end of June. Brother Prothero from Abersychan and his family are staying in my house at the present time, and they have taken some land in another part of the country and will be going there soon.

Remember me to all the Saints, together with the officials; and may the blessing of God be with you.

Yours in the eternal covenant,

WILLIAM MORGAN.

VERSE TO THE GRAIN OF BARLEY.

(Which a Farmer sang after sowing.)

I buried an old friend,
 He rose to my head a hundred times;
 And I fear, though he is in the earth,
 That he will rise once again in my head.

—*From the Inquirer.*

THE FATHER, THE SON, AND THE HOLY GHOST.

THE SON.

HAVING written our comments in our last issue about the person of the Father, we shall now, according to our promise, write further what we know about the Son, hoping that everyone will keep in mind that we are to be judged by the scriptures, and not by the baseless assertions of the age.

The Son is a separate person from the Father, and possesses, like him, body, parts, and passions; and in all things is a true image of His person, except only that the substance of his body was incarnate, unlike the substance of his Father's body. One is a spirit, the other is flesh and bones. The Son, no more than the Father, cannot be present everywhere, except through the medium of the Holy Ghost. The Son existed in the beginning with the Father, and presently sits on his right hand in heaven.

Nothing is more crazy or foolish than to say that Jesus Christ possesses a body of flesh and bones, and at the same time claim that Jesus Christ is the only true God, "without body, without parts, without sufferings." It is amusing to read the second Article in the Book of Common Prayer, "of the Word, or the Son of God, who was made a true Man," when we remember that the first article says that "the three Persons are of one *substance*," which is substance without a body. We can read the second Article thus:—"The Son (without a body), who is the Word of the Father, (without a body), was begotten for eternity by the Father (without a body), true and eternal God (without a body), of the same substance as the Father (without a body), took human form in the womb of the blessed Virgin (without a body), from her substance (without a body): as two absolutely perfect natures, which are Deity and Humanity (without a body), are joined together in one Person (without a body), they will never be separated (without a body), from these there is one Christ, true God and true Man (without a body), who truly suffered (without a body or sufferings), was crucified, died, and was buried (without a body), to reconcile his Father with us, and to be a sacrifice (without a body), not only for the guilt of original sin, but also for the active sins of men." Again, we can read the 3rd article "about the descent of Christ into hell," "As Christ died for us (without a body), and

he was buried (without a body); so also it is to be believed that he descended into hell"—which is the grave (without a body). Again, in the 4th article, "about the resurrection of Jesus Christ," reads like this:—"Christ truly rose from the dead (without a body), and again assumed his body (without a body), with flesh and bones, and all that pertains to the perfection of human nature; with this he ascended to heaven (without a body), and there he sits (without a body) until he shall return (without a body) to judge every man on the last day." As is understood, the words "without a body," which are in parenthesis, belong to the first Article.

Now, every sensible man must believe that Jesus Christ has a body; and if Jesus Christ is God, then one has to acknowledge that God has a body; and if there is a body, it has parts; and if there are parts, it has sufferings or passions. Yet, those who believe that the Father and the Son are one and the same, must admit that the Father has a body composed of flesh and bones, which the Saints do not believe, because they know that they are two different persons, and differ in the material of their bodies.

But, now, we shall search the scriptures in order to find proofs that the Father and the Son are two separate persons, and not, as many think, that the Father was the spirit of Christ before his incarnation, and that the Son was the flesh he assumed. In John xvii, 5, we read, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." This shows that the spirit of Christ existed before the world did, and that another person called the Father coexisted with him, and with whom he also possessed glory before the world existed. Further, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. * * And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the Only Begotten of the Father) full of grace and truth." (John i, 1, 2, 14). The Word, that is Christ, was in the beginning with the Father: indeed he was "the beginning of the creation of God,"*—"the bright and morning Star"†—"the firstborn of every creature."‡

The foregoing proofs are confirmed by what Moses writes about the creation. It is obvious that more than one person is involved

* Rev. iii, 14. † Rev. xxii, 16. ‡ Col. i, 15.

in the task of creating. It is said in Gen. i, 1, "In the beginning God [*Elohim*] created the heaven and the earth." It is generally acknowledged that the word *Elohim* is plural, and that it should be translated Gods, instead of God. If the Hebrew noun *Elohim*, which has a plural ending, were a defective noun, used only in the singular, there would be some excuse for translating it as God, in the singular; but the singular, as the Rev. D. James notes in his "Unitarianism Confuted," as well as the plural of this noun, occurs frequently in the Bible. Reason, therefore, indicates, that if only one Being created the world, that the language used in the Bible is inappropriate, and tends to mislead. But, if there was more than one Being, then the language is as it should be, and would not serve its purpose any other way. The word occurs in the first chapter of Genesis no fewer than thirty times, and everywhere it is in the plural, which agrees with other statements; such as, "God [*Elohim*] also said, Let us make man in OUR OWN image, after OUR likeness" (Gen i, 26). Further, "And the Lord God [*Jehovah Elohim*] said, Behold, the man is become as one of US, to know good and evil" (iii, 22). Apart from this, many places in scripture, in the original language, confirm that there is more than one God, such as in Prov. ix, 10; Mal, i, 6; Eccl. xii, 1; Isa. liv, 5; Psalm cxlix, 2; Job xxxv, 10, &c.; because the names given to God in each of the above places, in the original language, are given in the plural, such as Gods, the Sacred Ones, Creators, Makers, &c. It is reasonable, therefore, that the Father and the Son are meant when it is stated, "Remember now thy *Creators*," &c., as it is in the original language; which agrees with what is in the New Testament. There is no one who does not perceive that God the Father is a Creator; because Paul spoke of turning "to the living God, which made heaven, and earth, and the sea, and all things that are therein." (Acts. xiv, 15). But the scripture says that the Son is also a Creator. "In the beginning," says John, which is the same "beginning" as when the *Gods* created the heaven and the earth, "the Word was with God: all things were *made* through him; and without him was not anything made that was made." And lest anyone suppose that the Word indicates divine wisdom, he added immediately, "In him was life," which

sets him out as a person, more than anything else. But John adds further "And the Word was made *flesh*," or man, and dwelt among the Jews, who saw his "glory, glory as of the Only Begotten of the Father." But how was he able to assist the Father in the work of creation? John the Apostle gives the answer, "And the Word was *God*." Paul also attributes the creation of all things to the same person, by the more usual name of the Son of God:—"Giving thanks unto the Father, who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: who is the image of the invisible God, the firstborn of every creature; for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him. And he is before all things, and by him all things consist." Now, here is another of the "Creators," namely the Word or the Son of God.

Having shown from the scriptures that more than one person of the Deity created the world, we can further invoke more positive scriptures to prove that the Son is a separate person from the Father. When the Spirit of God descended upon Jesus after his baptism, a voice from heaven was heard saying, "This is my beloved Son, in whom I am well pleased" (Matt. iii, 17). Here, therefore, is a person speaking from heaven, while his Son was on earth, which proves them to be two separate persons; and the fact that the Holy Ghost came from one to the other, proves that this too was a separate entity from the Father and the Son. Again, when Christ was being crucified, he said, "Father, into thy hands I commend my SPIRIT" (Luke xxiii, 46). This is proof, the most positive, that a person known as Father existed independently, not only of the flesh, but of the spirit of Jesus which dwelt in the flesh. How could Jesus commend his spirit into the hands of the Father, if Jesus' spirit was not one person, and the Father another? Furthermore, after Christ's ascension, Stephen the martyr, "but he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God: and said, Behold, I see the heavens opened,

and the Son of man standing on the right hand of God." See Acts vii, 55, 56. Stephen saw two persons, one standing on the right hand of the other; which also shows that there are degrees of authority. Again in 1 Cor. xi, 3, Paul says, "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and *the head* of Christ is *God*." This again confirms the same thing, besides a host of other scriptures which could be mentioned. Do we not read very often of Christ praying to his Father, and testifying that it was the Father who had sent him to the world, &c.? All of this indicates beyond a shadow of a doubt that the Father and the Son are two different people.

But our opponents say that Christ says, in John x, 30, "*I and my Father are ONE*;" and consequently, that it is not possible for the Father and the Son to be two persons as we have portrayed. And also, they can say that Christ is called God, not only in the New Testament, but also in the Book of Mormon; and if he is God, how can we have a Father who is also called God, unless there is more than one God? Now, because Christ said he and the Father were one, the Jews rose up against him, because he was thereby making himself a God. "Jesus answered them, Is it not written in your law, I said, Ye are *Gods*? If he called them gods, unto whom the word of God came, (and the scripture cannot be broken); say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" (See John x, 31—36.) It can be seen here that scripture calls even "those unto whom the word of God came," *Gods*, and if so, how much more appropriately can the only begotten Son of God also be called God, without his having to be the same person as his Father? Even though those unto whom the word of God came are called Gods, no one is so foolish as to think that they and the Father and the Son share one person, because Christ says elsewhere of his disciples, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, *as we are*." Jesus Christ wanted his disciples to be one with each other, as he was one with his Father; and not only that, but he wished them also to be *one* in him and his Father, as is seen in John xvii, 21. From reading the chapter it emerges that it was through being sanctified and perfected, like the Father and the

Son, that they were all to be made *one*. Consequently, when it is stated that the Father and the Son are one, the meaning is, that they are one in their perfections, attributes, or their nature, but not in their persons; and that is also how one must interpret the unifying of the disciples with each other, and with the Father and the Son. The Father and the Son are one in wisdom, and glory; and Jesus Christ prayed that the disciples might be the same. Now, then, if the unity of the disciples is contained, not in their persons, but in the nature of their power, and their glory, and other attributes, then it must be in this sense only that the Father and the Son are one: consequently, there is one God, and only one, when we speak of perfections and attributes; but there is a plurality of Gods, when we speak of persons and substances.

The Scriptures and the Book of Mormon make it clear that Christ is Father and Son. How, say the objectors, can there be another person who is called Father, when Christ is called Father? We reply, that nowhere is Christ called Father to *himself*, but he is called "*the Father*,"* "*the eternal Father*,"** "*Father of eternity*,"† "*true eternal Father of heaven and earth*."‡ There is no mystery in these phrases, any more than there would be in calling Adam, or any other man with a family, father and son. Indeed Adam is the father of the physical bodies of the entire human race, and indeed he is the son of God through creation: and Matthew calls Adam "*the son of God*."§ Consequently, Adam, like every other man with a family, is a father and a son. Because Adam was the father of the human race, that did not prevent him from being the child of another person known as God: so too, because Jesus' spirit, before it resided in the flesh, was Father of heaven and earth, as he was their Author and Creator, that did not prevent him from having his own Father who was a separate person from himself, as much as every other father and son.

The prophet Abinadi explains this in a splendid manner in a prophecy relating to Christ's first coming: he says, "God himself

* "He that hath seen me hath seen the FATHER,"—John xiv, 9,

** Book of Mormon, second English edition, page 178, † Isaiah ix, 6.

‡ Book of Mormon, second English edition, page 175. § Luke iii, 38.

shall come down among the children of men, and shall redeem his people; and because he dwelleth in flesh he shall be called the Son of God; and having subjected the flesh to the will of the Father, being the Father and the Son; the Father, because he was conceived by the power of God; and the Son, because of the flesh; thus becoming the Father and Son: and they are one God, yea, the very Eternal Father of heaven and of earth; and thus the flesh becoming subject to the Spirit, or the Son to the Father, being one God, suffereth temptation," &c.* Here we have the reasons why he was called Father: "because he was conceived by the power of God." Among the great family of spirits, Jesus was the firstborn of every creature." His spirit, being conceived by God's power, came before the creation of the worlds, Father of heaven and the present world, and after that he came to dwell in the flesh, and thus became the Son. He subjected the flesh to the will of the spirit; or in other words, he subjugated his own body of flesh, through which he became the Son, to the will of the spirit which dwelt within him, which was called Father, not his own Father, but the Father of heaven and earth, through his being Author, Creator, and Savior to them. The Father of this creation, by subjugating his tabernacle of flesh to his own will, at the same time subjugated his body and his spirit to the will of *his* Father, who sent him. Thus, Jesus has come as Father and as Son, and at the same time there is another being separate from him, who is *his* Father, by whom he was begotten, and with whom he existed before the present order of the creation.

We believe we have now said enough to prove that the Son is a different person from the Father, and that he is our God and our Father. But yet, we wish everyone to understand that it is not to him that we are commanded to pray, but to *HIS* Father, in the name of his Son Jesus Christ.

As this subject has once again expanded in our hands, we shall postpone our comments about the Holy Ghost until the next issue, when we hope to conclude our observations.

* Book of Mormon, second English edition, page 175.

THE MORMONS.

[FROM THE STAR OF GOMER FOR JULY, 1850.]

THE FOLLOWING comments, regarding the Mormons, and where they are staying at the moment, were taken out of the American Newspaper, called the *Cincinnati Atlas*; and since it is possibly new to many of our readers, perhaps it will give a certain degree of pleasure to them; only they must be on their guard lest the Editor of the aforementioned Newspaper be somewhat too favorable towards these deceivers, because he does not choose to lay bare the wicked crimes which they committed everywhere they lived in America, and because of which they were driven from one place to the other, like creatures unworthy to associate with reasonable and moral beings. The aforementioned Newspaper says the following:—

“We wish to call the reader’s attention to the Mormons’ new and remarkable situation. Seven thousand of them have got a place of rest in the most remarkable place on the continent of America. Since the time the children of Israel journeyed through the wilderness, or the soldiers of the Cross rushed on Palestine, nothing in history has been so remarkable as the present migration of the Mormons. Thousands of them came from the countries and cities of Europe, to join thousands of others who gathered in the States of New York and New England, to found a New Jerusalem in the far west. They built a temple, and churches, and schools in Ohio; but they were chased away from there, and they built Nauvoo in Illinois. This place became a great city; and twenty thousand Mormons had flocked there. They were attacked again, their prophet was killed, their city was sacked, and their temple was burnt to ashes. Did all these adverse events destroy them completely? No, in no way. Seven thousand of them have settled now on the highest plain of the continent of North America, and it is said that they are in comfortable and flourishing circumstances. Additional thousands are going to join them from Iowa, and thousands of others from Wales. No circumstance as remarkable has taken place in this age.

“The place where the Mormons have now settled, is one of the most interesting on the American continent; and we do not know that there is another one similar to it on the face of the whole

earth. Look at a map of America, a little to the east from the Great Salt Lake, and exactly to the south of the south-western Passage, and you will see, in the southwest corner of California, the high plain on which the rivers in North America spring. It is six thousand feet, and perhaps much more, above the level of the sea, namely the Atlantic. In this lonely corner, in a hidden vale amidst mountains and lakes, the Mormons have settled; and from there stream the great rivers which water and fertilize the continent of America, which have no equals in any part of the world. You can almost throw a stone from the source of the Sweetwater to the source of the Green River. The former flows into the Platte River, and that into the Missouri, and that runs into the Great Mississippi, which flows into the Gulf of Mexico, having watered the land over thousands of miles. The latter, namely the Green River, runs into the Colorado, and the Colorado runs into the Gulf of California, where it mixes with the waters of the Pacific Ocean. The former is 2,500 miles long, and the second is more than 1,500; the two run to tropical states. A little to the north of the source of the aforementioned rivers is the source of the Snake River, which runs into the Columbia River, close to 46 degrees latitude, after a course of 1,000 miles; and a little to the south is the source of the Rio Grande, which, after winding through the country over 1,700 miles, flows into the Atlantic in the Gulf of Mexico. So, it will be found that the Mormons have settled in a very remarkable place; and it seems that they came here as a strong and mighty colony.

“A brother of the Editor of the Newspaper called the Niles Republican, who recently moved to the country of the Mormons, gives us the following account of the crazy speculations of the Mormons relating to the building of a new temple. It appears that this temple is to be a very splendid building. They have enclosed a piece of land 17 miles long and 12 miles wide, with a wall of earth, which is eight feet high, and four feet thick. Cities are to be inside this wall; and the tower of the temple is to be 600 feet high, so that it can be spotted 80 miles in every direction.”

[The appearance of the previous piece in the *Star of Gomer* causes us a bit of surprise; for when has it ever come out with anything so impartial? But let all “be on their guard lest the editor of the aforementioned Newspaper be somewhat too favorable towards these deceivers!” Let everyone have plenty of prejudice and animosity against the Saints, and then there will be no harm in reading it! Let everyone believe that it is all deceit, and then no one will be led astray! Let everyone understand that it was not “atrocious crimes” of the American Christians, to persecute the Saints, destroy their cities, kill their prophet and their brethren, ravish their women, burn their houses and their temple; rather that along with all the other evil they did was their godliness!—ED.]

LETTER FROM FRANCE.

Boulogne-sur-mer, June 20, 1850.

DEAR BROTHERS W. PHILLIPS AND J. DAVIS,—I started from town on the 14th and arrived at London on the 15th.

On the 16th I spent the day happily with my friends in Albert Square. Present was brother J. Taylor, one of the Twelve. Needless for me to describe him; you well know that his name is blessed in the sight of God, and held dear by all his Saints. He testified many times that the people of Wales are good people—among the best he has ever known; and he will never forget their kindness and their efforts on behalf of the mission on the continent. In this letter he wishes to send fond regards to all of you, wishing for the Lord to bless you and grant all your desires according to the wealth of his grace in Christ Jesus.

In the same place I met for the first time brothers Pack and Bolton. The latter is quite well-versed in the French language; and with respect to form and appearance, manner and attitude, so similar to dear Bro. Capt. D. Jones, that I cannot help but perceive an entire portrait of our dear brother, while brother C. E. Bolton is present. In their midst also was the minister of the French Protestant Church in Havre, who first believed the gospel in France after questioning me in detail for eleven hours.

In a beautiful hall full of dear brethren, I was comforted throughout the day in many ways; at times through hearing the wondrous descriptions of the glory, success and strength of Zion in

the regions of the north, in Euphrata; other times through listening to the sweet sounds of the lovely music which was being played by brother Bolton. There was a very lovely contest between brother Taylor and one of the young sisters on the piano, but it must be admitted that the nimble fingers of the young damsel won the day. Brothers Bolton and Taylor, several times, entertained us with the songs of Zion, to the point of making our hearts leap with joy, and the biggest sorrow was to have to leave this meeting. The gentleman, minister of the French, went with me to the door of brother Bray, Gloucester street, where I was lodging, then he went back to his own lodging.

Sunday, the 16th, at 11:00 in the morning, I met with brothers Taylor, Bolton, Cutler, &c., on the platform of the large and beautiful hall on Theobald's Road. I preached with brother Bolton to a lovely congregation and hosts of officials. At two, in the afternoon, after I began the meeting with prayer, brother Hyde and I confirmed two beautiful, gentle lasses members of the church of Jesus Christ, L. D. S., by administering the ordinance of the laying on of hands to receive the gift of the Holy Ghost; then brother Taylor arose and spoke for nearly two hours about some teachings which broadened our understanding and gave comfort to our hearts. The gentleman from France was on the platform by brother Taylor's side throughout the day. At seven, in the evening, brother Taylor preached splendidly; there was authority in his speech and he made the unmindful to tremble, and the honest in heart to leap with joy.

Monday, the 17th, the French gentleman met me in the morning and we went five miles to Albert Square where at 11:00 o'clock brothers Stayner and Piercy were ordained as missionaries to France, and brother Bowring as a missionary to Ireland. Their wives who were present were blessed in the name of the God of Abraham, Isaac, Jacob, Joseph and Hyrum, for their courage in willingly allowing their husbands to go according to the counsel of God to labor in his vineyard in foreign countries. No doubt *Martha* is blessed also.

Brothers Taylor, Bolton, &c., started with me at seven, Tuesday morning, toward Boulogne; we had a lovely voyage; we landed at this large city at six in the afternoon; and brother Taylor set foot on the land of France for the first time. Nature was smiling while the

servants of God, in the name of their Master, took possession of the country, which contains over thirty-four million inhabitants. Success to the godly mission, say all of God's Israel, Amen.

In the next letter, I shall give a full account of our endeavors, our labor, and our success. In the meantime, greetings to all my brothers and sisters, and fellow officers in Wales, those who have found favor with God, and who will be blessed in the midst of their brothers and sisters of other kingdoms, after all have met, happily and with beautiful countenances, on the mighty mountains and the fruitful regions of Ephraim. May all the Saints pray for us.

Yours in Christ,

WILLIAM HOWELL.

ZION, AND THE AIMS OF HER INHABITANTS.

WHEN Zion is built,
By God through faithful witnesses,
Then shall they see their King,
In all his gentle glory.

The journey's long to Zion,
With bitter tribulations;
But blessed are they who suffer frowns
And lies from evil men.

God promised, without a doubt,
His servants in days gone by,
A place prepared for his children
To find peace in the latter days.

Over oceans and mountains
They emigrate in thousands,
From South and East, and distant North,
To the West they come in throngs.

The Saints are dear to Jesus,
And so he wants to fetch them;
They go with a song to dear Zion,
Where they will be glorified.

A spring will be opened there
To wash as white as the snow,
Old sinners of every sort,
Who once lived prodigal lives.

The Lord has made a promise,
 To all the people, in Zion,
 To make a feast of fatted calves,
 And the finest wine that flowed.

Blessed be the pure in heart
 Inside the walls of Zion,
 And likewise be the merciful,
 And the gentle peacemakers.

Within our walls there dwells not,
 A man who falsehoods speaks;
 They're rooted out of sacred soil,—
 Of this there is no doubt.

Apostles will be found there,
 And pastors and teachers too,
 Elders and prophets together,
 And visionaries also.

Their purpose is to perfect
 The Saints, and keep them alert
 To watch and pray with voices raised,
 Lest Satan come to harm them.

One body has Christ Jesus,
 One spirit to direct it;
 One Lord as well, and just one faith,
 One baptism withal.

The horses' bridles will bear
 Holiness for the Lord's name,
 When God's knowledge and his gifts,
 Are complete through all the lands.

Great will be their rejoicing,
 At the wondrous restoration,—
 When the lamb and wolf together,
 Lie down with the leopard.

There the praise will be so sweet,
 From Jesus' saints most dear,
 They'll join in song with heaven's host,
 Amen, amen, to that.

SUPERSTITIONS.

MANY people wish to see superstitions abolished, without considering what a superstition is. A man can believe there is a God, and that his word is truth; he can believe that Jesus is the Son of God, and that it is our duty to draw near to God in prayer in the name of his Son;—yes, that task can also be completed, still without our having anything other than a superstition. There is no reason to doubt whose belief is superstition, one only has to look whose religion is based solely on belief, with no knowledge, and then one can see where superstition is held, and by whom; for, wherever there is faith, there is belief; and wherever religion is based on faith, there is superstition. Although many say their religion is not founded on faith, but on the New Testament, do they not believe that the New Testament is true? Oh, yes, everyone knows that. Well, then, that is religion based on belief or faith; and so, those who embrace it, like the Athenians of old, are superstitious. And thus those whose whole religion is based on faith, are very unwise when they shout out in their prayers, saying, “Oh, Lord, let all the world’s superstitions be cast into oblivion,” unless they have had enough of their own religion. But I think many of them pray thus in all conscience, and that God to some extent listens to their prayers, by sending his authorized servants to the field with the gospel as testimony—since the adherents of superstitious belief obey them in their thousands throughout practically the whole world, and since these receive evidence of the existence of God, the changeless nature of his word, and their own approbation in his sight.

Georgetown.

T. H.

 QUESTIONS AND ANSWERS.

1. Is it wisdom for priests or elders, when they are preaching before someone else, to go on for as much as an hour or an hour-and-a-quarter?—*H. E.*

No, very little wisdom is shown by such men. A sermon of that length, unless there are special circumstances, is too long for a meeting by itself. If there must be two to preach in every meeting, it is better for the first to make people ready for the second, and then

he should do his best to convince them. But we are not so ceremonial as to think it necessary to have two, and only two sermons, in every meeting; for under many circumstances one is better.

2. If I were to hear some doctrine being taught, which seemed to me to be false, would it be a transgression for me to tell others about it?—*B. E.*

We answer in this way: When a brother or sister hears something strange being taught, and they fail to agree, it is their responsibility, not a transgression, to ask the higher authorities about such teaching, in order to determine the truth; but one should never ask anyone else, lest they be led astray. If the stream seems dirty, it is better to search for the cause, by going along back to the source. No one should be led astray, while there are apostles and pastors in the church.

3. If baptism is truly necessary in order to enter into life, why did Christ tell the young man who had kept all the commandments from his youth, "If thou wilt be perfect, go and sell that thou hast, and give to the poor; and thou shalt have treasure in heaven: and come, and follow me" (see Matt. xix, 16—22,) instead of telling him to be baptized?—*T. J.*

The young man "had great possessions;" and because of that it was easier for a camel to go through the eye of a needle, than for such a one to enter into the kingdom of God, with his riches on his back. Keeping the commandments was good, but keeping the wealth was bad. The apostles said, "Behold, we have forsaken *all*, and *followed* thee; what shall we have therefore?" Jesus answered them, "Verily I say unto you, that ye which have followed me, in the *regeneration* when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Christ considered it unnecessary to mention baptism to the rich man, before mentioning to him about denying himself, picking up his cross, and following Him. The apostles had left everything, and after that they *followed him* in the REGENERATION, namely baptism; and if the young man had followed Christ, he would no doubt have been baptized as were Christ and his apostles. Christ knew that it was not baptism, rather wealth, that was the obstacle for him to

receive "treasure in heaven;" and for that reason, he mentioned to him nothing else but the obstacle. Had he not gone away sorrowful, but sold his possessions, he would have known that "follow me" included baptism in water, and several other things.

4. Since it is said that it is true that Joseph Smith was a deceiver, and that his only objective was to get money from people, I would like to know how big an estate was left after his death?—*Ifan*.

Answer; where there is no estate to be had, there is no commotion concerning it. If Joseph had been a wealthy scoundrel, he would have received plenty of fair play; but since he possessed no treasure except what was in his clay vessel, he had an end like the good, poor men before him.

SECTARIANISM IN A FUNERAL.

Ystradgynlais, July 13, 1850.

DEAR BROTHER DAVIS,—I am writing to you to inform you of that which happened on Pelican Road, in the village of Ystradgynlais, on Thursday, the 11th of this month. A young man by the name of Phillip Phillip, who is a member with the Saints, and in a mournful situation because of the death of his mother, had desired me to preach at her funeral. I told him that I was quite willing to do that if I could be left alone by the people, who had threatened to stone me if I came near the place. They announced during the week that Mr. P. Griffiths, Alltwen, was going to preach there also. P. Phillip was willing for his sisters to allow this, on the condition that I be allowed to preach with him. I went up with Elder D. J. Jones to the house where the dead body lay. There were around the house from one-hundred-and-fifty to two hundred people, Independents and Methodists. I went into the house respectfully, taking off my hat; but before I had time to sit down, P. Phillip's sister, daughter of the deceased, got up and ordered me out of the house, grabbing hold of me and swearing told me that I was not wanted there. At this point all the people were stirred up, picking up stones, and they were ready to stone me and spill my blood. The main persons in this persecution were four members of the Independents and one with the Methodists. They dragged me out of the house. Then

I asked them if they had respect for Jesus Christ and the gospel; and they answered that they had not requested Jesus Christ, or my sermon, but Mr. Griffiths only. I said that I had not asked to preach, if Mr. Griffiths was not willing. The reverend said, that if he were to preach, that no one could do that with him. When that came out of his mouth, the people shouted, "Well done, Mr. Griffiths." They sent to the Ynyscedwyn furnaces to fetch a fighter to defend him, and to destroy the Saints; but none came in time for the commotion. I walked in a gentlemanly fashion with some of the elders and the Saints, in the funeral, toward Sardis, for that is the name of the chapel in that place. The reverend preached there from Luke x, 42; and he said, in the course of his sermon, that hundreds of Jews believed when they saw Lazarus resurrected, and that it was not reasonable for anyone to believe, unless they saw the thing. Now, that is a little of the history of Christianity in Ystradgynlais, and you may do with it what you wish.

Yours humbly,

EVAN WILLIAMS, *Skiwen*.

[The reverend is to be commended for not preaching with the Saints; it is better for darkness to be alone, than stand next to the light. As for the stones, there is nothing that suits the pious sectarians better, because it was with stones that their brethren stoned Stephen of old. The reverend desired faith to come through seeing, instead of hearing; but an evil generation seeks a sign, and a good generation only receives it. "If any man will do his will," said Jesus Christ, "he will know of the doctrine," or, in other words, he will receive a sign of the truth.—ED.]

CONFERENCE MINUTES.

EAST GLAMORGAN CONFERENCE.

THE above conference was held in the the Cymreigyddion Hall, Merthyr, on the 7th of July. Present were President W. Phillips, Dr. Levi Richards, Capt. C. H. Wheelock, Elder J. Davis, T. Pugh, W. Henshaw, T. Giles, E. Edwards, and several others. After opening the morning session, the President arose to exhort the Saints to be

obedient to the highest priesthood in their midst, and he taught the officers to be subject to one another, according to their groups. He taught also the responsibility of obeying what a man of God may say, in this age, as well as in earlier times; for he does not speak as the sectarians, rather "thus saith the Lord." Then the representations were read as follows:—23 branches, 2 high priests, 147 elders, 98 priests, 112 teachers, 57 deacons, 158 baptized, 46 cut off, 3 died; the total, 2186. Then after recommending that we sustain all the authorities of the church, brother Henshaw addressed the Saints, which was done in an organized and brief manner. He was followed by brother Wheelock, who greatly resembles Capt. Jones in many ways. He said that he knew that the same Spirit that rested on the Saints before him, and which he felt on the mountains of Israel, was that Spirit that subjects every false spirit. All the persecutions left his memory, when the powers of the world to come rested on him; and he said in closing, that the cheerful countenance of the Saints proved to every honest man that they were new creatures in Christ. Then brother Pugh, in his customary eloquence, addressed the congregation briefly, and he said that it never entered his mind that he would experience such delight on the earth as he felt in this gathering.—In the afternoon, after the president addressed the singers, he called on Dr. Levi Richards, who addressed the crowd in an eloquent manner. He said that the best *life preserver* on the journey to Zion, is our keeping of all the commandments God has revealed through his servants. He also said that there was not enough light in the world to show the darkness, before the angel came to Joseph Smith with the everlasting gospel, which brings life and purity to light; despite that, there were a few men of sterling good sense before that, such as Lord Byron, who said that all the religions of the world were but games of children. Then after brother Pugh had addressed the crowd in Welsh for a while, brother Wheelock was called, and he showed how Jacob was blessed, and the way he went to a far country, and the better promises he received on the way. He said that if a man would keep the commandments, he could strive with him as he did with Jacob, although he could meet with many tribulations afterwards. He exhorted the Saints to be generous, and

to remember the promises of God, which he would give back an hundred fold.—Then the president showed the responsibility of the Saints to strive to sell the books of Capt. Jones and others.—In the evening the English separated and went to Georgetown, where brothers Henshaw, Wheelock, and Richards preached effectively, about several principles; while among the Welsh, brothers E. Edwards, T. Giles, T. Pugh, and President Phillips, spoke very appropriately.—The following afternoon, about 1300 gathered to have tea in the Cymreigyddion Hall, which had been gloriously decorated with green leaves and flowers; and between the wonderful singing, and everything else that was found there, anyone would be inclined to believe that he was in Zion. Before departing, brothers Richards, Phillips, Wheelock, Davis, Pugh, and Henshaw spoke on several subjects, and extraordinary teachings and happiness were received. Also brother Wheelock sang splendidly, together with the singers.—Wm. Phillips, president; Henry Evans, scribe.

MONMOUTHSHIRE.

The quarterly conference of this district was held, in the Town-hall, Tredegar, on the 14th of July. Represented were 14 branches, containing 63 elders, 32 priests, 31 teachers, and 18 deacons; 42 baptized during the last three months; died, 3; cut off, 19; total, 598. A branch was organized in Sirhowy and Dukestown. The meetings were overflowing with Saints and listeners, and lively with the Spirit of God. At two, President Phillips and his Counselor Davis visited us, and we received strong and compelling teachings from them in English and Welsh; and at six, President Henshaw, Newport, arrived there; and through it all, we had much joy through the influences of the Spirit of God. The next day, a tea party was held in Ebbw Vale, where talks were given on the occasion by brother Phillips and others.—Thomas Giles, president; David Jones, scribe.

DENBIGHSHIRE.

The conference for Denbighshire was held, in Abergele, on the 9th of June, in which brothers Thomas Pugh, Eliezar Edwards, and several elders from different places, were present. It was decided to sustain all the authorities of the church across the earth, especially

in Wales. It was decided that brother John Parry be released as president of the Abergele branch, so that he might be more free to travel throughout the district, and that Edward Parry was to preside in his place. It was decided that brother William Parry be a counselor in the district. Remarkably entertaining meetings were held throughout the day.—John Parry, president; William Parry, scribe.

CARMARTHENSHIRE.

The conference for this district was held in Carmarthen, on the 14th of July, when 17 branches were represented, containing 76 elders, 30 priests, 24 teachers, and 18 deacons; baptized, 30; cut off, 17; died, 2; total, 645. It was decided that a branch be established in Llangadog, and that brother John Evans was to preside over it, where there are presently two elders, and 12 Saints. Much teaching was received from President H. Williams, and brothers Dr. Levi Richards, Thomas Pugh, E. Williams, Swansea, &c. It was decided also that brother Benjamin Jones was to be a traveling elder throughout this County from now on. Fervent and wise talks and effective teaching were received throughout the entire conference, to strengthen and sustain all the officers, especially in the council held Monday morning. Further, an excellent *Tea Party* was held Monday afternoon, and all the Saints were happy and contented. The conference was ended by having two sermons from brother Pugh in Welsh, and brother Dr. L. Richards in English which were heard by many listeners; and may the blessing of heaven follow that which they focused on.—Howell Williams, president; Isaac Jones, scribe.

ANGLESEY.

This conference was held, in Caernarfon, on the 14th of July, when four branches were represented, containing 10 elders, 8 priests, 2 teachers, and two deacons; baptized 15; total, 83. We had an extremely good assembly, and just judging from the cheerfulness of the congregation, we could gather that they were all pleased. Brother Wm. Evans, from Merionethshire, together with other brothers, had visited our conference.—We are confident that God will crown our labors in the future with great success, to the glory of his holy name, and the benefit of men.—Thomas Morgan, president; Wm. Isaac, scribe.

MISCELLANEOUS.

JULY.—This is the warmest month of the year: the normal average temperature is 61 degrees. In these parts this month can be considered the most important, since to a great extent its temperature regulates the ripening of the crops, that is, it determines whether they will be early or late; and in our climate this is especially important in judging their worth. The Flora is in its glory this month. The greatest appearance of flowers in the entire year takes place in July in this climate. At the same time our small fruits are in their fullness,—cherries and strawberries at the beginning, and followed by currants, gooseberries, and raspberries, in all their varieties. At the beginning of the month barley and oats show their spikes; and in good seasons some barley is sometimes cut before the end of July; but it is quite rare that any other grain is ready for the scythe before August. A great many fruits of the gardens come to perfection, such as early cabbage, turnips, peas, beans, lettuce, &c. Early potatoes also make their appearance, but they are not ready until the next month.

TURN THE OTHER CHEEK.—We know of someone who did this. After being hit on one cheek, he turned the other cheek; and after he had suffered a hit on that one also, he then thought he was free to retaliate, which he did by kicking his enemy in the stomach!

BOW OF THE COVENANT—When he was alive Joseph Smith said that no one needed to fear a general famine while they could see the rainbow in the clouds. That was a sure sign of the time of sowing and reaping; but, he added, when the bow disappeared, or when it could not be seen, look for famine and hardships. Who has seen the bow during 1850? We have not; but we desire to see it. But let no farmer slacken his hands in sowing, though clouds, ice, cold, and drought throw their darkness over your present expectations. Do your duty, and trust in wise and compassionate Providence to bless your labor.—*Frontier Guardian*, May 15.—[We have seen the bow again this year, no matter who has not seen it, and thank goodness for that.]

KNOWLEDGE soon turns to folly, when good sense ceases to be a guardian to it.

IDLENESS.—Idleness is the womb or source of all evil; for it destroys and wastes the wealth and virtues we already possess, and prevents us from getting the ones of which we are destitute.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 20.]

AUGUST, 1850.

[VOL. II.

THIRD GENERAL EPISTLE OF THE PRESIDENCY OF THE
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,
FROM THE GREAT SALT LAKE VALLEY, TO THE
SAINTS SCATTERED THROUGHOUT THE EARTH,—
GREETING:—

BELoved BRETHREN,—When we contemplate your diversified situations, in connection with the great work in which you have enlisted, it is one of our highest sources of enjoyment for the time to arrive when we can communicate to you by letter, what we would make known by tongue were you with us; and if you, being filled with the same spirit, shall enjoy as much in reading as we do in writing, we shall feel that our labors have not been in vain; for we should thereby have the assurance, that that brotherly love and kindred feeling necessary for the peace and prosperity of the church, are sure and steadfast and on the increase among those who profess to love Jesus Christ.

We are here in the mountains, far removed from the revolutions and daily intelligence of the nations, and have heard nothing from them, or from our brethren who dwell afar, since September: but, though separated from our kindred of Adam's posterity, and dependent a large portion of the time on our own resources for information and enjoyment, we have the pleasing consolation that we are located near "the tops of the everlasting hills," and higher

upon the mountains than any other people; consequently we are nearer the heavens, those regions of light and glory from whence we derive intelligence, and from whence all blessings flow.

The welfare of scattered Israel lies near our hearts; it is our theme by day and by night; in meditation, in council, in prayer, in action; we are at home nowhere only as we are engaged in building up the kingdom of God; and it is one of the greatest sources of our joy, to be permitted to be servants unto the Saints, and we ever seek the earliest opportunity to communicate the situation of the brethren in the Valley, and to diffuse that light of which our heavenly Father is pleased to make us the recipients, that we may all be edified and grow up together in the knowledge of God, and be prepared for celestial glory.

Some emigrants from Michigan arrived at this place on the 15th of November, accompanied by Mr. Vasques, bringing letters from the elders then going east, who were at Little Sandy, October 30th, all well: and on the 22nd of the same month, snow covered the Valley from one-and-a-half to two inches; and on the 24th it was about thee-and-a-half feet in Mill Creek Canyon: and on the same day, Elder Parley P. Pratt, with a company of about fifty men, left the most southern settlement of this Valley, where they had rendezvoused the day previous, for the purpose of exploring the south country, to learn its geography, history, climate, and locations for settlements.

Nineteen emigrants arrived December 1st, in a very destitute situation, having left their wagons more than forty miles back, and their teams about twenty; themselves without provision. They reported having left the States on the 24th September, and having passed Elder Taylor's company at Independence Rock, November 6th; but so closely were they pressed by the snow, they did not bring us one newspaper, through they said they had many in their wagons.

An express was sent by Captain Stansbury, of the United States Topographical Engineers, stationed at this place, to Fort Hall, some time in December, but so deep was the snow it was obliged to return, without accomplishing its object, and business

generally was suspended in the Valley during this month, though a few milder days near the last, permitted the raising of the roofing timbers of the council house, which had been prepared in the Bowery, which has been occupied as a great work shop during the cold weather.

On the 5th of January, Captain Stansbury sent a second express to Fort Hall, which accomplished its mission, and returned after a tedious journey, together with the paymaster and some other officers of the U. S. Army from Fort Hall, who reported but little snow in the vicinity of the Fort, but immense quantities on the route; and that a large portion of Government cattle, at Cache Valley, had died through the severity of the weather and snow, which fell in this Valley from ten inches, to two feet deep on the 18th and 19th, and in some of the adjoining Canyons six or eight feet deep. On the morning of the 24th of the same month, a terrible wind swept over our Valley from the south, and continued about twenty-four hours, driving all animals before it, the snow being so deep and light as to be subject to its influence, piercing through the thickest clothing, causing men to seek shelter in the house, and cattle to gather in hollows, and under cliffs, where, in some instances, they were buried, suffocated, and frozen in heaps.

The snow having commenced somewhat earlier than usual, found the brethren nearly destitute of wood, and about the time last mentioned, it was reported in the city, that fifteen sleighs were buried in the snow in Dry Canyon; but in the evening, the men and teams came into the city all safe. The facts were, the brethren had passed the Canyon in the morning, and while loading their sleds on the mountain side, a snowfall came across their path, which filled the canyon, some fifty or sixty feet deep, and prevented their passage; but by leaving their wood, and making a pass on the side of the mountain, drivers and teams were all saved. We mention this as one of the pleasures, inconveniences, or casualties that the Saints in the mountains are liable to experience, when they have not provided their winter's wood in the summer; and the snow has been from six to twenty feet deep in our Canyons a great share of the past winter.

On the 30th of January, four men arrived from Fort Bridger, having left their goods and remaining pack animals in Weber Canyon, a portion of their horses having died on the way before reaching the Canyon. This was the second attempt of the same company to pass from the Fort to the Valley, and their goods remained in the Canyon on the 30th of March.

During the past season, the winter weather has been longer by four or five weeks than the season previous, and more snow, but not so severely cold, and the prospect for grain is good. It is generally believed that there is as much good looking wheat now on the ground, as grew here last year: and there are large quantities of the best California and Tous wheat ready for sowing. There are also large quantities of California barley, a valuable article, and many other choice seeds, which will greatly enhance the farming interest of the present season: and no exertion will be wanting on the part of the brethren here, to raise food for those who may come to the harvest.

The snow in the Valley was nearly dispersed in the latter part of February; but frequent falls since, and night frosts through the month of March, prevented plowing to any great extent, till near the first of April, when the earth was bare. Spring rains began to fall, and the farmers began to improve the cheering return of seed time, in the confidence of an abundant harvest; and we would still urge upon the brethren, who have choice and rare seeds, to bring them with them, for although there are a great variety of seeds in the Valley, there are many good varieties on the earth which we have not yet obtained; and if we had abundance of the white Silesia, or choicest kinds of sugar beet seed, at this time, there would be no necessity of our importing sugar and molasses after the present season, for the vegetables of the Valley are richer in saccharine matter, than in any other place of our acquaintance.

As we anticipated in our last letter, about sixty families, under the presidency of Patriarch Isaac Morley, left this place in October, and commenced a settlement at Sanpete (Sand-pitch), one hundred and thirty-four miles south. They have suffered many inconveniences through the deep snows, and severe frosts, for want of houses and

other necessities common in old settlements, and have lost many of their cattle; but they have laid the foundation of a great and glorious work, and those who persevere to the end in following the counsel of heaven, will find themselves a thousand fold richer than those who have made gold their counselor, and worshiped it as their God. Their cattle, now living, have been sustained by their shoveling snow from the grass, and feeding them with their provision and seed grain, and we have sent them loaded teams, to supply their necessities until after seed time.

They have been surrounded by a tribe of Indians who appear friendly, and who have suffered much from the measles since they have been among them, and many have died, as have also most or all of the tribes in the mountains; and those who live, urge the brethren to remain among them, and teach them how to raise grain and make bread; for having tasted a little during their afflictions, they want a full supply. There is plenty of fire wood easy of access; some of the best of pine. Bituminous coal, salt, and plaster of Paris at this settlement, or its immediate vicinity.

The Utah Lake Indians, have been very troublesome for a long time; and even before the pioneers arrived in the Valley, we were told by all the mountaineers we met, that "they were bad Indians, and that we could not live near them in peace, and that other clans of the Utah nation did not like them." On acquaintance we found all these statements true; and particularly since our last communication, they have been very hostile, killed many scores of our cattle, stolen horses, waylaid and shot at the brethren at Utah, until self-defense demanded immediate action.

Their doings were presented to Captain Stansbury, also the paymaster and such officers of the U. S. Army, stationed at Fort Hall, as were here at the time, and they were unanimous in their decision, that it was necessary that those Indians should be chastised and that it belonged to the U. S. troops at Fort Hall to do it; but the snow was so deep, the troops could not come hither; therefore, it became necessary for the citizens to proceed against them, which they did, advised by all, and accompanied by some of the said

national officers; when a portion of the Indians entrenched in two days, the 8th and 9th February, with the loss of several of their warriors. One of our brethren was killed, and a few wounded, who have since recovered: after a few more skirmishes, in which none of the brethren were killed or wounded, peace was restored.

There are many tribes of the Utah Indians, or many clans of that tribe, from whom we have heard, and they appear satisfied with our course, and say, "*It is good, the Lakes were bad Indians,*" and there is no probability that the remaining Utes will offer any further violence at present, and we hope never.

Elder Pratt returned about the middle of February with a part of the exploring company, and left the remainder with the teams in Yoab Valley, the snow being so deep oxen could not travel but with much difficulty a portion of the way. They all arrived in safety about the 28th of March. The company went south more than three hundred miles, and over the rim of the Basin, into the borders of the Valley of the Colorado, passing trackless mountains, covered with deep snow, and followed by excessively cold weather, the mercury in several instances falling 20 degrees below Zero. They found some small valleys, with little or no snow, warm and pleasant, desirable for settlements, one of which is Little Salt Lake, where we design a settlement the present season. Good water, iron ore, and wood are abundant. Little, comparatively, could be learned of the vegetable or mineral productions of the country through which they passed; but they saw enough to know that popular geographers have hitherto known less of its prominent features. Suffice it to say, there is yet room in the valleys of the mountains for all who can be contented with honest industry, peace, and seclusion.

On the 22nd of February, the shock of an earthquake was sensibly felt in the Valley, to a great extent, causing houses to jar, and crockery and furniture to move considerably. The report of volcanic eruptions, or commotions of the earth, resembling the discharge of distant cannon, are not infrequent in the mountains.

The health of the Saints in general is good, and there has never

been any prevailing sickness in our midst, and but very few deaths. Since last mail brothers Absalom Perkins, George W. Langley, Erastus Snow's eldest son, Claudius V. Spencer's wife, sisters Jane Hall, Turley, Stewart and Thompson, are all we recollect, and those mostly from consumption and other symptoms of disease contracted long before they came to the Valley.

The General Assembly of Deseret have held an adjourned session, at intervals, through the winter, and transacted much important business, such as dividing the different settlements into Weber, Great Salt Lake, Utah, Sanpete, Yoab, and Tuille counties, and establishing County Courts, with their Judges, Clerks and Sheriffs, and Justices and Constables in the several precincts; also a Supreme Court, to hold its annual sessions at Great Salt Lake City, attended by a State Marshall and Attorney, and instituting a general jurisprudence, so that every case, whether criminal or civil, may be attended to by officers of State, according to law, justice, and equity, without delay.

They have also chartered a State University on the most liberal principles, to be located at Great Salt Lake City, with branches throughout the State, if wanted; and appropriated for its benefit five thousand dollars per annum, for twenty years, out of the public treasury, all of which will be under the supervision, direction, and control of a Chancellor, twelve Regents, Secretary and Treasurer, who will, no doubt, publish their intentions by this mail.

On account of the severe weather, little has been done on the public buildings since last fall. The foundations of the public store house and store are laid, and the aqueducts, from the warm spring to the public baths, are rapidly progressing, and they will be ready for use in a short time.

Captain Stansbury, with his topographical engineers, are surveying Great Salt Lake, and the adjacent country, for the purpose of mapping, which, when completed will unquestionably be very interesting to our friends abroad, for by it they will better understand our relative locations.

Many brethren having gone to the Gold Mines, and many are

about going, and all “by counsel,” as they say, and, no doubt, truly. A few have gone according to the advice of those whose right it is to counsel the Saints, and such are right, inasmuch as they do right; but much the greater portion have gone according to the counsel of their own wills and covetous feelings. Such might have done more good by staying in the Valley, and laboring to prepare the way for the reception of the brethren; but it is not too late for them to do good and be saved, if they will do right in their present sphere of action, although they will not get so great a reward as they would have done had they performed the greater good.

If at the mines they will listen to the counsel of those men who have been appointed to counsel them, and work righteousness when they return, and do as they would be done unto, and acknowledge God in all their ways, they may yet attain unto great glory; but if they shall cease to hearken to counsel, and make gold their god, and return among the Saints, filled with avarice, and refuse to lend, or give, or suffer their money to be used unless they can make a great speculation thereby, and will see their poor brethren, who have toiled all the day, in want and in perplexity, and they will not relieve, but keep the dust corroding in their purses, it had been better for them if a millstone had been hanged about their necks, and they had been drowned in the depths of the sea, before they had departed from the right ways of the Lord; for if they shall continue thus to harden their hearts, and to shut up their bowels of compassion against the needy, they will go down to the pit with all idolaters, in a moment they are not aware, with as little pity as they have manifested to their poor brethren, who would have borrowed of them but have been sent empty away.

Gold is good in its place—it is good in the hands of a good man to do good with, but in the hands of a wicked man it often proves a curse instead of a blessing. Gold is a good servant, but a miserable, blind, and helpless god, and at last will have to be purified by fire, with all its followers.

Elders Amasa Lyman and Charles C. Rich will continue their operations at Western California, according to previous instructions,

and not only keep an accurate account of all tithings and of the general proceedings of all faithful brethren, that we may know of their good works, and hail them as brethren when we meet, but keep a perfect history of all who profess to be Saints and do not follow their counsel, pay tithing, and do their duty, and report the same to us every mail, that they and their works may be entered in a book of remembrance in Zion, that they may be judged therefrom, and not impose upon the faithful; for it is not uncommon for men to say, "I can do more good if I go to the mines, than I can to stay here," and we want to prove such, and know whether they are true men or liars.

When men, professing to be brethren, go to the mines according to their own counsel, we want them to stay until they are satisfied—until they have obtained enough to make them comfortable, and have some to do good with, and a disposition to use it for that purpose, and not run back here in a few months, lock up their gold, boast how much they have made, doing no good themselves, and hindering everybody else from doing good over whom they have an influence; curse God, deny the Holy Ghost, and when spring opens, run to the mines again, as some have done. Let such men remember that they are not wanted in our midst; for unless they speedily repent, the wrath of an offended Creator will suddenly overtake them, and no power can stay it. Let such leave their carcasses where they do their work, we want not our burial grounds polluted with such hypocrites; but we have it in our hearts to bless all men who will do right, whatever their occupation, and our arms are ever open to embrace such, and we pray for all men who are ignorant, or out of the right way, that our Heavenly Father will give them his spirit, that they may learn and do right.

To those who may fear coming to the Valley on account of the scarcity of timber, we would say, there is now four times more timber known within reasonable distance of this city, than there was one year since, and every season opens new stores of wood, in the surrounding mountains; and all the difficulty is the scarcity of help to remove the wood and timber to the Valley before the falling of snow;

besides, coal has been discovered, from whence it can be brought on a railway, easily constructed, and there is more, and nearer, in prospect.

Furnaces and forges are much needed here, for the furnishing of mill irons, machinery, farming utensils, culinary vessels, railway tracks, and many other things, and we hope that Elder Pratt has already sent on men, who will be here to start the business this season; if he has not, we trust he will not lose sight of this important object against another winter.

Elders Orson Pratt and George D. Watt are wanted at this place, with their families; and we shall expect them as early in 1851, as circumstances will permit.

At such time as Elder Pratt shall find it convenient or necessary to facilitate his return, he will call to his assistance Elder F. D. Richards, who will succeed him in the Presidency of the church on the British Isles; and we would suggest Elders George B. Wallace and Levi Richards for his counselors. So far as we have been informed, Elder Pratt has done a great and good work in England, but his labors are now needed at home—and if the Saints should mourn his loss, we would say, be comforted and come with him, or follow him as fast as you can; but if you cannot at present, you will find in his successor, Elder Richards, a counselor, president, and friend, and worthy of your prayers and confidence.

Elders Wilford Woodruff, and Amasa Lyman, are expected here this season. We anticipate a visit from Elder Orson Hyde, who, we hope, will bring a host of Saints with him; for the labors of the Valley are great, compared to the number of laborers. A greater harvest is near at hand than there will be reapers to gather. Let those who start, be prepared to come through without assistance from the Valley, for we shall have no men to spare during harvest to help emigrants. Companies are already organized and ready to start for Green and Platte Rivers, to keep ferries during the high waters, for the accommodation of the emigration.

We would urge upon all Saints the importance of keeping in view the Perpetual Emigrating Fund, and of adding thereto, all in

their power the present season; for every succeeding year will be more and more eventful in the progress of the work of God, and more and more Saints will be ready, and want to gather to Zion. We warmly anticipate that such will be the interest felt, and the funds collected in the British Isles, that we can commence bringing forward the Saints from that region, one year hence; and the Presidency in England will take special care to be ready to act on future instructions on this subject.

Elders of Israel be faithful in your calling, feed the sheep, feed the lambs of the flock, and proclaim the gospel in all simplicity, meekness, and love, whenever you have the opportunity as it shall be given you by the power of the Holy Ghost which you will always have for your counselor if you are faithful; and let all the Saints give diligent heed unto the counsel of those who are over them in the Lord, upholding them by the prayer of faith, keeping themselves pure and humble, and they will never lack wisdom from above, and by faith and works search out your way to Zion.

Several elders have been appointed missions to England, Scotland, the Society Islands, the States, and Western California, as will be seen by the minutes of the General Conference, of the 6th of April, to which we refer for particulars concerning any business then transacted.

We are happy in saying to all, that a brighter day is dawning on the intellectual prosperity of Zion; that the University recently established by the State of Deseret, bids fair to accomplish the object for which it was instituted; that it is under the supervision of faithful and intelligent men, who will consider no labor too great, to carry out the wishes and greatest possible good of those for whose benefit the institution was founded; and we earnestly solicit the cooperation of all the Saints, and particularly the elders in all nations, to gather, as they may have the opportunity, books in all languages, and on every science, apparatus, and rare specimens of art and nature, and everything that may tend to beautify and make useful; and forward or bring the same to the Regents of our University, for the benefit of all such as may hereafter seek intelligence at their hands.

Brethren, farewell. May the blessings of heaven and earth be multiplied unto you, and your hearts be warm to receive and improve upon the same in righteousness, and the time hasten that we may meet you in this land of peace, is the constant prayer of your brethren in the gospel of Jesus Christ. Amen.

BRIGHAM YOUNG,
 HEBER C. KIMBALL,
 WILLARD RICHARDS.

Great Salt Lake City, Deseret, N. A. }
 April 12, 1850. }

[FROM THE FRONTIER GUARDIAN, *JUNE* 12, 1850.]

EPISTLE OF PRESIDENT ORSON PRATT, TO THE SAINTS
 THROUGHOUT GREAT BRITAIN.

[From the MILLENNIAL STAR, August 15, 1850.]

DEAR BRETHREN,—Through the blessing of a kind Providence I have been preserved to once more meet with the Saints in the British dominions. I have been absent from you about four months, during which time I have performed a lengthy, though pleasant, journey to Council Bluffs, on the extreme western frontiers of the United States. The facilities for traveling within a few years past, have increased to such a degree, that it seems apparently to have decreased the distances upon the surface of our globe. To cross the Atlantic, and travel some two thousand miles into the interior of America, would have once been considered quite an undertaking, but now it is only a pleasure excursion. The power of steam seems to have almost united the two continents into one. In less than three weeks the servants of God can go from St. Louis to Liverpool—a distance equal to one-quarter of the circumference of the earth. They may well be termed, in the language of Isaiah, “*the swift messengers to the nations.*”

It has fallen to the lot of the Latter-day Saints to lie in one of the most momentous ages of the world—an age in which wickedness reigns predominantly upon all the face of the earth—an age in which God has determined to rend in pieces and overthrow all the

governments and kingdoms of the world, and establish his everlasting kingdom in the hands of his Saints, who shall bear rule under the whole heavens. For about six thousand years the inhabitants of our world have displayed their wisdom in the establishment of various forms of human government; but wickedness has triumphed among them all. The wicked have had their day for rule, but it is now drawing swiftly to a final close. Their sun is setting no more to rise: a long night of darkness awaits them. God has set his hand to turn and overturn, and to give the kingdom unto his Saints—to redeem the earth from oppression and violence—to consume the wicked as chaff, that righteousness alone may be exalted.

To bring about this great change in governmental affairs, one of the most important revelations that have ever saluted the ears of mortals, has been given, namely, the **BOOK OF MORMON**. It is sent forth as a last message to the nations of the wicked; it is sent to establish a kingdom which shall break in pieces all other kingdoms; it is sent to gather out the righteous from all nations, and establish them in one; it is sent to fulfill the time of the Gentiles, and bind up the law and testimony among them, that if they will not repent, they may be delivered over unto destruction; it is sent to gather Israel from their long dispersion; it is sent to make known the gospel in greater plainness and fullness, that contentions upon doctrine may cease, and the watchman of Zion see eye to eye; it is sent as the great preparatory work for the second advent of the Son of God; it is sent that the Saints may know the signs of the times, and not be in darkness, and that great day come upon them unawares.

When this message shall have been proclaimed to all nations, the Son of God shall come to sit upon the throne of his power and reign forevermore. Already twenty years have elapsed since the setting up of the kingdom of God; the proclamation has already been sounded in the ears of many nations; tens of thousands in America, in Great Britain, in the Isles of the Pacific, and in various quarters of the globe, have received the glad tidings, and with penitent contrite hearts have been baptized preparatory to the coming of the Great Bridegroom. Already tens of thousands have gathered out from the United States, Great Britain, and the Islands of the sea, unto the

valleys of the mountains in North America; there they are building cities, temples, and public buildings, converting the fertile valleys into gardens, and vineyards, and well cultivated farms, spreading themselves abroad into all the surrounding country. Where before resounded the warhoop of the savage, and the howling of wild beasts, now are heard the voice of civilization and the melodious songs of the righteous.

Let the poor afflicted Saints in this land cheer up their drooping spirits, for they shall in due time be gathered; if they cannot obtain means in this land, they shall be helped from afar; for the Lord will surely deliver His people, and no power can stay His hand. Already a sound of deliverance begins to be heard from a distance. Hark! It is a voice from the mountains. It is not a voice of savage triumph; it is not the voice of tyrants, clad with terror; it is not the voice of a nation bowed down with oppression; it is not the voice of mourning and lamentation: but it is the voice of freedom, rejoicing in the high places of the earth. Behold her standing on yonder mountain tops, clothed with celestial light. With outstretched arms to the nations, and with a voice of lovely compassion—she calls. Listen! She calls to the Saints in affliction; she invites them to her dwelling place. Her voice is heard! see the Saints arise: see mighty ships waft them o'er the main—see countless numbers track the western plains; the everlasting hills re-echo with their songs. Lo! a vast multitude assembled, enrobed in garments pure and white. They pray—the heavens listen—the powers above are marshaled. All things prepared—the Saints return to Zion, the Lord goes before the camp—the nations fear and tremble; ZION IS REDEEMED, and becomes the joy of all the earth. Praise ye the Lord.

Our latest news from the Salt Lake Settlements was dated the 12th of April. All things were then prosperous in the Valley. They were plowing, sowing, planting, and making every preparation for an abundant harvest. Tens of thousands of emigrants for the mines, together with immense numbers of horses, mules, and cattle will pass through the Valley this season, which will afford a ready market for all the provisions that can be spared. Large quantities of merchandise, both in dry goods and groceries, are being taken

by the merchants to supply the demands of the country; they are paying forty guineas per ton for the transportation of goods from the Bluffs to the Valley. The Lord is truly beginning to favor Zion, and to abundantly supply all her wants, although he takes in his own way to accomplish it. Oh! That the Saints may not forget the Lord in the days of their prosperity. How great are the responsibilities resting upon them! and how fearful the consequences of abusing the privileges and blessings bestowed from heaven!

Elder Woodruff, with most of the Saints from eastern and middle States, is now crossing the plains. It is judged that our emigration to the mountains this season will amount to some three thousand souls, taking with them from 800 to 1000 wagons. The Saints who still tarry at the Bluffs are generally poor, but they are in a rich and fertile country, and with perseverance and industry will soon be able to pursue their journey over the plains, leaving the country for others of their brethren who may come on and wish to tarry there for a season. There are some three or four thousand Saints in St. Louis, who are apparently doing well, much better than the poor in England. At this present time there seems to be in America a feeling of friendship and good will towards the Saints in almost every quarter. Our poor find employment sooner than any other class of people; they have been proved and found trustworthy; hence they are sought after in preference to others. The Lord has seen the afflictions of his people, and softened the hearts of that nation towards them for a season. How long this friendship will continue we know not: it cannot be long; for the nation has rejected the message of heaven, and they must be rejected of God; they will from time to time harden their hearts against the people of God, and will desire their destruction, but God will deliver them out of their hands.

About two years have elapsed since I was appointed to preside over the Saints in this land. I have endeavored, during the time, to inform myself concerning your condition, and to offer such counsel as I thought best adapted to your circumstances. If, in the multiplicity of business which has pressed my mind, I have at any time erred, it has not been intentionally. It has been my constant prayer and study to know the will of God concerning you. It affords me great

pleasure to know that the churches have greatly flourished since I have been in your midst, and that many thousands have been added to your numbers. Peace and union have also prevailed in almost every branch; while the Holy Spirit has been abundantly poured forth upon you, as is evident from the miraculous manifestations of the healing power, together with numerous other blessings enjoyed throughout the land. These tokens of the goodness of God towards his Saints are calculated to make the faithful servants of God rejoice.

The wise and judicious management displayed by the presidents of conferences, and the traveling elders under them, has been the principal means in the hands of God in extending the cause of truth in the British Isles. The extensive circulation of the printed word has also given an impetus to the rolling of the great wheel of salvation. Strictness of discipline in plucking off dead branches—in purifying the church of corrupt members—and in laying the axe at the very root of every species of wickedness, has also had a powerful tendency to strengthen and confirm the meek and humble, and to enlighten the eyes of the honest inquirer.

Let the presiding elders of every conference endeavor to inform their minds relative to the condition of every branch under their respective jurisdictions. See whether your flocks are in a healthy condition or not. The Lord has made you the shepherds over his sheep: if you lose the sheep, or suffer them to perish through your neglect, they will be required at your hands. Teach the presidents of branches to look diligently after all the members. Counsel them to enforce strict discipline, and to root out all backbiting and evil speaking one against another; for this is a great evil, and tends to quarrels, divisions, strifes, apostasy, and death. If the backbiter or evil speaker will not, after proper admonitions, reform and cease his evil practices, let fellowship be withdrawn from him, and let all know that the church of God is not the place to injure and devour one another. If any officer or member under your charge be found teaching or practicing unvirtuous doctrines, let him be dealt with strictly by the law of God; and if the president of a conference shall transgress, or teach or practice any iniquity, let the same be reported to us, accompanied with the proper evidences; and if one

of the Twelve, or the president of the Saints in Great Britain, shall transgress the law of virtue, and teach or practice unrighteousness, let the presidents of conferences inquire into the same, and collect the testimonies thereof, and forthwith transmit the documents unto the First Presidency at headquarters, that all may be dealt with according to the law of heaven. The time is come when too much light and knowledge have been given to the Saints for them to suffer themselves to be imposed upon by men who are carried away with their lusts. And we say, in the name of the Lord, that the displeasure of heaven shall overtake the adulterer unless he speedily repent, and his name shall be blotted out from among the people of God. "Woe unto them that commit whoredoms, saith the Lord God Almighty, for they shall be thrust down to hell." Woe unto them who shall betray the confidence reposed in them, and shall make use of their authority to seduce and lead astray ignorant and silly women, for, except they repent, their authority shall perish quickly like the dry stubble before the devouring flame. Woe unto them who lie and bear false witness against their brother or sister to their injury; it were better for them that they were sunk in the depths of the mighty ocean than to offend the children of God. Woe unto them who steal, for their deeds shall be made manifest, and justice and judgment shall lay hold on them in an hour they think not. Woe unto them who love slander, and will not cease to speak evil of their brother and sister, for they shall be hated of God and man, and their hopes shall wither away and perish. Woe unto all those among the Saints who shall turn from their righteousness and do iniquity, for the great day of the Lord is at hand, and their portion shall be among hypocrites and unbelievers.

Let the Saints sanctify themselves both in body and spirit, that the Holy Ghost, with all its accompanying powers and gifts, may be more abundantly manifested; for the destroyer is abroad in the earth, and the Saints must live by faith. But, how can we have faith, if we neglect the counsels of wisdom which God has ordained for our preservation?

The time is drawing near when I shall leave you and go to the Valley with my family, according to the request of the First Presidency,

as will be seen in their late epistle. But be assured, dear brethren, that the expressions of unbounded confidence, which the Saints have everywhere manifested towards me, will ever be cherished by me with a grateful heart. I shall ever look upon this short period of my life as among the happiest days of my pilgrimage. And if I have been a humble instrument in the hands of God of benefiting any of his Saints, or of advancing his cause in Great Britain, it will afford me great and lasting consolation when far hence in other climes.

The Saints in this land are dear to my heart; I have seen their toils, their hard labors, and oppression, and my heart has mourned over their afflictions. I have loved them because of their sincerity in receiving the message of truth which God sent his humble servants to proclaim: I have loved them because of their strong desire to work righteousness and hearken to the counsels of heaven: I have loved them because of their faith and love to God and His truth; I have loved them because they have loved me; and when I see their poverty and sufferings, my soul yearns over them, and my eyes are filled with tears. In the fullness of my heart I cry to thee, O my Father and my God. I ask thee, O God, to look upon these, my brethren; behold, how they have sorely toiled these many years, while their children have cried for bread; behold them, O Lord, bowed down in sorrow, under heavy burdens imposed upon them by their cruel taskmasters, and when thou lookest, O Lord, upon these great afflictions of thine own children, let thy bowels be moved with compassion towards them; let salvation and deliverance come speedily: defer not, lest thy people fall under the heavy yoke and perish. O Lord, thy people in this land have become a great people, but this is not their resting place—their eyes and their whole hearts are towards the mountains of Zion—the land which thou hast ordained for the habitations of the righteous in the days of trouble. Glorify thy name, O Father, in working out a speedy deliverance for this great people, that they may rest during the remainder of their days from the hard bondage, wherein they have been made to serve. Gather this people together, that they and their children may learn thy ways more perfectly, and walk in thy paths, and no more be led astray by the vain and foolish traditions of the Gentiles: yea, O Lord, save thy people for evermore.

I shall probably leave England the latter part of next winter, or early in spring, and perhaps sooner; but I rejoice exceedingly that I can leave you under the presidency and watch-care of one of the Twelve, namely, Franklin D. Richards, whose former labors in this country are well known and highly appreciated by the Saints. His unwearied diligence in the cause of truth—his godlike dignity of deportment, combined with a mild and amiable disposition—his sterling virtue and integrity, united with a superior intellect, enriched with the wisdom and knowledge of heaven—have eminently qualified him for the dignified and highly responsible station of presiding over the numerous churches which will soon be entrusted to his charge. Brother Richards will act in conjunction with me as my counselor while I remain in this country; and it is to be hoped that through our united exertions we may be humble instruments in advancing the great cause of truth in this part of the Lord's vineyard.

Some of the presiding elders have been rather negligent in teaching the law of Tithing according to the counsel which we have heretofore given. Every president of a conference shall see that every member of the church of whom tithing is required, is correctly instructed in regard to his duty upon this subject; urge upon them the necessity of strict obedience to this requirement of heaven; it is as essential as any other requirement; no person can be justified in neglecting the counsel which has been given upon it; no person will prosper who undertakes to cheat the Lord, and slip off to America with his property and money, without paying in this land the tenth thereof. The Lord has commanded and man must obey; for justice and judgment is the penalty of disobedience; therefore we exhort the Saints to obey the law of tithing; obey it strictly with cheerful hearts; obey it without delay. I have already borrowed upwards of £200 over and above the tithing I had on hand, to forward nails, glass, and other temple property to the Valley: this was necessary in order that they might be forwarded this season, that the great work might not be delayed. The amount borrowed must be within a few weeks refunded, therefore we call upon the presidents of conferences to see that every person who should pay tithing attends to this duty immediately, that there may be funds in the Lord's storehouse to

fulfill the purposes specified in the revelations and counsels of heaven. Teach those Saints who have property, and who will not exert themselves to obey this law of heaven, that the Spirit of God shall begin to withdraw from them, and the hand of the Lord shall be against them, and they shall cease to prosper in their business transactions, and a curse shall be upon the labor of their hands, and unless they repent they shall wither away like a branch plucked from the vine.

The Perpetual Emigration Fund must also be kept in view; and the Saints should be thoroughly instructed as to the importance of doing all within their power for the enlargement of this fund; it is established especially for the benefit of the poor, to be appropriated according to the instructions which shall from time to time be given by the First Presidency. Let all the arrangements and counsels which have, during my absence, been laid before the Saints by brother Franklin D. Richards, in relation to the collection of this fund, be faithfully complied with. Let the treasurers of the conferences forward to our office immediately the amount of funds which they have on hand, accompanied with a list of the names of the contributors, the amount each contributes, with the name of the branch and conference in which each resides. After this instruction has been fulfilled, the treasurers will thereafter make quarterly remittances and reports to us, namely, on the 1st of October, the 1st of January, the 1st of April, and the 1st of August. As our office will not be responsible only for the funds which actually reach us, we shall, if necessary, publish from time to time the names of all contributors, with the amount contributed (with the exception of those who may request us to do otherwise). This will have a tendency, in some measure, to detect any dishonesty on the part of the treasurers. We hope, however, that among the Saints no dishonesty will be found to exist, and that every man will be faithful and punctual in all things entrusted to his charge. We also say to all the Saints, let none of the Emigration Fund be used for any expenses whatever, but let all expenses incurred in purchasing cheap account books for the treasurers, or in any other way, be settled by the branches, independently of this fund.

Mechanics of every description are greatly needed in the Salt Lake country. Furnaces, forges, glass works, potteries, manufactories of cotton, of linen, of wool, are greatly called for. Let the presidents of conferences seek diligently in every branch under their respective jurisdictions for wise, skillful, and ingenious artisans, mechanics, manufacturers, potters, &c. Counsel those of them that have means, to go immediately to the Valley; and counsel those who have not got means, to use every exertion to obtain means and be in readiness when called for, if funds should be appropriated for their assistance; and remember the maxim, that the Lord will help those of his Saints who will seek diligently and honestly to help themselves. The presidents of conferences have many duties to perform in relation to the temporal salvation of the Saints as well as spiritual, let them not, therefore, become dilatory in relation to this counsel. We urged these things upon you months ago in many of the *Stars*, and we humbly hope that you have not forgotten subjects which we esteem of such vast importance for the welfare of the children of Zion. If you can find men of capital who have never been engaged in the manufacturing business, but who are willing to invest their capital in the establishment of such business, teach them that it is their privilege so to do, and that they shall be blessed with an hundred-fold in this life, besides having the satisfaction of seeing hundreds of thousands of Saints benefited by their manufactures. Let the Saints in Great Britain arise with one heart and mind to perform the great and mighty work which is before them, and the Lord their God will bless them, and strengthen their hands, and enable them to perform wonders in his name. They are called to do great things; let them not, therefore, be faint-hearted nor discouraged, for God is with them.

With feelings of love to all the Saints, and with an anxious desire for your welfare, I subscribe myself,

Your brother in the kingdom of Christ,

ORSON PRATT.

TEA PARTY IN LIVERPOOL.

A TEA PARTY was held in the above town by the Saints, on the 30th of last July, to welcome Apostle Orson Pratt back from Council Bluffs, where he was recently visiting with the authorities there. Brother O. Pratt arrived home here on the 17th of July. Thirty-five conference presidents welcomed him to the feast, and in their midst were President W. Phillips, and myself. Brother John Taylor was expected to be present, but somehow or other he failed to come. The officers gathered with the Saints by six o'clock, to the Music Hall, where an excellent tea had been prepared. After singing a song or two with the organ, the conference president was called to preside over the meeting; and then after the congregation had blessed the food with singing, they satisfied themselves with the good things that were on the tables. O, how happy we felt in the midst of Apostles Pratt and Richards, and all the other officers who were present. At about seven o'clock, all the hundreds of Saints and friends were ready to listen a second time to the sweet singing that resounded through the room, and to the powerful discourses that were being delivered. Then G. D. Watt, O. Pratt, Flanigan, Cummings, Wheelock, Halliday, Collins, J. Davis, Russell, F. D. Richards, and others were called on. Several officers sang beautifully between the different talks. We were entertained in this manner until eleven o'clock, when it was deemed wisdom to depart. All felt glad to have the pleasure of welcoming back brother Pratt, namely one who had done so much good in our midst. Brother Richards showed his appreciation in a very eloquent manner, and beseeched brother Pratt to leave his mantle on him when he left the country next spring, according to the instructions given in the last General Epistle.

 QUESTIONS AND ANSWERS.

1. I WISH to have an explanation of the words "when the times of refreshing shall come from the presence of the Lord," which are seen in Acts iii, 19. They seem incomprehensible to me.—*T. L.*

The above expression in English is self-explanatory. We would

translate the words thus:—"When shall come, from the presence of the Lord, the times to rest."

2. What words should be used when baptizing?—*A boy.*

It was probably before our brother's birth that we answered this question previously, or perhaps before he learned to read. Let him look in Number 13, page 24, and he will have his answer.

LETTER FROM FRANCE.

7 Rue Tourmon, Paris, August 8, 1850.

DEAR BROTHERS WM. PHILLIPS AND JOHN DAVIS,—In Boulogne, on the 24th of June, we arose early. Bro. Taylor addressed our Heavenly Father, entreating him to open the hearts of the chief leaders of this kingdom, to facilitate the mission. After that, we went to Monsieur Fontaine, the lord mayor of Boulogne, to request permission to preach the gospel of Jesus to the inhabitants of this town; this was granted nobly with the greatest amiability.

After that we went to a gentleman by the name of Monsieur Tatar to request permission to preach in his "Salé de Concerts," which was granted immediately. Then we went to the editor of the newspaper "Interpreter," Mr. Pater, to request permission to write about Mormonism in his paper; this was granted directly. God answered our prayers; it is good to begin with God in the morning for a blessing. "Thy father which seeth in secret, shall reward thee openly" (Math. vi, 6).

In the evening we went down to the beach on the seashore where Brothers Taylor, Bolton, Piercy, Pack and Stayner and I went on our knees before the Lord. Bro. Taylor offered the following prayer:—

"O Lord God, our Heavenly Father, we thy servants, at this time, bow ourselves before Thee, and for want of a better place on the seashore, in the shade of night, unnoticed by the children of this world, we call upon thee, for thou art our Father, and thy mercy has been extended to us. Thou saidest unto some of us that are here, by the mouth of thy servants, while we were in the Valley of the far distant west, to leave our homes, and come to this place to preach the Gospel. Thus far we have obeyed thy word, and we are here according to thy command. Thou hast brought us here in safety, while traveling over mountains,

deserts, plains, oceans, and seas. Thou has preserved us from plague, pestilence, shipwreck, and the sword. Our lives have been precious in thy sight, and we are found here as monuments of thy mercy. There are also others here, our Brother Howells, who has been here before, and our Brothers from the city of London, who have also left their friends, to labor in thy vineyard. And, Holy Father, we ask Thee, in the name of Jesus Christ, to give unto us wisdom to lay before this people the principles of eternal truth; for we have come to unlock the door of salvation to this mighty nation, and we ask thee, O Lord, to aid us in our enterprise, and to help us to fulfill the callings that devolve upon us, in a manner that shall bring glory to thy name, do honor to ourselves, and lead many to a knowledge of the truth; that thousands in this land may rejoice in the fullness of the blessings of the Gospel of peace. And we pray thee, O Father, so to dispose the hearts of the rulers of this people, that they may further us in this work, and not put any legal obstruction in our way; but that we may have an opportunity of presenting thy words before all grades and conditions of men, that the honest in heart may be gathered out and participate in those blessings which thou hast revealed unto us. And we pray thee to clothe us with wisdom, intelligence, and the power of thy Spirit, that we may be enabled to magnify our high and holy calling. May we have wisdom given us so that we may know when to speak, and when to be silent, what principles of truth to advance, and what to retain, so that we may never, by word, or action, throw a stumbling block in the way of any that are honest in heart. Forgive us our sins, Holy Father, if we have sinned against thee in word, or thought, or deed; we ask thee, in the name of Jesus, that Thou wilt blot out our transgressions, and remember them no more against us for ever. May we be girt about with the power, wisdom, and spirit of the Most High, and be enabled to conduct ourselves with dignity, and as men of God, while we sojourn in this land, and may we be enabled to preserve our bodies and spirits pure before thee. We ask thee also to bless our wives and children, and our families, that we have left behind; comfort them in their lonely situation. May thy angels, O Lord, protect, and thy Holy Spirit brood over them. May their wants be all supplied, and may they lack no good thing that is calculated to make them comfortable and happy. Preserve them from the power of the destroyer, and from the hands of wicked men. We ask thee, O Father, that thou wilt bless thy servant, Brigham Young, and his counselors. Clothe them with the power of thy Spirit, and let the revelations of Heaven be unfolded to their view. Bless all thy people be joyful in thy salvation. Let Zion be established in righteousness, and all nations flock to her standard. And now, O Lord, we dedicate ourselves unto thee, together with our wives and children, and all that we have, and are, for we are thy children, and thou art our God. And we ask that thy peace and blessing may be with us, and abide with us, from this time henceforth, and for ever, in the name of Jesus, Amen."

June 26.—Monsieur Piclard, the French Minister in Havre, has come over here after us from London. He was the first who believed the gospel in France after he questioned me in detail for eleven hours; he wishes to live with us, and will doubtless receive baptism soon. Every day he spends some of his time with us; he does not know so much as one word of English. He is in our meetings and everywhere that we are. May God prompt him to hasten to cast his lot with us, for such a one is greatly needed.

— 29.—We received a kind letter from the mayor of Boulogne, granting us permission to preach in the Salé de Concerts, 21 Montseigny.

— 30. We went with Bro. Taylor to the Catholic Church where the priest preached in English, on the “Necessity of works for Salvation—works of piety, charity, and penitence.” Amidst the errors, he said much truth. As he preached he sat down frequently in his pulpit to take a pinch of snuff.

July 1.—In every street in town, the following information is being presented to the eyes of the men who gaze at the papers plastered on the walls. They wonder how the Latter-day Saints came to possess such authority in the place. Then they read the account of the lectures which Bro. J. Taylor intends to deliver (admission free) in a large hall in the center of town.

This small letter is full; I shall go on in the next one to portray the lectures and the debate. My love to you all.

WM. HOWELL.

[We saw in the “Interpreter” the report on the debate that took place between brother Taylor and three or four of the sectarian preachers in Boulogne. We have not yet heard proper information as to how things were, but we will publish everything as soon as we do hear.—ED.]

RAILROAD THROUGH SALT LAKE.

AT ONE TIME it was considered impossible to construct a railroad from the Mississippi overland to the Pacific Ocean, past Salt Lake City, since the way consists of from twelve to fifteen hundred miles devoid of wood, inhabitants, and useful materials for building the

railroad. But the "New York Tribune" says, that a recent discovery was made along the foothills of the Rocky Mountains, of the plentiful existence of *cannel* coal near the sources of the Nebraska or Platte rivers, namely on the path of the emigrants to Salt Lake; and the coal will answer the need in place of wood. It is reported also that iron ore is available from the borders of Missouri to the Rocky Mountains; and since coal is nearby, the rails can be made soon. There is no difficulty, then, in constructing a "highway" to the city of the Saints; therefore, may it soon be done.

FROM THE VALLEY.

WE COPY from the latest "Frontier Guardian," the following quotation from a letter written in Salt Lake City, Deseret, November 19, 1849, by President Brigham Young, to Elder Orson Hyde:—

"You have prepared plenty of supplies, bread, &c., for the companies; many of them would now like to have half a barrel of sugar, instead of their two barrels of flour, because here there is plenty of wheat, barley, oats, and buckwheat, together with potatoes, turnips, carrots, beets, pumpkins, squash, &c. Do I say that there are plenty of potatoes? Yes! because I see lots of them daily; and permit me to say, the other day a brother brought thirty-three bushels of potatoes to the tithing office, as a tenth of the increase of one bushel of seed; the total amount he grew was three hundred and thirty bushels. Another brother (Halliday) grew from one bushel of wheat, one hundred and eighty bushels. Thus, you see that we have plenty of food—sustenance for man and animal in abundance; and we wish for you to dispatch all the help you can. The work is great, and the workers are difficult to obtain. We pay a dollar-and-a-quarter per day to the common laborer, and from two to three dollars to craftsmen, in the form of the above produce, together with coffee, tea, sugar, dishes, clothes, boots and shoes, meat, &c., or in pure gold, if they wish. We expect that next season here will be the same as this season, except a bit better, and we invite all who can find their way here, and who are willing to remain after coming, and who will work to build Zion. May the blessings of Heaven rest upon you as you help to build the kingdom of God, is the prayer of your loving brother in the gospel of Jesus Christ,

"BRIGHAM YOUNG."

CONFERENCE MINUTES.

CARDIGANSHIRE.

THE conference for this county was held in the St. Silin Chapel, on the 21st of July, when four branches were presented, containing 12 elders, 9 priests, 2 teachers, and 3 deacons; baptized, 9, total, 80. Hundreds were congregated, and a good conference was had.—Alfred Clark, president; J. James, scribe.

WEST GLAMORGAN CONFERENCE.

The quarterly conference of this district was held in Trades' Hall, Swansea, on the 21st of July. Represented were 17 branches, containing 1 high priest, 66 elders, 38 priests, 31 teachers, and 14 deacons; baptized, 29; cut off, 17; died, 1; total, 534. Preaching was done by President Williams, Dr. L. Richards, Pugh, Henshaw, and others. The following afternoon, a meeting was held to drink tea and give speeches, in which President Phillips and the aforementioned elders took part. Thus ended one of the best conferences until now held in Swansea.—E. Williams, president; J. R. Roberts, scribe.

PEMBROKESHIRE.

The Pembrokeshire conference was held in Haverfordwest, on the 28th of July, when 10 branches were represented, containing 18 elders, 9 priests, 7 teachers, and 4 deacons; baptized, 14; cut off, 5; total, 185. Much valuable instruction was given by Elder T. Pugh and J. Morris, which, we hope, will remain in the memories of the Saints for a long time.—J. Morris, president; D. Williams, scribe.

MISCELLANEOUS.

AUGUST.—The general average temperature of this month (60 degrees) comes so close to reaching that of July, that a warm, dry August frequently makes up for the low temperatures in the previous month. At the beginning of August we often have the heaviest rain of the year. July and August are consistently our warmest months, and frequently the wettest ones. Eastern and western winds dominate now, but when there is heavy rain the wind usually abates.

The harvest, generally, begins about the middle of the month, but towards the end in late seasons. The barley ripens first, and then the wheat and the oats. Apples and pears begin to ripen this month, and the plums to some degree. A variety of unusual marvelous flowers also bloom at about the same time.

LAME MAN AT THE TEMPLE.—Peter Williams says, in his observations about the faith of the lame man, mentioned in Acts iii, 1—11, as follows:—“As for the lame man, we do not consider that lameness, or poverty, &c., is a sign that God despises such; it is possible that they will bring their lame legs, sooner to the temple gate than many agile men;—but, pay attention, look on us, says the Apostle; and no doubt the Apostle looked on him as well, and saw that he had the same faith as Paul saw in the crippled man in Lystra: God gives faith, wherever he can give health.” Is not the above Peter, in these observations, as much a Mormon as Peter of old? Let everyone judge for himself.

DEBT AND UNKINDNESS.—He who runs into your debt, is likely to hate you for your generosity. Be a little harsh with him, and he will become your worst enemy.

CARE.—Remember that when each one takes care of himself, that all are taken care of.

DEPARTING.—“I am now about to do something that the Devil has never done,” said some priest to his flock while preaching his farewell sermon; “and that is, I am leaving you.”

RELIABLE WITNESS.—Some time ago in a civil court a lawyer asked a witness, how he knew that the man and woman there were husband and wife; and he answered, “Because I heard the woman scolding the man.” The witness was considered reliable.

BASIS FOR SPRINKLING.—We heard one woman asserting to her neighbor, when speaking of baptism, that sprinkling was the correct form, because she had a picture in her house showing John throwing water on Christ's head!

LIFE OF A SAINT.

Despised by the world
 Is how he spends his life;
 Frowns and scorn he's shown,
 While carrying his cross.
 No wonder this; for that is how
 Christ was treated too;
 He never said it would be better
 For his saints, than for himself.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 21.]

SEPTEMBER, 1850.

[VOL. II.

WHO ARE THE DECEIVERS?

THE Latter-day Saints are often called deceivers, along with every other unworthy name. Why is this done? What is their deceit? A man is foolish if he has no reason for shouting deceiver. What proof is there that the Saints are deceivers, more than any other denomination? Is it because many say so? One hopes not. Consider, sir, what you are about. Do you believe in the Bible? If you do, listen; what do you see in the Saints' doctrines that is contrary to it? Is the God they believe in not the same as the God the scriptures describe? and do the Saints not believe in the same Lord and the same Holy Ghost, as the Bible commands everyone to do? Yes, certainly. What, then, is the deceit? Is it seeking to make men believe, repent, and be baptized for the forgiveness of sins? No, there can be no deceit in preaching Peter's inveterate Pentecost sermon; that is truth. Well, can the Saints be deceivers by promising the gift of the Holy Ghost to "all that are afar off, even as many as the Lord our God shall call;" and that through the laying on of hands? All this is again in accordance with scripture, and cannot be deceit. In what way are the Saints being deceitful, then? Is it by saying that this Comforter brings to remembrance the things gone by, and tells of things to come? That is repeating what Jesus Christ spoke. Neither is it deceit to say, "But the manifestation of the Spirit is given to every man to profit withal," and that all who do

the will of the Father shall have knowledge of the truth. Is it deceit, then, to say that the Spirit imparts to all separately, as it wishes? and is it deceit to encourage men to seek the spiritual gifts? If so, what Paul wrote was also deceit. Who, therefore, are the deceivers? Not those who adhere to the scriptures, whoever they may be. Is there anything deceitful in the Saints' obeying James's instruction to call elders, anoint with oil, pray with faith, and expect the Lord to raise up the sick? Not in the least. Let everyone search before talking of deceivers. Those who believe everything Christ and his apostles taught are not deceivers. So who are the deceivers? Well, if any must be called deceivers, let that name be applied to those who preach differently from Paul and his brothers, even if they be angels; for Paul says, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." If everyone remembered the apostle's words, there would be no reason for anyone to be in doubt as to "who the DECEIVERS are!"

LAYING ON OF HANDS.

IN the "Seren Gomer," for this month, some observations by Mathetes appear about the "Mongrelizing Saint;" namely that one of the Saints in the "Congregational Treasury" shows the similarity that exists between the Baptists and the Mormons. Mr. Mathetes does not believe that one of the Saints wrote it; nevertheless, because that writer calls himself a "Saint," our instructor attacks him as if he were one of the Mormons, using the words "Satanist," "rascal," "insane," "Joe," &c., as weapons of his warfare. It is not our intent now, because of lack of space, to notice anything pertaining to the above reverend, rather only to quote his opinion about the laying on of hands (see page 262):—

"The laying on of hands comes under his paws next. What he says about this is more like the truth than what he spoke of before. It is true that some among the Baptists lay hands on their baptized on their reception into church communion; but it is not a general rule pertaining to the denomination, as is the best part of the process. On the other hand, the practice is losing ground continually; and it is hoped that it will be in the land of oblivion in a little while. Those who practice 'the laying on of hands' in our midst are not, after all, like

the Mormons; the Baptists do not profess to impart any blessing through the practice; but the Mormon rascal pretends to bestow the Holy Ghost, although they are as incapable of that as of extinguishing the sun. Respect for an old practice inclines the Baptists to do this; they are similar to Israel worshipping the snake, its days having been numbered; while the Mormons, like Simon Magus, practice it for ambitious and selfish purposes."

This is the opinion of the Rev. John Jones, New Jerusalem, about the laying on of hands. You see how much less respect the Baptists give to the "old practice" of laying on hands, than to the "old practice" of baptizing! Since when were the days of laying on hands numbered? Mormons lay on hands, as did the apostles, for the baptized to receive the Holy Ghost, or to be born of the Spirit. Simon Magus was to blame for offering money to receive the authority, and for nothing else. The Saints are just as capable of laying on hands as were the apostles, and God is just as capable now to impart the Holy Ghost as he was earlier.

In closing, we ask Mathetes whether it was the "infallible Spirit of God" that led the primitive Saints, together with the Baptists now, to commit adultery, to steal, and to get drunk? If not, it is not he who leads any of the Mormons to do that.

THE THOUSAND YEARS.—SPIRITUAL GIFTS.

[From SEREN GOMER for April, 1832.]

MR. GOMER,—If I caused so much discomfort to some of your readers, through my announcement of the millennial doctrine, what will be the agitation they feel at that which I declare in my present writing? for I intend to assert, with boldness, the following tenets:—namely, *that all the miraculous gifts that were possessed by the primitive church among the followers of the apostles and evangelists, are as much an inheritance to the church in the present day as they were in the first century*, and that nothing but lack of faith only prevents the church from performing miracles today with the same measure of power and authority as it did in its earliest age.

Now, I think I see someone looking askance at me, and saying,—“What is this foolishness? Has not the age of miracles gone past?”

But I answer these questions with another question,—When did this age end? And when did God take away his license from the church? Let anyone answer this question, and I will bind myself to deny all that I wrote and do penance for it. But rather, the truth is, that the great Leader of the church has given us a license by which it was endowed with miraculous gifts, and he never removed it with any act following, and it is only unbelief that prevents the full restoration of all these glorious gifts. For proof, our Lord Jesus Christ, when leaving his disciples on his ascension into heaven, said, “Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.” Mark 16, 15, &c. Now, where is the separation between the promise of saving through faith and the promise of miraculous gifts? and where is the authority to say that the latter is to end in the church before the former? But to the contrary, when the same circumstance is indicated in Matt. 28, 18, &c., the same power is mentioned, and its continuation through the age of the world, saying, “All power is given unto me in heaven and in earth; and, lo, I am with you always, even unto *the end of the world.*”

These gifts appeared among the primitive Christians in an abundant manner, so that the Spirit was imparted to each one separately, for the edifying of the church, as is seen in 1 Cor. 12, “For to one is given by the Spirit the word of wisdom,—to another the word of knowledge,—and to another faith,—the gift of healing,—the working of miracles,—prophecy,—discerning of spirits,—divers kinds of tongues,—the interpretation of tongues.” That these gifts were essential in the church in the first century, no one of the Christians attempts to deny. And everyone also is ready to acknowledge their continuance during the second century. There is also historical authority that they were being practiced in the third century, and even in the fourth century; and some believe they can trace them among believers as far down as the seventh

century; but then through unbelief, worldliness, and the corruption of Papism, they had diminished and darkened to such an extent, that it is difficult to distinguish them from the false miracles of the church of Rome. But again, I ask, When did the miraculous gifts cease? If they appear only infrequently in the latter days because of corruption of religion and weakness of faith, what of that? Is not the situation consistent with the conduct of God towards his people under the Jewish dispensation? In the time before the call of Samuel, "The word of the Lord was precious in those days; there was no open vision." And after that, the Lord did not answer Saul "through dreams, or through the Urim, or through prophets." And it is likely that there was a great scarcity of miraculous works in the Jewish church in the next ages before the birth of Christ. Thus if the Spirit was wearied, and caused his manifestations to become less frequent under the perverse government of the Church of Rome, and in the latter days, because of weakness of faith, and of unbelief, is it any wonder?

But some assert that it had been determined that these gifts would be removed by an act of authority; and for the purpose of proving this they recite 1 Cor. 13, 8, 9,—“Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part;” and then they shout, *Victory*. Now, I am as ready as they to acknowledge that these things will fail,—but when? let the following verse show:—“*But when that which is perfect is come, then that which is in part shall be done away.*” There is no one who says that *that which is perfect*, the TO TELEION, has come, for “now we see through a glass darkly;” but when it comes, then we shall see “*face to face.*” It is doubtless that *that which is perfect* is the personal reign of Christ on the earth, at his second coming, when we shall see face to face; and until this blessed time of the *restoration of all things*, and of the establishment of the millennial kingdom, the spiritual gifts are to continue as patrimony of the church, as well as all promised works of the Holy Ghost; and then there will no longer be any need for them, because faith will end in seeing, and hope in enjoyment.

If this is so, then, if the church has such a right to these gifts,

why does it not possess them? I answer,—Because it does not seek them; yes, among all the congregations that go under the name of churches, which ones pray for miraculous gifts? and if they do not seek them, but rather judge it superstitious to pray for them, is it any wonder that they are destitute of them? But what do the scriptures say? “*Desire spiritual gifts, but rather that ye may prophesy.*” 1 Cor. 14, 1; and also,—“*Seek the best gifts.*” Now, how can anyone, who calls himself a Christian, disregard the word of God so much as to set aside a commandment as clear as the one above? And, therefore, however my opinion is accepted by your readers, I assert that there is not one church or denomination of religionists that is correct in doctrine, if it does not avow its right to spiritual gifts, or their proper practice, if it does not encourage praying for them, namely the various supernatural gifts that are named in the 12th chapter of 1 Cor.

Once again I hear the “*why?*” being uttered. *Why* do we not see these gifts appearing in some church or another? and particularly in the writer, who is arguing so boldly in favor of their essential nature? I answer, if I had faith so strong as to be able to receive them, and a holiness of life so pure that I could expect to receive them, I would have them; yet, I think that these various gifts are imparted not to satisfy the wish of any *one* believer, in his own individual request, rather for the edifying of the *church* as a *body*, for thus it is shown in the aforementioned chapters. And as I said before, it is impossible to understand the scriptures, without receiving the millennial doctrine; thus I assert now that a large part of the New Testament is unrelated to the state of the church in the present days, unless the spiritual gifts are promised to it through every age of its militant existence during this dispensation; for these things are referred to not only by the occasional phrase here and there, but there are several substantial parts of the writings of the apostles that refer to the use and fostering of the miraculous gifts, and those parts have also been so completely interwoven with the principle and unchanging doctrines of the gospel, that I do not know how anyone can pretend to differentiate them, or to say that he has authority to refuse one part, while accepting the other. C.

THE FATHER, THE SON, AND THE HOLY GHOST.

THE HOLY GHOST.

AFTER making a promise in the July issue to comment on the Holy Ghost in the following one, we were prevented from fulfilling it until this issue; and as late is better than never, we shall now set about doing this, so that we can complete our remarks.

The Holy Ghost, which is part of the Trinity, is also substantive matter, of the same nature and characteristics in many ways, as the spirits of the Father and the Son. It exists, as we suggested previously, in immeasurable abundance, in connection with every material world. It is called the Father in the scriptures, as well as the Father and the Son. God the Father and God the Son cannot be omnipresent; in fact they cannot be in two places at once: but God the Holy Ghost is omnipresent—reaching through all space, mingling with every other material; and yet, one particle of the Holy Ghost cannot be in two places at the same instant, which in all circumstances is impossible. It must exist in inexhaustible abundance, which is the only way for any material to be capable of being omnipresent. All the innumerable wonders of creation, at their beginning, were produced by the presence of this knowledgeable, omniscient, and omnipotent substance known as the Holy Ghost. This is the most vital material in the universe, as it operates according to its own set rules, in conjunction with the Father and the Son. What is called the laws of nature is no more or less than the set method by which this spiritual substance operates. Every particle of the Holy Ghost is knowledgeable, and like any other material possesses hardness, form, and size, and occupies space. Two particles of this spirit cannot occupy the same place at the same time, and one particle, as we already mentioned, cannot occupy two places at the same time. In these matters it is in no way different from every other material. What distinguishes it from any other material, are its omnipotent powers and its infinite wisdom, and many other glorious attributes, which other materials do not possess. If various particles of this Spirit co-existed in the form of a person, then that person of the Holy Ghost would be subject to the same imperatives as the two other persons of the Deity, that is, it could not be present everywhere. A

finite number of particles cannot be omnipresent: there must be an infinite number of particles, in order to be omnipresent in infinite space. Two people who receive the gift of the Holy Ghost, do not receive the same particles of it at the same time, even though each receives a substance which is of precisely the same nature. It would be as impossible for the two to receive the same particles at the same time, as it would be for two men to drink, at the same time, the same cup of water.

The different parts of this Spirit can assume different forms, as is obvious from the fact that it appears at one time in the shape of a dove, and as divided tongues of fire at another time. It is also obvious because the Savior speaks of it as a person: "Howbeit when *he*, the Spirit of truth, is come, HE will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall HE speak; and HE will shew you things to come." (John xvi, 13.) There is no more inconsistency for one part of the Spirit to exist in the form of a person, than for another part to exist in the shape of a dove, and for various other parts to exist in the form of divided tongues of fire.

It is obvious that the omnipotent material which is called the Holy Ghost is spread very extensively; because it is said of it in Gen. i, 2, that it "*moves upon the face of the waters;*" and in Job xxvi, 13, God is said to "*garnish the heavens with his Spirit.*" King David had some idea of the great abundance of this substance, and of its general dispersal, when he asked, "Whither shall I go from thy *spirit?*" (Psalm cxxxix, 7.) It seems that it was the spirit that moved on the face of the waters, that was an instrument in God's hand to make a shapeless earth and space into a dwelling place for men and animals; and it seems that it was the same spirit also that was an instrument in God's hands to spread out the heavens, and to embellish them with sun, moon, stars, and planets. The Spirit was also a assistant to the Father and the Son in the creation of man; for Elihu says, in Job xxxiii, 4, "The Spirit of God hath made me, and the breath of the Almighty hath given me life." But, perhaps, what proves this point best of all, is the promise given by Joel (see Acts ii, 17,) namely, "And it shall come to pass in the last days (saith God) I will *pour out of my*

Spirit upon all flesh.” Now, there will come a time when a general proof will be given, that a substance of the kind portrayed, which exists separately from the Father and the Son, is the Holy Ghost; for all flesh will receive it at the same time; and as all flesh will be scattered all over the earth, the Spirit will have to be scattered too, and “move” on the face of everything in order to renew all things. God is the person who will *pour* it, which shows that, although God is a Spirit, God is not the Spirit that will be poured out on all flesh, but a completely separate substance. When we speak of the Holy Ghost scattered everywhere, we do not mean that it fills every little bit of space; because, if it were so, there would not be place for any other material. A substance which completely filled every space would be an infinite solid, without pores and immovable in all its parts; consequently, the Spirit exists in different parts of space, in greater or lesser degrees of density, like heat, light, and electricity. It is this glorious and omnipotent substance that governs and regulates every other substance by its presence, and produces all the wonders which are attributed to the laws of nature; in it we exist, live, and move, and through it we receive wisdom and knowledge, and are led to all truth, to the extent that we permit it to dwell inside us and receive its heavenly teachings.

We shall be expected, perhaps, to furnish scriptural proofs of the veracity of our remarks about the Holy Ghost’s being a substance apart from the Father and the Son, and we shall endeavor to provide them. John the Baptist promised his disciples, that they would be baptized with the Holy Ghost and with fire (Matt. iii, 11). The Spirit is here spoken of, in the same way as water or fire are spoken of: John baptized with water, and Christ baptized with the Holy Ghost, which must be something apart from Christ and his Father. When Christ himself was being baptized, and coming to the bank from the water baptism, he was baptized there with the Holy Ghost, in the physical form of a dove, at the time that the Father was speaking from heaven. This spiritual substance came from the Father, and fell down on the head of the Son, which proves that the Holy Ghost is something separate from both of them. Furthermore, in Acts ii, 2—4, we read as follows:—“And suddenly there came a sound from

heaven as of a rushing mighty wind, and it filled all the house where they were sitting: and there appeared unto them cloven tongues like as of fire, and it sat upon each of them: and they were all *filled with the Holy Ghost.*” This is again the same substance coming down from heaven, as promised, and filling the entire house, taking the form of tongues of fire, and resting on each one of them, as well as filling them inside. This thing that was present was not the Father or the Son, “but this is the *thing* which was spoken by the prophet Joel, ‘And it shall come to pass in the last days (saith God) I will pour out of my Spirit upon all flesh.’” God was to pour out this thing; and Jesus Christ says, “And I shall pray the Father, and he shall give you another Comforter, that he may abide with you forever:” consequently, we see that the Holy Ghost is a substance in and of itself, and not one of the persons called Father and Son, because it is they who send it. Another proof of this is what is said of Stephen in Acts vii, 55, “But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.” He was full of this spiritual substance while he was looking at the Father and the Son in heaven. By now, we feel we have shown enough to prove that the scriptures co-testify that the Holy Ghost is a substance of the type described, and separate from the Father and the Son.

This Spirit is able to be everywhere at the same time; but the same particles of it cannot be in heaven and on earth at the same time. Nevertheless, the particles which fill the earth possess the same wisdom, knowledge, glory, and power, as the particles which fill heaven; therefore, although they are different substances, yet their perfections and their attributes are the same. One wisdom, one glory, one power, exist through every part of this glorious material. This unity is such, that the part that fills the earth never acts against the part which fills heaven. The substance possesses plurality of parts, but the wisdom is indivisible; it is infinite wisdom in every part. Wisdom cannot be divided into parts, any more than love, hope, joy, or fear can be divided. Truth is exactly the same in the possession of one man, as it is in the possession of a million, and it cannot be divided up. The Holy Ghost is called “the Spirit of truth.” Although

the material which possesses this truth can be divided into an infinite number of parts, to fill an infinite number of spaces, still the truth that they all possess is ONE truth. It is the unity and inseparability of these perfections and attributes that constitute the unity of the Deity.

One other thing that shows that the Holy Ghost is neither the Father nor the Son, but another separate substance, is, that there is no mention in scripture that it ever receives any sort of worship. Although we sing like this:—

“To the Fountain of every bounteous gift,
Give willing praise, you who dwell on earth;
Heaven’s host, give praise in sweet song,
To the Father, and the Son, and the *Holy Ghost*.”

yet, we cannot show scriptural evidence for giving praise to this substance called the Holy Ghost. This is an instrument within us to worship the Father and the Son, and not to receive glory itself any more than we ourselves. If anyone knows differently, we shall be ready to be instructed by him. It is essential for God’s Spirit to be in everyone who is going to praise God; and indeed, when God’s people are guided by the other Comforter, this is the most particular instrument that is worshipping; and if it were to worship the Spirit, we would consider that it was worshipping itself.

We think we have now written enough on this topic. If some wish a further explanation of the spiritual substance in question, it would be better for them to seek “the manifestation of the Spirit” itself, which can explain itself to others better than we can; for the “manifestation of the Spirit is given to every man to profit withal” (1 Cor. xii, 7), if they first believe, repent, and are baptized for the remission of sins. Nevertheless, if there is something we can explain further, we shall always be prepared to do so.

As we complete our remarks on the Father, the Son, and the Holy Ghost, let us expand a little on their unity. We read in 1 John v, 7, “For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are ONE.” We do

not know of any mention of the unity of the three in any other part of scripture, but only of the unity of the Father and the Son, together with the disciples. The Deity can be portrayed as a council consisting of three men, all possessing the same wisdom, knowledge, truth, along with equal attributes in every other sense. Each person would be a separate person and substance from the other two, and yet the three would constitute only ONE council. One could consider that each one would possess the same wisdom and truth as the three together or the one council would possess. The union of the three men in one council would not increase the knowledge or wisdom of any *one* of them. Each of the men would be *one part* of the council if reference were made to their persons; but the wisdom and truth of each of the men would represent *all* the wisdom and truth of the council, not a part. If it were possible to divide truth, and other similar attributes, into parts, so that the Father had a third of truth, a third of wisdom, a third of knowledge, a third of love, while the Son and the Holy Ghost had two thirds of these attributes, then none of these persons could make "*one God*" but only a *part* of God. But since wisdom, truth, or love cannot be divided, all of these attributes dwell in the Father, all in the Son, and all are possessed by the Holy Ghost. The Holy Ghost is one part of the Deity in substance; but it is the whole of God in wisdom, truth and other similar attributes. If any truth could become three truths, separate from each other, by residing in three persons or substances, then there would be three Gods instead of one. But as it is, the Trinity are three in substance, but one in truth and other similar attributes. The unity of the Deity, as described in the scriptures, was never intended to mean unity of substance, only of perfections and attributes.

One can ask, if the Father possesses infinite wisdom and knowledge, why cannot he accomplish his work without the help of the Son and the Holy Ghost? We answer: the Son is essential to reconcile fallen man with the Father; and the Holy Ghost is essential to sanctify and purify man's inclinations, and to dwell in them as a teacher of truth. An enormous abundance of this spiritual substance is also essential so as to be present in relation to all other substances, to

regulate and govern them according to established and specific laws, so that good order and unity exist in every corner of the universe. The Father and the Son govern the expanse of creation, not through their own presence, but through the presence of the Spirit. The unity of the three does not give any extra wisdom and knowledge to any of them, but through the union they are able to accomplish work that could not be sustained by one alone. One individual, for example the Father, could have the power to do everything that was not inconsistent with his perfections and attributes; that is, he could operate where he was present; but without the help of the Holy Ghost, or some other being, he could not, being a person, operate where he was not present. Through the unity of the three, each one is able to operate everywhere through the assistance of the others. The persons of the Father and the Son can be in heaven, and yet through the medium of the Spirit, operate on earth. An omnipresent person is an impossibility, but an omnipresent substance, scattered throughout space, is not only a consistent thing, but also a reasonable thing. Persons, through the medium of such an all-wise and omnipotent substance, can use almighty power, at the same time, in furthest reaches of the universe. Without such substance in unity, they could not carry out the majestic and powerful workings of nature in general; for no substance can operate where it is not present.

We are obliged, before we close, to acknowledge that we have borrowed many of Apostle Orson Pratt's excellent comments, on the subjects under discussion, and mixed them in with our own. Now we leave it all with the reader, hoping that he will behave honestly in relation to himself and to the truth; and may the blessings of the Father, the Son, and the Holy Ghost, be on his head.

MINUTES OF THE GENERAL CONFERENCE HELD AT
GREAT SALT LAKE CITY, DESERET, APRIL 6, 1850.

PRESENT of the First Presidency—Brigham Young, Heber C. Kimball, Willard Richards. Patriarch—John Smith. Of the Twelve Apostles—P. P. Pratt, G. A. Smith, E. T. Benson. Presidency of the

Seventies—Levi W. Hancock, Zera Pulsipher, Henry Herriman, A. P. Rockwood. Presidency of the *Stake*—Daniel Spencer, David Fulmer, Willard Snow. High Priests Quorum—John Young, R. Cahoon. Presiding Bishop—Newel K. Whitney. Clerk of the Conference—Thomas Bullock.

The Conference was called to order by Elder David Fulmer. The choir sang a hymn. Prayer by Elder Fulmer, and singing.

Elder P. P. Pratt then arose to present the business of the day, and without any preliminaries, President Brigham Young was sustained as the first President of the Church of Jesus Christ of Latter-day Saints, by unanimous vote, and also Heber C. Kimball, as first, and Willard Richards, as second Counselors to President Young.

Moved that John Smith be sustained as Patriarch of the whole Church; carried.

Moved that Orson Hyde be the President of the Quorum of the Twelve Apostles; carried; also P. P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, E. T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards, as members of the same; carried.

Moved that Willard Richards, be sustained as Historian, and General Church Recorder; carried.

Moved that John Young, be sustained as the President of the High Priests' Quorum, also Reynolds Cahoon, and George B. Wallace as his Counselors; carried.

Moved that Joseph Young be sustained as the first President, Levi W. Hancock second, Henry Harriman third, Zera Pulsifer fourth, A. P. Rockwood, fifth, Benjamin L. Clapp sixth, and Jedediah M. Grant seventh, Presidents of all the Quorums of the Seventies; carried.

Moved that Daniel Spencer be sustained as the President of this stake of Zion; also David Fulmer and Willard Snow as his Counselors; carried.

Moved that Henry G. Sherwood be sustained as President of the High Council, and Eleazer Miller, John Kempton, Haman Hyde, Lewis Abbot, W. W. Major, Levi Jackman, Elisha H. Groves,

Ira Eldredge, John Vance, Edwin D. Wooley and Thomas Grover, members of said Council; carried.

Moved that Newel K. Whitney be sustained as the Presiding Bishop of the Church of Jesus Christ of Latter-day Saints; carried.

On motion John Nebeker was sustained as President of the Elders Quorum, also James H. Smith and Aaron Sceva his Counselors.

On motion Joseph Harker was sustained as President of the Priests' Quorum, also Simeon Howd and James A. Chesney, his Counselors.

On motion McGee Harris was sustained as President of the Teachers' Quorum, also John Vance and Reuben Perkins his Counselors.

On motion William C. Smithson was sustained as President of the Deacons' Quorum, also Gehiel McConnell and Gilburd Summe his Counselors.

Elder Pratt remarked that all are in duty bound, in covenant before God, to sustain these several men in their offices, and those who refuse to support them will be found breaking their covenants.

President Heber C. Kimball preached a long and faithful discourse on the present situation of the Saints, comparing it with our former persecutions, drivings, sickness, and poverty; he exhorted the Saints to faithfulness, and to be obedient to the counsel of these men, whom we have this day convenanted to obey; warned them of the danger of falling into the ways of the world, worshiping the god of Mammon, and forsaking the God of their salvation; exhorted them to faithfulness over our mortal bodies, that we may be rewarded with immortal bodies in the world to come, and expressed himself decidedly, that every individual may travel faster than they now do, if they will be obedient to what they are told, and concluded by blessing the people, that peace might rest in their hearts for ever and ever. Amen.

The choir sang a hymn, and the benediction was offered by Elder Benson.

Half-past one o'clock in the afternoon.—Conference assembled and called to order by Daniel Spencer, choir sang a hymn. Prayer by Elder Orson Spencer, and singing.

Elder Parley P. Pratt arose and occupied nearly two hours in bringing to the notice of the Saints many scenes he had passed through, on the first establishment of this church on the earth, and several visible manifestations of the Providence of God in the various movements of this Church for the past twenty years, and of the manner in which they have been sustained. Inquired for what purpose in this advancement of knowledge, to qualify the Saints for the great and marvelous work—the restoration of the whole house of Israel—and showed examples, from among the Jews and Lamanites. He showed clearly that the scriptures had done him a great deal of good, and when he read them he wished to emulate the examples of Joseph, David, and Samson. He rejoiced in reading the doctrines, and teachings of our Lord Jesus Christ, and completely refuted the doctrines as taught by Moses Martin, that the five senses were the counselors of man. He said the great book of Nature has been open in all its sublime grandeur to the Utes, Shoshones, and other Indians, and they had the five senses to lead them; compared their low situation with those who were cleanly and industrious, and who believe in the divine oracles of God; he exhorted the Saints to teach their children faith in the Lord Jesus Christ, repentance towards God, that they might be prepared to be baptized when eight years old; and exhorted them to meet often, and partake of the emblems of the broken body and shed blood of our Lord and Savior. Many persons are very anxious to hear preaching about the resurrection. He said he had not the keys of the resurrection, but he knew what was written about it, and he had been searching diligently for the last twenty years, and as he now sees more light upon it he argued he saw through a glass dimly, but twenty years hence he might have more light upon the subject. Some persons have the idea, that when a Saint of God dies, when he rises from the dead he will go among the Gods, and do as they do: but, said he, I have not the idea that a man goes straight into celestial glory, but that he will come on the earth and improve in the things of God, until he is

perfected. He inquired what was the meaning of that scripture, which saith, they are sown a mortal, but raised a spiritual body? They are natural, because they die, and it is right to call them spiritual, because they are quickened by the Spirit of God; they are temporal, because they belong to things that are temporal; it is time, because the earth has not passed away. When the earth is purified time will be no more; what we call the end of time is the winding up scene of this earth; it is made new, and eternity commences; the earth passes away and becomes celestialized. It is one thing to remove the curse from earth, and another to purify it; and there is a great difference in being free from death, pain, and misery; and being restored to the glory and splendor of youth. He exhorted the faithful Saints to read their patriarchal blessings, claim the promises therein, and add all the good things they can think of, and that is not all they will have; for Jesus has promised, that whosoever forsakes father, mother, wife, or children, lands or possessions, for his sake, shall receive in this time an hundred fold, and in the worlds to come life eternal. He said that death and resurrection was like going to sleep at night and waking up in the morning. This opens, that scripture, which says, "I created all things: first, spiritual, then temporal. Again, first, temporal, then spiritual; for, to myself, my work has no beginning or ending." We were firstly, spiritual, then fell under the curse; then take a higher temporal degree, and finally a higher spiritual degree. I would like to rise and see things improve, see those mountains leveled, those barren sage plains turn out their pools of water, and all the swords, spears, and gun barrels gathered into the blacksmith's shop, and made into implements to till the earth; have one thousand years of peace, gather up my poor scattered children, cheer up the hearts of the widow and their fatherless, and say, Here is your hundred fold that you have suffered for the gospel's sake, when you were in the latter day on the earth. Not having seen these things twenty years ago, shows me, that I now only see through a glass dimly; but if I had a voice like a trumpet, I would say, repent and prepare

for the great restitution of all Israel. Amen.

Choir sang, "Come let us anew."

President Young requested all the High Priests and Elders to meet in the Bowery at five o'clock, in the afternoon, to transact some business with Samuel Russell and Moses Martin.

Half past five o'clock in the afternoon.—The Elders met, and were called to order by Elder Pratt. After singing a hymn, and prayer by Elder Carter, President Young called for Samuel Russell to come to the stand and explain some remarks he made in regard to his faith in the gospel of salvation, when

Russell said, "There may be some points of Mormonism I believe; but as for believing in the principle of Revelation, as the Latter-day Saints do, *I do not*. I believe that Joseph Smith was as great a prophet as ever was on the earth, but I have no confidence in the Bible, or the Book of Mormon, or the Book of Revelation as being revelations from the Almighty. I may have made light of the Holy Ghost. I have asked what was the Holy Ghost? and said that the only time the Holy Ghost was ever seen, was in the form of a pigeon, and it might be that I did ask if that was good to eat? Gentlemen, I have spoken my sentiments. The brethren have all used me like gentlemen; I might have withdrawn, but did not think it would do any good."

Levi W. Hancock arose and said, I do know that Russell once enjoyed the spirit of God, and he has felt that this was the Church of God. I believe that the man has not prayed, but has been negligent, or he would know that Joseph was a prophet of God, and that Brigham Young is the prophet now. I move that Samuel Russell be cut off from the Church of Jesus Christ of Latter-day Saints. Seconded by A. P. Rockwood, and carried unanimously.

President B. Young, after some preliminaries, said, Mr. Russell has tasted the good word of God, and the powers of the world to come, and now to forsake that God who has sustained him, and offered him eternal life, and now to turn away from God and make

light of those things, is detestable to my feelings. (Turning to him, he said,) inasmuch as we have severed this branch from the tree, I say unto you, Samuel Russell, in the name of the Lord Jesus Christ of Nazareth, you shall feel the heavy hand of God; I deliver you over into the hands of Satan. You have covenanted to serve your God; as you now forsake him, you shall feel the wrath of God, and shall know there is revelation, and if it does not burn you up, you will wish it would.

I now call up the case of Moses Martin. When he came into the Valley a year ago last fall, he had not the spirit of the Lord with him that I could perceive; nothing was said to him, or about him, till last summer, when the presidents of the seventies called him in question; they examined his feelings, and I know that he lied in the name of the Lord; I said he was a wicked man: *he is*. I can prove he is guilty of adultery, and the Doctrine and Covenants says, a man who commits adultery and does not speedily repent, will lose the spirit of the Lord, and will deny the faith; I would not sustain him were he my own father or brother. A year ago I asked him in council, brother Moses, I ask you in the name of the Lord, did you keep yourself virtuous and pure, until you returned to your family? After about five minutes hesitation and conversation he said, yes. He lied, and that too in the name of the Lord. He is a liar, and I know it; he has always been like a wild bull in the net. I am on hand to prove him guilty of adultery.

President H. C. Kimball moved that Moses Martin be cut off from the Church of Jesus Christ of Latter-day Saints, for his wickedness; carried unanimously.

President Young said there were many going to the mines; he would rather they would stay here and raise grain, and not run after the God of this world. When I see some of the brethren going away, I feel like a mother seeing her darling child in the midst of the ocean, or in the roaring flames. He then requested the mechanics to commence working their labor tithing, and inquired what rate their wages should be; and appointed a

meeting of all the mechanics, for the purpose of deciding what should be the standard of wages the coming season. As I came here this morning—I said to my teams, rest—to my family, rest, while I go up to worship the Lord in this comfortable tabernacle, and get the warming influence of his Holy Spirit, that we may be prepared to go to the nations of the earth and build up the kingdom of our God. If you all felt as I do, you would want to come here, but not hurry to go away again. Let us spend a few days and worship; the heavens are full of days and we have nothing to do but to enjoy them.

Benediction by John Murdock, when the congregation dispersed.

Sunday, April 7—Conference convened at ten, in the morning, and was called to order by G. A. Smith.

Choir sang a hymn. Prayer by Elder Benson, and singing. The house was very crowded.

Elder Kimball said he hoped the brethren would begin to find out the inconvenience of building such small houses, and hoped the brethren would build larger, so as to accommodate all who came.

Elder George A. Smith requested the prayers of the Saints, as he did not expect to preach when he came here this morning. The intelligence we receive directly from our Heavenly Father, in answer to prayer, is calculated to guide, direct, and lead us in the path that we have undertaken to travel. He compared the present improvement in this valley, to the time when he first entered it as a *pioneer*, when it was inhabited with innumerable hosts of large black crickets, and a few half-starved Indians. It appeared to him a miracle. Ancient history has no parallel to such an undertaking as we have accomplished, and it is something more than human nature alone could accomplish. God has guided us, and sustained and guarded us to the present time; and we are now in more prosperous circumstances than ever we were. It is in accordance with the revelations of Our Savior Jesus Christ,

through the prophet Joseph Smith, that his Saints should be tried in all things. This people has been driven from the State of New York, next from Jackson county, then from Clay. The same persecution drove us from Ohio, and the exterminating order of Governor Boggs drove us from Missouri. We left that State willingly, because we were obliged to, and we had the privilege of settling down in the most sickly, deathly, swamps of Illinois, at Nauvoo. The Gentiles rejoiced, for they thought it would surely kill off the Saints; but when we had drained the swamps and made it healthy, we must be driven from our improvements, and in as miraculous a manner as the children of Israel were delivered from Pharaoh, were we led to this place. When a ship is at sea, running without the danger of shoals, rocks, or shallows, she can ride a boisterous sea in safety—the captain and officers all feel contented, but if a sudden squall rises and takes her in the bows, it would very likely dismast the vessel or sink her. We have rode through a sea of poverty, sickness, disease, and death; but the storm has always been in our rear, and we could sail through it safely; but here there is danger from a heavy head wind. One of my personal friends, Samuel Russell, came to this stand yesterday, and pronounced himself an unbeliever in the revelations of God; we are now in a situation to be tried by a heavy head wind, and it may dismast some part of the vessel. While we were at school, in Kirtland, it was the desire of every elder to qualify himself to be a messenger of peace to all nations, kingdoms, tongues, and people, until the Lord should say it is enough. We have had but little time to preach since then, having been continually broken up and driven about from place to place, as vagabonds on the earth, which has made us look out a place where we could make our families comfortable for a season. Some of those elders now want to make themselves rich; but I do not want to see any man having the Holy Spirit, have his heart set on farms, cattle, or gold. I say, just as soon as by the blessing of the Almighty, and the blessing of my brethren, I can provide a reasonable means of subsistence for my family, I am ready, and my heart beats high to go and bear

this gospel to some people who never heard it, where the gospel never was preached, and where they are in darkness altogether; then I am on hand, and I trust in the Almighty that I may fulfill the work which God requires at my hands. Elders of Israel, and Saints of God, should always consider what they are about; never do a thing that the spirit of truth suggests is not right. Moses Martin was yesterday disfellowshipped, and I will warrant that when he put forth his hand to do evil, the still small voice cried out, "Moses, that is not right." Never do a thing that you are convinced is not right. Every elder must retain his integrity before the Lord, or he will be damned. Remember the words of the Savior: "seek first the kingdom of God and his righteousness, and all things shall be added unto you." Consider all that we have and are, is at the service of the Almighty; and all that we do to his glory and in his name, and everything we put our hands to will prosper. But if we conclude we have suffered enough, and labored enough, and stick stakes as apostates do, that they will go thus far and no farther, they will go down swiftly to destruction and be eternally ruined. I desire to bear testimony to the truth of this work. This people have got to be cultivated until they are governed by the will of the Almighty. And the Church of Jesus Christ of Latter-day Saints, organized twenty years ago yesterday, is the only true church, and the only possible way of salvation, and I know it. If a man sacrifices his own talents to his own corruption, he seals himself up to ruin. This is the only church that will lead you to celestial glory—I know it is so. Joseph has died for it, Hyrum, David, and many others died for it. I know it is the truth. I desire my brethren to treasure these remarks, for I know they are true. And may the Lord God of Hosts preserve us all until we arrive in the celestial kingdom of God, which is my prayer. Even so. Amen.

Moved that George Pitkin, Alvarus Hands, Thos. Tomkins, Julian Moses, and Joseph Busby, go to the Society Islands, to assist Addison Pratt, and preach the gospel; carried.

Moved, that Robert Campbell, John O. Angus, and James

Works go to England preach the gospel, under the direction of the Presidency there; carried.

Moved that Hyrum Clark and William D. Huntington, go to California, to assist Amasa Lyman and Charles C. Rich.

Moved, that Jesse Molan go to the States on a mission; carried.
Benediction by Daniel Spencer.

(To be continued.)

REMARKABLE HEALING, IN ABERCANAID, MERTHYR TYDFIL.

MR. ED.,—On Friday, the 23rd of last August, while I was in the coal mine, at about 11 o'clock in the morning, a stone fell upon me, which weighed about two hundred pounds. Then I was carried home, in quite a hopeless state. Soon I was visited by a doctor, who said there was nothing he could do for me, and he ordered that I should be wrapped up in a sheet. There was a lump on my back as big as a child's head. The doctor wished to receive a report at about six o'clock as to my condition. In the meantime two elders of the Saints came to me, and they administered the ordinance of the church to me; but I cannot say that I was any better. Lewis Richards was sent to report to the doctor, according to his request; and the answer he gave was, that everything was over for me. But the next morning, while the same elder was administering to me again, I felt the pain leaving me completely, and my backbone, which was disjoined, coming together. From that time on I healed quickly, and I increased in strength daily, to the point that I am now able to walk some miles, and I came as far as Georgetown from Abercanaid to bear my testimony of this. The doctor testified, when he first came to see me, that my backbone was broken; and when he came the second time, after I had received the blessing, he said in the hearing of Esther John and my wife, that the bone had gone back into place and had come together, and that I had recovered more remarkably than any man he had ever seen. There were many of

the sectarian religionists who confessed that the power of God had been made manifest in me, while others claimed that I had not received anything through that power. I am thankful to God for his great goodness to me this time, and I hope to have the privilege of living henceforth to serve him more than ever.

Abercarnaid, September 10, 1850. DAVID RICHARDS.

P. S.—We, whose names are below, testify to the truth of the above witness.

JOHN THOMAS, THOMAS REES,
MORGAN MILES, WM. RICHARDS.

GOOD NEWS FROM SWEDEN AND DENMARK.

[From the STAR.]

Copenhagen, August 19, 1850.

DEAR BROTHER O. PRATT,—The seed has fallen on good ground, it has taken deep root, it is shooting forth branches and bearing fruit. Last Monday night I baptized 15 persons, the first in Denmark. We went to a retired place, one mile out of town, and baptized them in the clear salt water of the Sound. No excitement. Brother Dykes has since baptized 15 more, and several are to be baptized tonight. The spirit of inquiry is spreading on every hand. Elder Dykes is making rapid progress in the language, and is doing a good work. Brother Hanson is not behind. We have held three confirmation meetings, and the Spirit was poured out copiously. We have held no meetings except in our own room, and in brethren's houses. Our preaching is mostly fireside preaching. Those baptized are well grounded in the faith, and firm. The Lord visits them with dreams, visions, and the manifestations of the Holy Spirit. They are a mixture of Germans, Swedes, and Danes, but all speak the Danish.

Yours, in haste,

ERASTUS SNOW.

[To the above letter we add a quote from the letter of Peter O. Hanson, from the same place, dated August 18, which is as follows:—
“Yesterday we received a letter from Brother John Forssgreen, which gave us much joy; he informs us that he has baptized 3 persons in

the town of Gefle. A ship was fitted out to go to New York, with a company of emigrating farmers, and Brother John, when he heard of it, went down to the ship, and delivered the Gospel unto them. They received it gladly, and asked him to preach for them in a certain grove. He then appointed a meeting at said place, and it went off well; 16 or 17 of them were baptized, and more getting ready for it. He afterwards ordained 2 elders and some teachers, and taught them how to do on board. Rumors of this meeting had reached the ears of the clergy, who at the next meeting watched him in the bushes, together with the police. After meeting, the city marshal came to him and took him by the collar, shook him a little and wanted to strike his face, but made a mistake and hit his own. They then took him through the city, crying 'the dipper!' presented him to the principal priests and officers, and finally took him before the tribune, who asked him a number of questions, forbade him to preach, threatened him with prison and with banishment, sent for a doctor to see what was the matter with his head, and finally sent him to Stockholm, where he was tried again, and his banishment decided upon; but as far as we can learn, he is to wait until the king comes home from the country."]

FROM THE FIRST PRESIDENCY.

WE clip the following extract from a letter written at Great Salt Lake City, April 13, 1850, by the Presidency of the Church, to Elder Orson Hyde. The extract is brief, but it comprehends a great deal, and our brethren and friends would do well to read it and treasure it up:—

“We have not much to say, or not much time to add to what we have written. It is a very busy time with us. The weather is fine, and the brethren are very busy putting in the wheat; and from present appearances, we shall need double the hands at harvest we now have. We anticipate a visit from you (Elder Hyde), * * * this summer, and hope you will bring a great many reapers along, for we shall need them. The public works are languishing for help, and we want the Saints all home.

“Push the Saints to Zion, and persuade all good Saints to come, who have a wheelbarrow, and faith enough to roll it over the mountains, &c.

(Signed.) “BRIGHAM YOUNG,
 “HEBER C. KIMBALL,
 “WILLARD RICHARDS.”

The foregoing clearly shows the duty devolving upon the Saints to gather to the Valley as soon as circumstances will permit, to assist in building up Zion and comply with the advice of those who are placed to take the oversight of the church and to counsel for the general good and benefit of the Saints and all upright people that love righteousness and hate iniquity. We presume the wise will understand, and will act accordingly.—*Frontier Guardian*, for July 24, 1850.

CONFERENCE MINUTES.

DENBIGHSHIRE.

THE Denbighshire conference was held, in Abergele, on the 18th of August, when four branches were represented, containing 10 elders, 14 priests, 6 teachers, and 6 deacons; 16 baptized, 4 cut off, and 1 died; total, 149. It was determined that brother John Parry, is to be the president of the Denbigh branch; and that brothers John Davies and John Morris are to be counselors in the district.—John Parry, president; William Parry, scribe.

FLINTSHIRE.

The quarterly conference for Flintshire was held, in Treffynon, on the 11th of August, when five branches were represented, containing 12 elders, 8 priests, 4 teachers, and 1 deacon; one died, total 73. The Saints were addressed by Presidents Phillips and Pugh in a very effective manner, and we had a very excellent conference. The next morning, a council was held, where it was determined that William Parry was to preside over the conference in place of brother John Davies, and that Elias Morris and Richard Griffiths were to be his counselors.—John Davies, president; T. Green, scribe.

MERIONETHSHIRE.

The conference for this county was held in Tywyn, on the 8th of September, when six branches were represented, containing

15 elders, 6 priests, 1 teacher; 4 baptized, and 4 cut off; total, 72. The meetings were addressed by President W. Evans, Thomas Morgan, and other elders, and we had an attentive hearing.—William Evans, president; David Roberts, scribe.

MISCELLANEOUS.

SEPTEMBER.—This is often the finest month of the year; but, as with other parts of our seasons, one cannot depend on it. In temperature (the normal average is 55 degrees) it ranges between May and June, but the first three weeks are generally as warm as any part of the summer; but towards the end there is usually an obvious change. In Scotland, the strong work of the harvest is completed during this month. This is also the time great fruits come to perfection. The flower gardens appear beautiful still, and some of the overseas perennials begin to blossom. The dahlia, a magnificent flower recently imported, is in all its glory during September. We have noticed that the house flies are not so numerous in any other season.

SINGULAR TRAVELER.—In the letter that Elder Robert Campbell has in the "Frontier Guardian" for July 24, giving a summary of the story of his journey from the Valley to Council Bluffs, the following is related:—"On the 21st (of May), we went past a few teams of oxen that had wintered in Laramie, and also past a man with a wheelbarrow, who was reportedly a Scotchman. Some tried to get him to join their companies, promising to carry his belongings and his bed. He thanked them kindly, but he wished to be excused, since he could not wait for the slow movements of the camp. He did not fear that the Indians would steal his horses, and he had not lost any of his sleep because of being bothered by animals. He was told by one of our company, namely brother John O. Angus, that he was seeing a Mormon prophecy being fulfilled by coming across him. Three years earlier he had heard a Mormon prophet proclaim that the plains would be crossed with wheelbarrows."

DESERET ACADEMY.—Brother Orson Spencer, namely the chancellor of the above academy, sends a greeting from the Valley dated April 17, 1850, to all supporters of education, pleading for their help for such a praiseworthy establishment. The greeting appears in the “Frontier Guardian” for July 24, where it says this academy will soon be able to teach more living languages than any academy on the face of the earth; and as for dead languages, leave them to the dead. It will be free to everyone; and kings, princes, and rulers of the earth, are exhorted to send their gifts and offerings to it beforehand, for it will yet be useful to their children, when their families are taking shelter in that wholesome hiding place from the revolutions of the world. Gifts are being received by Orson Pratt in Liverpool, and by W. Phillips in Merthyr.

NAUVOO TEMPLE.—It appears that the ruins of the Nauvoo temple, which were set in place and made into an eating establishment, a schoolhouse, &c., were blown down by a tornado, on the 27th of last May. Several just about lost their lives because of it.

OLD AGE.—The souls of the righteous, like the flowers, give out their fragrance more effectively in the afternoon of their days.

WANTS.—If you can live free of wants, you will not care about anything else; all else is nothing but emptiness.

PRaise.—Do not praise anything but that which is worthy of praise; thus, your judgment will be approved, and your honesty praised.

EXPERIENCE.—Experience is the best teacher; but it is better to learn from the experience of others, than from our own.

WISE OBSERVATION.—The deepest waters are the quietest; empty vessels make the most noise, and tinkling cymbals make the worst music. Those who think least, usually talk most.

PRIDE.

The pride of the Welshman is his English,
 The pride of the Englishman is to speak French;
 The pride of the world is to refuse religion,
 The pride of the Saints is to judge their president.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 22.]

OCTOBER, 1850.

[VOL. II.

ADDRESS TO THE SAINTS

DEAR BRETHREN,—We have never been so desirous of addressing you ever before as we are at present. We feel that we have something of importance to tell you; and we believe that you are in a ripe condition to receive whatsoever things we say. If we do not do much good, we hope that we do no harm. We feel as if our bosom were filled with love, and our whole mind were intent on doing more good in the kingdom of God. We look with great pleasure on the work that has been accomplished already; but we look with even greater pleasure on the further work which we think can yet be accomplished. It is not good for one to be content with manual labor, if it is possible to get something like steam to work. We have observed the history of the world; the slow pace which was characteristic of all things earlier, has now turned into speed. The weeklong journey has been reduced to two days, and the day's journey has been reduced to an hour. It is possible to gallop across sea and land as if with the wings of wind; and the biggest wonder now is, that it is not possible to go even faster. Everything has become easier to do also, and those things are done much faster than before. It seems as if all the elements of nature wish to spare man completely, and at the same time perform a task seven times as much work as he could do himself. There is

nothing but machines everywhere, for every kind of work; and they all come close to possessing the powers of man. The telescopes are observing the firmament of the heavens and reading its history; the steamships are running, coughing and whistling; and the paths across the depths of the sea have become a means of transmitting thought. Man can almost get corn to sow, harvest, thresh, and grind itself as food for him; he can almost get the water to come by itself from the fountains to quench his thirst; and he can almost get the wool to spin and knit itself as clothes for him: and all this has come about in the fastest of ways. In short, everything in these days testifies that it is short work which is to be done on the earth; and for that reason everything is becoming easier and faster.

We see by this, then, that the work of man is being accomplished and that everything is uniting in the task. God also has a work, and it is a very great work; and it must be completed quickly. This is the work that is to fill the whole earth, and is to be brought about by men. Until now we have not used much steam to carry it forward. Time is quickening its step, and day by day drawing us nearer to the "great last day," when it is expected that the work will be finished. The work is to preach this gospel of the kingdom to the whole earth, for a witness to all nations: and then will the end come. And this is but yet begun; and since the whole thing is to be "short work," it seems as if we need something like steam to assist us to finish in time. The tongue is the principle machine that was in the work done by the earlier Saints; but the Latter-day Saints have invented *new* tongues, in addition and have through these been able to testify more about the gospel than the earlier Saints. These new tongues are the pamphlets which the servants of God print in this age; and great is the help they give. But in spite of the tongues we have, between the two kinds there is not yet a quarter enough. There are hundreds of thousands of our dear compatriots who as yet know nothing of the gospel; and the time has come when we are confident that they may know. The desire is in us to save them, and the same desire is in all the Saints. There is no one who has the Spirit of God who does not

have the same desire; for God wishes to save everyone, and we who are like unto him should have the same desire.

We can imagine the Saints asking, What else can we do to accomplish the work of God? Our officers are preaching their best, and we are distributing a great many pamphlets. If it is shown to us that we can do more, we shall be anxious to do so. Well, we must recognize that there has been great faithfulness according to the knowledge the Saints possess: but now the time has come that we must attach haste to all we do, so that the work of God will be finished rapidly. Such a thing is possible by getting spiritual steam to work, and to get the fire of God in our bosom to produce it. We do not wish to set the tongues of our officers to going more rapidly, for they are sufficiently fast already; and they are sufficient in number with no need for many more. There are hosts of them who have too little work, while there is an infinite work before them. A few sinners come to inquire concerning the truth at the places of worship of the Saints, since there is not so much splendor there as there is in the chapels, and since there is no one preaching whom they have heaped up unto themselves: besides that, there are many good men, who because of their zeal, will go nowhere except to the place in which they have been reared, and so they are continually outside the reach of the words of the servants of God. The method to preach to all these has been invented; and the only thing which is needed at present to accomplish this efficiently and quickly, is the steam,—and that is available.

The only way to preach to those who are too wise, too proud, too godly or too antagonistic to come to our places of worship is to distribute pamphlets to them, that is, the sermons of those who are considered to hold high offices in our Church. These have convinced their hundreds already and have convinced men whom the officers otherwise were unable to reach in any other way. These silent preachers, namely the pamphlets, are doing their work very effectively. Frequently, one pamphlet is read by a greater number than at times hear two elders who travel miles to come to preach. In

this manner, then, one unlearned sister, perhaps, through extending a little tract to the hand of her neighbor, does as much work as two or three officers, even though they all do their best. Very often the sisters have more influence in selling tracts than any of the officers; the priesthood is feared while the sisters or children are welcomed.

Now, the power which one sister has to do good, if but put into general practice, is sufficient to turn the world upside down. It is seen here like some "Morgan" showing his steam; and we think that we can, with a little unity and faithfulness, make it turn the wheels of salvation faster than they have ever turned before, and bring about the recovery of the honest men in our nation. Perhaps it is time to give birth to a nation in one day; and that is the time when the steam will have reached its perfection.

Furthermore, we can show our plan to put this steam into general practice. As the foremost thing, let all the branches provide for "much water" to be near them, and a sufficiency of the Spirit of God burning in their midst; and then it will be considered that the steam is ready to work. Then let the *engineer*, namely the president, be desirous to hasten the work; for the entire operation will depend on him; and nothing will work, if he does not work to begin with. Let him say to his Saints, Dear brethren, there are thousands around us whom we should strive to save; and the time has come for us to be able to accomplish this more rapidly than ever before. Let each one of us strive, first, to buy a copy of each pamphlet to enlighten ourselves, and with a handful let every brother and sister, both old and young, go as distributors to enlighten the world. Let no one say that he cannot sell them, for I cannot believe him. The steam is now by the machine, and it must succeed. You all have relatives, friends, and shopkeepers. If neither the relatives nor the friends buy them, go to the shopkeepers and say, I buy in your shop, and I expect you to buy in my shop as well; and if you do not, I shall turn to some other shopkeeper. Let no one of you be ashamed of it, for the Son of God will come to know. He will see all the Saints striving together to sell what books they can, without profit, preaching as loudly as the books themselves; and the world will come to discover the wish of

salvation in the heart of every Saint. Let every member say not that he is making merchandise, but that there is an agreement among all his brethren to work a great benefit among them. By the way, let every member remember the one poor, dear sister in Merthyr lately, who sold a hundred pamphlets to the world, in one day, without a halfpenny profit. Behold an example of the power of steam; instead of receiving one copy of the pamphlet, she received a hundred times as many, and no doubt the sister's pamphlets preached to hundreds that day, not to mention other days. More money is not being asked from the Saints, but more of that which the poorest can give, namely good will to the work of God. If they have plenty of treasure in vessels of clay, they will be sufficiently wealthy.

Let every president encourage his Saints in the above manner, and surely great success will come for the work of God. Our brothers and sisters have not yet imagined what they can accomplish. A general effort of the Saints to spread the printed word of God, will bring about a lowering of the price of the pamphlets, and so facilitate the work even more. We have said much before about books, but we have not shown very well, until now, what the duties are of all the Saints or their potential. We have written this in faith, and we believe that great happenings are at the door. To those who say we wish to get rich instead of doing the will of God, let them get out of your way; we shall speak with them when we are released from our responsibility. This is the time to work; the settling up is to be after finishing. Let everyone surpass us at that time, if they can; but we will need to take something there besides riches. Those who take riches there, are those who spend the riches they receive now for books. But enough about that, for there will be obstacles; go through them, and accomplish the will of God, and then we shall have our reward with riches in heaven.

Let the president of every branch select some good reader to read this address in public, in the hearing of all the Saints, so that life will be given to everyone; and every other good thing which he can add to it, may he do so with our blessing. And if the Saints wish to spread the truth, to increase in number and in power, and to go to

Zion soon, they will surely carry out our request and the will of God. May all Welshmen feel compassion for the Welsh, inasmuch as we are a small nation; the circulation of our books is necessarily small, while that of our neighbors is large. We must not, while helping the English press, forget our duty toward the Welsh press, which must work under so many disadvantages. The Welsh language is not going to come to a speedy end, as some suppose; otherwise, why translate the Doctrine and Covenants and the Book of Mormon, and why establish Welsh branches in St. Louis, Kaneshville, and the Valley? No, the Lord wishes to gather EVERY people and LANGUAGE to his bosom; for he understands them all. Therefore, let every brother and sister strive to proclaim the good news to all in their own language, until the hills and vales of Wales resound.

Now, we end by blessing the Saints. May the grace of our Lord Jesus Christ be with you all. Amen.

Your humble servants in Christ,

WILLIAM PHILLIPS,

JOHN DAVIS,

THOMAS PUGH.

PEARLS OF WISDOM.

NO ONE is as diligent in using time as he is in giving excuses for misusing it.

There is not a moment of time between the devil's too early and too late.

A sure way to please in friendship, is to pay due attention to what is being recounted.

As sensible men say a great deal in a few words; so, a fool speaks a great deal, without saying anything.

Solitude cheers us when we have tired of company; and company enlivens us when we have tired of solitude.

Longing for praise is a weakness; and conceit is the common companion of ignorance.

MINUTES OF THE GENERAL CONFERENCE HELD
AT GREAT SALT LAKE, DESERET, APRIL 6, 1850.

[CONTINUED FROM PAGE 261.]

Two o'clock, afternoon.—Conference again assembled, and was called to order by Elder Benson. Choir sang a hymn. Prayer by E. T. Benson, and singing.

President Young arose, and said, With joy and gratitude to my Heavenly Father, I look upon this congregation with admiration. I rejoice to see my brethren and my sisters congregate together to worship the Lord. It is a feast to me to look upon the Saints. It is a joy and gladness to mingle in their society. I feel thankful for the goodly number that are safely landed in the mountains. I look forward to the day when scores of thousands will join us in our secluded retreat. It is a matter of consolation to me to have the privilege of looking at the Saints. I can truly say, it is sweeter to me than the honeycomb. The greatest luxury I can enjoy, is to associate with those who delight to serve the Lord with all their hearts. And in the midst of all afflictions and privations we have the privilege that we never before had, of assembling unmolested from our oppressors. I esteem the providences of God as a fresh manifestation of his kindness in removing the Saints to this place—to suffer the wickedness of the wicked to remove us to this place. I hope we will improve on the same. I would be thankful if I could have my feelings satisfied at this conference; to a certain degree they are, and will be. When I realize what a struggle and labor we have undergone, I would rejoice at the privilege to look at my brethren for days and days. It is a place of happiness to me—the day I have long looked for, to enjoy the privileges now around me. I can truly say, ten or fifteen years ago, I looked upon this people with an expectation that every man and woman would be worn into the grave, their lives spent in preaching, in watching their houses and protecting their families, before we could enjoy the present privilege. I expected it would be enjoyed by my children, but not by me. I am disappointed—it is all I could have anticipated—my life,

my labor, all that I could anticipate eight or ten years ago, is now realized by me. The providences of the Almighty speak volumes to me, and say to Israel, Be on the lookout. Latter-day Saints be on the watchtower. The providences of God as they are dealt out to the earth speak to us, and should be realized as peals of thunder, that the Lord will cut short his work in righteousness, for a short work will he do on the earth.

I can say to all Israel, it is time we should awake from our lethargy, from our drowsy and sleepy feelings; awake to righteousness, and hasten the work that is upon us, for in a day and hour that we are not aware of, behold, the Son of Man cometh, as fast as the wheels of time roll round, to bring calamities, famine, fire, pestilence, sword, and the destroyer that walks abroad at noon-day, or at midnight, and lays waste its thousands; nations are revolutionized; kingdoms are tottering and falling; a whole world is in commotion;—what can we say? I can say, watch! watch!! watch!!! brethren, and be faithful! When I came here yesterday morning, my feelings were peculiar; I realized that for years we have been deprived of such a privilege to meet together to worship the Lord. This is the most comfortable place I have ever seen for the Saints to hold their meetings in at our gathering place. When I have been abroad in the world, we have had splendid halls; but, at the gathering place, this is the best. What next, brethren? Some think I will go to the conference; but if I do, I cannot stay there. I must go to the canyons, or hunt my cattle. I would like to go to conference, but I want to plow my lot, or fence my field, or to go to mill, or to my farm. This I feel—I felt it yesterday. I have the same cares that other men have—the care of my family, the daily labor that is upon me; my business is before me; but I said to my flocks and herds, and teams, now rest; workmen, stop your business, all hands; my family, prepare to entertain those who call upon us; do the best you can; prepare the best to feed them with; and to all around me, I said rest while I go and worship the Lord. It has been a great struggle, like two immense armies contending;

the enemy of all righteousness contending by storms and thunder, that we should not prepare a place to meet; we have been fighting and struggling for years. I recollect four years last February, we left Nauvoo; from that time to this we have been struggling to build a place to assemble in; we were thwarted in getting a Council House; we have not got it yet; we have been two winters idle, and some of the Elders have forgotten there is a God; they have forgotten their covenants, their vows, and their prayers; they have forgotten what they once remembered, as the first and foremost in their hearts. I will draw cuts with any man who would go and plow tomorrow, which grows the most wheat, by staying here tomorrow and getting our hearts warmed, or go plowing; I have seen it tried, and proved, that when the Lord requires anything of his Saints, and they do it, he can give the increase better, than if they served themselves; there is not the first man who has gained the first picayune by going to a canyon on Sunday, or by laboring on the Sabbath day; necessity does not drive a man to do it, no such thing, but it is their own dispositions, and the spirit that is in them. There is no more necessity to go to the canyons, or hunt your cattle on the Sabbath day; you might as well plow; but some feel that they cannot spare time on a week day. We have tried it in traveling since we left Nauvoo, and not one time having traveled on the Sabbath day, have we gained by it, but we have lost a day or two the next week to pay for it. What is the harm? It proves that you treat lightly the rules of the God of nature,—the God we serve. The laws that organized the elements know what they can endure; he said to man, when you have labored six days, rest one, to refresh your bodies; let your horses and cattle that labor rest; your men and women, let them rest; I don't mean to rest like Christians, ride ten miles to a meeting, and then ride twenty-five miles for pleasure; but I mean a Saint's Sabbath: there is not a nation nor a people that keep the Sabbath, not a Christian, from the Pope to the latest reformer; there is not one who keeps it, no not one, unless sick; if there is one, it is by mistake or by accident. Now you gain nothing

by transforming the ordinances of nature to your own desires; let them all rest, and when the earth has brought forth six years let it rest the seventh; you will not make anything by transgressing any rule of the God of nature; and if our eastern neighbors had done so, their land would have been as good as when they first saw it. I would as soon rest a whole week and let everything rest a week; for have we not worked more than six Sabbaths? If we tarry a whole week, it would not pay the debt, and the God of nature will bring it all back again. If I hurry this Conference, I have got to hurry every business transaction, and every speech, and then the spirit would not abide with us. I want you to feel as I feel; stay right here, and spend a week in Conference, if necessary. A great many persons feel that they are so poor, they have to go to the gold mines, they will be in such a hurry they will forget to pray; another cannot spend a week day to go after wood or hunt his cattle; you can see the example, poor they are and poor they will be, and by and by they will wake up in hell. It is not a polite expression, but it is true doctrine, they will go down to hell, poverty stricken and naked; are those who go to meeting every Sabbath going to get rich? Not just yet. They will have more wheat; you may take economy and rest on the seventh day, and you will be the best off. I am not going to desire anything but the will of my Father in Heaven; if my Father makes me rich I will be contented, and if I am poor I will be contented still, and I will be content with all good men and good people. It is disgusting to me to see a person love this world in its present organization. Look at kings on their thrones, their crowns fall at their feet, their almighty dollars do them no good, their wealth and opulence are gone, nation after nation are dethroned and crumble to ashes. Take the very youth of beauty—it is laid low in the grave! Riches take the wings of the morning and fly away; it is beneath the heart of a man who loves God and His spirit.

I wish the brethren to listen to the principles this morning set forth on speculation, and their daily walk. We are here, and it is

our duty to sustain ourselves in this place, and also those who will come to us. We have a duty to perform to our brethren. We are under holy Christian covenants to assist our brethren who are left in the States, until they are gathered here. Remember the poor who are yet in bondage, and say what we can do for our poor brethren this season? It is one of the most important things that we can do, to raise grain to sustain ourselves, and those who come here.

I have a few words to say on Mormonism as it is called, but to us, the doctrine of salvation; I can say I know it is true. I have known for years and years that Joseph was a prophet. I did not embrace Mormonism, because I hoped it was true, but because it was that principle that would save all the human family that would obey it, and it would make them righteous. Joseph Smith lived and died a prophet, and sealed his testimony with his blood; he lived a good man, and died a good man, and he was as good a man as ever lived; and the voice of the Lord is still heard for this people. For myself I am here just as I was in the days of Joseph. I never pretended to be Joseph Smith. I am not the man who brought forth the Book of Mormon, but I do testify to the truth of it. I am an apostle to bear testimony to the Gentiles of this last dispensation, and also to the Jews. I can say the heart of man is always eager for something, just like little children; we often see children when they have been feasted on pumpkin pie and sweet cake, eat until they are filled with pain, and cry for more. The Elders have had so much revelation, that it has put them in pain, because they did not know how to digest it, and yet they cry for more. You live and see the time that kings and prophets have desired to see, but have died without enjoying that. It is your privilege, and it is mine, to receive revelation, and my privilege to dictate to the church. Here are a cloud of witnesses from the death of Joseph or the return of the Twelve to Nauvoo, that all things have been dictated by the Twelve, with your humble servant at their head; could it have been bettered? Was this people or any other people ever led, fed,

or administered to more kindly and faithfully than this people have been by the Twelve and those that helped them? No, not even in the days of Joseph. From the day that I was baptized until this present time, I have felt as if I was in another world, in another existence. I never look back upon the old world,—but it is like looking into hell. I have only one desire, and that is to do the will of my God, and that is all the will I ever had. I do chastise my brethren, find fault with them, and give them counsel; but the counsel I give let anyone say it is not right; I am at the defiance of anyone to say that I have not told them just right.

Next thing. Just as soon as any of the Twelve become dissatisfied, they lop off; they have not the boldness to go to the Council and say, “Good-bye, I am going to hell my own road;” no, not even John E. Page. I remember once at the commencement of this church, a necromancer embraced it, but he could not be satisfied; he came and said he had fingered and handled the perverted priesthood so much, the course I have taken is downwards—the devil has too fast hold of me, I cannot go with you; but the rest slide off.

Let me tell you it is the truth of the Lord God Almighty, and if a man will not do right, God will remove him out of his place forthwith.

I never was afraid of Joseph, although many would falter and feared Joseph would go astray. I did not serve Joseph, but I patterned after the doctrine the Lord has revealed through him. There was no possibility of Joseph leading the people astray. If I thought that God would suffer a man to lead a righteous people astray, I would not serve him, I would leave him and seek another; I serve the God of Abraham, of Isaac, and Jacob, the God of our fathers; he has called Joseph, and will never let him lead this people astray, but when he has done his work he will take him to himself. I never was afraid of my friends, and you need not be; the Lord Almighty will never suffer his people to go astray, unless they as a people want to follow iniquity; never, no never, no never.

Do you know the word of the Lord when you hear it? It is the will

of the Lord that he wants his people to do. As for revelation, some say it has ceased; it has no such thing. I could give you revelation as fast as a man could run, I am in the midst of revelation. Do you want more revelation written? Wait till you obey what is already written.

The last two years of Joseph's life, Joseph laid out as much work as we can do for twenty years. I have no disposition to seek for more, until I see these we have, obeyed. I tell you one thing, if we obey the word of the Lord, this people have got to quit drinking whiskey, and leave off using so much tobacco, tea, and coffee. It is not religion to spend our time in light visits, or squandering your time as many have. When I look at the world and hear the blasts of the devil, I say, Blow away. I trust that I shall live to accomplish my designs of fighting the devil; and if I do not live, there are other men who will step into my place who are just as good for a hang on, as I am, or Joseph was.

My feelings are the same as they were when I was baptized, to do the will of my God. When we have the spirit of the Lord, we work together in oneness, and we shall accomplish the design sooner or later. Joseph used to say, "do not be scared, I have not apostatized yet;" and he did not. I say, brethren, I have not apostatized, and there are a good many who have not. We have got to gather Israel, and see the redemption of Israel; and if I do not live to accomplish it, I shall come back to enjoy it. I say, Come on, ye Elders of Israel and preach the mysteries of the kingdom. When a principle comes to your understanding, it is no more a mystery; but, behold, the mystery has flown, and all things are easy to be comprehended; all is simple—all is childlike—and all is Godlike.

Moved that Claudius Spencer take a mission to England; carried.

Moved that Simon A. Dunn, and Uriah B. Powell, go to the Society Islands; carried.

The band played a lively tune.

President H. C. Kimball inquired if it was the feelings of the people to continue the Conference another day; it was his feelings that we should stay here a few days. On motion the Conference continues another day; carried.

The choir sang a hymn. Benediction by G. A. Smith.

Monday, April 8, ten in the morning.—Conference met pursuant to adjournment. Choir sang a hymn. Prayer by W. W. Phelps, and singing.

Moved that Isaac C. Haight, Moses Clawson, Appleton M. Harmon, Jesse Crosby, and William Burton, go on missions to England, to preach the Gospel; carried.

Moved that Jonathan Crosby go on a mission to the Society Islands, and James Bay to Ohio; carried.

President Kimball gave them some instruction, and advised all the Elders when they start on missions, to leave their families at home, and then their minds will be more free to serve the Lord.

A great deal of local business was attended to, and instructions given on various duties.

Afterwards President Young gave some instruction on the law of tithing. The Lord himself instituted the principle through Joseph the Prophet, and that is for all the members of the Church of Jesus Christ of Latter-day Saints, to pay one-tenth of all they have, to begin with, and afterwards one-tenth of their increase. After making some further observation, he said we want to build a large house and farm to place the poor on, as soon as they arrive here. We want only your tenth. I ask not that of my brethren but what I am willing to give myself; and what I do as your leader, or president you should be willing to do the same.

We want to build a large storehouse, and I trust I shall see the day when we want a few teams, or a few thousand bushels of grain, to send to the relief of the poor; all we shall have to do will be to go to the storehouse of the Lord, without calling on the brethren to contribute. We shall yet see the day that we have not a poor person in our midst, and the invalids and indigent persons will be in a

comfortable situation for food and raiment, &c.

He then made a few remarks on the subject of mesmerism and witchcraft in the days of old, showing that the power of the mesmerizers is perfectly harmless to the faithful Elders of Israel.

Elder G. A. Smith made some remarks on the severity of the weather in the mountains in the fall of the year, and the prospect of sending forth a great number of Elders; and in order to avoid a great deal of suffering by them, he moved that we adjourn this Conference to the first Friday in September, then to meet at the Bowery, in Great Salt Lake City, at 10 in the morning; carried unanimously.

The Band played a lively tune.

Benediction by Elder David Fulmer, when the Conference was adjourned by President Young's blessing the people in the name of the Lord.

THOMAS BULLOCK, *Clerk of the Conference.*

LETTER FROM GREAT SALT LAKE CITY.

Great Salt Lake City, April 14, 1850.

DEAR BROTHER DAVIS,—Would you be so kind as to lend space in your melodious TRUMPET for this letter, so that those who wanted me to write to them can have an answer through it; for it would be too great a task for me to write a personal letter to all I would like to. I hope that my old faithful brothers and sisters around Llanybydder and Brechfa, and other places will do their best to spread the TRUMPET throughout the country, so that those who wish will get to read our account.

By the goodness of my Heavenly Father toward me and my family, we arrived here, namely to the borders of the Valley, all healthy, on the 29th of October. In the meantime our revered president, Brigham Young, and his two counselors with him have

come to visit us, that is all the Welsh; and great was the comfort we all received by listening to his welcome to the Valley to us, and his excellent counsels pertaining to this settlement. He counseled us to go the west side of the city, to stop about three miles from the city so that our animals could get better grazing. We camped on the bank of the Jordan River, which runs directly from Utah Lake to Salt Lake; the width of the river is about 100 feet, with an average depth of about five feet. In this river there is an abundance of large fish; and also hosts of wild geese and ducks descend to it, and to the small lakes along its banks. This is an excellent place for those who derive pleasure from shooting *game*, with no reason for fearing anyone. All are free to kill the number they desire. As a family we lived in our wagons for a month's time here before getting a house; we were very comfortable in that way, because we had a good top on our wagons, and a *stove* in one of them for the preparation of food, &c. Then we lived in a room that we obtained in the city for about four months; but now we are in our own house, on our *city lot*, which we call privilege city. The size of the *lots* is an acre and a quarter, which everyone owns without money and without price, only to pay for measuring it, and *recording* it, namely a dollar and a half. The Welsh chose to get their city lots on the west side of the city on a beautiful plain; the biggest part of three blocks is in the possession of the race of Gomer. The *blocks* are generally ten acres, which makes eight *lots* in each *block*. I believe that we have obtained the most fertile land in the city, although it is all extremely good. My reason for thinking that it is so good is because it is flatter and lower than other places of the city. Our land is rich, black soil; I am not sure how deep it goes, but I do know that in some places it is six feet. I observed this by seeing the marks left by some who had dug down to get water conveniently by their houses; the appearance of the soil in that depth is black and rich. The biggest part of the Welsh intend to build on their *lots* this year. There is plenty of room for thousands of Welsh to come yet nearby us. It hardly costs anything to keep animals. Because of the size and the richness of the Valley, horses, oxen, and cattle are kept outside through the winter; but some keep their cattle by their

houses, and give hay to them, so they will be more convenient to milk. All the Saints here get as much land to work as they wish, without paying anything to anyone except to measure it, and *record* it. We, the few Welsh who have come here, have chosen our arable land on the west side of the Jordan river, about five miles from the place where I live. Unusually abundant crops are raised here of wheat, barley, Indian corn, and oats, potatoes, *squashes*, *watermelons*, *cabbages*, and every kind of garden vegetables as big as you wish. I shall give a bit of history of the fruitfulness of this large valley. Mr. Halliday planted one bushel of wheat, called *touse wheat*, and got from it 183 bushels; another planted one bushel of potatoes, and got from it 330 bushels. They say that you can get from barley obtained from California, about 100 bushels from one sowing. Perhaps this account is too good for some Welsh to believe, but yet, that will not make it any less true. What good would it do me to send false testimonies there? those who come here can know for themselves. The reason, I believe, that the tillage gives such a good yield, is that you need to sow only very lightly. I have heard some say here that half a bushel of wheat is sufficient to sow an acre, the same amount of barley. As it grows the tillage spreads unusually well here, because of the fertility of the soil: and we acknowledge here the goodness and love of our heavenly Father as he blesses us temporally as well as spiritually. The holy prophets foresaw this valley, and spoke of it. See Isaiah xxxii, and from the 15th verse to the end of the chapter. The last two verses in the chapter, and some others also, are easily understood; for we see frequently the "hailstones descending on the trees," when there is nothing coming down on us in this low city. It is good to sow near all the streams here, because there is not as much rain here in the summer as there is in some other countries. There is need to irrigate the land here at times; I, myself, am very grateful to my heavenly Father that my land is along the Jordan river, and I can direct the feet of the oxen there whenever I wish. Perhaps the above reports will not be believed literally by everyone in Wales, but it is very likely they will inspire them to think something else, if they have not abandoned the old custom. Oh, how lovely it is to be surrounded here by high mountains, whose tops can be seen at times above the clouds, and

which are covered with snow year round. They have a look on them as if testifying that not one enemy can come here to do harm to the Saints. You have heard about the excellent springs here, which are especially medicinal. It is so lovely to bathe in the hot spring; there is another one here so hot that you can hardly keep your finger in it any longer than it takes to count from ten to fifteen; there is sufficient water in it to turn a large mill, or more.

There are excellent wages here for men to work. The stonemasons here earn two dollars and a half per day; carpenters, two dollars a day; from six to ten dollars for a tailor to make a coat; *laborers*, a dollar and a half per day; and remember that one need not work as hard here as in Wales. Some of the Welsh brothers here earn from three to four dollars per day for digging, by the *job*. The Americans are not accustomed to digging. Thus, you see how easy it is to live here. The price of wheat here is 4 dollars a bushel; Indian corn 2 dollars; a yoke of oxen here costs from 70 to 100 dollars; a cow costs about 30 dollars; a good horse from 150 to 200 dollars; the dollar here is 4s. 2c. of your money there. I am not sending this time for my dear brother David, and my beloved sisters, because brother Jones sent back from along the way that David was to come here this year with the faithful brother Abel Evans, and brother Howell Williams, and others. I hope they come; there would be great joy here to see them. I hope that my dear father comes also on the journey here. I wish greatly to hear how my sister Sarah is; if she is not on her way here, together with the family of Cefncrwth, Meidrim. I hope they are now members of the Church of Jesus Christ, and they will be in Zion before long.

My dear brothers and sisters, this is a lovely place, this is where there is a source of light and knowledge on the earth; here one can listen to the twelve apostles preach excellent sermons on the mysteries of the kingdom of God; but there is not so much need to exhort the Saints to come here, for if they keep the Holy Ghost within them, he will show them the need for this salvation. I know not when I shall come to Wales. At the last conference no one from among the Welsh was sent anywhere on a mission; but some were sent to England, and to various isles of the sea. The conference was held on the 6th

and the 7th of this month, in the Tabernacle, which is huge, but still too small to hold all who went there. The Welsh were invited by our revered president, Brigham Young, to sing the song Joseph and Hyrum. The English here really love to hear the Welsh sing. O, how lovely it is to escape from the wearisome bondage to the midst of the best the earth has to offer, where justice and holiness abide, where we can worship God without anyone to disturb us or make us afraid, about a thousand miles from everyone, except for the Lamanites, who are here and there in the mountains, namely the seed of Joseph, who was sold into Egypt.

Before I close, I wish to say a little to those who have not obeyed the gospel of Jesus Christ; and it is this,—Remember to listen to the servants of God there, namely the preachers of the Saints, for there is no one there who can teach you the way of salvation, except for them only; therefore, listen to them, and obey their teaching, so that you may be saved. If I were to reason with you at length, I could not give you better counsel.

I hope that Mr. Davies, Clynglase, parish of Llanwrda, sees this letter. I sincerely hope that he and his dear family are in the Church by now.

I do not have time to write more; the *mail* leaves here tomorrow morning.

Dear Saints, farewell “for a small moment, until we see each other all at home.” My family joins with me in remembering all the Saints in Wales, especially in Llanybydder and Brechfa, and Cardiganshire. I hope the dear Saints, whom I love so much, will continue faithful; and may the gracious God, who called them from darkness to light, bless them with the spirit of love, unity, and peace, and save them in the end in his heavenly kingdom, which is the constant prayer of

Your dear brother in Jesus Christ,

THOMAS JEREMY.

N. B.—I would very much love to receive several letters from my brethren and my friends in Wales. Send them like this:—“Thomas Jeremy, Great Salt Lake City, California, North America.”

I am confident that you, dear brother Davis, will correct all the mistakes you see in my writing.

TO THE SIGN-SEEKERS.

TUNE—"Life let us cherish."

WHO called Christ a bibber of wine?
 A trickster, and sinful man,
 And head of the tiresome devils,
 And friend to evil folk?

They were adulterers,
 Wiseacres every one;
 The wicked and perverse
 Worldly race.

Whose bleating call was loudly heard,
 To have some great sign from heaven;
 And who was it said, "Let Him descend,
 And come down from the cross?"

They were adulterers,
 Wiseacres every one;
 The wicked and perverse
 Worldly race.

Who again does say so bold,
 Miracle, give us a miracle?
 If we could see your miracles,
 We'd each believe them all.

It is adulterers who
 Always call for miracles;
 The wicked and perverse,
 Worldly race.

Moses and the prophets so dear,
 Are still remaining here with us,
 And the greatest ever Prophet's words,
 Continue in their force.

It is adulterers who
 Always call for miracles;
 The wicked and perverse,
 Worldly race.

If the dead were now raised to life,
 If you saw God's strong miracles,
 You would not believe,—the truth is,
 God's word is on our side.

It is adulterers who
 Always call for miracles;
 The wicked and perverse,
 Worldly race.

Graig-ddu.

J. RICHARDS.

UNITY.

MR. ED.,—I take this opportunity, for the first time, to blow in your TRUMPET, to show the inconsistency of the religionists of our country in their manner of going forward. We see that the servants of God urge the Saints to have unity; and being destitute of unity, shuts everyone out of the circle of spiritual success and comfort. These were the most earnest prayers of Jesus Christ. But when we look at the religionists of our country, they are entirely the opposite; the unity we perceive in their midst is divisions; and no wonder, for they deny the instructions that Christ gave to bring them to unity. Saint Paul said there is one body, one Spirit, one Lord, one faith, one baptism, one God and Father of all; and those whom Christ gave as apostles, and those he gave as prophets, and those he gave as evangelists, and so forth, were given, not to form a sect or a party, and call them after their own names, but for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, and for showing the need to build up unity, and to shun all factiousness—that is, to refrain from being carried about with every wind of doctrine, from being carried about with destructive heresies. This is how it was, and this is how it is; human nature is the same in every age of the world. One would think that every safeguard would have been provided for this church, and that it would not be within the power of anyone, any man or men, to lead anyone astray eternally; but from the beginning there is a yearning in some men to take the things of God from his hands into their own hands, and to set the things of God aside, and put up their own things in their place. These are they who are ever learning, and never able to

come to the knowledge of the truth; these are they who by nature, are without the Spirit, running after this teacher and that teacher, because they are preaching things they do not understand.

I close now, hoping that my compatriots will leave such things behind, and follow the advice of Paul, namely "to prove all things, and hold fast that which is good."

Georgetown.

J. ROBERTS.

VERSES,

Composed while on a journey to California, North America.

TUNE—"My Father's House."

ALL my relatives large and small,
 Listen now to my song,
 I suffered trials on my journey,
 That nearly caused me to give up;
 But strength I gained from my Father,
 I saw the land I live in,
 Where all food is unfailing,
 I'll praise him while I live.

Each morn and night I bend a knee,
 Asking in full faith,
 For God to feed my happy family,
 Despite their father's loss;
 My asking this is not in vain,
 My privileges continue on,
 The bread I get, I must say this,
 Suffices without fail.

However much the world may mock,
 God is always on my side;
 He is father, brother, and pure friend,
 A comfort in my need:
 When I and my little children,
 Sing a song to my God,
 We feel his Spirit many times,
 And Oh, how good it is!

MARY MEREDITH.

TERRITORIAL GOVERNMENT FOR UTAH, OR DESERET.

WE are happy to announce to our readers that that part of the territory of the United States bounded on the west by the state of California, on the north by the territory of Oregon, and on the east and south by the dividing ridge which separates the waters flowing into the Great Basin from those flowing into the Colorado river and the gulf of California, has been created into a temporary government, by the name of the territory of Utah. A bill for that purpose was passed in the United States Congress on the 7th of last September, which can be seen in number 20 of the "Millennial Star." The executive power and authority over the territory is to be vested in a governor and a secretary, who shall be appointed by Congress, and who are to hold office for four years, and who shall reside within the territory. The governor shall be commander in chief of the militia, and superintendent of all Indian affairs, and shall approve all laws; he shall receive 2500 dollars annually from the United States for his service, and the secretary 1800 dollars. The work of the secretary will be to furnish a record of the proceedings of the territory to the United States each year, and to govern in the absence of the governor.

The legislative power and authority shall be vested in the governor and legislative assembly. The legislative assembly shall consist of a council and house of representatives. The council shall consist of thirteen members, whose term shall continue two years; and the house of representatives shall consist of twenty-six members, whose term shall continue one year. Every free white male inhabitant, above the age of twenty-one years, shall be entitled to vote in the election of members, and also to hold any office in the government, if he is a citizen of the United States.

The judicial power of the territory shall be vested in a supreme court, district courts, probate courts, and in justices of the peace. The supreme court shall consist of a chief justice and two associate justices, any two of whom shall constitute a quorum, and who shall hold a term at the seat of government annually, and who shall hold their offices during the period of four years. The pay for these three will be 1800 dollars annually for each one. The territory shall be

divided into three districts, in each of which will one of the justices reside and hold district courts.

An attorney shall be appointed, who shall continue in office for four years. There shall also be a marshal appointed, who shall hold his office for four years.

A delegate to the House of Representatives of the United States may be elected to serve during each Congress, by the voters qualified to elect members of the legislative assembly.

Large sums of money will be appropriated to the territorial governor for building houses and purchasing a library, &c., to be at the service of the government; when the land is surveyed under the direction of the Government of the United States, preparatory to bringing it to market, sections 16 and 36 of each township in the territory will be used for erecting schools.

This is the substance of that which is in the bill that was passed, and this will serve the same purpose for our readers generally, as if we had translated the entire bill.

The fortune of our brethren in the Valley, so far as this, is better than had they received a State; for as it is at present, the government and the officers will be supported out of the treasury of the United States, and not from the pockets of the Saints. And, in closing, we wish to report something which will be the cause of great rejoicing to all our brethren, namely that we have received a letter announcing that Brigham Young has been chosen as Governor of the territory.

DEFENSE.

MR. EDITOR,—We wish for these few lines to appear in your commendable publication, about brother JOHN GEORGE, from CARDIFF, and in defense of the lies that are being said about him, namely that he has left his wife and children. We testify to the contrary—it is his wife who has left him. The mayor of Cardiff said that this brother left his wife and children without a stick of bread within the walls; he said this in Cardiff town hall in the presence of hundreds of men when Mssrs. French and Williams were speaking against Mormonism. No, Mr. George gave £2 10s. to his wife on

Friday, and three pounds Sunday night; and next morning he went to Liverpool to meet the ship to emigrate with the Saints. Next Sunday, his wife went after him to persuade him to return; but instead of that he asked for her and the children to come with him. He offered to send for the children who were back in Cardiff, if she would come. One pound each had been paid for them beforehand, and the children already had their clothes for the journey; and he was begging her to come, but she flatly refused. Now, we are witnesses of this.

WILLIAM PHILLIPS, Merthyr,
 THOMAS PUGH, Aberdare,
 EVAN WILLIAMS, Swansea,
 JAMES ELLIS, Cardiff,
 HENRY EVANS, Merthyr.

Cardiff, Oct. 18, 1850.

CONFERENCE MINUTES.

PEMBROKESHIRE.

THE Pembrokeshire quarterly conference was held, in Haverfordwest, on the 6th of October, when 17 elders, 11 priests, 9 teachers, and 5 deacons were represented; 11 baptized, 3 received by letters, 6 transferred, and three were cut off; total, 184. According to the decision of the First presidency, brother John Price was received to be the district president, in place of brother John Morris, who has received permission to emigrate. Good meetings were held, with prospects for success.—John Morris, president; Daniel Williams, scribe.

CARMARTHENSHIRE.

The conference for this district was held in Carmarthen on the 6th of October, when 17 branches were represented, containing 80 elders, 25 priests, 26 teachers, and 20 deacons; 23 baptized; cut off, 7; died, 1; total, 630. It was determined that brother David John is to be the district president, in place of Howell Williams, according to the counsel of the First presidency of Wales, so that brother Williams may emigrate. It was also determined that brother

Benjamin Jones is to be his first counselor. Fervent and wise discourses were given during the entire conference by brothers H. Williams, David John, B. Jones, &c. A remarkably good conference was held, considering the disadvantages.—David John, president; I. Jones, scribe.

MONMOUTHSHIRE.

The conference for this district was held, in the town Hall, Tredegar, on the 13th of October, when 14 branches were represented, containing 64 elders, 32 priests, 33 teachers, and 21 deacons; 45 baptized, 22 cut off, 5 died, 15 emigrated; total, 629. The presidents reported the state of their branches, and it was understood that all were in unity and love. Beneficial teachings were given by brother Davis from Merthyr, about the way of carrying forth the work of God more quickly, and all demonstrated their desire to put the plan into action. President Giles and other elders spoke, highly appropriately; and we can say that all the Saints received refreshing life.—Thomas Giles, president; David Jones, scribe.

EAST GLAMORGAN DISTRICT.

The quarterly conference for this district was held in the Cymreigyddion Hall, Merthyr, on the 20th of October, when 24 branches were represented, containing 2 high priests, 148 elders, 86 priests, 200 teachers, and 58 deacons; baptized, 148; cut off, 64; emigrated, 47; died, 5; total, 2223. The Saints were encouraged in a very effective manner by President Phillips, on the great benefit that is derived by spreading more books among the world. He was followed by brother Howells, in English, on the same topic, and also by brother Pugh. After that many things were determined, and among others that brother Henry Evans is to be the first counselor in the district, in place of David John, and that the Book of Mormon and the Doctrine and Covenants are to be translated into Welsh, in the name of Brigham Young or F. D. Richards. At six, a separation took place, when the English went to the hall of the Greyhound Inn, where brothers P. Seix, J. Davis, and W. Howells, instructed the brethren about their power to do good. In the meantime brothers Phillips, Pugh, Giles, and E. Williams edified the Welsh, where everything was comfortably enjoyed, with the exception of the collapse of the

platform for the singers, which caused more panic than damage. As usual a sustaining vote was given to the authorities of the church, and all the Saints appeared to be desirous of doing the will of God.—W. Phillips, president; H. Evans, scribe.

CARDIGANSHIRE.

The quarterly conference of Cardiganshire was held in Penlan-noeth, on the 13th of October, when 6 branches were represented, containing 12 elders, 10 priests, 3 teachers, and 4 deacons; 8 baptized, 2 cut off, 1 died, and 10 emigrated; total, 102. Numerous crowds were gathered, with an attentive hearing.—Alfred Clark, president; James James, scribe.

 MISCELLANEOUS.

OCTOBER.—During this month, the average temperature of which is $49\frac{1}{4}$ degrees, there are obvious signs that winter is approaching; yet the weather of the month is frequently of a stable and pleasant nature. The bare fields of the harvest, several of which are being tilled for winter wheat, give Nature a particular appearance. The leaves of the trees exchange their green for a variety of other colors, which gives the hillsides a beautiful appearance, and one that is normally glorified, although everything is felt as a sign that they are about to lose their summer adornment soon. The migrating birds gather, and begin their annual flight to milder climates—the swallow to the borders of Africa, the nightingale to lower Egypt, and the puffin and some others either to Africa or Spain. Toward the end of the month, if there are high winds, the trees become rather bare. In the gardens there is not so much wasting away to be perceived. The flower beds continue to look beautiful, since the hollyhock, the dahlia, and some other flowers, are yet in good condition. This is the time to plant potatoes. In this month the gossamer of the spider's web floats like an airy veil over the fields, and seems to be trying to ensnare the traveler on his journey.

DESERET NEWS.—A newspaper of this name is being published by the Saints in Salt Lake City.

WELSH PROVERBS.—He who is rooted in evil, will be difficult to counsel. Let him who does not feed his cat, feed his mice. Truth is harsh where there is no love. A fool laughs as he drowns. Two meals of starvation make the third gluttonous. In peace or in war, a dead bee collects no honey. Every pauper is a fool. Woe to him who is given a bad name when young. Old sin makes new shame.

GLUTTONY.—Gluttony destroys more than the sword, for hence spring laziness, wantonness, mental inertia, and the dislocation of all the virtues, as well as prodigality, and an endless succession of diseases, even death itself.

HYPOCRITES.—Hypocrites are in continual captivity; and, Oh, how painful it is for a man to appear perpetually different from what he is in reality!

THE VAIN.—The vain never have friends, when they find success, because they do not know anyone, nor when they fail, because then no one knows them.

IDLENESS.—Idleness without learning is death, and laziness is the grave of the living. It is a pity that men expend themselves, and misspend their time doing nothing, or worse than nothing, those who are always idle or engaged in some evil activity.

DO NOT try to make friends by giving presents; for if you stop giving, they will stop loving.

ADVICE.—Do not become true friends with three sorts of men,—they are, the ungrateful man, the empty talker, and the coward; the first, will not appreciate your favors,—the second, will not honor your favors,—and the third, will not defend your honor and your good character.

A FRIEND.—A man can have a thousand acquaintances, without a single friend among them all. If you have one true friend, count yourself fortunate.

MISTAKE.

One man made a big mistake—
Put a mule in his place in the cart;
And he put himself in the *shafts*,
And so he drove contentedly.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 23.]

NOVEMBER, 1850.

[VOL. II.

GENERAL CONFERENCE

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, FOR
GREAT BRITAIN AND ADJACENT COUNTRIES,

*Held in the Carpenters' Hall, Manchester, on Saturday
and Sunday, 5th and 6th days of October, 1850.*

SATURDAY MORNING.

PRESENT of the Twelve Apostles—Orson Pratt, John Taylor, and F. D. Richards. Of the Seventies—Eli B. Kelsen, Jas. W. Cummings, Joseph W. Clements, Cyrus H. Wheelock, Lewis Robbins, J. H. Flanigan, Jacob Gates, Isaac C. Haight, Robert Campbell, Wm. Burton, &c. Of the High Priests—Levi Richards, Geo. B. Wallace, Wm. Moss, John S. Higbee, Wm. Phillips, Wm. Gibson, Crandell Dunn, John Davis, George D. Watt, &c. Also, the Presidents of the conferences generally, a vast concourse of elders and other officers, and members of the Church.

At half past ten, the meeting was opened by singing “The Spirit of God like a fire is burning,” &c. Prayer was offered by President Orson Pratt, after which he made the following remarks:—

Dear Brethren and Sisters, we have assembled this morning in general conference. It is now upwards of two years since such a conference has been held in this country. As there is important business to be transacted, we hope that all present who are concerned, will seek the aid of the Spirit to assist them. The

principal part of the business to be transacted may be done today. If we had not important business to transact, it would be good to gather together, and to impart such counsel as would be necessary to strengthen the union of the Saints. This is necessary in such a church as this. The church of the Latter-day Saints in the British Isles, has become a great people, and is scattered from one end of the land to the other; and unless there is a united exertion on the part of the officers of the church, there cannot be maintained that union necessary to the enjoyment of the blessings of the kingdom of God, and the further advancement of the work in this country. There is strength in union, and greater strength than many people imagine. When the Saints are united, they can prevail with the Heavens, and draw down blessings upon their endeavors, and no man can hinder; how much the union of three or four thousand elders has already accomplished! It is necessary for all to have correct views in relation to the kingdom of God and the work entrusted to their charge; it is for this purpose, that there may be a union of action and feeling, that we have assembled ourselves together this day. The first business we shall transact, will be in relation to the officers of the church, and after that, there will be some general instructions given. The presidents also will be appointed to their particular conferences, that those who intend to emigrate, may do so, with the sanction and voice of the conference; that is the plan ordained by the church, and which was enjoined upon us by our prophet and seer: in the revelations given to him, we are instructed to do all things by common consent. Now, we want all to vote on the subjects that may come before them, either one way or the other, either for or against. You are not bound to vote either in the affirmative or the negative, but according to your own judgment, and if you all have the spirit of the Lord, it will teach you to vote unanimously, according to the truth. This is the order of heaven; if we were acquainted with the quorums above, we should find that there is a unanimous feeling upon all subjects pertaining to the affairs of the heavenly world. This will eventually be the

case upon the earth, but in our present imperfect state, every man must act according to the best wisdom he can command. No man can be condemned for voting in the negative. When the voice of the church is required as to the sustaining of any of her officers, if they please to vote in the negative in these cases, we shall not call them to an account. I make this observation, because in some of the conferences, the members have been constrained to vote in one particular way; and if they voted contrary, they were called to account: now this is to take away their liberties. It is true, there are subjects on which people are required to vote in one way, in principles of doctrine, or in matters that relate to our duty, wherein people that vote in the negative may be called to an account. I will now give way for the brethren to bring up the different quorums of the church.

Elder John Taylor remarked: In relation to these things spoken of by brother Pratt, they are strictly correct; union is the principal thing that cements and binds men together. Where there is union there is power; this is the power of God, and the spirit and truths of God will roll forth by it. Union is based upon law and intelligence. However, I will not enter further into that matter, but touch briefly on the subject named by Elder Pratt, namely, the manner of calling over the councils of the church. It is necessary that men should not only be called of God, but be acknowledged as brother Pratt remarked, by the people. This is not as it is in the political world; they sometimes say that the voice of the people is the voice of God. This is not always so; for if a man receives an office from the Lord, he is set apart by the Lord to perform the duties of that office, to communicate his will to the children of men. Now, whether these men receive that message or not, he is bound to communicate that thing to the people, although they were to call him an impostor; he then has done his duty, and stands acquitted before God. The voice of the people is the voice of God, if conducted upon proper principles. The commandment comes from God, and not from the people; he calls them, ordains them, and sends them to do certain things, and their communication of them is the voice of God; it becomes the voice of God, because these men are under the influence of the

spirit of God. The elders of this church, if they are men of God, have been put in possession of the gift of the Holy Ghost, and are capable of discerning the difference between light and darkness, if they are doing their duty before God, for "my sheep hear my voice and will follow me, but a stranger they will not follow." Then it is necessary that when the Lord sends forth his servants, he ordains them to certain offices, which should be acknowledged by the people over whom they preside; and to communicate the word of God, when this is done, the officers, according to their various grades, are held responsible for their own actions. The children of Israel thought proper to choose a king; and says the Lord, You can have one, if you want one, but it will not be good for you: he will do thus and so for you, but you can have a king if you please, and such and such consequences will follow. Give us a king; take it, you can do just as you please, you have a voice in it. God, in these last days, has organized his kingdom. When Joseph Smith was living, he was the anointed of the Lord, and received revelations from Him for the guidance of the whole church. Were the people bound to receive these revelations? In a certain sense they would have been guilty if they had not, but they became bound when they had acknowledged those words. Here is Joseph Smith, the prophet, for instance, will you sustain him? all that do so, hold up your right hand; this became the act and duty of the people, and they then became bound to observe all the intelligence he should impart. What then? why, the twelve, &c., are placed precisely in the same situation. We have a man appointed by the Lord in the first place, and then by the different councils of government in Zion, the councils of twelve, high priests, seventies, elders, priests, teachers, and deacons, and by all the different branches throughout the nations of the earth, wherever this gospel has gone. Here comes a communication, a revelation, or commandment through him, for the elders to do so and so,—how do they feel? why, say they this man is set apart, and he has set us apart to carry out such and such measures. We will go right at it: it is not a question with us, whether we shall do it or not: we have voted

for him, and are willing, altogether, to sustain him as a servant of God. Then comes on the twelve upon the same principle, the elders of conferences and branches, and according to the peculiar positions that they all occupy, they have got to be sustained in their own place; the church must be governed by their directions. But if an elder should not do right, are we to vote for him? no, lift up your hands to cut him off, if he repent not. That is the way I want you to do with me, together with brothers Pratt and Richards, and with all of us; we do not want you to sustain iniquity under a false cover: when men do right, then it is that we have to sustain them. How long? why, all the time, until they have been proven guilty of something wrong; don't let a man drop, because someone has whispered so and so; have proof, and then let him be dealt with according to the rules; I need not enter on them. This forms a bond of union. The Lord says to his servant, the prophet, I want such a thing accomplished; go and communicate it to the elders of my church. You twelve, say to somebody else, do so and so, for the well being and salvation of man; the presidents of conferences, &c., are up and doing, and saying to others, do so and so; thus there is formed a complete unbroken chain of union, knowledge, and power, and the spirit of God exists with them, and the blessings of God attend that people, and hence it is that we are presented before you from time to time. Why human nature is weak—the servants of God are liable to err; and when they are assembled before the thousands of His people, what then? If they should have done anything wrong, the spirit of God in the people will mark it, that the church may be kept pure; vote for the good and true, and those you vote for, sustain by your prayers and influence, and not say, well, there is something good about such a person, but his evils we will say nothing about; we do not want anything of this sort; if there are any evils, let them be brought forth. I make these remarks, that when you vote to sustain a person, you do so with all your hearts; and I move that this conference accept and sustain President Brigham Young as the first President of the church of Jesus Christ of Latter-day Saints in all the world. The motion was seconded, and passed unanimously.

Elder Franklin D. Richards moved that Presidents Heber C.

Kimball and Willard Richards be accepted and sustained by the conference as his counselors, which was also seconded and passed by a unanimous vote.

The following motions were made, seconded, and unanimously carried severally.

That Orson Hyde be sustained as President of the Twelve Apostles.

That Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards, be sustained as the members of the traveling High Council of Twelve Apostles.

F. D. Richards moved, That the conference not only feel to sustain Elder Orson Pratt as the President of the church in the British Islands, but that we bestow upon him our most heartfelt thanks for the skilful and efficient manner in which he has conducted the affairs of the church in these Islands. His labors and services have not been of an ordinary kind! The instructions which have emanated from his lips, and from his pen, have been of such a character as to instruct teachers, and qualify presiding elders to feed their flocks and build up the church of Christ. The term of his presidency has been the dawn of a new era upon the Saints in Europe. During his ministry, the circulation of the *Millennial Star* has been increased from thirty-eight hundred to twenty-three thousand semi-monthly. No fewer than three thousand Saints will have emigrated from these shores to the land appointed of God for the establishment of Zion, through his agency, and no fewer than sixteen thousand will have been added to the church by baptism in these lands. What cheering prospects are now before the elders and Saints in these lands. What joy will fill Elder Pratt's bosom as he recedes from this land, when he shall contemplate the great success with which his labors have been crowned. All who appreciate his labors, will unite in invoking the choicest blessings of Almighty God upon his person, his beloved family, and all that appertains to him—that his soul may be satisfied with the goodness of God unto him. I move an expression of gratitude to God, and thanks to Elder Pratt for his labors of love to the people of these Islands.

Elder John Taylor seconded the motion, and put it to the

conference, which was carried by a unanimous vote.

Elder Pratt then said, I cannot but feel grateful to you, and the Great God for this expression of kindness and love towards me. When I came into this country, I came as Paul said he came to the Corinthian church, with much fear and trembling; I realized the responsibilities that were about to be placed upon me—responsibilities not like those of earthly governments, but infinitely greater, to look after the Church of God, to look after the welfare of the Saints, to look after the spreading forth of the work of God in this country; I felt my own weakness, and sought much of God in earnest prayer to give me the wisdom of his Holy Spirit; to give me grace to assist in my administrations, and in all the duties of my Presidency in this land; that I might set an example before the people which I might look back upon in years to come with joy and satisfaction. I realized that it was impossible for me by my own understanding, or by human wisdom, to stand in the responsible station to which I had been appointed, and do justice to the work of this ministry. I did not feel to trust in my own wisdom, and have not from that time to this; for there is no wisdom that man can naturally command that is able to qualify him to act even as a deacon of the church; and if a man cannot by his own natural wisdom act in the office of a deacon, how can he magnify a greater office without the spirit of the Lord? These feelings have ever been with me in times past, and are with me to this day. And I feel grateful to the Lord, if I have been an instrument in his hand in benefiting the people here, it is of the spirit of the Lord, and not of me. I had not been accustomed to writing much previous to engaging in my editorial labors in this country; therefore, it being something nearly new to me, I felt my own inability, and felt that unless God gave me assistance, it would be impossible for me to write so as to benefit the people. I am thankful to God for his spirit, and pray that it may abide with me, while I abide in your midst, so that I may be able to show an example to the people that shall be acceptable in the sight of God, and then return to my brethren in the land of Zion, with a conscience void of offence, and enjoy the approbation of the Saints here, and of those in America. I will at this time say a few words

upon some of the business entrusted to my charge in this country; I shall, perhaps, have no better occasion while I remain among you of properly setting forth before the Saints those things than at this present General Conference. I wish to set forth before you some of the business which I have endeavored to perform according to the best of my ability. The first Presidency in Zion appointed me to take charge of the church, the printing department, and the emigration of the Saints; these were the three particular charges given to me. So far as the printing department is concerned, I have endeavored to inspect all articles that have been sent for insertion in the *Star*, that our paper might be the true reflector of sound doctrine and general information. While I was from this country on a visit to Council Bluffs, the *Star* was conducted in a very able manner by Elder Kelsey, and all the pieces he permitted to go in have met with my approbation. I have endeavored to keep a close watch on all articles sent for the *Star*; these were the instructions given to me by the first Presidency. The *Star* stands forth for the whole world, and for future generations to gaze upon, and therefore, it should be a repository of truth. I am not aware that I have published anything but what is strictly correct; but to err is human! if, therefore, I have published error it has not been intentionally, but has been an error of judgment; I am not aware, however, of having published anything but what I consider to be correct, but if any brother will point out anything erroneous, I will endeavor to correct it in future publications. I have published many pamphlets in this country, and have disposed of them at wholesale price, which has been about one penny each; that is much cheaper than many other publications of the same size and amount of matter. The books, *Stars*, &c., will have a great influence wherever they go, and we hope that the demand in this country for the *Star* may greatly increase, and that there may be hundreds of thousands circulated by the future presidency, for in this way the word of God may be more fully manifested throughout all the land. With these observations I close my remarks.

Elder J. Taylor moved that this conference sustain Elder F. D. Richards, as successor to President Orson Pratt, in the presidency of the church, in the British Islands; also George B. Wallace and Levi

Richards as his counselors. Seconded, and passed unanimously.

An expression of fond remembrance was made in behalf of our brethren who are laboring in France, Italy, Denmark, Ireland, and all other countries where the gospel is preached, with earnest prayerful solicitude for their success in winning souls to Christ.

[It was our intention to have presented Elders Phillips, Davis, and Pugh, the presidency of the ten Welsh conferences before the General Conference for their vote of confidence, but we regret to say this item was overlooked: we would assure them of our undivided confidence and fellowship in the ministry of reconciliation, and do believe that all the faithful bestow upon them this love so far as they are known.—ED. OF THE STAR.]

Resolved,—That the following presidents, and traveling Elders, be released from their labors, and have permission to emigrate with their families to America; and the conferences over which they have so ably presided and labored in, are hereby requested to assist these men of God to gather to the bosom of the church, which would be but a just recompense for their invaluable teachings and labors of love among them:—William Gibson, president of the Manchester conference; Thomas Margetts, same for London, Crandell Dunn, same for Edinburgh; James D. Ross, same for Staffordshire; James W. Cummings, same for Sheffield; George D. Watt, same for Preston; William Booth, same for Cheltenham; William Moss, same for Clitheroe; William Henshaw, traveling elder in Herefordshire; Thomas Smith, same for Bedfordshire.

(To be continued.)

MARRIAGE.

[From the "Doctrine and Covenants."]

ACCORDING to the custom of all civilized nations, marriage is regulated by laws and ceremonies; therefore we believe that all marriages in the church of Christ of Latter-day Saints, should be solemnized in a public meeting, or feast, prepared for that purpose: and that the solemnization should be performed by a presiding high priest, high

priest, bishop, elder, or priest, not even prohibiting those persons who are desirous to get married, of being married by other authority. We believe that it is not right to prohibit members of this church from marrying out of the church, if it be their determination so to do, but such persons will be considered weak in the faith of our Lord and Savior Jesus Christ.

Marriage should be celebrated with prayer and thanksgiving; and at the solemnization, the persons to be married, standing together, the man on the right, and the woman on the left, shall be addressed, by the person officiating, as he shall be directed by the Holy Spirit; and if there be no legal objections, he shall say, calling each by their names: "You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives." And when they have answered, "Yes," he shall pronounce them "husband and wife," in the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in him: "May God add his blessings and keep you to fulfil your covenants from henceforth and forever. Amen."

The clerk of every church should keep a record of all marriages, solemnized in his branch.

All legal contracts of marriage made before a person is baptized into this church, should be held sacred and fulfilled. Inasmuch as this church of Christ has been reproached with the crime of fornication, and polygamy, we declare that we believe that one man should have one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again. It is not right to persuade a woman to be baptized contrary to the will of her husband; neither is it lawful to influence her to leave her husband. All children are bound by law to obey their parents; and to influence them to embrace any religious faith, or be baptized, or leave their parents, without their consent, is unlawful and unjust. We believe that men, parents, and masters, who exercise control over their wives, children, and their servants, and prevent them from embracing the truth, will have to answer for that sin.

LETTER FROM THE FIRST PRESIDENCY TO
ORSON HYDE.

Great Salt Lake City, July 28, 1850.

DEAR BROTHER ORSON HYDE,—As the mail is expected to start tomorrow, though much crowded with business, we take this opportunity of answering your communication to us by Thomas Williams, who arrived here in safety on the 7th of June; and although our city has been crowded with hungry emigrants since the 20th of May, we had received no direct intelligence, or even a paper from the States, until the mail arrival.

The emigrates poured in here in such numbers that they raised provisions to a very high price. Flour sold for one dollar per pound, which was sufficient to induce some of our speculators to sell their last morsel, and go without. Harvest commenced with the 4th of July and has continued until the present. Some of the earliest pieces of wheat were injured by a frost which occurred when it was in the blow. Since harvest, flour has been selling for twenty-three dollars per hundred. The amount of grain sowed last fall and spring was immense. The great majority of the fall grain has produced an excellent crop, and the spring crop looks remarkably well. In consequence of the great amount of snow on the mountains, many of our rivers overflowed their banks, causing considerable damage to the crops, &c. The Jordan was several feet higher than it has ever been before, and destroyed a great portion of the crops below the bridge. The crops in Weber, Utah, and Tooele County are reported to be excellent. Brother Morley who has lately visited us from San Pete gives us flattering accounts of the prospects for an abundant harvest. Our celebration of the 24th was well attended and very interesting, the minutes of which you will find in the *Deseret News*.* It is a general time of health with the Saints, and peace and plenty of hard work, as everyone has been so busy that they can hardly get time to eat or sleep. You speak about hurry and bustle at Kaneshville; but if you were here to see, feel, and realize the burdens, labors and responsibilities,

* The "Deseret News" is a four-fold paper, published weekly, under the editorship of Willard Richards, price five dollars per year.

which are daily, hourly, momentarily rolling, piling, tumbling, and thundering upon us, you would at least conclude that there was no danger of our getting the gout from idleness, or too much jollity. * * * * We are in the hands of our Heavenly Father, the God of Abraham, and Joseph who guided us to this land; who fed the poor saints on the plains with quails; who gave his people strength to labor without bread; who sent the seagulls of the deep as saviors to preserve (by devouring the crickets) the golden wheat for bread for his people; and who has preserved his saints from the wrath of their enemies. He is our Father and our Protector; we live in his light, are guided by his wisdom, protected by his shadow and upheld by his strength. * * * * Our public works appear to drag for want of means, and workmen; our council house is not yet enclosed. We have erected a large shop on the Temple Square for doing the blacksmithing for the public works; when completed it will put in our reach a place where we can execute all jobs necessary for the building of the Temple. We have had to make some alterations and improvements upon the Bowery, and have been unable as yet to get our storehouse done for the public grain, provisions, &c. * * * We meet every Saturday, in company with brothers P. P. Pratt, E. T. Benson, George A. Smith, and Thomas Bullock, in a room for the purpose, and lift our hearts to the Most High in prayer for the prosperity of Israel, in which you are always, with the Saints in Pottawattamie, remembered. Our earnest desire is for your welfare, and the welfare of the people that are with you.

We remain, your brethren in the gospel of patience,

BRIGHAM YOUNG,
 HEBER C. KIMBALL,
 WILLARD RICHARDS.

NATIONAL OFFICERS OF THE TERRITORY OF UTAH.

A LETTER from brother John M. Bernhisel, from the City of Washington, dated October 3, 1850, to E. Snow, Esq., which letter can be seen in the *Star*, reports which officers have been chosen

to administer in the government of Utah; and they are named as follows:—Governor—Brigham Young; Secretary—B. D. Harris, from Vermont; Chief Justice—Joseph Buffington, from Pennsylvania; Associate Justices—Perry E. Brocchus, of Alabama, and Zerubbabel Snow, of Ohio; U. S. Attorney—Seth M. Blair, of Utah; U. S. Marshal—Joseph L. Heywood, of Utah. Congress has appointed brother John M. Bernhisel to purchase 5000 dollars worth of books to be at the service of the government in Utah. It is said that four, out of the seven gentlemen, are Latter-day Saints.

PREACHING IN THE VALLEY.

[FROM THE "DESERET NEWS."]

ON Sunday, July 14, the Bowery was completely crowded with the Saints and emigrants, who listened to a faithful discourse by Elder Samuel D. Richards on the first principles of the gospel.

President H. C. Kimball then rose and bore testimony to the truth of the remarks by his brother; then he said that this people is an industrious, honest and virtuous people, and desire to keep the commandments of God. We all work here, priests and people; we are happy and are glad to see our friends from the United States. If it had not been for the priests of the day, you would all have been Mormons at this very moment, and I do not want you to blame me for telling you.

President Brigham Young rose and said: I have but a few minutes to occupy, and I wish to preach several discourses in abstract sentences. All men are inclined to be religious, whether they know it or not: all are inclined to reverence and adore something, although they are irreverent and irreligious. We try to practice religion, but we are not perfect, and yet we may say, many are as perfect as they can be in all sects, not only in the Protestant and Catholic, but in the pagan and heathen nations; they do the very best they know how, and that makes them as perfect in their sphere, as God is in His.

If the law had not come to Saul of Tarsus, sin would not have revived in him; so when light comes, heresy, false principles, and

everything else, are made manifest. When a man forsakes his evil, and then does right the remainder of his life, he will be blessed and owned of the Lord.

I want to say to every man, the Constitution of the United States, as formed by our fathers, was dictated, was revealed, was put into their hearts by the Almighty, who sits enthroned in the midst of the heavens, although unknown to them, it was dictated by the revelations of Jesus Christ, and I tell you in the name of Jesus Christ, it is as good as I could ever ask for.

The next thing is, I dare raise my voice against wickedness in high places; and if the President, the Senate, the House of Representatives will do wickedly, I will tell them of their sins, as I would the poorest gold digger who goes with his pack on his back; for rest assured, in the latter days offences must come, but woe be to them by whom they come.

I say unto you, magnify these laws; there is no law in the United States, or in the Constitution, but I am ready to make honorable; and I declare in the presence of God, and all holy angels, and all good men, and even the devils in hell, that I never have transgressed any of them. If Governor Boggs had not ordered out the troops, we should have whipped all the mob that came against us, yet if poor old Boggs himself was to come here, I would feed him, lodge him for the night, and help him on his way.

I see a large community here, and now declare that we will show the world that we will have the best schools, and the best literature on the earth, and even then we will make improvements.

I say unto you, farmers, keep your wheat, for I foresee if you are not careful, starvation will be on our heels; preserve your grain, lest you suffer; preserve every kernel, and if we are prudent, we will have enough. If a man wants wheat to enable him to go on his journey, let him work; and that will be mutually benefiting each other. If any man will take in emigrants' horses into the Big Field for fifty cents a day, he will rue it; for I say that the grain SHALL be preserved, and you millers, you have no right to sell your flour to

the emigrants, to feed horses and mules, and rob this people of their bread. What! Sell bread to the man who is going to earn his one hundred and fifty dollars a day, at the same price as you do to the poor laborer, who works hard here for one dollar a day? I say, you men who are going to get gold to make golden images, have your golden gods fixed up in your pulpits pay for your flour.

You who have lived here, you know better. Have you forgotten that two of our brethren died from eating poisonous greens, when they could not get a particle of bread to eat? We have always told the emigrants, that we are not able to supply them; don't depend on this settlement for your supplies; we cannot make this a garden of Eden in one or two years. I say unto every man, when you write to your friends, tell them to bring their supplies, and do not depend on this place for your bread. We are informed by many of the emigrants, that A. W. Babbitt told them, they could get their supplies here, which is not true; for Almon W. Babbitt was told positively that we could NOT supply the emigrants with food—we had to divide the bread which we had for our own families, last year, with them, to keep them alive; and we shall have to do the same this year. And we publish to all travelers, that when we are able to supply them, and they can depend on this place for their supplies, that we will notify them; and then they may rely on obtaining their food, and not be disappointed, as many are this season.

When a stranger comes here, tell him where his teams may recruit, and if you will not give the strangers good counsel, you are not fit for good society.

I add no more—may the blessing of God rest upon you all. Amen.

[From the "Deseret News" for June 29, 1850.]

The Bowery was crowded last Sabbath, and many strangers present. The assembly were addressed in the Morning by the Rev. G. B. Day, of Shermont, St. Joseph Co., Michigan, on his way to the mines. We were not present till near the close, but understood

he spoke well. Mr. Day is in good health and spirits. Elder P. P. Pratt followed, with an interesting lecture. In the afternoon the sacrament was administered by the bishops, while George A. Smith spoke.

Afterwards, President Young made some remarks to those who never heard a testimony from a Latter-day Saint,—a synopsis of which is as follows:—

“Were it not for the veil of darkness that is over the face of the earth, and that man is fallen from that glory which he once enjoyed, all would be living in the sunshine of revelation: it is on account of sin entering into the world, that causes all this darkness, and which makes it necessary for the Lord to speak from the heavens, send his angels to converse with men, and cause his servants to testify of the things of God.

“The sound of the gospel always carried terror with it, to the man-made preacher in his pulpit, the lawyer at his desk, the farmer at his plow, and the mechanic at his trade.

“Can you make the distinction between truth and evil? Is the power of the Holy Ghost upon you? If so, you need not fear all the delusion that all earth or hell can produce.

“If anyone should ask the sectarian preachers of the day, where God lives, how he looks, or what is the appearance of his palace, could they answer the question correctly? No, they could not! Has God an eye? Their reply would be, he is all eye, all ear, all mouth, all hands, all feet. This is a mass of nonsense to me. Shall I tell you where God lives? The place of his habitation is in the center of his kingdoms. This world is but a speck in his kingdom; but a mighty black one. There is but one God to us, who is the father of our Lord Jesus Christ, and he is our elder brother, and is the heir of this kingdom, when purified and celestialized. Tell them, we are the children of the father of our Lord Jesus Christ. Do not the Scriptures tell us, that Jesus said, he is the God and father of our Lord Jesus Christ, and the father of our spirits? There is a spirit in man, and the inspiration of the Almighty giveth it understanding! Our Father lives in the midst of his kingdoms, and Jesus tells us to

call no man on earth, father, for we have one in heaven. You know he said to Mary, 'He is my father and your Father, my God and your God!' The Lord made us just as we should be, and prepared all things to bring us back into his presence.

"Ten years ago, it was called heresy for Joseph to be a money digger, and receive revelations; it actually became treason; and the people killed him for it: and now I see hundreds of reverend gentlemen going to dig money. I despise a man who will not dig for gold; he is a lazy man, and intends to sponge on others. Do not think that I blame you; all I have to say is, that you have to follow in the wake of 'old Joe Smith,' and paddle away to dig gold; it is a comic, novel thing to me.

"We have been driven here, we have made two crops, and there are hundreds, destitute: I say to you, Latter-day Saints, let no man go hungry from your doors; divide with them, and trust in God for more; and those who have a manly spirit, will give us their blessings. I say, treat every man kindly, and especially if there is any prospect of helping them on their journey. Emigrants, don't let your spirits be worn down; and shame be to the door where a man has to go hungry away. Gentlemen, we cannot give you much for your work until after harvest; after that time, we can supply your wants. Friends, help us to gather our harvest, and then you shall have what you want, and you can then go and gather riches. There is one class of people who know our past ill treatment, and they go trembling to the doors of my brethren, who feel as though they would give anything for a cup of warm drink. I say, walk up, strangers! and if any are hungry, feed them a meal, and let them go to those who have to sell; and may the Lord bless you brethren. Amen."

[This is how the Saints in the Valley spend their Sabbaths; and may we, and thousands of others, be blessed to see the day when we are in their midst.—ED.]

GENERAL CONFERENCE

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, FOR
GREAT BRITAIN AND ADJACENT COUNTRIES

*Held in the Carpenters' Hall, Manchester, on Saturday
and Sunday, 5th and 6th days of October, 1850.*

[CONTINUED FROM PAGE 303.]

THE following resolutions were then adopted:—

That Elder Eli B. Kelsey succeed Elder Margetts in the presidency of the London conference.

That Elder Cyrus H. Wheelock succeed Elder Gibson in the presidency of the Manchester conference.

That Elder Lewis Robbins succeed Elder Cummings, in the presidency of the Sheffield conference.

That Elder James Marsden succeed Elder Dunn, in the presidency of the Edinburgh conference.

That Elder James Bell succeed Elder Ross, in the presidency of the Staffordshire conference.

That Elder Joseph W. Johnson succeed Elder Watt, in the presidency of the Preston conference.

That Elder Isaac C. Haight succeed Elder Booth, in the presidency of the Cheltenham conference.

That Elder Jesse W. Crosby succeed Elder Kelsey, in the presidency of the Warwickshire conference.

That Elder Haden W. Church succeed Elder Wheelock, in the presidency of the Herefordshire conference.

That Elder Jacob Gates succeed Elder Robbins, in the presidency of the Leicestershire and Derbyshire conferences.

That Elder Robert Menzies succeed Elder Marsden, in the presidency of the Bradford conference.

That the following Elders continue to preside over their various conferences—James H. Flanigan over Birmingham, Joseph Clements over Glasgow, George Halliday over the South, John Spiers over Bedfordshire, Thomas Smith over Norwich, Hugh Findlay over Hull, John Lyon over Worcestershire, James Mc. Naughton over the Channel Islands, William C. Dunbar over Southampton, George Kendall over Dorsetshire, Glaud Rodger over Liverpool, Lorin

Babbitt over Lincolnshire, John S. Higbee over Newcastle-upon-Tyne, and John Kelly over Isle of Man.

That the branches of Carlisle, Dalston, Annan, Alstone, and Brampton, be detached from the Newcastle-upon-Tyne conference, and form a conference of themselves to be known as the Carlisle conference, and that Elder Appleton Harmon take the presidency thereof.

That the branches of Shrewsbury, Asterley, Llanymanach, Pool Quay, Montgomery, and Lightwoodgreen, be detached from the Liverpool conference, and form a conference of themselves, to be known as the Shropshire conference, and that Elder Joseph W. Young take the presidency thereof.

That the branches of Whitchurch, Market Drayton, and Prees, be detached from the Staffordshire conference, and annexed to the Shropshire.

That the branch at Newton be detached from the Welsh jurisdiction, and annexed to the Shropshire conference.

That the branch at Southport be detached from the Preston conference, and annexed to the Liverpool.

That the few members at Mold be detached from the Liverpool conference, and annexed to the Flintshire, under the Welsh jurisdiction.

That the Saints in Newport, Stafford, and neighborhood, be detached from the Staffordshire conference, and annexed to the Birmingham.

That the branch at Great Grimsby be detached from the Bradford conference, and annexed to the Hull.

That the branches of Ledbury, Keyson Street, Old Storage, Pippin Hill, Ridgway Cross, and Froomes Hill, be detached from the Herefordshire conference, and annexed to the Worcestershire.

That the Portsmouth and Gosport branches be detached from the London conference, and annexed to the Southampton.

That the Saints in Salisbury be detached from the South conference, and annexed to the Southampton.

That the branches forming the present Clitheroe conference be annexed to the Preston conference, when Elder Moss leaves for America.

That Elders Moses Clawson and David Smith be appointed to labor in the Dorsetshire conference, under the direction of Elder Kendall.

That Elder Kelly, of Galloway, be appointed to labor in the Worcestershire conference under the direction of Elder Lyon, and that he be authorized to appoint some elder or priest to take charge of the Saints in Galloway.

That Elder Claudius V. Spencer be appointed to labor in the Leicestershire and Derbyshire conferences, under the direction of Elder Gates.

That Elder Burton be released from the Lincolnshire conference, and be appointed to labor in the Edinburgh for the time being, under the direction of Elder Dunn.

That Elder Job Smith be released from the Norwich conference, and appointed to labor in the Bedfordshire, under the directions of Elder Spiers.

That Elder Gilbert Clements be appointed to preside over the church in Belfast and vicinity, and that he have permission to call Brother Dennison to his assistance, and others if necessary.

That Elder E. Sutherland be appointed to preside over the church in Dublin and vicinity.

That Elders G. B. Wallace and Levi Richards be accepted as traveling Elders, under the direction of the presidency in this land.

Elder F. D. Richards: I would much rather have heard Elder Pratt present before you the items of instruction which I am about to present, than to do it myself. I feel deeply sensible that much is made to depend upon the instructions given to instructors. A great deal depends upon the wisdom, diligence, and faithfulness of the presiding Elders of conferences and branches as to what is accomplished in the work of the Lord. Your instructions and examples are effectual upon the people; hence the vast importance of their being consonant with the word of God, and dictated by his Holy Spirit, that they may have free access to the hearts of the Saints, and increase their excellence in the sight of God and the Holy Angels. You as the luminaries of the people should be diligent to reflect truly and faithfully all principles of doctrine, and other instructions which are from time to time given you by those who are appointed over you in the Lord. One man cannot be in all places to administer the word of God; but he sends forth the instructions which he receives through others to the people; if those whom he sends forth possess the same

spirit, and like our Lord Jesus Christ, do not their own will but the will of Him that sent them, then they to whom these are sent will receive the same instructions, partake of the same spirit, and will vie together from first to last to carry out any measure necessary for the furtherance of the work of the Lord. Herein is the power of God made manifest through His people to the world, by their union of faith, their concert of action, being all led by the Holy Spirit to mind the same things. One part of the great work which is assigned to us, is the emigration of the Saints to Zion; in performing which, the presidency in Liverpool have found many difficulties. Instructions to the Saints, how to prepare themselves and arrange their effects to emigrate, have been repeatedly published in the *Star*, in the most explicit manner; but notwithstanding this is done, letters come in almost daily, calling for the information which has been so plainly and frequently published; to answer which, imposes a heavy tax of time and labor upon the office. If the Elders take it upon themselves to set forth and carry out the instructions contained in the *Star*, upon this and other subjects, it will save much labor, much anxiety, and much expense to all the Saints concerned, as well as ourselves. There are many reasons why the general instructions which are published in the *Star* upon all subjects, should be reiterated frequently in the ears of the people, in the public congregations of the Saints, and in the counsel of the Priesthood. One reason is, some of the Saints are unlearned, and perhaps can scarcely read at all, many dwell in the pits of the earth, almost from one week's end to the other, we feel in our hearts to be compassionate with them in their servile condition; many who can read are apt to forget what they have read, their minds being often troubled with the cares of the world, which choke the word; consequently, their minds need an occasional stirring up to remembrance. Another reason is; as people come into the church, obtain the spirit of the work, and become acquainted with our method of business, if they have the means they gather out, and new members are added to the church daily who have not read the *Stars*, and of course know nothing of the instructions that have been published in them; consequently, if the Elders do not instruct them upon these subjects, they remain unacquainted with them, until they wish to emigrate, then they institute an inquiry, too often at the office instead of their proper president. The primitive condition of the churches, arising from the fact of our sending off those best acquainted with the counsels and instructions of the church; also

the departure of presidents of conferences best qualified for the work, and their places often supplied by others less experienced and unacquainted with instructions formerly published,—render it necessary that the presidents of conferences and branches should acquaint themselves thoroughly with all the epistles and instructions which have been published from time to time by the Presidency in this country, and also those published by the First Presidency. Brethren, these things are necessary, in order that we may efficiently cooperate in building up Zion; for unless instructions can be sent forth, and promptly be acted upon, the measures of the Kingdom of God cannot be accomplished. One item upon the subject of emigration, is worthy of more particular remark; namely, when the printed letters of notification are sent from the office, to inform the persons when the ship will sail, if they cannot go in that ship, and immediately return an answer to that effect, their deposit money can be transferred, so as to apply on their passage in any subsequent ship; but if they return word they will go, and then fail, they subject us to a heavy loss; besides they must themselves lose their deposit money. When the “James Pennell” sailed on the second of this month, several berths were vacant, which might have been occupied just as well, if the persons who failed to occupy them had returned word that they could not go on receiving their letters of notification. Several were anxious to go out in that ship whom we were obliged to refuse, because others who did not go had informed us they would. It is not required that all persons should go who are notified; but it is required, that when they are notified, they should immediately inform us whether they can or cannot go; then others can be notified who stand ready to take their place. This is a matter of importance: £100 may easily be lost through a trifling neglect.

Another subject which is worthy of your studious and prayerful consideration is, the circulation of the printed word to the uttermost, throughout your conferences. The Book of Mormon, and Doctrine and Covenants, are not so highly appreciated by the Saints generally as they would be, if the Saints were more familiar with their contents; and it cannot be expected that intelligent people will become believers in them, until they become somewhat acquainted with their precepts. These books cannot be too extensively circulated, nor their contents too well understood. They contain the words of Holy prophets and apostles. They contain the words of holy angels. They contain the words of the Lord Jesus Christ to his people on

earth. They also declare what shall befall the present generations of man until the coming of Christ. In them is pointed out the order of the Church, and the duties of the several officers thereof, in a manner too plain to be misunderstood by those who are blessed with the Holy Spirit in their minds. The instructions contained in these books are of that momentous import that justly entitles them to the consideration of all men. They should be read by every family that can read through the nation, and it is quite inexcusable for the Saints to remain ignorant of their precious contents. It is the duty of the teachers throughout all the conferences, to ascertain who have, and who have not these books, and to teach such as have not to obtain them, and search them as for the treasures of life. If there are any who are unable to purchase them, the presiding Elders may devise such means as they deem fit, to provide the worthy poor with these invaluable treasures of knowledge, that while they are working hard for less than sufficient food, that their spirits may sustain them under their privations and hardships, until the day of their deliverance shall come. Some valuable hints upon the method of accomplishing this are contained in the late minutes of the Warwickshire conference, by Elder Eli B. Kelsey. Beside the circulation of these books, should be attentively considered the various publications of the church, which have been written in elucidation and defense of the different doctrines of our holy faith. The press is a most powerful and prolific means of spreading the knowledge of truth. Each book, pamphlet, or tract, is a preacher, exhorter, or defender of the faith, by testifying of the things which we do know, and which we most assuredly believe. The words of a man of God, as the sown seed, fall upon the congregations of the people, like the various kinds of soil mentioned by our Savior,—some being good, in which the word takes root; but much of the precious seed falls upon the wayside, on stony ground, or among thorns, and consequently becomes choked, withers away, or is altogether plucked up by the fowls of the air; while a small proportion takes root in good tender hearts, and brings forth, thirty, sixty, and sometimes an hundred fold. But the silent messengers often go where the servants of God cannot obtain audience. By accident or design, they find their way into the *drawing rooms*, and parlors, of those who would be unwilling to jeopardize their standing in society by openly listening to our words. Many who, like Nicodemus of old, desire to know (unobserved) what these

things mean, can entertain such silent preachers in the retirement of their bedchambers, if the general observation of the family is considered dangerous, and there learn what they must do to be saved. The words of life read under these circumstances, are not so soon forgotten. These small exponents of the faith often carry the arrow of truth to the hearts, and create an uneasiness to know if these things are so, till constrained to venture forth, they seek the assembly of the Saints (carefully however at first, lest he should be noticed). The words of truth are sweet to the honest soul; he drinks, and drinks, and drinks again, until the gracious influences of the Holy Spirit, in confirmation of the truths which he has heard, produces in his mind that satisfaction and delight, in the society of the people of God, which he can find nowhere else, he shakes off his timidity, he realizes the potency of those truths which so fully satisfy his soul, and boldly dares to give a reason for the hope which he sees before him in the gospel. Finding his reasons unanswerable, he rejoices in further exploring, and more zealously advocating the newly discovered truth of heaven, in doing which, the Holy Spirit aids him; convinced of the excellence of the knowledge of God, he becomes obedient to the ordinances foreordained of heaven for his salvation from his sins, and receives the testimony of Jesus,—his joys are now increased in the Lord,—he seems inseparably attached to the doctrines of life, insomuch that they appear to have become a part of his nature; while the idle and sinful enjoyments of sensuality in the pride of life have altogether lost their relish for him. He being now in Christ a new creature, old things have passed away, and all that is before him appears new. His course of conduct, now so changed and exemplary, preaches to his family, kindred, and friends, with a persuasion tenfold more powerful than Cambridge eloquence, until as in numerous instances which have come under our observation, the whole family, one after another, are induced to render obedience to the faith, and walk together as the heirs of the grace of life. This glorious end attained, their united influence is felt among a numerous circle of friends, more or less of whom are, by reading the publications and conversation, convinced of the truths which but a few days or weeks before they persecuted; and all this the effect of secretly perusing a single tract carried into the house by a servant. A gentleman who was educated for a Church of England clergyman, recently informed me, that his attention was

first attracted by the regular absence of his servant; upon inquiring into the matter, she presented him with a syllabus of the course of lectures which she was attending; he was induced to attend a lecture, the subject of which was named on the bill; the result is, his own and another family connected by marriage, are families of Saints; and he dates their conversion from the circumstance of his calling his servant to account for the manner she spent her absent time, when she presented him the syllabus of lectures. Instead of a clergyman preaching the doctrines of a church "as by law established," he is an Elder in, and advocates the doctrines of the Church established by the commandment of Jesus Christ, and the ministry of holy angels. Seeing, then, brethren, that so small portions of the printed word as a TRACT, and a BILL announcing a course of lectures, lead to so great and glorious results, in the hands of servants; let us all seek to serve the people faithfully with BOOKS, PAMPHLETS, and the STARS, in their own private dwellings as well as at our public assemblies. The vast amount of good that may be effected by them, renders it extremely desirable that you use every feasible device to give them as widely extended a circulation as possible.

I will further add, your time and talents will be more profitably occupied in instructing the priesthood and Saints in their duties, than in commencing the work in new places, generally. Let the traveling Elders and Priests minister to the world, and build up new branches as the Spirit may direct, while you feed the flock, and teach them how to spread forth upon the right and left.

These few important items are deemed worthy of your notice; may your attention to and action upon them, increase your abilities to do the will of God, and make you abler ministers to the great and good people over whom you are called to preside.

In conclusion, allow me to congratulate you, my beloved fellow servants, upon the great success which has so generally crowned your labors in your various conferences. Your labors have not been in vain in the Lord. Thousands will rise up and bless you in the great and coming day. As the time of President Pratt's departure draws near, I view in perspective the duties of the presidency rolling in upon me like the mountain wave; but by your prayerful cooperation, and the exuberant blessings of the Holy Spirit, I hope to be able to stand safe with you, until we finish our course with joy.

(To be continued.)

ANNUAL CELEBRATION OF THE 24TH OF JULY, IN
GREAT SALT LAKE VALLEY.

ON the above mentioned day, at break of day, the inhabitants were aroused by the firing of cannon and a sweet serenade, to remind them to prepare to have a celebration of the arrival of Presidents Brigham Young and Kimball, together with the *pioneers*, in the Valley. At half past seven, the people were called to gather at the Bowery by the firing of cannons, where everything had been prepared for the comfort of all. At eight, an escort was formed at the Bowery, under the direction of Daniel H. Wells, Samuel W. Richards, James A. Little, Dan Jones, and Horace S. Eldridge, in the following order:—1. The martial band, with a flag, "Truth and Freedom." 2. The brass band, in their costume. 3. Twenty-four young men, in white pants trimmed with black cord, red sash tied on the left, with dark coats, fine straw hats trimmed with green, carrying a banner on which was inscribed, "The Lion of the Lord;" in charge of James A. Little. 4. Twenty-four young ladies, dressed in white, with a blue scarf over the right shoulder, wearing a wreath of red and white roses, with their banner, "Hail to our Chieftain;" in charge of S. W. Richards. Twenty-four aged fathers, dressed as citizens, with their staves, carrying a banner of stars and strips, on which was the inscription, "Heroes of '76;" in care of Dan Jones. 6. Twenty-four Bishops, with their banners, led by Bishop Whitney. 7. The commissioned officers of the legion, on foot, in uniform, wearing swords; in charge of General D. H. Wells. The escort thus arranged, they were led by the marshal to the governor's house, where they received the following persons:—John Smith, Capt. Stansbury, Daniel Spencer, W. W. Phelps, W. I. Appleby, P. P. Pratt, Geo. A. Smith, H. C. Kimball, Governor B. Young, Isaac Morley, Lieut. Gunnison, Orson Spencer, Simeon Andrews, Hosea Stout, Ezra T. Benson, James Lewis, Willard Richards, Thomas Bullock,—with three cheers. The escort returned to the Bowery, where the usual ceremonies were held, and several tunes were played by the band. At half past eight, the meeting was called to order, and after singing "Lift up your stately heads," &c., a prayer was offered by the Stake president, Daniel Spencer. Then President Brigham Young arose to say a few words to those who profess the

Christian religion. He said that they had assembled to celebrate the third anniversary of the arrival of the *pioneers* in the Valley. "We crave the freedom to act according to our will, and it is our choice to remember that the Almighty delivered this people from every peril, fear, suffering, mobocracy, and desolation on every hand, and planted us in this peaceful valley."—After the band played again, Elder H. G. Sherwood arose and delivered a short address in behalf of the aged fathers, with a presentation of the declaration of Independence, the constitution of the United States, and that of the State of Deseret to the Governor. Then an anthem composed by Miss E. R. Snow for the occasion, was sung to the tune "The Spirit of God." Then Dr. Willard Richards delivered a long and excellent oration about the tribulations of the Saints, and their settling in the Valley, and other topics, which we would be glad to publish, if we had space. There is a fuller account in the "Frontier Guardian" and the "Star," but the rest of the account has not come from the Valley.

CONFERENCE MINUTES.

FLINTSHIRE.

THE quarterly Conference for Flintshire was held on the 3rd of November, when 6 branches were represented, containing 14 elders, 9 priests, 3 teachers, and one deacon; 18 baptized since the previous conference, 11 received by letters; 2 removed by letters; 1 cut off; total, 96. It was determined that brother Thomas Williams be the second counselor in the district. We had remarkably good meetings throughout the day.—William Parry, president; Elias Morris, scribe.

WEST GLAMORGAN CONFERENCE.

The quarterly conference of the above conference was held, on the 27th of October, in Trade's Hall, Swansea, when 18 branches were represented, containing 67 elders, 30 priests, 29 teachers, and 18 deacons; baptized, 28; cut off, 17; total, 511. Among other things, it was determined that brother John Rhys Roberts be a first counselor in the district, and that the Book of Doctrine and Covenants and the Book of Mormon be published in Welsh, in the name of Brigham Young or F. D. Richards, as it is decided in Liverpool. The meetings were addressed by Presidents Phillips, Pugh, Williams, and others, in

a very effective manner.—Evan Williams, president; J. R. Roberts, scribe.

ANGLESEY.

The conference of this district was held, in Caernarfon, on the 17th of November, when 5 branches were represented, containing 14 elders, 9 priests, 6 teachers, and 2 deacons; 31 baptized; 2 cut off, and 8 emigrated; total, 106. A branch was organized in Llangefni, and Edmond James is to be the president. We enjoyed ourselves during the conference, and we received beneficial teachings from the president. The room was filled during the day, especially in the evening.—Thos. Morgan, president; Wm. Isaac, scribe.

MISCELLANEOUS.

NOVEMBER.—In this month it can be said that vegetation experiences death. The trees are now devoid of all their leaves. This month is called a dark and foggy one; but the temperature is sometimes pleasant in its beginning, and its average through the season is 43 degrees. A number of plants remain in bloom throughout the month. It is said that November tends to lower the spirits of the Welsh and the English, because of its unpleasantness, and that they are ready to shout for spring; but we ought to remember that every season is precious when we make proper use of it. Even this month affords its own pleasures; if nothing else, there are the opportunities it provides to search for knowledge in books at home by the fire.

NEW OBSERVATION.—Since the officers of the kingdom of God must go often to labor in the kingdom of *darkness*, all the Saints should be as *lighthouses* on the hill to shine as they work.

GOLD.—Gold is the god of this world; only whisper the word, and its worshippers go down on their knees. Breath it in the Valley, and it can be heard on the tops of the mountains. Say where it is to be found, and millions will rush to the place faster than they will go to heaven.—*Deseret News*.

INDEPENDENT COMPANY.—A man leading a cow, with a small bundle, passed by our office yesterday, with his face toward the west.—*Deseret News*.

PROVERB.—Do not look a gift horse in the mouth.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 24.]

DECEMBER, 1850.

[VOL. II.

GENERAL CONFERENCE

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, FOR
GREAT BRITAIN AND ADJACENT COUNTRIES.

*Held in the Carpenters' Hall, Manchester, on Saturday and
Sunday, 5th and 6th days of October, 1850.*

[CONTINUED FROM PAGE 319.]

ELDER J. Taylor arose, and said,—There is one subject I would speak a little upon, and that is connected with the emigration of mechanics to the Valley, and of the necessity of a concentration of action for the accomplishment of this, that the church may enjoy the beneficial results. In relation to this matter the First Presidency in the Valley in their public addresses, and in their general epistles, have stated the necessity of such persons going there, that we may manufacture our own materials; this is absolutely necessary for every people to attend to, if they wish to prosper. It is upon this principle that England has been sustained, namely, by her manufactures; and although there are many evils in the present organization of things, in relation to manufactures, the inhabitants of this country could not be sustained without them. We are now going to that country where it is the intention of all the Saints to go, when circumstances will permit. We have a rich soil, and a good climate, but there are many inconveniences we have to suffer for want of home manufactures. We have to transport from a distant country many things that are necessary to meet our wants, and these we have

to purchase from different parts of the United States, while these very things might be provided in our own midst. If mechanics could go there, we should be capable of manufacturing among ourselves those things that are necessary for our happiness and enjoyment in this world, by pursuing a correct course. Some people are anxious to obtain money, but it is labor that is true wealth. If gold and silver is multiplied to a great extent; it has a tendency to impoverish and not to enrich, when improperly employed. For instance, a very large majority of the inhabitants of Mexico, Peru, Chile, and of various other countries possessed of mineral resources, have sunk into a state of ignorance and wretchedness, because their wealth has not been properly appropriated. Many people are deceived that go to California; they think to get plenty of gold, is to get wealth: but can the getting of gold, independent of other species of labor, feed you and clothe you? If you were to offer bushels of the precious dust for a piece of bread, or for an article of clothing you could not obtain it, if it were not for the laboring farmer and the mechanic. What is wealth? If a man has food, and clothing, and horses, and carriages, and houses, and lands, he is generally considered a wealthy man in England, and in France, and in other European nations. Where do these things come from but from the men who manufacture the raw material? even the gold by which these things are purchased could not be obtained but by the labor of man. When we are in the fat valleys of the Rocky Mountains, what do we want to do? We want to establish organized manufactories, that we can go to work and prepare everything necessary to bring about this wealth. We have the resources in our possession, in great abundance; for it is one of the best countries in the world for cattle, and for sheep, so that wool will be quite plentiful, and of the best quality. I will suppose some of us were in the Valley, and we want to possess happiness and wealth. Well, we want shoes, do we not? but shall we take the leather from this country? no; we have plenty of cattle there; we want tanners to tan it: there is also plenty of bark and other necessary materials for this purpose. Then we want shoemakers to make the leather into shoes and boots, so that we may not go barefoot, but have something to protect our feet. Then we want stockings to keep us warm, and of

course we shall want wool to make them of; we have plenty of it there, so that we have enough to supply the wants of the people. We shall want some carding machines to card this wool. I understand wool can be spun the same as cotton, through some recent improvements which have been made. We want these improvements, and we want them to go there. One of these machines I understand will save the labor of six men, when compared to the former process. Some people may say, "that is going to injure the trade." Not so; you need not be afraid of getting out of work, on account of the introduction of machinery there. We have got a nation to raise, cities to build, and temples to erect, and to accomplish great feats; and if you want to do two days' work in one, you can do it! I have had plenty of it myself. I have never seen the Saints short of work: the idea is, to do as much of it as possible with as little labor. Well, when we have got the yarn for our stockings, we will get our sisters to knit them.

The next thing we want is pantaloons. Shall we trust to other nations for this material? No; but we will take our own wool, and after having it spun, we will weave it. There are plenty of men from the neighborhood of Bristol, in the west of England, and from Bradford and Leeds, in Yorkshire, that understand the manufacture of fine cloth; and thus we shall have just as good broad cloth as can be manufactured here or anywhere else; and we will not have to come here and buy these materials, and pay 30 per cent duty upon them in the States of America; but we will raise the wool in the mountains, and have everything of this kind that we want, and as much of it as we want.

Well, now, we have got our coats and vests, but, by the bye, some of them are to be made of silk, and we shall want some silk handkerchiefs. We can take some of the silk worm eggs from this country, or from the States, or from France, and raise the worms and the silk in the Valley; and then we can take some of our Macclesfield brethren, who understand how to manufacture it. We shall also want some hats: we have plenty of *beaver* up there; there are all kinds of fur: it is the very country where the Hudson Bay Company go to for fur.

So that we have now got our shoes, and boots, and pantaloons,

and stockings, and hats; but I have not noticed our shirts: we shall want shirts. The Valley is the greatest place in the world to raise flax. We do not raise cotton there, but I presume cotton may be raised in the southern valleys; however, if we cannot muster cotton shirts, we can wear linen ones.

There are the sisters, by the bye: they will want some clothing; we must not forget them while we are enumerating all these grand things. Their stockings and shoes, and many other articles of their clothing, are made of the same kind of materials we have mentioned. I do not know of anything, except it is their bonnets, that would differ; and we can raise plenty of straw, so that they can make straw bonnets. We calculate to introduce everything of that kind, so that everybody can be supplied with anything they want. The ladies' *shawls* are manufactured from wool and silk, and hemp and silk.

Now, these are some of the articles necessary to make people comfortable. We can manufacture sheets and blankets, and all these sorts of things, as well as any people can. Then we shall want some crockery ware, such as cups, *saucers*, plates, and all other articles of tea service. They are principally made of clay, flint, and a few other things. I presume we can obtain all these articles there, and if we can get them made there, they would not be broken in going over the long journey. We have plenty of gold in that country, with which we can beautify our pots and dishes if we think proper. There is an endless amount of blessings and comforts to be obtained, and the way is to make them ourselves. Who are we? We are the people of God. We are the people to go there, and unite our energies to create these things and then enjoy them.

We will build our own houses, and live in our own habitations. What about the ores? we have plenty of them, and of the most precious kind. We can dig into the mountains for the ores we need, without going so deep as they have to do in Wales; we possess the principle of wealth right among ourselves—we have it in the intelligence we have derived as a people. We shall want knives and forks to eat with, and some tools to work with: where must we get them from? shall we go to Sheffield for them? no; but we will set the

Welsh *boys* to get the ore in the mountains, and then set the Sheffield *boys* to work in fixing it up into tools, and into knives and forks, and anything else of that kind we may need. Why, brethren, there is nothing under heaven but what is in our reach. You go to work there, and turn over the rich soil, and dig in the mountains, and you will find an abundant supply of all things necessary for life; and that too, without a great amount of trouble. There is nothing we require but we can manufacture ourselves. But we have other wants, we need sugar, the sisters won't like to get along without their tea; I care nothing about it without the sugar myself. How must we get that? we are going to raise *beets*, the same as they do in France. The whole of the French nation is supplied with sugar manufactured from the beet; the Valley is as good a country for growing beets as France ever was. We will have some folks go there who understand how to make sugar from the *beet* root, and thus we will learn to manufacture our own sugar; and then we will plant our *peach* trees, and our currant trees, and gooseberry trees, and make *preserves*, and we will be as well off as anybody's folks. But how has all this got to be done? It cannot be accomplished all at once; there has got to be a unity of effort to bring all this about. If I had the money, and wished to speculate, there is nothing I would rather do than enter into this work. If I had the means, I would take out a company of potters; I would go to the presidents of the conferences, and say, I want you to show me some of your best potters.—I want to organize a company of them to go right through to the Valley, and when they get there, to manufacture the same kind of articles, and as good as they do here in England. I guarantee the man that would do that would make himself rich, because there would be an abundant demand for them, and all the pay he could require. Look what an amount of crockery ware is now imported to that land; and the heavy duties that are upon those things. They go out of the hand of the manufacturer into the hand of the wholesale merchant, and he has his profit on them. They are then purchased by the agent, and he has his profit too, for his commission; then they go over to the United States, and there is 30 per cent to pay on them for duty; they afterwards go

into the hands of the storekeeper, and he must have his profits upon them. Thus, before an article reaches us, we have to pay four or five times more than its actual value. I have seen common plates sell for half a dollar (2s. 1d.) each, in the Valley; they are not so high in the United States. This extra price is put on to cover the losses caused by breakage. Now, any reflecting man, must see at once, that if we were to pursue a course of that kind, it would enrich and dignify this people. We have the principles of intelligence amongst ourselves; and it is evidently the best plan, to manufacture among ourselves, the things we consume. I should certainly recommend, if it can possibly be done at all, that a small company of potters go, and be prepared to go through to the Valley; and when there, to go to work, and make plates and dishes, and everything we want. I should like to see the potters calculate to carry the thing out properly. It is a thing absolutely necessary at the present time, and it will make anybody well off that undertakes it. I would recommend that two or three unite together and furnish means for the accomplishment of this.

There is another thing I would speak about. It would be a good thing if a company were thus organized to establish the manufacture of woolen cloth, and, if they could, would take along with them a machine like the one I have referred to. There were small concerns going from St. Louis, but I am afraid they will not be competent to meet the wants of the people. Now, persons going and fitting out establishments of that sort, would find it a great source of wealth. If I had money, and was a speculator, there is nothing I would sooner lay my money out in than in some of these branches of business; and I have no doubt I could get a many of the large manufacturers of this country, after showing them the advantages, to jump at the chance; but we want the brethren to do these things, and reap the advantages; others would oppress you, and bind burdens upon you. We do not want oppression, we want all men to be free—free from being ground down to the dust of death. We want all men to be comfortable, and enjoy the blessings of life. If a few cutlers could go there soon, it would be well, as the products of their branch of business are immediately wanted, as

well as some of those other branches. And if some persons could go and establish the manufacturing of blankets and *shawls*, or some persons from Bradford would go and manufacture fabrics for ladies wear; some such things as these would be very useful and lucrative. Then we could be our own manufacturers and merchants, without having to send out such a great amount of means to bring in those things. The Lord in his providence has poured out an abundance of many of these things upon the Saints in the Valley, and they are well off at the present time, but they have to send out for some hundreds of thousands of dollars worth of manufactured goods yearly. Now, there is no occasion for this, for we have the resources among ourselves, and we wish to build one another up, and all things will move on well. And this is the object we had in view, in writing to the Saints in this country about these things.

And again, there might be men who would go and establish the manufacturing of iron, but I presume there may be those there who are acquainted with that matter; if an organization of that kind could go, it would be well. In speaking of these things, I wish to present those before you that are more immediately wanted, and the most of those I have named come under this class. Any good practical chemist, not one who says he is one, but only in name, I mean one who is capable of turning to good use the elements of nature; we want some men of this kind to go too. There are many other things in relation to this emigration that might be touched upon; but if any person would go and manufacture any fabric I have mentioned, or if any company would go and manufacture these things, they would confer blessings upon themselves and the Church. If there should be any *carpet* weavers, let them go; for we want everything that is calculated to promote the comfort of men. We must have these things among ourselves, and then we shall build one another up. The potter makes his pots and wants to buy bread. The farmer raises wheat, and wants crockery ware; so with the woolen manufacturer, and the tanner, and the cutler, and the *carpet* weaver, and persons of all other branches of trade—they all want these common comforts which they can purchase of one another. Now, if we can get these

things among ourselves, we shall be perfectly independent.

I should like the brethren to find out how many mechanics can supply themselves with their outfit to the Valley, and then how much means it will require for the establishment of each of these several leading branches of manufacture; and then, perhaps, there might be individuals found who can supply the necessary means; and when these have been found, let them report to brother Pratt, as to their wishes to enter into this affair. I should like to see companies established to go and manufacture these leading articles. I will make a rough estimate of what fifteen hundred people will need to purchase to supply their wants:—

They will spend about four dollars each per year for boots and shoes, which will amount to six thousand dollars. They will use about ten dollars apiece for cloth, which will be fifteen thousand dollars; two dollars apiece for crockery ware, which will be three thousand dollars; if they spend two dollars each for flannel, that will come to three thousand dollars, and then two dollars each for knives, &c., and that will come to three thousand dollars more. We see, then, that the amount expended by these fifteen hundred persons, for these articles only, would be thirty thousand dollars, or £6250, in one year, at the very least estimate, and I think the demand would double that amount.

Now, suppose a man should go into the shoe trade, he would have passing through his hands 6000 dollars in the year, and I will guarantee him to double this amount. A clothing establishment would handle 15,000 dollars at the very least estimate; and none of this would have to be expended to pay for the exportation of wool, for we have plenty of it right at hand. A company of cutlers might calculate on selling 3000 dollars worth of their cutlery, &c. And on the other hand, if we have that amount of means continually going out from us, it will be a continual drain upon the vitals of the community; then seeing we have the raw material among ourselves we ought to manufacture these things, and not be dependent on other people; we can make everything that is necessary for the comfort of every person. We can also raise just as good beef and mutton as

you can in this country, or as can be raised in any other. I have not yet seen better. We can raise our milk, and butter, and cheese, and peas, and beans, and potatoes, and all the other necessities of life in abundance. When we have got all these things in our own midst, then what odds shall we ask of anyone in the world. We do not want to go among the nations buying from them the things we want to consume, for there will be earthquakes and distress of nations, and an overflowing scourge from the Almighty will perplex them. We do not want to be among these nations when these things take place. People talk about *communism*; we have the best community in the world. It is a community that embraces all intelligence, and promotes peace and happiness, and fills the bosoms of men with peace and joy. It is a community that will do right, and we do right, because we love to do right. A gentleman in France commenced talking to me, and wished to know if we thought of accomplishing something great in the world? I told him we have come to preach the gospel to all the world; and that it had already reached the ends of the earth. It is not a work that will be done in a little corner, but it will reach throughout time into eternity. It will go back into eternity, and take hold of those who have died thousands of years ago, and bring them into the kingdom of God. It will pour blessings upon generations to come, and ultimately unite heaven and earth together; and this we will accomplish in the name of Israel's God. The powers of heaven lend us their aid, and our fathers in the eternal world are uniting with us; for we have the promise of the life which now is, and also that which is to come. We have only just commenced in our glorious enterprise. By and by we will accomplish all that the fathers have spoken; we are already powerful, and there is a great number who do not belong to us, whose hearts are with us. We will go forth brethren, and not study our own ease, but how to bring about the accomplishment of the glorious purposes of God. "Shall anything separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors, through him that loved us." I feel to rejoice this day, for I love to see my brethren here who

have been in straight places; I see around me brethren who have walked up undaunted to the cannon's mouth, who have triumphed over the plague, when the power of the adversary has been exerted to destroy us. I rejoice to see you here; may God bless you, every one; and may the spirit of Israel's God rest upon your families; and let all the congregation say, Amen. (Amen.) The power of truth has to go forth, the chains of darkness have to be severed, and the kingdom of God has to be built up, and no power can stay it. We are now becoming established as a people; I cannot go anywhere but they are talking about the Salt Lake Valley, and the "Mormon people;" all desire to know about this great work; the European nations are awakened upon the subject: they do not know that the God of heaven has set up His kingdom, but they shall know it.

Elder Pratt then spoke as follows:—These are subjects, brethren, of the greatest importance; they are not subjects that we have originated in our own minds, but they are subjects that have been originated at headquarters, by those who have been appointed to look after the welfare of the people of God in these last days. This people, whose views and feelings accord with our own, we know are to be the only people that God will support upon the face of the whole earth, at the time of his second coming. The Latter-day Saints will have power over all the nations of the earth at the coming of Christ, and have the dominion over all parts of the earth, and will extend to the ends thereof. Although the kingdom of God is only in its infancy; this is but a day of small things, as is the case sometimes, preceding that which is great. The First President of the Church at the Valley has sent express instructions in relation to all kinds of mechanics and manufacturers, and of those things that have been spoken of before you by Elder Taylor. And now is the time they are wanted, for we are situated at a vast distance from all the civilized nations of the earth—we are planted in the valleys of the Rocky mountains, in the great interior of North America. In order that we may become great and flourish as a people, it is highly necessary that we have these manufacturers in our own midst. The materials are there that are needful and necessary for the skill and

ingenuity of man to work upon. Brother Taylor has set forth fully the necessity of these things; and I wish now to impress upon the minds of the presidents of conferences, to look throughout their respective conferences, for those men that are requisite and needful should immediately go to the Valley. Let them look up men, who are manufacturers, who have means to emigrate themselves; and if they can find individuals who are not manufacturers and have means, teach them to invest their money in that way, to assist to take over persons who are useful, such as a company of potters, or a company of people to manufacture the cloth from wool. There is no way in which a capitalist might invest his property to better advantage to himself, than to invest it in that way. Now, you must be aware that it is impossible for one man to visit in person all the conferences and search out all these manufacturers himself; this is a duty devolving upon the presidents of conferences, and when they find them they should persuade them to go to the Valley immediately. Let a man of capital seek to invest his means, so as to bring about the greatest amount of good to the kingdom of God, and instead of helping poor widows and orphans before we have prepared the way for them, let them help those whom the Presidency have sent for; by so doing you will be fulfilling their counsel, and laying a foundation for the poor to live when they shall come years after. Perhaps enough has been said upon this subject; we believe the presidents will see to this thing, and see there are exertions made to bring it about. The emigration fund is to carry out this very principle; it was commenced in the Valley: they began to consider it there, and in a very few days after, there was contributed to this fund several thousand dollars, by a very few individuals in the Valley. This is to be appropriated entirely by the counsel of the First Presidency of the Church, to the emigration of the poor Saints; but those we wish to take out first of the poor are mechanics, because these are needed in the Valley to prepare the way for the rest. We not only call upon the rich to assist by their means, but we also state that this fund will be appropriated to the same purpose.

Some persons at the commencement of this fund, thought that

it would answer as a kind of a deposit, which they could command at any time here; no such thing: the individuals, or many of them who contributed to this fund, may not be emigrated for some time, but we hope it will be extended to all the poor before many years. The prospect at present is not that all the poor will be immediately removed, but it is needful to emigrate such as are the most wanted at this time in the Valley, such as mechanics, &c.; this fund will at present be appropriated to that purpose. I wish to make a few remarks as to the collection of this fund. There have been some statements made already in the *Star* in relation to this, but I would make further additions.—When those remarks were made, it was before an experiment was made, and perhaps we imparted some instructions that cannot be carried into effect. We expected that the rich would contribute their forty and fifty pounds, and thus swell the fund. But instead of that, we find we are going to realize more from the poor than from rich; they contributed their pennies, &c., and we find they have become so numerous, that it would require seven or eight clerks to record all their names, and their penny contributions.

Secondly, we have concluded that it would be the best plan for the sub-treasurers in each branch of the church, to keep a list of the names of all persons who donate to that fund, and that they send up the sum total collected in each branch to the general treasurer of their conference, and that the general treasurer send up to Liverpool the amount collected by all the branches, together with the names of the branches, and the amount that each branch contributes, and the sum total of the whole of the branches.

The branches are the only ones requested to keep a list of the names of the contributors, and they are requested to keep a strict and correct account of every farthing they receive and transmit. Well, now, there are about six hundred branches of our church in Great Britain and Ireland; these will require six hundred treasurers, one to each branch. These treasurers should be looked to, as all men are not honest. There should be auditors appointed to audit the account of each treasurer; therefore let each branch appoint two men to look to this account and ascertain how much has been contributed by the branch; and, if necessary, have the name of every

individual read over, with the amount contributed, that the branch may know all is straight, and at the same time see the sums total actually forwarded to the general treasurer of the conference, and a receipt obtained, so that the branch may see that every farthing goes to the proper place. Then there are the general treasurers of conferences; thirty-five or forty will be needed; these also must be looked to. Each conference must appoint two auditors to audit the general treasurer's account, to reckon up the sum total of what the branches have delivered to him, and to see that he gets a receipt for the amount sent up to Liverpool. You can observe that this course will keep the treasurer at Liverpool straight. The amounts received at Liverpool from each branch must be entered upon the books, which are subject to the inspection of the presidents of conferences; and these funds are not to be touched, only by counsel of the First Presidency, at the Salt Lake Valley, and of what is expended by them a strict account will be kept. The conferences have far exceeded our expectation in the amount of funds they have already raised, considering the short length of time this has been in operation; there is already near £200 sterling donated in this country; and a very few of the conferences have reported to us the amount they have collected; I should think not more than one-third of them have reported. We shall expect that the elders will be active and energetic in carrying these things out, that the funds may roll in for the emigration of the mechanics, and afterwards for the emigration of the poor; and in addition to this fund we shall have the fund from the Great Salt Lake; it will come rolling in from the gold region, and will be appropriated to the emigration of the poor. It is a very different thing from the old *joint stock company*; it is something like heaven, it is God-like, it is a plan that is noble in its design and object, for the benefit of the poor Saints throughout the whole of Great Britain; you have been bound down by poverty, laboring for 7s., 8s., or 10s. per week to support a large family. We want to remove you into a country, where by a small amount of labor you can live and soon obtain an independency by your labor. You know the kingdom of God was to be established in the tops of the mountains in the last days; it is the stone cut from the mountains

that was to roll forth and break in pieces all the kingdoms of the earth by its power. We want to lay a sure foundation, we already see the *nucleus*, and it will continue to grow, and there is not power enough in the lower regions, or on earth to hinder the power in operation to make the infant grow, but it will be strong, and mighty to accomplish the purposes of the great Jehovah.

I want to make a few remarks to the Elders, on supporting the work in this country. I wish to add my exertions to that of the Presidents of conferences in sending the Gospel into new places; but it is not that President that preaches the most that is doing the most good; they have other duties besides preaching. Preaching is good in its place, but it is not the man that preaches the most that accomplishes the most work; he it is who is searching out new fields of labor, and searching out good and faithful men who have ambition to do good among the sons of men, and who send them forth into the surrounding regions of country; this is the man that is accomplishing the most good in his conference, he who keeps all his officers at labor, and suffers no idlers to be in the midst of the field. Much can be accomplished by the printed word. If the members were provided with the different kinds of publications, they could circulate them among their friends and neighbors, and do a great deal of good. The Presidents can thus put them in possession of means to accomplish nearly as much good as the officers: let the members of the church have the tracts to circulate, and this they can do from house to house every week. Each member ought to possess a copy of each of our works for his own use; all the poor may be supplied by forming clubs, as brother Kelsey has done. When brother Kelsey was in the Glasgow conference, he circulated our books extensively, which caused great numbers to come into the church.

Since he went into Warwickshire conference he has ordered £50 worth of books, of different sorts, chiefly of the Book of Mormon, which were all called for at once. How has he accomplished this? the Saints are not able to do this immediately, but he has formed little societies, which contribute so much weekly or fortnightly; and these persons being thus united together, they are able to pay small amounts to purchase one book, and then decide by lot which shall have the title to that book.

There is no officer in this kingdom who is capable to magnify his office without the books, and unless he seeks continually to extend the boon to others. It is true a number of the Saints may not be able to read, but they can learn to read, and if they will only appropriate the hours that are running to waste, to learn to read, they would soon learn to read the Book of Mormon. Except a man knows what is contained in these books he cannot do all his duty as an officer and as a member of this church. He will learn some of his duty from these books. These books give you the general rules of your religion, and the Spirit of the living God gives you the particular rules. You need the books to give these general rules, as well as the Spirit to give you the particular rules. Those servants of God who seek truth from the written word and from the spirit of prophecy, will be the persons that will know how to extend the work, and fulfill their duties.

In speaking of brother Kelsey as I have done, I do not wish to intimate that you have not done your duties. If you say you have done all you could, we say God bless you, and continue to assist you to do all you can in the future. Amen.

After some remarks by Elders F. D. Richards, W. Speakman, E. B. Kelsey, and G. D. Watt, the meeting was dismissed by prayer at six o'clock in the afternoon, having spent the day together without adjournment, which enabled the conference to transact the most of its business.

SUNDAY.

The Hall was filled to overflowing at the usual hour of morning worship. After being called to order by the President, the choir sang, "Come, all ye Saints who dwell on earth," &c. Elder F. D. Richards engaged in prayer. The choir then sang, "God moves in a mysterious way," &c.; after which the assembled thousands listened with profound attention to a stirring discourse from Elder John Taylor; and was succeeded by Elders James Marsden and Thomas Margetts. Morning service closed by singing the hymn, "Sing to the great Jehovah's praise," &c., with benediction by Elder T. Margetts.

At two o'clock in the afternoon, the multitude were of one accord in one place; who, after the usual service of singing and

prayer, listened to an interesting and powerful discourse upon the subject of the Holy Spirit, by President O. Pratt, in which he entered largely into his subject, and presented it to the minds of the audience in such a manner as to deeply impress them with a sense of the presence of the divine power, and lead them to wonder and adore the omnipotence that sustains man, and surrounds him with the laws of life.

Elder Pratt was succeeded by Elders Levi Richards, G. B. Wallace, and W. Gibson, in brief but appropriate and pertinent remarks.

At half past six in the afternoon, after singing to the praise of God, and prayer by Elder Eli B. Kelsey, the vast multitude was again addressed by Elder F. D. Richards; he enforced upon the elders and priests the necessity of manifesting love, affection, and true charity towards the millions with whom we are surrounded, who are sitting in darkness and ignorance as to the great and glorious message now revealed from heaven for their salvation. Elder Richards spoke of the wisdom of God in choosing the poor among men to be the *pioneers* of the kingdom of God in the last days; showing very clearly, that had the Lord chosen the rich and mighty of the earth they never would have accomplished what the poor and hardy sons of toil have, in bringing their fellowmen to repentance and salvation, because the effeminacy of their lives, though equally honest hearted, would not have permitted them to endure the trials, fatigues, and hardships that the humbler servants of God have suffered. He exhorted the ministers of the Lord to spare no pains in spreading the work on every hand, and bringing it to the notice of the rich as well as the poor; for all men are alike in the sight of God, equally precious when they are serving Him, and keeping His commandments.

In the course of his remarks he adverted to the great amount of business transacted by the conference on Saturday, showing that it was through our union in principle and feeling, aided by the divine Spirit, that we astonished the world by the great moves of the Church in her power and majesty; and that while the Congress of America, the Parliament of Britain, and the late peace congress at Frankfurt, were divided in principles and feelings, and consequently actions, we were united; our decisions were unanimous, and our

resolutions were carried into effect with a degree of certainty and success which characterized neither of their proceedings.

Elder Richards was followed by Elders Taylor, Clements, Booth, and Dunbar, after which the meeting was closed by prayer.

ORSON PRATT, *President.*

G. D. WATT,

ROBERT CAMPBELL, } *Secretaries.*

JAMES LINFORTH, }

[The limits of our small paper will not admit of our publishing the many excellent addresses delivered by various presiding elders who were present. The more important business items are now published. Discourses of Sunday morning and evening may appear hereafter, if time and space permit. The substance of the afternoon discourse is contained in an article on "The Holy Spirit," found in Nos. 20 and 21 of the *Star*.—ED. OF THE STAR.]

LETTER OF APOSTLE J. TAYLOR FROM FRANCE TO W. PHILLIPS.

No. 7, Rue de Tournon, a Paris, Dec. 9, 1850.

DEAR BROTHER PHILLIPS,—Since I have a few spare minutes, I shall use the opportunity to write a few lines to you. I have written twice to brother Howells; but as I have not received an answer, I suppose that either my letters, or his, have failed to arrive.

Since our arrival in Paris until lately, I have not felt much the spirit of preaching, nor has brother Bolton either: we have felt more desirous of writing and preparing the net. Lately the spirit, in spite of that, has begun to whisper that it is time to throw out the net. I am certain that you will be glad to hear, that Sunday before last we caught six fishes. I baptized them in the French language, in the river, near Paris. We had a lovely time, and the Spirit of the Lord was with us, and filled our hearts with joy.

Yet another one since then has given his name, and others are close to the water. Last Sunday we organized a branch here in Paris, and we ordained an elder and a priest, who are educated and talented men, able to preach the gospel anywhere, since both of them

understand several languages; they are also full of zeal and of the Holy Ghost. Brother Howells will be pleased to hear that we baptized a man and a woman that he used to visit (namely brother and sister Squires). We are holding meetings twice weekly. Brother Pack is also hopeful of doing work in Calais; he has baptized one, and holds regular meetings.

Upon mixing with the people here, I am discovering that the Papists are more ready to obey the gospel than are the Protestants. The Protestants usually possess an excess of godliness; and I feel as if I have come to call not the just, but the sinners to repentance.

The *Journal des Debats*, namely the main newspaper in France, has published quite a lot about us. I loaned some books to the Editor so that he could begin to make use of them.

Some may think that the work here is quite slow, but I am feeling more desirous of being cautious, feeling our way prudently, and laying an appropriate foundation, rather than being too hasty. There is a great work to be done in France, and thousands of people will yet come to rejoice in the fullness of the gospel of peace.

Since Paris does not agree very well with my health, I intend to come to visit you in Wales at about Christmas time, when I hope to spend a week or two with you.

Brother Bolton has finished the first translation of the Book of Mormon, but it needs two revisions, and two other readers to prepare it for the press: nevertheless, since we have men in the church who are as capable as anyone in France to do that, there will be no trouble in that regard.

Give my fondest regards to brother Davis, and to brother Howells and his family, and to your family.

Since I will see you soon on your own mountains, I need write no more.

I am, dear brother,

Yours in the eternal covenant,

JOHN TAYLOR.

P. S.—Brother Bolton says that I had best bargain for warm weather before I come; but, whatever it may be, *n'importe* (as the French say), the warm Welsh hearts will drive away the cold.—J. T.

ACCOUNT OF THE SEA VOYAGE OF THE WELSH SAINTS FROM LIVERPOOL TO NEW ORLEANS, ON BOARD THE "JOSEPH BADGER."

THURSDAY, the 17th of October, the ship was towed out of the dock, and a steamboat dragged it to sea. At 4:00 o'clock in the afternoon, the sails were hoisted, outside the N. W. Lightship, and the Saints were organized. John Morris was made President and Howell Williams, David Evans, and John Tingy as counselors to him; and the Saints were distributed into 16 sections, with elders to preside over every section, and six other elders to go around to see that each section was keeping the place clean, and that no one would go up and down the ladder during the prayer hour, night and morning, which is eight o'clock. It was decided that David Evans was to superintend the giving out of the water each day and giving out the food each week. A strong breeze from W. S. W., and many Saints seasick before night.

— 18. A strong wind from the west and most of the Saints sick. Water was shared out in the morning. The wind remained against us all day. At eight o'clock in the evening an earnest prayer was sent to God, by everyone unanimously, for a fair wind; God heard our prayer, and that same hour the wind changed to the north, and we went comfortably through the night.

— 19. A lovely breeze from N. N. E. Clear weather at 11 in the morning. Bardsey Island was eight miles to the south. Many Saints beginning to improve from seasickness, and beginning to look for their food and water. A prayer meeting was held at eight in the morning, and eight in the evening.

— 20. (Sunday) Fine weather; all the Saints well, and on deck. We had to give out food, because the sailors had no time on Saturday, and several brethren and others had no food. A meeting was held Sunday night and Thomas Sansum and Sarah Ann Chesterfield were married, by John Morris, and David Powell and Ann Evans, by Howell Williams; and the day was ended comfortably, with all well.

— 21. Strong wind N. N. E., ship going 11 miles an hour and leaping about. Many Saints seasick. I took the latitude of the sun midday as 48 degrees, 48 seconds, north. Afternoon quieter.

— 22. Wind E. N. E. Fine weather, all Saints well. At six in the afternoon, a meeting was held for the Welsh Saints. All content, going 11 miles every hour toward our destination.

— 23. Wind N. E.; strong breeze; fine weather. Ship going 11 miles an hour. All the Saints content, better from sickness. A meeting for the English was held in the evening.

— 24. Fine weather, wind N. E. Ship going about 10 miles an hour. All the Saints well, and able to walk on the deck. A council was held in the afternoon at two, to teach the officers about their different duties.

— 25. Fine weather, wind from the N. E. Ship going about 10 miles an hour. In the afternoon two of the western islands by the names of Pigo and

Florence were seen.

— 26. Fine weather, wind from the E. N. E. Ship going about 10 miles an hour; all the Saints are content, going along quickly toward Zion. All wash before their beds.

— 27. (Sunday). Fair weather, wind from the east. Ship going about 10 miles an hour. A sacrament service was held at 11 in the morning and preaching at half past two in the afternoon, and prayer meeting at 7 in the evening. All content, enjoying an abundance of the Spirit of God.

— 28. Fine weather, wind E. S. E. strong; ship going about 12 miles an hour in the evening. Rainy weather.

— 29. Strong wind from the south. Rain showers. A Saints meeting was held in the evening; all the Saints remain in unity and love.

— 30. Fine weather, a little wind N. W. Sun warm, and all the Saints about the deck. Wind from the north in the afternoon, and the ship going about 7 miles an hour. A Saints meeting was held in the evening by the English.

— 31. Fine weather, wind from the N. N. E., and the ship going about 8 miles an hour. A preaching meeting was held among the Welsh.

November 1. Fine weather, wind from the N. E., and the ship going about 9 miles an hour. At 7 in the morning, Edward, the son of Daniel Evans, Hirwaun, 28 months old, died, and was buried in the sea at about noon, with reading and praying by John Morris. A preaching meeting was held in the evening by the English.

— 2. Fine weather, strong wind from the S. E., and the ship going about 12 miles an hour. A strong wind in the evening, and rainy.

— 3. (Sunday). Fine weather, wind from the S. W. A Saints meeting was held, and the sacrament was passed, at 11 in the morning, below deck; and sermons were given on deck at half past two, and a prayer meeting at 7 in the evening. All the Saints continue in unity, and love, and cooperation.

— 4. A little wind, and showers of rain throughout the day. The food was given out.

— 5. A little N. E. wind. Fine weather, and the sun warming. I took a reading of the sun today, and I determined our latitude to be 24 degrees 55 seconds. All the Saints well; the worst task we have at present, is to prepare food.

— 6. Fine weather, wind from the E. S. E., and the ship going about 10 miles an hour toward its destination. I took a reading of the sun today, and I determined our latitude to be 24 degrees 6 seconds, north. A council was held at two in the afternoon, and a Saints meeting for the English at six in the evening.

— 7. Wind from the S. S. E. Fine weather, and the ship going about 9 miles an hour. All the Saints well, and continuing in unity and love. Our latitude today was 21 degrees 26 seconds, north, and our longitude is 66

degrees 21 seconds, west. A preaching meeting was held in the evening.

— 8. Wind from the S. S. E. Fine weather, and the ship going about 9 miles an hour. At noon, St. Domingo was sighted, namely one of the West India Islands which belongs to the Negros. We are not going the same way that Capt. Jones went, namely past the Hole in the Wall, because the water is shallow that way. This way makes the journey about 800 miles longer than the way the Captain went.

— 9. Light wind from the S. W., and the ship is going about 10 miles an hour, past the north side of the St. Domingo island. All are enjoying health, except for two or three of the little children.

— 10. (Sunday). Fine weather, and the wind from the E. N. E. At 5 in the morning, Catherine Morris, the stepdaughter of William Thomas from Llanelli, died, a year old, and she was buried in the sea at ten o'clock in the morning, with reading and prayer. A Saints meeting was held at 11, and a preaching meeting at half past two, and a prayer meeting at seven. The day was spent comfortably, and all the Saints continue in unity and love.

— 11. Fine weather, and the wind from the E. N. E. Ship going about 10 miles an hour. At eight in the morning, Cape Mais, the eastern part of the island of Cuba, facing north, was about 10 miles away.

— 12. Fine weather, a little wind, and the sun getting very warm; and the ship sailed past the south side of Cuba. We had a sail wind down to the after-hatch. A Saints meeting was held in the evening.

— 13. Fine weather, a little wind, and the sun getting very warm. St. Iago de Cuba facing N. E. about 13 miles away. At two in the afternoon, a council was held. At three, Sarah Ann Jane, the daughter of William and Ann Probert, from the Victoria branch, Monmouthshire, died, a year and ten months old, and she was buried in the sea with reading and praying. A Saints meeting was held by the English in the evening.

— 14. Strong wind from the N. N. E. Fine weather, and the ship going about 10 miles an hour past the south side of Cuba. A preaching meeting was held in the evening.

— 15. Fine weather, and a little wind from the N. E. Land of Cuba in sight. A preaching meeting was held by the English in the evening. At 8 at night, Cape Antonio, or the tip of Cuba, facing to the north 8 miles away.

— 16. Fine weather, and a little wind. In the afternoon, a little wind against us. All enjoying health.

— 17. (Sunday). Strong wind, N. N. E., and the sea was quite rough. Many of the Saints sick with seasickness. A prayer meeting was held at 11 in the morning, and a prayer meeting at 6 in the evening; no Saints meeting was held because of the weather.

— 18. Fine weather, wind from the N. E. All healthy and happy. The food was given out in the afternoon. Wind from the E. S. E.

— 19. Fine weather, wind from the south.

— 20. Strong wind, S. W. Rain in the morning. At two in the afternoon, land was sighted, namely the eastern *entrance* to New Orleans. At 3, the Pilot came to the ship, and at ten at night anchor was dropped outside the bar. A son was born to John Treharn today.

— 21. Lovely weather, wind from the north. At 9 in the morning, the steamboat came to meet us, and pulled us down to the bar. At 11, two steamboats came and pulled us over the bar and dropped anchor inside the bar, and then the steamboat went back to fetch another ship, and it turned out to be the "James Pennell." She had sailed from Liverpool with a load of Saints on the second day of October, and had very rough weather, until two of its masts were lost, and the other sprung. We are being dragged up by the steamboat.—We do not choose to praise our own faithfulness; but we do say this, that not one company of Saints that emigrated before had such a good voyage as did we, nor so fast either. We have 5 weeks of food not given out. On the "James Pennell" 5 died, namely 2 adults and 3 children

— 22. At ten o'clock in the morning we arrived at New Orleans. Brother Morris and I went with brother Cutler, and we agreed on a steamboat to take our company and the English that came with the "James Pennell," to St. Louis, for 2 dollars or 8s. 4c. each. All together we were 300 in number.

— 23. All busy in making preparations for the coming of the steamboat; we are expecting it at twelve o'clock at the shipside to take us and our possessions in. We all as Welsh are going to St. Louis. All of our brethren have been generous to each other, and assisting the poor so that we can all go together. All remain in unity and love, and through that everything works together for good, yes, much better than expected. We all wish to be remembered to you, and to all the Saints. We continue to pray to God to open the way for thousands of our fellow countrymen to come after us. I hope you will excuse my awkwardness in writing; I am busy with the *luggage* and time is short.

DAVID EVANS.

Dear Brother Davis,—Inasmuch as the foregoing letter is being sent in Welsh, we did not see any purpose in writing another in English, as everyone in the presidency is content; and all enjoy the blessings of the kingdom of God. The Saints were glad to have Dafydd Evans with them, and they gave him a token of gratitude for his goodness towards them, and his kindness in doing his best for them.

Yours in the truth.

JOHN MORRIS.

CONFERENCE MINUTES.

DENBIGHSHIRE.

THE conference was held for this district, in the Saints' Chapel, in Abergele, on the 17th of last November. A representation was requested for four branches, which include 10 elders, 14 priests, 6 teachers, and 5 deacons; 12 baptized since the previous conference; a total of 151. Two branches were established, one in Llanddoged, and the other in Llandudno; and John Davies is the president of the former, and Isaac Morris is the president of the latter. It was voted to sustain the authorities of the Church of Jesus Christ as usual. We had meetings that were beneficial to the Saints and to the world, and the chapel was full, with several outside, during the meetings.—A council was held the next night, in which were given several beneficial and effective teachings to expand the knowledge of the truth through books and preaching, by the president and other elders.—John Parry, president; Hugh Morris, scribe.

MERIONETHSHIRE.

The trimonthly conference of this district was held in Harlech, on the 8th of December. Six branches were represented, containing 17 elders, 2 priests, 1 teacher, and 2 deacons; baptized, 5; cut off, 4; emigrated, 2; total, 72. David Roberts and Thomas Hughes were chosen to be counselors to President Wm. Evans, and it was determined that John Evans was to be a traveling elder, and president of the Towyn branch. Effective discourses were given by the various elders.—Wm. Evans, president; James Anwyl, scribe.

BRECONSHIRE.

The conference for this county was held in Brecon, on the 8th of this month, in the Hall of the Bull Inn, where five branches were represented, containing 12 elders, 6 priests, 3 teachers, and 4 deacons; baptized 9; total, 78. The authorities of the church were sustained, and good meetings were held throughout the day, and good and beneficial counsels were given by President Wm. Phillips and brother W. Howells from Aberdare, and others. Two branches were established, one in Brecon, with John Jones as president, and one in Lampeter, with George Bywater as president.—John Jones, president; George Bywater, scribe.

MISCELLANEOUS.

DECEMBER.—This is the darkest month of the year, but not the coldest; the normal average temperature is 40 degrees. The trees are now completely bare, and frequently the earth shows a cover of snow, although freezing is uncommon in December. In the midst of all this destitution, the pine trees and the other evergreens continue to gladden the eye. The roses continue to bloom, and men are talking about the new year.

MARRYING.—A certain Malony said that the reason he had for not marrying was, because his house was not big enough to hold the consequences.

PAPISM.—The Pope has ordered Britain to be divided into dioceses and arch-dioceses, and strange how unwilling everyone is to do so. This is only the beginning of Babel's troubles.

ESTABLISHMENT OF THE CHURCH IN ITALY.—On the 8th of last September, Lorenzo Snow, in the company of some of his brethren, climbed to the top of a very high mountain, some distance from La Tour, in Italy, to establish the Church of Jesus Christ in that country. Brother L. Snow was appointed president, and T. B. H. Stenhouse as scribe; and some prophesied there of the success that will follow.

A TENDER HEART.—A tender heart is like ripe fruit, which bends so low that it is at the mercy of everyone who takes it, while the unripened fruit keeps itself out of reach.

FAREWELL!

Come, come. O Saints, let us leave our country behind,
 And by faith we will sail across;
 To stay here longer in violence is a foolish thing to do,
 While a better country is nearby:
 We will go through numerous difficulties,
 For God is calling us;
 And our task now is to bid farewell,
 O farewell! O farewell!

Yonder Zion is a lovely land to live in
 For all the Saints with pure hearts;
 It is time to flee from the land of the vengeance of God,
 Where the judgment will come before long;
 Thus let us flee on the top of the waves,
 Through the strength of our God with happy faces;
 And let us go as we sing the word farewell,
 O farewell! O farewell!

WRAPPERS

“COME OUT OF HER,
(NAMELY BABYLON) MY PEOPLE.”

ZION'S TRUMPET,

OR

Star of the Saints.

VOL. II.]

JANUARY, 1850.

[PRICE. 2½ c.

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MERTHYR TYDFIL:


PRINTED AND FOR SALE BY J. DAVIS, GEORGETOWN;


FOR SALE ALSO

By the Saints in general, and many Book Sellers,
throughout the South and the North.

1850.

TO OUR CORRESPONDENTS, &c.

 The reason this number did not come out on the 25th, was because we failed to have paper made in time. Paper of this size was not readily available at the place where we usually purchase it, and thus we had to wait for it to be made; but we have not lost more than a week, despite that. We will take care to send our Numbers punctually this year again, as usual, and we hope that all will cooperate in that.

 It is best to bind the “Trumpet” by itself, instead of with other books, and put Vol. I. on it, so that it will conform to the other volumes yet to be published. Nevertheless, we would counsel everyone to bind “Account of the Emigration of the Saints to California,” and the “First General Epistle,” with the “Trumpet,” so they may be joined together. The wrappers should be placed at the end of the Trumpet.

“J. E.”—No, it is not in the Church Book that the sums the Saints contribute to various causes are to be recorded, rather in some other booklet. We have explained that before very clearly.

THE CHURCH BOOK.—We sincerely wish for all the presidents to do their best to collect for this book, so that we may have the money turned in soon; for we will have to pay large sums for it within about a month or six weeks. We should receive the money from everywhere before that, for the book is cheaper than anyone in Wales or England could sell it.

DEBTORS.—It is known that the rules of our church do not permit anyone to emigrate if they are in debt to the world, except they be released. We wish to counsel the merchants and shopkeepers of the Works, to refrain from allowing any of the Saints to run up excessive debt to them, as the other denominations do. By so doing they impoverish themselves as well as the Saints. We hope that a warning such as this will be of benefit to the two sides, so that we are not surprised at the times of emigrating. The Saints are an emigrating people, and may the shopkeepers and merchants, and especially the hawkers of tea, strive to understand that.

THE EMIGRATION—The ship “Josiah Bradlee” with the Welsh Saints will start from Liverpool, on the 5th of February, barring any obstacles. The price of passage for adults is £3 10s. each, and for children under 14 years old, £3; no charge for infants under a year old. Given in the bargain also to every adult are 25 pounds of hardtack, 10 pounds of wheat flour, 30 pounds of rice, 50 pounds of oat flour, 10 pounds of salted bacon, 5 pounds of sugar, 5 pounds of treacle, 1¼ pounds of tea, 3 pounds of butter, 2 pounds of cheese, and 1 pint of vinegar. Children under 14 years of age, and over one year, are to receive half that. Those who wish to have something in addition must buy their own. The Saints started off from Bristol, Swansea, and Milford Haven, on the 29th and 30th of this January on the “Troubadour,” with full intent to reach the land of their inheritance.

“Morgan.”—The Saints’ meetings in Merthyr and also surrounding areas are presently like conferences, because of the hosts of friends from the world who are coming to visit us. Everyone now gets to see the rotten wood, the dressed-up frogs, and the phosphorus on the heads of the Saints; and thus they can judge the truthfulness of the Reverends who have proclaimed that from their pulpits and in their publications. Insist on registered halls, and then you can punish those who disturb.



A yearly meeting will be held, in Llanelli, Carmarthenshire, on the 10th of next March, where a collection will be taken up toward paying the debt of the chapel there.

ADDRESSES.—All letters to the District Presidents are to be sent as follows:—Monmouthshire—Mr. Thomas Giles, care of Mr. Moses Dudley, near the King William, Garnfach, Nantyglo. West Glamorganshire District—Mr. Thomas Pugh, care of Mr. John Harries, Sawyer, Green Court, Neath. Carmarthenshire—Mr. H. Williams, care of Mr. Isaac Jones, Weaver, Quay-street, Carmarthen. Pembrokeshire—Mr. John Morris, opposite the Dragon Hotel, Pembroke. North—Mr. Abel Evans, at Mr. F. Cross, Menai Bridge, Anglesey.




Send all correspondence, and letters to the First Council, to “*John Davis, Printer, Nantygwenith, Georgetown, Merthyr Tydfil;*” and we wish for a stamp from everyone who asks for an answer.

PAYMENTS FOR THE QUARTER ENDING
IN DECEMBER, 1849.

THE following shows how much money was paid during this month for the various books, for the above three months, and the amounts that are still owing, together with the number of Saints in each Branch and District, opposite the number of Trumpets they received.

Saints.	Trumpet.	Distributors.	Paid.			Unpaid.		
123	32	John Price, Cwmbach	1	17	6	0	0	0
37	25	Humphreys, Llanfabon	0	19	6	0	0	0
65	40	William Evans, Rhymney	0	0	0	1	7	0
112	100	J. Phillips, Pontypridd	5	8	1	0	0	0
235	80	Wm. Thomas, Dowlais	2	7	10	0	0	0
107	60	Daniel Evans, Hirwaun	2	10	3	0	0	0
165	100	Joseph Davies, Aberdare	4	10	0	2	0	0
184	100	James Ellis, Cardiff	4	10	0	2	17	2
19	21	Wm. Armon, Neath	1	2	10	0	0	0
<i>Districts.</i>								
746	300	T. Giles, Monmouth Dist.	8	10	0	2	19	7
580	276	Howell Williams, Carm.	10	13	1	0	0	0
501	300	T. Pugh, Glamorgan	11	3	1	0	0	0
60	45	A. Clarke, Cardigan	0	0	0	1	12	3
341	240	North	4	0	0	7	17	7

 Apparently other branches have been assisting Cardiff and Pontypridd; but let them pay on their own from now on; and the districts of the North are also on their own. All kinds of Welsh and English books, besides the Trumpet, are in the above amounts, so that everyone can understand. We thank you all for your efforts during the previous year, and we are confident that you will continue to strive.

It is not up to us to give one free issue for every twenty to the distributors in other districts; that is to be expected from the presidents. If the publication of the books were entirely in our own hands, we would be happy to give more of an allowance to all the distributors; but since this is not the case, all must expect to be rewarded by God, more abundantly. Perhaps the order will change sometime, and we would prefer that such a change would happen soon.

BOOKS OF THE LATTER-DAY SAINTS FOR SALE

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THE SCRIPTURAL TREASURY. Prices, bound, 3s 8c, 4s, and 5s 6c.
PROPHET OF THE JUBILEE. In 3 Volumes. Prices 6s, and 6s,6c.
THAT WHICH IS IN PART, AND THAT WHICH IS PERFECT. Price a Penny and a Half each. Just published.
BAPTISM. Price a Penny.
COLLECTION OF NEW HYMNS. Price, sewn, 6c.; cloth, 10c.; in leather, 1s.

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Saints.	Trumpet.	Distributors.	Paid.			Unpaid.			
65	40	William Evans, Rhymney . .	0			15	8	0	11
165	100	Joseph Davies, Aberdare . .	0			15	0	1	5
184	100	James Ellis, Cardiff	4			10	0	2	1
<i>Districts.</i>									
764	300	T. Giles, Monmouth Dist . .	3	0	2	0	0	0	
60	45	A. Clarke, Cardigan	0	0	0	1		12	3
341	240	North	4	0	0	7		17	7


TO OUR CORRESPONDENTS, &c.

“Omega”—The price for the Lecture of Orson Pratt is one shilling, and it is for sale in our office.


“J. D.”—The address for the president of the Welsh Saints in the Bluffs is as follows:—“Mr. William Morgan, Kaneshville, Pottawatamie County, Iowa, North America.” Postage is one shilling, whether prepaid or not.

*** A reminder to the farmers that they need to prepare in time for the next Emigration, which will be in October. A company, perhaps, will go also around January.

CONFERENCES.—It is better for the Presidents to set the time for their own Conferences next quarter, and let us know.

 The Annual Meeting will be held in Llanelli, Carmarthenshire, on the 10th of next March, where a collection will be held to pay the debt of the chapel there.

ADDRESSES:—All letters to District Presidents are to be sent as follows:—Monmouthshire—Mr. Thomas Giles, care of Mr. Moses Dudley, near the King William, Garnfach, Nantyglo. West Glamorgan District—Mr. Thomas Pugh, care of Mr. John Harries, Sawyer, Green Court, Neath. Carmarthenshire—Mr. H. Williams, care of Mr. Isaac Jones, Weaver, Quay street, Carmarthen. Pembrokeshire—Mr. John Morris, Confectioner, Market street, Pembroke Dock.

 Send all correspondence and letters, to the First Council, to “John Davis, Printer, Nantygwenith, Georgetown, Merthyr Tydfil;” and we request a stamp for all who wish a reply.

ATTENTION EVERYONE.

ALL the Saints are aware that we are responsible to higher authorities for all the books we publish that have to do with the Church, and that the profit goes to other hands, to be used for worthy causes. All is clarified in the following quotation from the letter of President Orson Pratt to us this month:—

“I wish for you to send a brief indication to me (as soon as you possibly can) of all the books that were on hand when you took office, together with an accounting of all the church publications from that time forth. I wish you to strive in every way to expand the circulation of the publications of the Church, by encouraging the distributors, and by lowering the price according to the increase in circulation; and after subtracting the costs, consider yourself responsible to this office for all profits. To show my authority for giving these instructions, I refer you to the letter received from the First Presidency in the 16th number of the tenth volume of the ‘Star.’ I wish for you, in connection with the first presidency of Wales, to take responsibility for all the publications, except for those of brother Jones, to organize them and direct them as you (all) see wisest and most effective in spreading the truth in Wales, and send an accounting to me in Liverpool. Of course, it is to brother Jones that you are responsible for all that you sell of his own books. You may open a church account, and charge the Church for all the cost of publishing and distributing, and the yield in its payments; and whatever is left after settling the payments, will show the profit.”

By this our readers will see the cause of our constant thundering about payment. We do not wish to enrich ourselves, rather we wish to fulfill our duties as overseers of the Church. For some branch to fail to pay is not a loss to us, if we can prove that we did our duty regarding it; the loss is a church loss, and not a personal one. We receive our pay from the Church for nothing but our diligent labor. Those who strive for the TRUMPET and other books, are not striving for us, but for God; for we, when we are left alone, are striving for ourselves. We publish this, so that all may know concerning our situation. All can understand that we have no time to chat with the scores who call here without any business, especially when they understand that we are also fulfilling the offices of counselor and general scribe; and we do not believe that anyone will be cross with us if we fail to visit all the sick of our neighborhood. To publish, most particularly, is what we were called to do, and that is quite enough work, if not too much.

TO ALL OUR DISTRIBUTORS.

BEGINNING this year, the presidents of the southern districts are authorized to permit the general distributor for each branch, one number for every ten of the TRUMPET, for his trouble; and if someone is assisting him, allow him one for every twenty as before. Let every branch be responsible to the district president, and every district president to us, and we to President Orson Pratt, &c. It is not good for the branches to return books; this is a lack of faithfulness. Is it not they who are able to choose the number at the beginning of the year? If so, they should not diminish, rather increase. We distributed scores of pounds worth for Orson Pratt last year, and we paid every halfpenny punctually, as can be seen in the Star, and we increased the number almost every month. Until now we have paid the carrying charges for every bundle; but the district presidents will pay that from now on, as throughout the whole of England, and they may have a greater *allowance* in Welsh and English books. We can adjust the amounts by next month, and the duty of every distributor will be to sell them according to the new procedure.

President Pratt offers, in number 3 of his "Star," that if the Saints in England and Wales receive TWENTY THOUSAND of the STAR, they will receive them through their distributors for a PENNY each, instead of twopence and a halfpenny. He intends to accomplish this by having each one of his present distributors receive three instead of one, by giving a halfpenny more, and by their being purchased also by the poor; this would cause four times more to be sold. Its price to us would be 7s. per hundred, and to our distributors 7s. 4c. Provide us with information right away as to how many will be received in this manner, in all places.

Now, if the Welsh want something similar or even better, let them receive TWENTY THOUSAND of the TRUMPET, which is much bigger than the STAR, and they shall have it for one PENNY each. If they receive ten thousand, they shall have it for a penny and a half each; or if they receive five thousand, they shall have it for twopence. What better deal can we offer? We solicit the opinion of all the presidents concerning this matter, so that we can know what can be done in Wales. Keep in mind that the books of the Saints are the only goods that increase in their value the older they become. Try buying the first volumes of the STAR for five pounds, or the "Old Religion Anew" for half a crown. Some Saints upon emigrating have been so foolish as to refuse to receive the last numbers of the volume, thinking to save money, when they could sell them for double the price.

“COME OUT OF HER,
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ZION'S TRUMPET,

OR

Star of the Saints.

VOL. II.]

MARCH, 1850.

[PRICE. 2½ c.

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FOR SALE ALSO

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1850.


TO OUR CORRESPONDENTS, &c.


 We advise “Inquirer,” and every other nameless correspondent, that from now on we shall give no attention to any correspondence unless proper names are given with it.

Brandy.—In the letter of W. Morgan, on page 52, it says, “Brandy is beneficial to warm the stomach when it is cold, and the sea is rough.” Perhaps it is so; but we would not counsel any of the emigrants to use it for that; for it is contrary to the counsel of God. There are many things that are better, and less harmful, for warming the stomach. Of course, we are not responsible for the opinion of everyone; for some Saints send for doctors instead of elders, thus ignoring the commandment of James (chap. v, 14, 15).

CONFERENCES.—The East Glamorgan Conference will be held in Merthyr, on the 7th of April; the Monmouthshire conference, in Penycae, on the 14th; the Carmarthenshire conference, in Llanelli, the same time; and the Radnorshire conference, on the 28th.

 We wish for our correspondents to be careful as they seal their letters; for many of them are opening before reaching us. We encourage everyone to use *wafers*, instead of gum, shoemaker’s wax, &c.; and to press them with a small, pointed viewer, if one is handy, or with a key or with something else.


 We warn the various Conferences against deceivers, who are going about, getting baptized, &c., in order to live on the backs of the Saints. Do not baptize strangers without proof and recognition of them first.

 Receive all Saints from England who can show a printed recommendation, with the words “Printed by R. James, Liverpool,” at the bottom. One also must have such a paper to go from Wales to England, which are for sale here, to all officers and members; also, various licenses for various officers, in Welsh and English.

*** Orson Pratt went on business to the Bluffs, on the 9th of March, and intends to return about the end of July.

EMIGRANTS.—There are about a hundred names, from Carmarthenshire, that have already been sent here, although the payment has not yet come. From now on, we expect one penny, at least, from every emigrant, with his name and deposit, to help us pay for letters about the emigration. That will help, but does not constitute any kind of pay for our trouble.

ADDRESSES:—All letters to District Presidents are to be sent as follows:—Monmouthshire—Mr. Thomas Giles, care of Mr. Moses Dudley, near the King William, Garnfach, Nantyglo. West Glamorgan District—Mr. Evan Williams, care of Mr. John Harries, Sawyer, Green Court, Neath. Carmarthenshire—Mr. H. Williams, care of Mr. Isaac Jones, Weaver, Quay street, Carmarthen. Pembrokeshire—Mr. John Morris, Confectioner, Market street, Pembroke Dock.

 Send all correspondence, and letters to the First Council, to “*John Davis, Printer, Nantygwenith, Georgetown, Merthyr Tydfil;*” and we wish for a stamp from all who wish a reply.

PAYMENTS FOR THE QUARTER ENDING IN DECEMBER, 1849.

THE following shows how much was paid in for the various books during this month, for the three previous months, and the unpaid totals, together with the number of Saints in each Branch and District, opposite the number of Trumpets received.

Saints.	Trumpet.	Distributors.	Paid.	Still owing.
65	40	William Evans, Rhymney	0 7 1	0 4 3
165	100	Joseph Davies, Aberdare	0 0 0	1 5 0
184	100	James Ellis, Cardiff	2 2 2	0 15 0
<i>Districts.</i>				
60	45	A. Clarke, Cardigan	1 0 0	0 12 3

BOOK PRICES FOR THE BRANCHES.

THAT which is in Part, 11s. per hundred; Baptism, 7s. 6c.; Prove all things, 3 s. 6c.; Sound Doctrine, 3s 6c.; Spiritual Gifts, 15s.; Hymnals, bound, 11c. each; same, sewn, 5½c.; Preaching to the Spirits in Prison, &c., 6s. 6c. per hundred.

Also the profit will be given to the general Distributor of each District, for his trouble and his responsibility. We shall continue as distributor for this District, for the present time, until someone is found to take our place.

Branches are not to send book requests to us, from other districts, rather to the president of their own districts; otherwise, they will be ignored.

TO ALL OUR DISTRIBUTORS.

BEGINNING this year, the presidents of the southern districts are authorized to permit the general distributor for each branch, one number for every ten of the TRUMPET, for his trouble; and if someone is assisting him, allow him one for every twenty as before. Let every branch be responsible to the district president, and every district president to us, and we to President Orson Pratt, &c. It is not good for the branches to return books; this is a lack of faithfulness. Is it not they who are able to choose the number at the beginning of the year? If so, they should not diminish, rather increase. We distributed scores of pounds worth for Orson Pratt last year, and we paid every halfpenny punctually, as can be seen in the Star, and we increased the number almost every month. Until now we have paid the carrying charges for every bundle; but the district presidents will pay that from now on, as throughout the whole of England, and they may have a greater *allowance* in Welsh and English books. We can adjust the amounts by next month, and the duty of every distributor will be to sell them according to the new procedure.

President Pratt offers, in number 3 of his "Star," that if the Saints in England and Wales receive TWENTY THOUSAND of the STAR, they will receive them through their distributors for a PENNY each, instead of twopence and a halfpenny. He intends to accomplish this by having each one of his present distributors receive three instead of one, by giving a halfpenny more, and by their being purchased also by the poor; this would cause four times more to be sold. Its price to us would be 7s. per hundred, and to our distributors 7s. 4c. Provide us with information right away as to how many will be received in this manner, in all places.

Now, if the Welsh want something similar or even better, let them receive TWENTY THOUSAND of the TRUMPET, which is much bigger than the STAR, and they shall have it for one PENNY each. If they receive ten thousand, they shall have it for a penny and a half each; or if they receive five thousand, they shall have it for twopence. What better deal can we offer? We solicit the opinion of all the presidents concerning this matter, so that we can know what can be done in Wales. Keep in mind that the books of the Saints are the only goods that increase in their value the older they become. Try buying the first volumes of the STAR for five pounds, or the "Old Religion Anew" for half a crown. Some Saints upon emigrating have been so foolish as to refuse to receive the last numbers of the volume, thinking to save money, when they could sell them for double the price.

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1850.


TO OUR CORRESPONDENTS, &c.

 We wish to inform the Saints in general that we have been released from being the scribe of this District, and throughout Wales, and that we will have no responsibilities with anyone except for the books, from now on. Send all letters to the First Council as follows:—"Mr. William Phillips, 14, Nantygwenith street, Georgetown, Merthyr Tydfil." He has moved next door to us, for convenience, where the scribe for this district will make his home, so as to be convenient to receive strangers who come here on business, in the absence of President Phillips. To brother Phillips the tithing and deposits for emigrating are to be paid, together with all other things, except for the books.


"T. D."—If anyone preaching in your area has grown too much, it will be better to keep him bound for a while. Large, inflated men are totally unsuitable to lead the children of God.

"E. D."—The Licenses are not transferable papers, rather proof of office, and only the president and scribe of the district are authorized to sign them.


THE "TREASURY."—We received a private letter from our dear brother Capt. Jones, in which he requests us to do our best to sell this valuable book, since he needs the profit from it in order for him to visit the American Indians, and also in order to return again to Wales. We hope that all the presidents will do their best for him. He asks also if some of his former debtors have paid their debts; we were sorry to write the answer, that many of them have not paid so much as a halfpenny. We shall soon send their names to the president of every district, to bring them to an accounting.

 Brother Dr. Levi Richards will make his home most particularly in Swansea, where the West Glamorgan District will contribute toward his needs. We hope this brother will be respected wherever he goes.

SOCIETY OF THE PAMPHLETS.—The First Council has decided that it is best to cancel the General Tea Party that is customarily held, and give authorization to each Branch to hold monthly collections, in order for them to have their own pamphlets, so that all will have the same fair treatment. The collection is to be held the first Monday of the month, in the missionary prayer meeting, as usual, toward the obtaining of pamphlets to promote success; and an annual tea party can be held in the districts, or large branches, to help the local poor with pamphlets, according to whatever the presidents and the Saints decide.


 Since some have misunderstood where the profit goes from the books we print, we declare that it goes to President Orson Pratt, who receives all payments throughout Europe. He then sends it on, together with the profit from the English books, to the Presidency in Salt Lake, to use it as they see best. Look at the 8th Number of the *Star* for this year, page 122.

REPORT.—We admonish all presidents throughout Wales to send a report to us by the 8th of next June, WITHOUT FAIL. The count is to be done from Christmas, that is from the time of the previous general representation, to the 1st of June. Requested are the number of branches, high priests, elders, priests, teachers, deacons, cut off, died, emigrated, and baptized; total number of members, and the names of the president and the scribe. Let every president see to it that all numbers are correct and promptly sent.


 Orson Pratt arrived well in Boston on the 23rd of March, after a rough voyage, but safe; and Franklin D. Richards came to Liverpool, on the 29th of the same month, to preside in his absence.

*** Send information as to the number of penny *Stars* to be received in each place, with haste.

PRESIDENTS IN WALES.—We understand it to be a duty of all the Welsh districts to do their part with respect to brother Phillips as their president. He spends a lot of money, and wears out a lot of clothes, as he travels from one district to the other; and president Orson Pratt tells us in a letter, that it is the duty and privilege of every district to supply all his needs, so that he is not left wanting for anything.

 We have many things to publish from the numbers we have received of the “Frontier Guardian,” but there is not space this time.

TO THE EMIGRANTS.—It is better for all who intend to emigrate next time, to begin sending in their names and their deposits, so that we may know something as to how many will be going. Perhaps the time will be postponed until November or December, since the rivers are easier to travel later on. Those who are taking poor with them are expected to make advance payment for their passage here before starting, so there will be no problems concerning them in Liverpool.

 Send all correspondence, book requests and payments to “*John Davis, Printer, Nantygwenith, Georgetown, Merthyr Tydfil;*” but do not send anything else.

PAYMENTS FOR THE QUARTER ENDING
IN MARCH, 1850.

THE following shows how much was paid in for the various books during this month, for the three previous months, and the unpaid totals, together with the number of Saints in each Branch and District, opposite the number of Trumpets received.

Saints.	Trumpet.	Distributors.	Paid.			Unpaid.		
15	12	Edwards, Tongwyrddlas	0	7	4	0	0	0
27	21	Edmond Thomas, Dinas	1	1	7	0	0	0
9	3	R. Roberts, Llantrisant	0	2	0	0	2	0
99	100	Wm. Davies, Pontypridd	3	8	3	0	0	0
35	25	Humphreys, Llanfabon	1	5	1	0	0	0
110	32	John Price, Cwmbach	0	0	0	0	18	1
16	10	John John, Pendulwyn	0	5	7	0	0	0
30	18	W. Thomas, Twynrobyn	0	10	7	0	0	0
25	25	David Jones, Llandaff	0	0	0	0	14	4
29	9	Abraham Rees, North	0	7	5	0	0	0
177	100	James Ellis, Cardiff	2	12	10	3	2	9
171	100	Joseph Davies, Aberdare	3	5	0	4	9	9
206	80	Wm. Thomas, Dowlais	2	7	10	0	0	0
107	60	Daniel Evans, Hirwaun	3	15	0	1	15	4
55	40	David Jones, Rhymney	1	2	6	0	0	0
13	21	Wm. Armon, Cwmnedd	0	6	0	0	7	6
106	33	William Richards, Cefn	0	13	5	0	0	0
<i>Districts.</i>								
686	300	Thomas Giles, Monmouth	13	0	7	5	10	6
61	60	A. Clarke, Cardigan	0	0	0	2	10	11
624	300	Howell Williams, Carm.	12	6	6	0	0	0
501	300	Thos. Pugh, Glamorgan	9	0	0	11	7	3
76	40	John Davies, Flint	0	0	0	1	2	0
73	60	Thos. Morgans, Monmouth	0	0	0	1	13	0
76	36	E. Edwards, Meirionydd	0	17	0	0	0	0
125	50	John Parry, Denbigh	0	0	0	1	13	0

BOOK PRICES FOR THE BRANCHES.

THAT which is in Part, 11s. per hundred; Baptism, 7s. 6c.; Prove all things, 3 s. 6c.; Sound Doctrine, 3s 6c.; Spiritual Gifts, 15s.; Hymnals, bound, 11c. each; same, sewn, 5 ½ c.; Preaching to the Spirits in Prison, &c., 6s. 6c. per hundred. Way of Eternal Life, 7s. 6c.; Go, and Teach, 2s.; Religion and Strength, &c. (verses), 2s.

Also the profit will be given to the general Distributor of each District, for his trouble and his responsibility. We shall continue as distributor for this District, for the present time, until someone is found to take our place.

Branches are not to send book requests to us, from other districts, rather to the president of their own districts; otherwise, they will be ignored.

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TO OUR CORRESPONDENTS, &c.


 Elder Orson Pratt was in the city of Louisville, Kentucky, U. S. A., on the 1st of April, on his way to Council Bluffs.

“D. T.”—You can obtain flannels of every kind, by sending a letter and a pattern to Mr. Jonathan Thomas, Weaver, Trecastle, Breconshire.


“Ifan”—We accept all kinds of books for binding in whatever way you wish, for reasonable prices; but it is not worth our binding for anyone, except for those who can bring money for their request from here, so there will be no work of keeping accounts, &c., in their regard. All are owners of their own books, and they can have them bound wherever they choose, and where they can get it done for the cheapest price; but we believe that we bind as cheap as anyone in these parts, and we can also say a more attractive job than many.

“J. J.”—It is completely improper for officials along the houses to wrangle with one another about words. Not only is that harmful to the Saints and to the world, but to the officials themselves. By so doing they grieve the Spirit of God, and cause contention.


“J. E.”—The story about the Reverend’s refusal to perform further ordinances without the seven shillings and sixpence, is quite amusing, but it is better to leave it; it is a pity to take revenge on the Reverends for their lies about the Saints, although there is too much to say.—Tobacco is too disgusting to talk about any further; we are hearing that the Saints are leaving it in every corner of the land, and may it do them much good.

 Apostles F. D. Richards and Lorenzo Snow were present in the conference in Newport on the 19th of May; and we thought we would see them in South Wales, but they had promised to be in Bath the following Sabbath, and so we lost our privilege.

CONFERENCE.—The East Glamorgan conference will be held, in Merthyr, on the 7th of July, and the West Glamorgan conference, in Swansea, at the same time; and the Monmouthshire conference will be held, on the 14th, and in Carmarthen at the same time.

 After beginning to print, a letter came to hand from New Orleans, dated April 19, 1850, informing us that the Saints had landed safely and well.


“D. J.”—Only money which is received during the month is recorded in our books, and not that which was received previously; that will be acknowledged on the bill.


 The office in Liverpool warns that all branches are to refrain from selling books without receiving cash, and we are doing the same. No one should buy until he can pay.

THE “STAR.”—There will be a delay of one more month, before the Star priced at one penny comes, for the editor thinks it best to finish the uncompleted treatises in it, and so that it may begin at the half year mark, namely with Number 13. The latest bundle came from Liverpool much earlier than usual, for whatever reason; and if we can always get the Star so early, we will change the publication time for the TRUMPET to correspond, in order to send them together to all places.

REPRESENTATION.—We admonish all presidents throughout Wales to send a representation to us by the 8th of next June, WITHOUT FAIL. The count is to be done from Christmas, that is from the time of the previous general representation, to the 1st of June. Requested are the number of branches, high priests, elders, priests, teachers, deacons, cut off, died, emigrated, and baptized; total number of members, and the names of the president and the scribe. Let every president see to it that all numbers are correct and promptly sent.

ADDRESSES:—All letters to District Presidents are to be sent as follows:—Monmouthshire—Mr. Thomas Giles, care of Mr. Moses Dudley, near the King William, Garnfach, Nantyglo. West Glamorgan District—Mr. Evan Williams, care of Mr. William Bowden, Skewen, near Neath. Carmarthenshire—Mr. H. Williams, care of Mr. Isaac Jones, Weaver, Quay street, Carmarthen. Pembrokeshire—Mr. John Morris, care of Mr. George Smith, Grocer, &c., Monkton, Pembroke.

 Send all letters pertaining to the First Presidency of Wales, to “Mr. Wm. Phillips, 14, Nantygwenith street, Georgetown, Merthyr Tydfil.”

 Send all correspondence, book requests and payments to “*John Davis*, Printer, *Nantygwenith, Georgetown, Merthyr Tydfil*,” but do not send anything else.

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9	3	R. Roberts, Llantrisant	0	0	0	0	2	0
110	32	John Price, Cwmbach	0	18	1	0	0	0
25	25	David Jones, Llandaff	0	14	4	0	0	0
177	100	James Ellis, Cardiff	0	0	0	3	2	9
171	100	Joseph Davies, Aberdare	1	10	0	2	19	9
107	60	Daniel Evans, Hirwaun	0	0	0	1	15	4
13	21	Wm. Armon, Cwmnedd	0	0	0	0	7	6
<i>Districts.</i>								
686	300	Thomas Giles, Monmouth	0	0	0	5	10	6
67	20	J. Jones, Brecon	0	0	0	1	8	2
61	60	A. Clarke, Cardigan	0	0	0	2	10	11
501	300	E. Williams, Glamorgan	0	0	0	11	7	3
73	60	Thos. Morgans, Monmouth	0	0	0	1	13	0
125	50	John Parry, Denbigh	1	8	6	0	4	6



Halfpennies, remember, are not recorded here.

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VOL. II.]

JUNE, 1850.

[PRICE. 2½ c.

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FOR SALE ALSO

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1850.

TO OUR CORRESPONDENTS, &c.

TO OUR DISTRIBUTORS.—Yet another quarter has ended, and some have not paid up for the other. It will be necessary for us to receive our payment without delay, and in full, by the middle of next month, so that we can get our accounting ready by the return of President Orson Pratt, which will be during next month. It is on the Presidents that this responsibility rests, and not on the Saints; whatever the leader demands, all the members are ready to carry out.



The desire of the Welsh to have the Book of Mormon and the Book of Doctrine and Commandments, in Welsh, is so great, that brother Thomas Conway has sung as follows:—


“O that we, the Welsh, might have,
Our Book of Mormon in our tongue,
So that we might have greater light
And comforts on our sojourn;
Also, the Book of the Doctrines,
Which would certainly provide teaching
To the officers of the church of Jesus,
And the monoglot Saints in their midst.”

The “Doctrines” have been published, in a booklet priced at four pence, with the name of “Lectures on Faith,” by Joseph Smith. The Saints will have plenty of books when they endeavor to purchase those that are already on hand.

OLIVER COWDERY.—Elder George B. Wallace, high priest, who landed in Liverpool on the 9th of this month, reports that Oliver Cowdery died last February of tuberculosis. Oliver Cowdery was one of the three witnesses of the Book of Mormon. He was excommunicated from the Church for his rebellion several years ago. Although he remained outside the Church for several years, he never cast, in any circumstance, any doubt on the truth of his previous testimony. Some time in 1847 or 1848 he requested his membership back among the Saints. His return to the fold caused great joy to the Saints, who remembered him as one who had suffered greatly at the time of the establishment of the Church. Now he has gone the way of all the earth. May he rest in peace, and come forth on the morning of the first resurrection to eternal life, is the sincere wish of all the Saints.


ENGLISH BOOKS.—From now on we will not distribute the “Star,” or any other English book, but only Welsh books. The Scribe of this Conference, namely Elder Henry Evans, is to be the English Distributor for this District. There will be other distributors in Swansea and Monmouthshire. The Star will be distributed every fortnight from now on, if possible. Over 22,000 copies of it are printed.


THE REPRESENTATION.—The half year Report for all the Districts in the British Isles has reached us, but too late to publish it completely. We will simply give the totals; which are, 536 branches, 13 high priests, 14 seventies, 1600 elders, 1610 priests, 1059 teachers, and 622 deacons; 1037 were cut off, 147 died, 524 have emigrated, and 4048 were baptized; the total is 27863.

 Apostle J. Taylor landed in England, on the 27th of May.

CONFERENCES.—The East Glamorgan conference will be held, in Merthyr, on the 7th of July, and the West Glamorgan conference, in Swansea, at a time to be announced; and the Monmouthshire conference will be held, on the 14th, and the Carmarthen conference at the same time.

ADDRESSES.—All letters to District Presidents are to be sent as follows:—Monmouthshire—Mr. Thomas Giles, care of Mr. Moses Dudley, near the King William, Garnfach, Nantyglo. West Glamorgan District—Mr. Evan Williams, care of Mr. William Bowden, Skewen, near Neath. Carmarthenshire—Mr. H. Williams, care of Mr. Isaac Jones, Weaver, Quay street, Carmarthen. Pembrokeshire—Mr. John Morris, care of Mr. George Smith, Grocer, &c., Monkton, Pembroke.

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 Send all correspondence, and letters to the First Council, to “*John Davis, Printer, Nantygwenith, Georgetown, Merthyr Tydfil;*” and we wish for a stamp from everyone who asks for an answer.

PAYMENTS FOR THE QUARTER ENDING
IN MARCH, 1850.

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Saints.	Trumpet.	Distributors.	Paid.			Unpaid.		
9	3	R. Roberts, Llantrisant	0	2	0	0	0	0
177	100	James Ellis, Cardiff	3	0	0	0	2	9
171	100	Joseph Davies, Aberdare	0	0	0	2	19	9
107	60	Daniel Evans, Hirwaun	0	0	0	0	7	6
13	21	Wm. Armon, Cwmnedd	0	0	0	0	7	6
<i>Districts.</i>								
686	300	Thomas Giles, Monmouth	0	0	0	5	10	6
67	20	J. Jones, Brecon	0	14	0	0	14	2
61	60	A. Clarke, Cardigan	0	0	0	2	10	11
501	300	E. Williams, Glamorgan	3	10	6	7	16	9
73	60	Thos. Morgans, Monmouth	0	0	0	1	13	0
125	50	John Parry, Denbigh	1	8	6	0	4	6



Halfpennies, remember, are not recorded here.

BOOK PRICES FOR THE BRANCHES.

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1850.

TO OUR CORRESPONDENTS, &c.

“The Young Saint.”—We received his verses, and we say that he has done rather well, considering that this is the first try for him. If our dear brother strives to practice his gift, it will soon be suitable to appear before the public.

“D. J.”—After taking everything under advisement, we think it best for us to refrain from saying anything concerning the criticism. There was a deficiency in the phraseology of the text.

“D. D.”—We cannot take books back, for it is not possible for us to receive them back in the same condition as they were sent out. Do not order more than you have faith that you can sell, and pay for. The same rule applies also to the English books.

EMIGRANTS.—We are under the same need again of admonishing everyone, that on sending in their deposits, they must let us know when, and where, they were born, together with their occupation.

LETTERS—From now on, let our correspondents and everyone remember, that each letter costs twopence to the recipient, if there is no stamp on it. Do not pay any attention to the penny stamps on it, for the law has changed. Be aware also that no letters will be delivered on the Sabbath, which is a change for the worse. How religious things will be in the end, we do not know as yet; but we wouldn't be surprised, if some religionists, after a while, have become so holy as to refrain from washing their faces on the Sabbath!


LETTERS OF ABEL EVANS—The letter of brother Evans sent from New Orleans has finally reached us, while the letters from others of that same company have had time to arrive here from the Bluffs on the same day. Because it is so old, we consider it foolishness to publish it. Later letters from him and from others report that the Saints have reached the Bluffs, and that A. Evans married a girl from the Wern branch, near Carmarthen. May he have a wonderful marriage, then, and much success.




The Gellivaelog Branch opened a new room, adjoining the Mason's Arms, Pendarren, on Sunday, June 23, when several elders preached on the occasion.




After beginning the printing of this issue, we received the Third General Epistle from the Valley, and it will appear in our next issue.


 In the conference representation, the distinction should be made between those who move from one branch to the other within the same district, and those who move to another district.

 We are receiving the Frontier Guardian regularly now, and we shall publish everything of significance in the Trumpet.

ERROR.—In the May issue, page 142, it says, “John Rhys Roberts was appointed as president of the Swansea branch,” instead of, “David Edwards was appointed president, with J. R. Roberts and J. Walters as counselors.”

ADDRESSES.—All letters to District Presidents are to be sent as follows:—Monmouthshire—Mr. Thomas Giles, care of Mr. Moses Dudley, near the King William, Garnfach, Nantyglo. West Glamorgan District—Mr. Evan Williams, care of Mr. William Bowden, Skewen, near Neath. Carmarthenshire—Mr. H. Williams, care of Mr. Isaac Jones, Weaver, Quay street, Carmarthen. Pembrokeshire—Mr. John Morris, care of Mr. George Smith, Grocer, &c., Monkton, Pembroke.

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15	12	Edwards, Tongwyrddlas	0	0	0	1	8	4
27	21	Edmond Thomas, Dinas	1	19	0	0	0	0
9	3	T. Morgan, Llantrisant	0	0	0	0	4	0
99	100	Wm. Davies, Pontypridd	4	3	10	0	0	0
35	25	Jon. Isaac, Llanfabon	0	14	10	0	0	0
110	32	John Price, Cwmbach	1	2	10	0	0	0
16	10	John John, Pendulwyn	0	0	0	0	5	7
30	18	W. Thomas, Twynrobyn	0	10	7	0	0	0
25	25	David Jones, Llandaff	0	0	0	0	6	10
29	9	Abraham Rees, North	0	0	0	1	2	10
177	100	James Ellis, Cardiff	0	0	0	7	17	7
171	100	Joseph Davies, Aberdare	5	0	0	3	6	4
206	80	Wm. Thomas, Dowlais	3	0	0	0	0	0
107	60	Daniel Evans, Hirwaun	3	2	6	2	3	6
55	40	David Jones, Rhymney	1	2	6	2	3	6
13	21	Wm. Armon, Cwmnedd	0	13	0	0	3	3
337	133	John Reynolds, Merthyr	4	5	0	0	0	0
106	33	William Richards, Cefn	0	18	9	0	0	0
<i>Districts.</i>								
686	300	Thomas Giles, Monmouth	15	0	0	8	9	8
67	20	J. Jones, Brecon	0	0	0	2	2	5
61	60	A. Clarke, Cardigan	0	0	0	4	1	10
624	300	Howell Williams, Carm.	9	0	0	0	13	1
501	300	E. Williams, Glamorgan	0	0	0	20	19	8
76	40	John Davies, Flint	0	0	0	1	2	0
73	60	Thos. Morgans, Monmouth	0	0	0	3	7	6
76	36	Wm. Evans, Merioneth	0	0	0	1	10	8
125	50	John Parry, Denbigh	1	13	0	0	0	0



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TO OUR CORRESPONDENTS, &c.

THE EMIGRATING FUND.—Let all the district presidents and treasurers, (and the branches in this district,) send all the funds on hand, here to President Phillips a week before the time Orson Pratt indicates in his Epistle, so that they can be sent promptly to Liverpool. Send the names of all the contributors at the same time, indicating the branch and district to which they belong, and do so with clear and tidy handwriting. The next payments should be here by the 23rd of September.

MANCHESTER CONFERENCE.—The General Conference of the Church of Jesus Christ of Latter-day Saints will be held, in Manchester, on Saturday and Sunday, the 5th and 6th of October, starting at ten in the morning. It is expected that the Apostles who are on the Continent will be present.




Two or three letters by Apostle John Taylor have appeared in the English and French paper, called “Interpreter” in Boulogne, and that in the two languages. That was a good beginning. He set out the first principles in these letters; and doubtless they will be of great benefit.




We have just received the “Frontier Guardian” for July the 10th, but it does not contain anything special for the Welsh to hear. It reports that the letter-carrier from the Valley had reached them, and it says that the correspondence will appear in the next number. We expected to see the account of the Conference in the Valley, but in vain; but it will arrive before the next TRUMPET, together with letters perhaps from Capt. D. Jones.

PAYMENTS—We were sad, while in Liverpool this month, that we were unable to settle up our accounts with the office there, because of lack of effort on the part of some of our distributors. All know that it is their commitment, as well as their duty, to clear with us every quarter. There is ample evidence that this deficiency is not in the Saints, rather in their leaders. There is sometimes such a difference in the change of a president or a distributor; one pays the entire amount, and the other pays nothing. We expect to see all our outstanding debts in without delay, so that we can give our full accounting.


*** THE first Welsh company will emigrate about the 1st of October.


 We have received counsel to translate the Doctrines and Covenants, and we shall yet provide more information about it.

 Let those who are sending deposits for emigrating, that they are expected to pay a penny per pound for letters, &c., to the scribe.

PAY ATTENTION.—All orders for the TRUMPET should be here by the 5th of each month, so that we will know how many to print. Also give a month's notice to the distributors of the English books.

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16	10	John John, Pendulwyn	0	5	7	0	0	0
25	25	David Jones, Llandaff	0	15	0	0	7	10
29	9	Abraham Rees, North	0	0	0	0	6	10
177	60	James Ellis, Cardiff	3	0	0	4	17	7
171	100	Joseph Davies, Aberdare	0	0	0	3	6	4
107	60	Daniel Evans, Hirwaun	0	0	0	2	3	6
55	40	David Jones, Rhydney	0	0	0	0	15	5
13	21	Wm. Armon, Cwmnedd	0	0	0	0	3	3
<i>Districts.</i>								
686	300	David Jones, Monmouth	3	0	0	5	9	5
67	20	J. Jones, Brecon	0	11	0	1	11	5
61	60	A. Clarke, Cardigan	2	2	2	1	19	8
624	300	Howell Williams, Carm.	0	0	0	0	13	1
501	300	E. Williams, Glamorgan	4	5	10	16	13	10
76	40	John Davies, Flint	1	2	0	0	0	0
73	60	Thos. Morgans, Monmouth	0	0	0	3	7	6
76	36	Wm. Evans, Merioneth	0	0	0	1	10	8

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 PROVE ALL THINGS containing "Doctrine of Baptisms," "Reasons why I am for the Saints," and "The Lame Man at the Temple." Price Halfpenny, or 3s. 6c. per hundred.
 THE REVEREND AND THE BOY. Price Halfpenny.
 SONG OF THE PREACHER. Price Halfpenny.
 HISTORY OF THE LATTER-DAY SAINTS, from their Beginning. Price 1s.
 REVIEW OF THE LECTURES OF THE REV. E. ROBERTS, RHYMNEY, against Mormonism. Price 4c.
 REVIEW OF THE SECOND. Price a Penny and a Halfpenny.
 THE SCALES, in which is seen David weighing Williams, and Williams weighing David; or David Williams, Abercanaid, contradicting himself. 2c.

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VOL. II.] SEPTEMBER, 1850. [PRICE. 2½ c.

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## TO OUR CORRESPONDENTS, &c.

TO THE EMIGRANTS.—All the Emigrants should request a transfer letter in English in their various branches, together with information as to when they were baptized, confirmed, &c., for that will be needful. Recently we received a letter from brother Pratt, notifying us that he cannot obtain a ship to sail before the 11th or 12th of next month, but that he will try to get a contract for one by then. More detailed information will be given by letters, when accurate information becomes available.

 Since the remainder of the Account of the General Conference at Salt Lake City does not contain anything of great urgency, we thought it best to delay its publication until our next number, so that we may have space in this issue for other interesting things.

“W. W.”—There are none of the Old Hymnals available, but there are plenty of the New Ones.

 We have just printed “Directions to the Emigrants to Salt Lake City, in a letter from W. Morgan, Kaneshville, Iowa, to Elders W. Phillips and J. Davis, Merthyr; in which is contained a letter from Apostles Benson and Smith, together with Capt. D. Jones; also two Songs by Gwilym Ddu.” These items were meant to be printed in the Trumpet, but we failed to have space for them; and consequently, we shall send them as a penny pamphlet to each branch, assuming that no one will resent our boldness in sending them without receiving an order. The Directions will be valuable to every emigrant, and for that reason let everyone take advantage of the opportunity, since only a few will be printed.

 There is much correspondence in our possession, and the more important items will appear in their turn, when we have room for them.


 The Account of the Manchester Conference will most likely be in our next issue.


“T. T.”—The officers’ disregard of the form of prayers we instructed them to use for the holy Sacrament, will certainly sadden the spirit of God.

“William.”—Your temper is too wild. Cool down a bit, and then we shall talk with you.

“J. J.”—Let us hear your case; perhaps there is yet a way to restore you.

ADDRESSES.—All letters to District Presidents are to be sent as follows:—Monmouthshire—Mr. Thomas Giles, care of Mr. Moses Dudley, near the King William, Garnfach, Nantyglo. West Glamorgan District—Mr. Evan Williams, care of Mr. William Bowden, Skiwen, near Neath. Carmarthenshire—Mr. H. Williams, care of Mr. Isaac Jones, Weaver, Quay-street, Carmarthen. Pembrokeshire—Mr. John Morris, care of Mr. George Smith, Grocer, &c., Monkton, Pembroke.

 Send all letters pertaining to the First Presidency of Wales, to “Mr. Wm. Phillips, 14, Nantygwenith street, Georgetown, Merthyr Tydfil.”

 Send all correspondence, book requests and payments to “*John Davis, Printer, Nantygwenith, Georgetown, Merthyr Tydfil;*” but do not send anything else.

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PAYMENTS FOR THE QUARTER ENDING  
IN JUNE, 1850.

THE following shows how much was paid in for the various books during this month, for the three previous months, and the unpaid totals, together with the number of Saints in each Branch and District, opposite the number of Trumpets received.

| Saints.           | Trumpet. | Distributors.           | Paid. |    |   | Unpaid. |    |    |
|-------------------|----------|-------------------------|-------|----|---|---------|----|----|
| 15                | 12       | Edwards, Tongwyrddlas   | 0     | 0  | 0 | 1       | 8  | 4  |
| 9                 | 3        | T. Morgan, Llantrisant  | 0     | 0  | 0 | 0       | 4  | 0  |
| 25                | 25       | David Jones, Llandaff   | 0     | 0  | 0 | 0       | 7  | 10 |
| 29                | 9        | Abraham Rees, Gog       | 0     | 0  | 0 | 0       | 6  | 10 |
| 177               | 60       | James Ellis, Cardiff    | 2     | 3  | 6 | 2       | 14 | 1  |
| 171               | 100      | Joseph Davies, Aberdare | 3     | 6  | 4 | 0       | 0  | 0  |
| 107               | 60       | Daniel Evans, Hirwaun   | 0     | 0  | 0 | 2       | 3  | 6  |
| 55                | 40       | David Jones, Rhymney    | 0     | 15 | 5 | 0       | 0  | 0  |
| 13                | 21       | Wm. Armon, Cwmnedd      | 0     | 0  | 0 | 0       | 3  | 3  |
| <i>Districts.</i> |          |                         |       |    |   |         |    |    |
| 686               | 300      | David Jones, Monmouth   | 5     | 9  | 8 | 0       | 0  | 0  |
| 67                | 20       | J. Jones, Brecon        | 0     | 0  | 0 | 1       | 11 | 5  |
| 61                | 60       | A. Clarke, Cardigan     | 0     | 0  | 0 | 1       | 19 | 8  |
| 624               | 300      | Howell Williams, Carm.  | 0     | 0  | 0 | 0       | 13 | 1  |
| 501               | 300      | E. Williams, Glamorgan  | 1     | 1  | 0 | 15      | 12 | 10 |
| 73                | 60       | Thos. Morgans, Monmouth | 0     | 0  | 0 | 3       | 7  | 6  |
| 76                | 36       | Wm. Evans, Merioneth    | 0     | 0  | 0 | 1       | 10 | 8  |



Halfpennies, remember, are not recorded here.

BOOKS OF THE LATTER-DAY SAINTS FOR SALE

BY J. DAVIS, PRINTER, MERTHYR.

**T**HE SCRIPTURAL TREASURY. Prices, bound, 3s 8c, 4s, and 5s 6c.  
 PROPHET OF THE JUBILEE. In 3 Volumes. Prices 6s, and 6s,6c.  
 THAT WHICH IS IN PART, AND THAT WHICH IS PERFECT. Price a Penny and a Half each. Just published.  
 BAPTISM. Price a Penny.  
 COLLECTION OF NEW HYMNS. Price, sewn, 6c.; cloth, 10c.; in leather, 1s.  
 LECTURES OF JOSEPH SMITH ON FAITH. Price Four Pence.  
 PROVE ALL THINGS containing "Doctrine of Baptisms," "Reasons why I am for the Saints," and "The Lame Man at the Temple." Price Halfpenny, or 3s. 6c. per hundred.  
 THE REVEREND AND THE BOY. Price Halfpenny.  
 SONG OF THE PREACHER. Price Halfpenny.  
 HISTORY OF THE LATTER-DAY SAINTS, from their Beginning. Price 1s.  
 REVIEW OF THE LECTURES OF THE REV. E. ROBERTS, RHYMNEY, against Mormonism. Price 4c.  
 REVIEW OF THE SECOND. Price a Penny and a Halfpenny.  
 THE SCALES, in which is seen David weighing Williams, and Williams weighing David; or David Williams, Abercanaid, contradicting himself. 2c.



“COME OUT OF HER,  
(NAMELY BABYLON) MY PEOPLE.”

# ZION'S TRUMPET,

OR

## Star of the Saints.

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VOL. II.]                      OCTOBER, 1850.                      [PRICE. 2½ c.

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MERTHYR TYDFIL:


PRINTED AND FOR SALE BY J. DAVIS, GEORGETOWN;

FOR SALE ALSO


By the Saints in general, and many Book Sellers,
throughout the South and the North.

1850.

TO OUR CORRESPONDENTS, &c.

 The ship with Welsh Emigrants is scheduled to sail from Liverpool on the 18th of this month, under the presidency of brother John Morris, from Pembrokeshire. The ship will contain 148 Welsh Saints, and 76 English, and 100 of the world.—Another Welsh emigration will take place about the beginning of January, and let those who intend to emigrate at that time send their names and their deposits in without delay.


APPOINTMENTS.—Eliezer Edwards is appointed to travel through the Districts of the North, under the direction of the presidents there. Hopkin Mathews is appointed to preside over the Cardiganshire District, with John Morris and John Evans as his counselors. Phillip Seix is appointed to be the second counselor to John Price, in Pembrokeshire, and to labor in the Welsh areas.


 We saw a letter from Salt Lake from the sister of Phillip Seix, who was with the Saints in Nauvoo, and she is doing well.

MANCHESTER CONFERENCE.—Even though we wrote an account of this conference ourselves, we prefer to wait in order to have the account from the appropriate source. Therefore, we shall print it as half the issue of the next TRUMPET, which we shall send everywhere without delay, for a penny and a half; and we shall send the other half, containing the wrapper, at the usual time, for a penny.


THE TRUMPET.—We intend to print next year's TRUMPET every fortnight, in 16 pages, of the current size (without a wrapper), for ONE PENNY, trusting that very many more will be distributed. It will be the size of "Prophet of the Jubilee," but for half its price! Send information as to how many can be received in each place, without delay.


TO THE DISTRIBUTORS.—May God bless the faithful ones; and let everyone pray for the others. Some have sent us their "warmest affection," and only that, for two or three quarters. We counsel all from now on to make their payments more frequently, such as each month, and to settle with us at the end of each quarter. If there are unsold books on hand, they may be considered part of the debt upon settling; but we cannot receive returned books, remember. You must strive to sell all copies of the TRUMPET, as it comes out.

 “Address to the Saints” is to be read publicly in each Branch, by some good reader.

 Upon going to press with the last part of this issue, we received the Frontier Guardian for September 8, containing excellent news from the Deseret News.

ADDRESSES.—All letters to District Presidents are to be sent as follows:—Monmouthshire—Mr. Thomas Giles, care of Mr. Joseph Colledge, 11 Cross’s Row, Tredegar, Monmouthshire. West Glamorgan District—Mr. Evan Williams, care of Mr. William Bowden, Skiwen, near Neath. Carmarthenshire—Mr. D. John, care of Mr. Isaac Jones, Weaver, Quay-street, Carmarthen. Pembrokeshire—Mr. John Price, care of Mr. George Sinnatt, Grocer, &c., Monkton, Pembroke. Caernarvon—Mr. Thomas Morgan, to Mr. R. Lloyd, Bank Quay, Caernarvon.

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IN SEPTEMBER, 1850.

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Saints.	Trumpet.	Distributors.	Paid.			Unpaid.		
10	18	Edwards, Tongwyrddlas	0	0	0	2	0	3
23	30	Edmond Thomas, Dinas	1	14	8	0	0	0
13	3	T. Morgan, Llantrisant	0	7	6	0	4	4
107	100	Wm. Davies, Pontypridd	2	6	0	1	8	9
38	25	Jon. Isaac, Llanfabon	0	15	3	0	0	0
109	32	John Price, Cwmbach	1	3	0	0	0	0
16	10	John John, Pendulwyn	0	6	4	0	0	0
30	18	W. Thomas, Twynrobyn	0	11	10	0	0	0
25	25	David Jones, Llandaff	0	0	0	1	4	1
20	9	Abraham Rees, Gog?	0	0	0	0	13	2
175	60	James Ellis, Cardiff	0	0	0	4	11	7
128	100	Joseph Davies, Aberdare	2	0	0	2	15	10
207	80	Wm. Thomas, Dowlais	2	19	6	0	0	0
69	60	Daniel Evans, Hirwaun	1	13	0	3	0	0
85	40	David Jones, Rhymney	1	16	9	0	0	0
11	21	Wm. Armon, Cwmnedd	0	9	0	0	3	9
355	133	John Reynolds, Merthyr	4	19	0	0	0	0
305	142	J. Roberts, Georgetown	2	0	0	3	14	7
<i>Districts.</i>								
686	300	David Jones, Monmouth	6	0	0	3	1	3
67	20	J. Jones, Brecon	0	0	0	2	2	1
61	60	A. Clarke, Cardigan	1	2	8	2	11	0
624	300	Howell Williams, Carm.	0	7	10	2	11	0
501	300	E. Williams, Glamorgan	0	0	0	25	4	1
73	60	Thos. Morgans, Monmouth	0	0	0	5	11	6
76	36	Wm. Evans, Merioneth	0	0	0	3	12	8
76	40	John Davies, Flint	0	0	0	1	17	10
125	57	John Parry, Denbigh	0	0	0	4	6	0



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VOL. II.] NOVEMBER, 1850. [PRICE. 2½ c.

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By the Saints in general, and many Book Sellers,  
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1850.

## TO OUR CORRESPONDENTS, &c.

**THE TRUMPET.**—We intend to publish the TRUMPET, next year, every other Saturday, in 16 pages, of the present size, for ONE PENNY, confident that many more will be distributed. It will be the same size as “Prophet of the Jubili,” but for half the price! Let us know how many you can receive in each place, by the 25th of December, at the latest. It is expected that all will do their part, so that our TRUMPET will sound effectively in every corner of the country. Since the price will be so low, the Distributors will not expect more profit; but that will largely depend on the number received.—N. B. It will be necessary for very Branch and District to refrain from LOWERING the number they receive at the beginning of the year, as some did this year resulting in a great loss to the Church, but they may have more by giving a week’s notice.


 Let the Emigrants hasten to send in their deposits, if they wish to go in January. It is better for the families to paint the names of the wives and the children on some of the boxes, instead of putting the same name on everything, so that everyone can claim his hundred free pounds on the rivers. Small boxes are the best; ones with great depth and width are better than ones with great length.

 Send all letters pertaining to the First Presidency of Wales to “Mr. William Phillips, 14, Castle street, Glebeland, Merthyr Tydfil.”

**THE REPRESENTATION.**—Let all the Presidents of the Districts and the Branches send in their Representation here, WITHOUT FAIL, by the 8th of next December, namely the number of branches, high priests, elders, priests, teachers, and deacons; those who were cut off, who died, who emigrated, who were baptized, together with the total, and names of the presidents and the scribes. Make the count to the first of December.

**TO THE DISTRIBUTORS**—It is requested that the Distributors in each place, will be able to settle up with us completely, at the end of the year, to enable us to complete our estimates. If there are books on hand, take those off the debt, so that everything will be clear. We will have to call those who are negligent to account, since what we request is very important.

ADDRESSES:—All letters to District Presidents are to be sent as follows:—Monmouthshire—Mr. Thomas Giles, care of Mr. Joseph Colledge, 11 Cross's Row, Tredegar, Monmouthshire. West Glamorgan District—Mr. Evan Williams, 13, Pleasant-street, Swansea, Glamorganshire. Carmarthenshire—Mr. David John, care of Mr. Isaac Jones, Weaver, Quay-street, Carmarthen. Pembrokeshire—Mr. John Price, care of Mr. George Sinnatt, Grocer, &c., Monkton, Pembroke. Caernarvonshire—Mr. Thomas Morgan, at Mr. R. Lloyd, Bank Quay, Caernarvon.

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### PAYMENTS FOR THE QUARTER ENDING IN SEPTEMBER, 1850.

The following shows how much was paid in for the various books during this month, for the above three months:—Monmouth, £3 1s 3c; Brecon, 10s; Flintshire, £1 10s; Merioneth, £2; Denbighshire, £1 10s; Pontypridd, £1 15s. 9c; Llandaff, £1 6s; Aberdare, £1; Georgetown, £2.

*To be published without delay, in Welsh, in Segments for the price of one Penny and a Halfpenny each (every fortnight), if support is received,*

BOOK OF  
DOCTRINE  
AND  
COVENANTS

OF THE CHURCH OF JESUS CHRIST

OF

**LATTER-DAY SAINTS;**

COLLECTED FROM

THE REVELATIONS OF GOD.

---

BY JOSEPH SMITH, PRESIDENT.

---

CONDITIONS.

I. IT IS PROJECTED that this work will be about 20 Segments, of 16 pages each, and the price for everything will not be more than 2s. 6c.

II. A Segment will come out with the TRUMPET every fortnight, if we do not meet with unavoidable obstacles.

III. Everything will be printed with all new letters, and on good paper, so that it will be as good as the English printing in every way.

IV. It is expected that all who receive the first Segment, will continue to receive the whole thing, and to pay for each segment upon receiving it.

---

N.B.—We plead for information here from all the Distributors, as to how many subscribers there will be in each Branch and District, by next November, without fail. It is believed that all will do their best to distribute this valuable Book, and therefore it is unnecessary to say anything further. The usual profit will be given to the Distributors, although we believe that no one distributes for the profit, rather in order to do the will of God.

*Merthyr, Oct. 30, 1850.*



“COME OUT OF HER,  
(NAMELY BABYLON) MY PEOPLE.”

# ZION'S TRUMPET,

OR

## Star of the Saints.

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VOL. II.]      DECEMBER, 1850.    [PRICE. 2½ c.

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1850.

TO OUR CORRESPONDENTS, &c.

THING OF IMPORTANCE.—Again we plead with the Distributors to completely settle accounts with us at the end of the year, as was advertised in the previous issue.—We believed that we would receive about 1500 subscribers to the DOCTRINE AND COVENANTS, but instead we received no more than half that number, which prompts us to delay its publication, until there is greater call for it, although a segment of it is ready for the press, and great effort has gone into it. It is true that we were instructed to print it, but how can we do that without support? The five thousand Welsh Saints are now the ones who will determine when this book will be printed, and not us. Let every district give us counsel as to what we are to do? whether to print the number requested for twopence per segment, or a greater number for 1½ c. We know that more will be sold in coming years, but how are we to have the money to print them at present? Let everyone do his best with haste, remembering also the TRUMPET, and that it requires similar support.

“L. F.”—By receiving the Doctrine and Covenants in segments, you can buy it and read it, as it comes out, and you can keep it clean as well as we can, if you do not loan it out. It may be sold to everyone.


CONFERENCES.—The conference for Monmouthshire will be held on the 29th of December, the Merthyr conference on the 5th of January, the Carmarthen conference on the 12th of January, and the Swansea conference on the 19th, and the one for Cardiganshire on the 26th.


“MARRIAGE.”—Several correspondents have written to us about that which we quoted from the Doctrine and Covenants, in our last issue. Before any one of the officers can perform a marriage, it is required to have some registered chapel or room, which will cost £3; and also you must have present the registrar, as it is with other denominations, while in this country. We will expand further on this at some other time.

“J. E.”—We are sorry that we do not have space for your testimony, because of so many other important things that fill our publication. Bearing it to your neighbors will serve the same purpose as publishing it.




The negligence shown by many of the presidents about the last Representation, has caused considerable concern to the Presidency. What if we ourselves were to be negligent? we would not have any more notice than they—only a word in the Star. Good brethren, do not sadden us in anything, if you can avoid doing so; for the burdens on our shoulders are so important, that we cannot sustain ourselves, without your help. *Read, PONDER, and ACT, and God will bless you.*

 Brothers Orson Pratt and G. D. Watt, together with their families, intend to emigrate with the shipload of Saints, approximately at the end of the last week of January; and they invite all who wish to emigrate at the same time as they, to send notice.

 Send all letters to the First Presidency as follows:—"Mr. William Phillips, 14, Castle street, Glebeland, Merthyr Tydfil;" and let everyone who requests an answer, send a stamp, or let everyone be content to see his letter without its prepay.

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The following shows how much was paid in for the various books during this month, for the three previous months:—Carmarthenshire, £1; Denbighshire, £1; Llanfalon, 7s; Aberdare, £1; Cwmnedd, 3s 3½c; Georgetown, £1 14s 7c.

To be published without delay, in Welsh, in Segments for the price of one Penny and a Halfpenny each (every fortnight), if support is received,

BOOK OF
DOCTRINE
AND
COVENANTS
OF THE CHURCH OF JESUS CHRIST

OF
LATTER-DAY SAINTS;

COLLECTED FROM
THE REVELATIONS OF GOD.

BY JOSEPH SMITH, PRESIDENT

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Merthyr, Dec. 23, 1850.

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