

ZION'S TRUMPET

1854 Welsh Mormon Periodical

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Translated and Edited by
Ronald D. Dennis



RELIGIOUS STUDIES CENTER
BRIGHAM YOUNG UNIVERSITY



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BOOK



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DEDICATION

On 10 May 1852 in the little mining town of Cwmbach, Glamorganshire, a mine explosion claimed the lives of sixty-seven men and boys. Of this number, nineteen were members of the branch of The Church of Jesus Christ of Latter-day Saints in Cwmbach. This volume of *Zion's Trumpet* is dedicated to the memory of these victims and their families.

1. Ebenezer Morris, age 32
2. John Morris, age 11, son of Ebenezer Morris
3. David Morris, age 10, son of Ebenezer Morris
4. David Jenkins, age 36
5. Thomas Evans, age 41
6. Thomas Phillips, age 30
7. Thomas Pritchard, age 36
8. Edward Davis, age 34
9. David David, age 14, son of Edward Davis
10. Daniel Mathews, age 18
11. Thomas Rees, age 29
12. Jenkin Rosser, age 22
13. Rees Hopkins, age 50
14. John Hopkins, age 15, son of Rees Hopkins
15. Charles Marks, age 11
16. Lewis Jones, age 42
17. William Jones, age 16, son of Lewis Jones
18. John Jones, age 14, son of Lewis Jones
19. William Samuel, age 16

Ebenezer Morris had been sent on a mission to preside over the Cwmbach Branch. He moved there with his family and found employment in the mine. Ten months after the explosion, his widow, Mary Reese Morris, and their four surviving children went to Salt Lake City and eventually settled in Wellsville, Cache County, Utah.

Because the mine in Cwmbach was known for having dubious safety regulations, the pay was a bit higher than that offered by other mines. Wanting to save up enough money to emigrate as soon as possible, David Jenkins was willing to take the risk. Two of his children were able to journey to Utah in 1866, fourteen years after the explosion. They made it possible for David's widow, Anna Evans Jenkins, to finally accomplish her dream of going to America in 1868 with the other children. They settled in Samaria, Oneida County, Idaho.

For further information about the Morris and Jenkins families and the Cwmbach mine explosion, visit welshmormon.byu.edu.



Udgora Seion, vol. 7 (1854). Photo courtesy of L. Tom Perry Special Collections,
Harold B. Lee Library, Brigham Young University.

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TRANSLATIONS

January–December	624 pages
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UDGORN SEION,

NEU

Seren y Saint.

RHIF. 1.]

IONAWR 7, 1854.

[CYF. VII.

CYFARCHIAD GOLYGYDDOL.

HYBARCH DDARLENYDD.—Wedi bod yn absennol o'r cylch Golygyddol am bump o flwyddi, dyma ni etto yn hyderus anturio iddo, gan ddymuno o'n calon i chwi "*flwyddyn newydd dda.*" Mewn amrywiol gylchoedd cyfarchasom amrywiol ieithoedd, tu yma a thu draw i foroedd yn y blwyddi mynedol; eithr mil gwell genym ddychwelyd i gyfarch yn wythnosol, ein brodyr unwaed yn iaith ein mam; ac hyderwn fod genym loffion a'u lesola, serch bod yn mhell dros fryniau creiglyd, hyd ddyffrynoedd y mynyddoedd yn eu hymofyn. Teg yw cyfaddef ar y dechreu, nad Golygydd hunan-wneuthurol y'm, ond wediein hwthio i'r cylch-dro hwn. Gan na wyddom well nag ufyddhau i'n gosodwyr doethach, yn hyn fel yn mhob peth arall, deunw i'ch plith heb nemawr ymfrost, pa beth a wnawn, na pha bethau ar ni ddywedwn wrthyfych o wythnos bwy gilydd.

Oes y rhyfeddodau—dydd yr hynodion a welir yn argraffedig ar bob peth o'n hamgylch ni; a wado wyrthiau, edryched a gweled "gryddion a chobleriaid," yn tori allan yn dduwinyddion campus—"glowyf a mwnwyr" yn synu "gwlad oleu," ac yn hudo torfeydd o ddysgedigion i redeg ar eu hol—y "teiliwr a'r tincier," fel eu gelwir, yn swyno torfeydd o bob gradd â chyssondeb eu cyfundrefn newydd! Gan fod y gôf yn gadael ei forthwyl a'i eingion, a'r saer ei fwyall a'i lif, i gyhoeddi yr oruchwyliath ryfedd; a chan fod y pysgodwyr hwythau *unwaith etto*, yn oes y byd, yn gadael y rhwydau, ac yn rhedeg

1

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1854 <i>Udgorn Seion</i> title page	facing translation



The handcart missionaries of 1856.

Top row, from left: Edmund Ellsworth, Joseph A. Young, William H. Kimball, George D. Grant, James Ferguson, James A. Little, Philemon Merrill. Second row: Edward Bunker, Chauncey G. Webb, Franklin D. Richards, Daniel Spencer, Dan Jones, Edward Martin. Front row: James Bond, Spicer Crandall, W. C. Dunbar, James Ross, Daniel D. McArthur. Photo courtesy of Church History Library.

INTRODUCTION



As Dan Jones assumed the editorship of *Zion's Trumpet* at the beginning of 1854, he may have thought back seven and a half years to the time he initiated this periodical's precursor, *Prophet of the Jubilee*. At that time he was using a borrowed press—that of his older brother John, an ordained Congregationalist minister in Carmarthenshire. Dan was then a year and a half into his first mission to his native Wales in fulfillment of a prophecy uttered by Joseph Smith on the eve of his martyrdom—“You will see Wales and fulfill the mission appointed you ere you die.”¹

Dan Jones spent nearly the whole of 1845 among family and former acquaintances in North Wales; during this year he succeeded in bringing but three souls into the Church he had joined only two years before. A transfer to Merthyr Tydfil toward the end of the year was the beginning of a veritable deluge of converts to Mormonism in Wales—over three thousand in the next three years. And the key to this huge success was the press—in this case the one that belonged to Jones's brother John in the tiny village of

Rhydybont, located about fifty miles northwest of Merthyr Tydfil.

Employed at the press was young John Davis, an extremely bright and able printer who would eventually take over the periodical that Dan Jones established and serve as its editor for five years. While setting the type for Jones's writings, Davis converted to Mormonism and was baptized in April 1846. For the next two and a half years, Jones published numerous pamphlets and a monthly periodical, *Prophet of the Jubilee*—Davis oversaw the typesetting and the printing for all its issues. And in 1849, when Jones took the first group of Welsh Mormon emigrants to America, twenty-six-year-old Davis became the editor of the newly named *Zion's Trumpet*.

Toward the end of 1848, knowing his pending responsibilities, Davis purchased a Super Royal Columbian printing press and would no longer have to rely on the press of the Reverend J. Jones. During the next four years, Davis published not only four volumes of the periodical but also a score of pamphlets, a collection of 575 hymns, and the Welsh translations for the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. During 1853, Davis's fifth and final year as editor of *Zion's Trumpet*, the main contributor of articles for the now weekly periodical was Dan Jones, back in Wales on his second mission. Following this one-year overlap, Davis was given permission to emigrate, and Jones filled the void. Jones also purchased Davis's printing press for £55.

Initially, Jones continued to publish the periodical on a weekly basis, skipping the 1 April and the 1 July issues. Looking to lighten the burden of a weekly deadline, he went to a biweekly schedule for *Zion's Trumpet* as of the 12 August issue. And looking to breathe cleaner air for his ailing lungs, he moved the press from industrial Merthyr Tydfil to coastal Swansea in early September. The 9 September issue was the first to be printed in Swansea. A total of thirty-nine issues appeared during 1854.

Of the 1854 *Zion's Trumpet's* 624 pages, 306 of them were written by Dan Jones or spoken by him in conferences and published

in the periodical's recorded minutes. Of the remaining 318 pages, 144 of them were translated from other printed sources (the *Millennial Star*, the *Deseret News*, and so forth), and 174 consisted of letters, poems, and articles from readers and subscribers. The following tables show these aspects of the 1854 *Zion's Trumpet*:

Zion's Trumpet 1854 issues,
by frequency of printing

	<i>Weekly</i>	<i>Biweekly</i>
<i>Count of issues</i>	28	11
<i>Dates of issues</i>	7 January–29 July	12 August–30 December
<i>Issue numbers</i>	1–28	29–39

Zion's Trumpet 1854 issues,
by location of press

	<i>Merthyr Tydfil</i>	<i>Swansea</i>
<i>Dates of issues</i>	7 January–26 August	9 September–30 December
<i>Issue numbers</i>	1–30	31–39

Zion's Trumpet 1854 issues,
by source of content (624 pages total)

	<i>From Dan Jones's pen/talks</i>	<i>Translated from other printed sources</i>	<i>Letters, poems, articles, etc.</i>
<i>Number of pages</i>	306	144	174
<i>Percent of volume</i>	49%	23%	28%

A name that appears frequently on the pages of the 1854 volume of *Zion's Trumpet* is “Robyn Ddu, Eryri,” the nom de plume of Robert Parry, a single, forty-nine-year-old man from Caernarvonshire. The first mention of his name in the Mormon community is in *Zion's Trumpet* 5: “The famous Mr. Robert Parry (Robyn Ddu) was baptized recently in Swansea.”² His fame was mainly as a lecturer and a poet. He was hired by John Davis,

the editor of *Zion's Trumpet* at that time, to prepare for the periodical Welsh translations of the writings of Orson Pratt entitled "Celestial Marriage." In addition to his translations, Parry also contributed several poems and a highly erudite ten-page article entitled "Definitive proof that the Saints of the Most High did not deceive nor were they deceived,"³ a piece of writing that affirmed the genuine motives of his new brothers and sisters in the religion with which he had become affiliated a few months earlier.

For nearly all of his publications during his first mission from 1845 to 1849, Dan Jones had the faithful assistance of John S. Davis. But with Davis's departure in 1854, Jones's right-hand man would be Robert Parry, a great admirer of the energetic Captain Jones. In a 17 March 1854 letter to Thomas Jeremy, Parry expressed his feelings about Dan Jones: "Captain Jones, who is a kindred spirit with my heart, is not only a good man, rather I consider him to be one of the best men I have ever met."⁴

Parry proved himself a huge asset to the success of *Zion's Trumpet* when Dan Jones became its editor. In addition to numerous English-to-Welsh translations and several articles, Parry also published 170 lines of his poetry in the periodical. But perhaps his most valuable contribution in terms of historical information about the Church in Wales was the detailed minutes he kept and published of the 25 December 1853 Merthyr Tydfil Conference (fifteen pages), the 26 March 1854 East Glamorgan Conference (fourteen pages), and the 27 March 1854 Conference Council in Merthyr Tydfil (five pages). The full text of various speeches given in these gatherings appears in the published minutes, evidence that Parry likely knew some form of shorthand.

The minutes for the 2 July 1854 East Glamorgan Conference show that Parry was "permitted to go to North Wales to preach the gospel, according to his own desire."⁵ Strangely, from this point on, Robert Parry's name does not appear in the periodical. After a full year of intense activity and support of the Church as a dedicated convert, Robert Parry apparently abandoned his new religion. Three years later, he published *Teithiau a Barddoniaeth Robyn Ddu Eryri*

(Travels and Poetry of Robyn Ddu Eryri), in which he describes his association with the Latter-day Saints as a “writing and translating job.”⁶ He avoids mentioning that he was baptized by them and that he preached their doctrine as an ordained elder, nor does he mention the reason behind the falling out he obviously had with them.

With Robert Parry in North Wales and eventually gone from the Church, Dan Jones no longer had the service of his able translator and contributor to the periodical. It was at this point that Jones transformed *Zion's Trumpet* from a weekly to a biweekly publication. His loss of Parry was at least part of the cause behind the modified publication schedule.

In the foreword to this seventh volume of *Zion's Trumpet*, Jones calls it “a treasury of heavenly pearls, a gift given to the age that unfolds.” As with the English translation of the six preceding volumes of *Zion's Trumpet*, this 1854 volume is published in a “facsimile translation” format to provide the reader with something of the appearance and flavor of the original Welsh publication.

Ronald D. Dennis

Notes

1. Dan Jones, “The Martyrdom of Joseph and Hyrum Smith,” 20 January 1855, handwritten manuscript in Church History Library, The Church of Jesus Christ of Latter-day Saints, Salt Lake City.
2. *Zion's Trumpet* 5 (11 June 1853): 388.
3. *Zion's Trumpet* 6 (24 September 1853): 197–209.
4. *Zion's Trumpet* 7 (15 July 1854): 418.
5. *Zion's Trumpet* 7 (22 July 1854): 433.
6. *Teithiau a Barddoniaeth Robyn Ddu Eryri* (Travels and Poetry of Robyn Ddu Eryri) (Caernarvon: Printed and Published by H. Humphreys, 1857), 96–100.

FACSIMILE TRANSLATION CONSIDERATIONS

1. **Size.** The size of the page and the print of the original have 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.

4. **Paragraphs and sentences.** Nineteenth-century writers tended 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 Dan Jones 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 *Udgorrn 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. The following is a list of these translated titles and their corresponding Welsh 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.

The Ancient Religion Anew	<i>Yr Hen Grefydd Newydd</i>	WMW, 176
Atheism of Sectarianism	<i>Anffyddiaeth Sectyddiaeth</i>	WMW, 174
Book of Doctrine and Covenants	<i>Llyfr Athrawiaeth a'r Cyfammodau</i>	WMW, 142
Book of Hymns	<i>Llyfr Hymnau</i>	WMW, 159
Book of Mormon	<i>Llyfr Mormon</i>	WMW, 149
Debate between a Baptist and an Atheist	<i>Dadl rhwng Bedyddiwr ac Anffyddiwr</i>	WMW, 173
Do not Listen to them	<i>Peidiwch a'u gwerando</i>	WMW, 184
The Guide to Zion	<i>Yr Arweinydd i Seion</i>	WMW, 190
Invitation	<i>Gwahoddiad</i>	WMW, 182
Irrefutable Proofs that the Book of Mormon was not obtained from the “Spaulding Romance”	<i>Tystiolaethau Diwrthbraef nad o'r “Spaulding Romance” y Gwnaed Llyfr Mormon</i>	WMW, 185 WMW, 157 WMW, 177
The Pearl of Great Price	<i>Y Perl o Fawr Bris</i>	WMW, 27
The Press	<i>Y Wasg</i>	WMW, 65
Proclamation to Priests	<i>Annerchiad at Offeiriad</i>	WMW, 184
Prophet of the Jubilee	<i>Prophwyd y Jubili</i>	WMW, 171
The Scriptural Treasury	<i>Yr Eurgrawn Ysgrythyrol</i>	WMW, 199
What is Mormonism?	<i>Pa Beth Yw Mormoniaeth?</i>	WMW, 72
Who Is the God of the Saints?	<i>Pwy Yw Duw y Saint?</i>	
Works Authored by Cap. Jones, for the Year 1854	<i>Gweithiau gan y Cad. Jones, am y Flwyddyn 1854</i>	
Zion's Trumpet	<i>Udgorrn Seion</i>	

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 Caerdydd, 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 thirty-nine issues. In many instances I simply give 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 thanks again to Marilyn Davies of Prestatyn, North Wales, for solving numerous “translation traumas” in this volume of *Zion’s Trumpet*. Thanks also to Sara Seamons, formerly of the Humanities Publications Center, Brigham Young University, and Rebecca Hamson and Alex Masterson of the Religious Studies Center for their skillful talents in setting the type for this “facsimile translation.”

I express my sincere appreciation to Devan Jensen and Brent Nordgren of the Religious Studies Center and their student assistants Austin Ballard, Juliana Cox, Shanna Clayton, Rachel Gessel, Rebekah Weaver, and Hadley Griggs for reading the final proofs and making the final preparations.

Dustin and Caitlin Schwanger, the husband-wife team at the Humanities Publications Center, also assisted with the proofreading, for which I am grateful.

ANNOTATED CONTENTS

Title page

The top half of the title page is identical to the one for volume VI; the scriptures quoted (Jeremiah 6:17 and Isaiah 18:3), the volume number (VII), the place of publication (Swansea), the name of the new editor (D. Jones), and the year (1854) are all different from volume VI. The volume VII title page was printed and distributed at the same time as the December 30 issue, along with the foreword and the contents.

Foreword

Dan Jones declares that unlike the trumpets that beckon the brave men of the world to the battlefield of war, *Zion's Trumpet* issues forth a call for men to travel to a land in the western world where everyone lives together in peace. He encourages parents to teach their offspring from this and all previous volumes of *Zion's Trumpet* including those of its predecessor, *Prophet of the Jubilee*. Finally he pleads for the support of all in spreading the circulation of the periodical in the coming year.

Contents

An alphabetical listing of 141 major headings in the original Welsh. The translation is also arranged alphabetically, making the order different from that of the original. "Parable of the Months" by Richard Roberts, p. 491, was probably inadvertently omitted as one of the major headings. Fifty-two minor headings are included under the single major heading "Editorial." Thirty incorrect page references in the original are corrected in the translation of "Contents." The title page, foreword, and

contents for all six previous volumes of Zion’s Trumpet consisted of four pages and were printed with the final issue of each volume. The first page of the first issue of each volume was numbered [5] for the sake of continuity. This procedure was also followed with volume VII. But the title page, foreword, and contents ended up consisting of eight pages. This is why page viii, the final page of the contents, is followed by page [5], the first page of the first issue.

JANUARY 7

Editorial Greeting. 5

Jones states to his readers that it is not of his own choosing that he returns to his editorial role following a five-year hiatus, rather he has been thrust into the position by his file leaders. He comments on the miracles wrought by the typically humble converts of Mormonism as they preach to the more highly educated Welshmen. He then promises to do his utmost to assist them with the printed word through *Zion’s Trumpet* so they may accomplish their tasks.

Letter of Appointment 7

The full text of a letter written by Samuel W. Richards and Daniel Spencer in which they outline the responsibilities and duties of Dan Jones to preside over the Welsh Saints.

Letter from President William S. Phillips, to the Saints in Wales 8

Phillips expresses his desire that members of the Church in Wales will give their full support to his successor in the presidency. He includes a poem of two 8-line stanzas in which he recalls the difficulties and the rewards of his service during the previous five years.

Presidential Address 9

Jones elaborates on the responsibilities he has assumed as the leader of the Church in Wales and expresses his sincere desire to give his best efforts to serve the Welsh Saints. He, along with

Thomas Jeremy and Daniel Daniels, had been called on 28 August 1852 at a special conference in Salt Lake City to return to Wales on a mission. His departure from Salt Lake City about three weeks later would suggest that he had been able to return to his home in Manti (about 125 miles from Salt Lake City) to bid farewell to his two wives, two children, and six stepchildren. During their fifteen years of marriage, Jane Melling Jones had borne Dan eight children, only one of which was living in 1852. She would bear him a son on 4 May 1853, eight months after his departure on his mission. On 8 November 1849 Dan married his first plural wife, Elizabeth Jones Lewis Jones, and their first child was nearly two years old when Dan left on his mission. She would bear him a son on 4 October 1852, two weeks following his departure. In this address Jones declares that he had only a week’s notice to leave on his mission and that “the strings of [his] heart felt as tight as the chords of a harp wrapped around a dear wife and the loved ones of [his] bowels.” Having left his family “surrounded by barbarians,” he says he is determined to “be a relentless enemy to the enemy that afflicts man” during his mission. He calls on the faithful Saints in Wales to lead exemplary lives in order to bring others into the Church.

Tenth General Epistle. 13
 The Welsh translation of this epistle as printed in the *Millennial Star* 16 (14 January 1854): 17–25.

News from Salt Lake City. 16
 A few items gleaned from the 15 October 1853 *Deseret News*.

A Word to All the Saints. 17
 Jones urges all the Saints to assist him in the performance of the duties mentioned in his letter of appointment. He also makes an appeal for everyone to contribute funds toward the emigration of their former president William S. Phillips and his family.

“The Guide to Zion” 18
 This is the title for a pamphlet Jones intended to publish in time for the emigrants who were about to leave Wales. Having been to “Zion” himself, Jones was well qualified to give detailed

instructions with respect to the journey. See my *Welsh Mormon Writings from 1844 to 1862: A Historical Bibliography* (Provo, Utah: Religious Studies Center, Brigham Young University), 190–92.

Appointments 19

Jones announces that Thomas Jeremy and Daniel Daniels are to be his counselors. Also that William Sims is to be the chief book distributor in the East Glamorgan Conference.

Zion’s Trumpet 19

A poem of three 4-line stanzas by Robyn Ddu, Eryri, in which he wishes success to *Zion’s Trumpet* and its new editor. Robyn Ddu is the *nom de plume* of Robert Parry, a convert of about six months to Mormonism. The meaning of “Robyn Ddu, Eryri” is “Dark Robyn, Snowdon.”

(No title) 20

For lack of space, the minutes for General Conference and the East Glamorgan Conference are being delayed until the next issue.

(No title) 20

A call for information to be sent in for the semi-annual statistical report. Also the date for the next Welsh emigration will be announced soon.

Book Debts from the Conferences, for the Quarter Ending December 31 20

The debt owed by thirteen conferences and the Welsh Branch at Liverpool comes to over £332.

Payments from Jan. 2 to Jan. 5 20

Payments from two conferences are shown.

(No title) 20

Jones’s address in Merthyr Tydfil—14, Castle Street.

Contents. 20

A list of this issue’s contents and their respective page numbers.

JANUARY 14

Tenth General Epistle. 21

Continued from page 16.

Presidential Greeting 24

Continued from page 13. The first portion of this second part of Jones’s greeting is a call for all members of the Church in Wales to lead exemplary lives in order to “attract the attention of the honest people of the world that they may walk by this gospel’s broad daylight, until they enjoy the full intensity of the light of the Sun of Righteousness, as it shines at its own equator.” In the second portion, Jones makes a fervent appeal to the presidents of the thirteen conferences in Wales to carry out their many responsibilities and to pull the members under their jurisdiction “with the ropes of Love.”

Merthyr Conference 27

The first of six installments of the minutes of a conference held in Merthyr Tydfil on 25 and 26 December, 1853. Present from Liverpool were President Samuel W. Richards and Elder James Linforth. A year earlier, after his arrival from Utah on his second mission, Dan Jones was called as second counselor to William S. Phillips and also as the president of the East Glamorgan Conference. This gathering was technically for the East Glamorgan Conference which numerically contained over half the members in Wales, but in reality it was a farewell for William S. Phillips and John S. Davis who were about to be released to go to Salt Lake City. During the meeting it was announced that Dan Jones would soon replace William S. Phillips as president of the Church in Wales, something that took place the following Sunday, 1 January, 1854. But apparently no other meeting was held to make things official. The Letter of Appointment dated 9 December 1853, published in the 7 January 1854 *Zion’s Trumpet*, and signed by Samuel W. Richards appears to have set in place the transfer of leadership.

The unusually detailed minutes of this Merthyr conference were kept by Robert Parry (Robyn Ddu, Eryri).

(Editorial) 29

Jones explains to all conference presidents the responsibilities they have with respect to book debts, distribution of the periodical, and encouraging the members to contribute their writings to *Zion's Trumpet*.

Minutes of the General Conference 32

The Welsh translation of the minutes of this conference that began on 6 October 1853 in Salt Lake City as printed in the *Millennial Star* for 14 January 1854 and the following two issues. Some parts were omitted in the Welsh translation.

Signs of the Times 34

Jones presents a list of problems and conflicts that were taking place in various parts of the world. He compares religious activity in Britain with that of Utah and rejoices in the number of converts to Mormonism in Europe that are going to Utah.

About Zion. 36

A poem of two 5-line stanzas by Dewi Elfed (David Bevan Jones), a former Baptist minister from Aberdare, in which he expresses his constant desire to go to "Zion." It would be another six years before he would receive his wish. See his biography on http://welshmormon.byu.edu/Resource_Info.aspx?id=3320.

Bad Words 36

Jones's observation about those who use bad words.

Sensible Power 36

Follow the example of Samson in doing good.

Verse 36

Four lines of poetry in which R. Ddu, Eryri (Robert Parry) gives praise to a sailor (Dan Jones) and his oratorical skills.

Payments from January 6 to January 12 36
 The payment from one conference is shown.

(No title) 36
 Jones’s address in Merthyr Tydfil.

Contents. 36
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JANUARY 21

Spiritual Gifts 37
 Jones explains how Church members should seek the gifts of the Spirit, as portrayed by the Apostle Paul in 1 Corinthians 14.

Minutes of the General Conference 41
 Continued from page 34.

(Editorial) 44
 Jones recommends that all Church members not rest until they all are able to “rejoice in the enjoyment of the Spiritual gifts.” He urges all the branch presidents to give detailed attention to their book debts. He also explains that “The Guide to Zion” was “being worked on practically night and day” and that an excerpt is included in this issue of *Zion’s Trumpet*.

Preparation of Emigrants before Departing from Wales 45
 The excerpt of “The Guide to Zion” that Jones includes in this issue of *Zion’s Trumpet* would eventually constitute the first three pages of a sixteen-page pamphlet of this title published in January 1855. “First, pay your rightful debts to everyone,” is the initial bit of advice Jones gives to the emigrants. In the complete pamphlet, he gives instruction and suggestions on every imaginable aspect of traveling from Wales to Utah, even including four pages entitled “Instructions for Driving Oxen.” The English translation for this pamphlet is in my *Defending the Faith: Early Welsh Missionary Publications* (Provo, Utah: Religious Studies Center, Brigham Young University, 2003), item J27.

Merthyr Conference 48
 Continued from page 29.

Signs of the Times 49
 Jones contrasts the lifestyle of people who live in England and Wales with the much better lifestyle enjoyed by people who live in Utah. He then gives some statistical information about the war between Russia and Turkey, after which he turns to a description of the turmoil in India and China. He declares that the Saints should rejoice that they have a peaceful place to which they can escape from the current destruction in various parts of the world.

Debts of the Branches of the East Glamorgan Conference for Books, up to December 13, 1853. 52
 The current debt for thirty branches is over £80.

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JANUARY 28

Parable of the Gentleman and his Son 53
 The author of this parable—presumably Jones since it is unsigned—presents this parable as a conversation between a father and his son. At the end of the parable he invites his readers to submit their interpretations according to four questions.

Minutes of General Conference 55
 Continued from page 44.

(Editorial) 61
 Jones presents a detailed explanation as to how the Welsh converts to the Church can qualify for assistance from the Perpetual Emigrating Society. He also encourages those who have relatives already in Utah to ask for their help in emigrating.

News of the Home Church.	64
Brief reports of the progress of the Church being made in various parts of Wales.	
Foreign Church News	65
Brief reports of the progress of the Church in Switzerland, Denmark, Norway, Sweden, and the Sandwich Islands.	
Tithing.	67
The Welsh translation of the article as it appeared in the <i>Millennial Star</i> 15 (24 December 1853): 840–41.	
Shipwreck.	68
The ship <i>Sir John Tayleur</i> recently went against the rocks on the coast of Dublin with tragic consequences.	
The “Guide to Zion”	68
The first part of this publication is off the press and in the hands of those who are emigrating this year. More copies will be printed in due time.	
Payments from Jan. 21 to Jan. 28	68
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(No title).	68
Jones’s address in Merthyr Tydfil.	
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FEBRUARY 4

The God to Worship!—Who Is He?	69
Prompted by an article authored by Orson Pratt in the 26 November 1853 issue of the <i>Millennial Star</i> , Dan Jones writes this treatise about the God of the Saints. It appears in serial fashion	

in this and the following four issues of *Zion's Trumpet*. Upon completion of the final installment in the 4 March 1854 issue of *Zion's Trumpet*, Jones published all the installments as a 24-page pamphlet. See *Welsh Mormon Writings*, 171–73.

Letter to the Editor	72
In a letter dated 26 January 1854, John Bowen writes from Pyle, Glamorganshire, about his conversion to Mormonism. He compares and contrasts the doctrine of the Baptists, his previous religion, with that of the Latter-day Saints. His target audience is his former brothers and sisters of the Baptist faith.	
Minutes of General Conference	74
Continued from page 61.	
(Editorial)	77
Jones writes about the “Present Emigration” and encourages those who are being left behind by friends and relatives.	
Merthyr Conference	78
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Signs of the Times	83
Jones contrasts the frightful conditions in Britain and other places of the world with the advantageous conditions that prevail in Utah.	
Conferences of the North	84
Four conferences are announced to be held in North Wales at which Thomas Jeremy will be in attendance.	
Arrival of the Welsh in Salt Lake City	84
Jones announces that all the Welsh who had crossed the plains are now safe and happy in Salt Lake City.	
The Truth	84
A four-line poem by R. Ddu, Eryri.	

(No title) 84
 Jones’s address in Merthyr Tydfil.

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Merthyr Conference 90
 Continued from page 83.

(Editorial) 93
 Jones describes getting the Welsh situated on the *Golconda* in Liverpool for their voyage across the ocean to New Orleans. He encourages the Saints in Wales to pay their money to the Emigration Society in anticipation of their own emigration.

Prominence of the Church of Christ in the World 95
 Robyn Ddu, Eryri, encourages all members of the Church to live their religion and be a light unto the world.

Home Church News 97
 A brief report of a recent conference in Carmarthen.

Foreign Church News 98
 A progress report of the missionary work in Calcutta.

Signs of the Times 98
 Jones presents a list of armed conflicts, earthquakes, plagues, and deaths in various parts of the world and contrasts all this with the progress the Church is making. He urges the Saints to “go forward.”

Question.	99
“T. H. D.” asks for clarification as to whether William S. Phillips or Dan Jones is president of the Church in Wales.	
Answer.	100
Dan Jones explains the confusion and declares that <i>Zion’s Trumpet</i> and the <i>Millennial Star</i> clearly state that he is the current president.	
The Scriptural Treasury,—Lowering of its Price!	100
Jones extols the virtues of this book he had published six years earlier and declares that all members of the Church in Wales should make it their bosom friend. See <i>Welsh Mormon Writings</i> , 65–68.	
Money Received from Jan. 28 to Feb. 9.	100
Money received from one conference and one branch is shown.	
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Jones asks for his correspondents’ patience for not publishing their writings in this issue of <i>Zion’s Trumpet</i> and blames it on lack of space.	
(No title).	100
Jones’s address in Merthyr Tydfil.	
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The God to Worship!—Who Is He?	101
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(Editorial)	109
<p>Jones encourages Church members to increase the “God-hood” in their hearts and to have “God-like” carved on each of their deeds.</p>	
The Unchristian Apostasy	110
<p>The first of four installments of this article by Robyn Ddu, Eryri. In this first part the author contrasts the dispensation of Christ with the dispensation of Moses.</p>	
Attempt at an Interpretation of the Parable	112
<p>William Davies, Jr., Conwy Valley, presents his interpretation of the parable that was printed in the 28 January 1854 issue of <i>Zion’s Trumpet</i>.</p>	
Another Parable	113
<p>Jones relates the conversation of two young boys about the arrival of a baby brother in the house of one of them. Interpretations are invited.</p>	
Home Church News	115
<p>Brief accounts of progress in three conferences.</p>	
Effect of Testing a Saint	115
<p>A poem of four 4-line stanzas by Robyn Ddu, Eryri.</p>	
Truth	116
<p>No power can have any negative impact on the truth.</p>	
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<p>A brief depiction of fear.</p>	
The Saints’ Progress	116
<p>A four-line poem by Robyn Ddu.</p>	

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The God to Worship!—Who Is He?	117
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Continued from page 109.	
(Editorial)	124
Jones encourages Church members to seek spiritual gifts. He also announces that his writings entitled <i>The God to Worship!—Who Is He?</i> will soon be published as a separate pamphlet.	
The Unchristian Apostasy	126
Continued from page 112.	
Home Church News	129
Jones gives a glowing account of the Church's progress in South Wales and quotes from a letter of Thomas Jeremy about happenings in North Wales.	
Signs of the Times	131
To illustrate his thesis statement that the end of all things is getting nearer, Jones quotes a number of statistics about life expectancy, the various countries currently at war, and religious persecution.	

Receipts from Feb. 14 until Feb 21	132
Payments from five conferences are shown.	
(No title)	132
Jones's address in Merthyr Tydfil.	
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MARCH 4

The God to Worship!—Who Is He?	133
Continued from page 121.	
(Editorial)	140
Provided in this editorial is an update on the progress of the Church in Eastern India, a warning for the Saints not to go to Australia, and information regarding ordination to the Priesthood. A plea is made for book distributors to be a little more patient regarding the publication of the promised pamphlet <i>The God to Worship</i> . Also the pamphlet <i>The Guide to Zion</i> is being delayed because of a possible change in the journey across the plains.	
Ordination to the Priesthood and Its Importance	143
The Welsh translation of this article by Samuel W. Richards as printed in the <i>Millennial Star</i> 16 (4 March 1854): 138–40.	
Foreign Church News	146
The Welsh translation of parts of a letter from Elder S. A. Wooley about the great difficulty the missionaries were having in eastern India to preach the restored gospel.	
Emigration	148
Recently the ship <i>Windemere</i> sailed from Liverpool with 482 Saints on board. No mention is made of any Welsh in the group.	

(No title) 148
 Jones tells his correspondent “B.J.” that he will receive the answer to his question in the treatise “The God to Worship” which is printed in *Zion’s Trumpet*.

(No title) 148
 Jones answers a question received from his correspondent “Nameless.”

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The Unchristian Apostasy 149
 Continued from page 129.

Attempt to Interpret the Parable “Children Talking” 153
 William Davies, Conwy Valley, offers his interpretation of the parable that appeared in the 18 February 1854 issue of *Zion’s Trumpet*.

Another Attempt 154
 “J.D.J.” offers his interpretation of the parable “Children Talking.”

Envy 154
 The Welsh translation of this article by John Jaques as printed in the *Millennial Star* 16 (4 March 1854): 129–30.

(Editorial) 157
 The first part of Jones’s editorial is an exhortation to conference presidents to visit the less valiant in an effort to reactivate them, and if they have “died completely,” they are to be removed from the Church records. The second part is a brief progress report of four conferences. The final part is a fervent appeal for book payments to be sent in, posthaste.

Conference Council 160
 The report of the twelve branch presidents of the East Glamorgan Conference at their meeting with Dan Jones and Daniel Daniels. Dan Jones’s exhortation to the branch presidents receives an enthusiastic response, and they all agree to go on a “preaching tour.” This detailed account of the East Glamorgan Conference Council was probably intended to serve as a model for all the other conferences to imitate.

Signs of the Times 162
 A description of the gathering of thousands of British sailors and soldiers to go off to a war, which will no doubt leave many widows and orphans in its wake. In contrast, the Saints in Utah dwell in safety.

Loving the Truth 163
 A poem of three 8-line stanzas by Robyn Ddu, Eryri.

Just off the Press! 164
 The 24-page pamphlet *Who Is the God of the Saints* is now available.

(No title). 164
 An explanation of the procedure involved in sending letters to persons in Utah and how those who no longer live in Salt Lake City will receive them.

(No title). 164
 John Price, president of the South Pembroke Conference, announces that a man by the name of Thomas Rogers has been excommunicated.

(No title). 164
 Jones warns against entrusting money to anyone without ample surety.

(No title) 164
 Dafydd Rees, president of the North Pembroke Conference, announces that a man by the name of Thomas Owens has been excommunicated.

(No title) 164
 The Conference for East Glamorgan will be held in Merthyr on 26 and 27 March.

Received for Books from Feb. 21 to March 6. 164
 The money received from one conference is shown.

Contents. 164
 A list of this issue’s contents and their respective page numbers.

MARCH 18

Slander, Slandering, and the Slanderer 165
 There must have been a sizeable challenge with gossiping and backbiting among Church members at that time for Dan Jones to present his readers with a five-page essay on the topic. Using numerous scriptures, he analyzes the problem from a wide variety of angles and declares in his final paragraph: “The slander of one does not sanction the other’s slandering, any more than two lies make a truth. Beware of slander, then, above all.”

Slander. 169
 A poem of two 4-line stanzas, probably authored by the editor since it is unsigned.

The Unchristian Apostasy 170
 Continued from page 153.

(Editorial) 173
 In the first part, Jones contrasts the hatred and contention that fill the world with the love and peace that are preached as part of the gospel message. War can be stopped throughout the world by

killing the warring instinct that is in the heart of man, something that happens when one is baptized and receives the gift of the Holy Ghost. This will teach men to love others and to give their lives for each other instead of warring with one another. In the second part, he commends the writings of Robyn Ddu on the “Unchristian Apostasy” to all readers of *Zion’s Trumpet*. And in the third part, he reports that the missionaries have established the gospel in South Africa, a more detailed account of which is in this issue of *Zion’s Trumpet*.

News from the Salt Lake Valley 176

Jones presents a number of news items from Utah.

The Cape of Good Hope Mission. 176

The Welsh translation of a letter to S. W. Richards from Jesse Haven in which he gives many details about the establishment of the gospel in South Africa. See the *Millennial Star* 16 (18 March 1854): 173–74.

Strange Inhabitants of the Great Basin of
North America 178

The Welsh translation of a description of the Moquis, a tribe of Indians living between the Colorado River and the Rio Grande. The description was written by a Captain Walker and was first published in the *Sacramento Herald*. See the *Millennial Star* 16 (18 March 1854): 167–68.

Now at the Press. 180

Jones announces the publication of his pamphlet “Debate between a Baptist and an Atheist.” See *Welsh Mormon Writings*, 173–75. See *Defending the Faith*, item J16, for the English translation.

The “Treasury” 180

There are still copies on hand of this 288-page book that Jones had published in 1848 during his first mission. See *Welsh Mormon Writings*, 65–68.

Distributors! 180
 Jones reports that he is unable to send an invoice with the book mailings but that he will find a solution.

Conferences 180
 Eight conferences are announced for April and May.

Received for Books from the 7 to the 15 of March 180
 Payments from three conferences are shown.

Contents. 180
 A list of this issue’s contents and their respective page numbers.

MARCH 25

Confidence. 181
 The Welsh translation of an excerpt of a sermon given by Brigham Young on 27 February 1853 as printed in the *Journal of Discourses*, 1:112–20.

Parable! 182
 This four-page parable has to do with a handsome couple who descend from heaven to a beautiful island. The woman falls from a cliff into the sea. The man succeeds in rescuing the woman, but they end up in a very inhospitable part of the island. Furthermore, the woman has a chronic case of the ague with which all of their descendants are affected. The patriarch of the family devises a way to silence the descendants’ complaints about their inherited illness. Jones invites interpretations of the parable.

Salt Lake Literature 186
 This very flattering review of the Mormons and their literature first appeared in the *Chicago Democratic Press*. See the *Millennial Star* 16 (4 March 1854): 141.

Focus on the Eastern Discord 187
 A poem of ten 4-line stanzas by Nathan Ddu, Llywel.

- (Editorial) 188
 Brief progress reports of seven conferences. There is great excitement from Carmarthen where a student at the Academy was baptized.
- Baptism of a Preacher 190
 Thomas Jones from Carmarthen, who had been with the Baptists for the previous forty years, writes to Dan Jones about the persecution he had received for his decision to convert to Mormonism. Since his own baptism, he has baptized an Independent minister, a Baptist minister, and a young Baptist preacher.
- Letter from John Parry 192
 In his letter, John Parry gives a progress report of the Church in North Wales where he had been serving as a missionary since 1849. In that year, his parents emigrated—his mother died just before reaching Council Bluffs, and his father, after reaching Salt Lake City, organized a choir that would evolve into the Mormon Tabernacle Choir. His younger brother Caleb was on the *Buena Vista* with their parents, but he would return to Britain in 1870 as a missionary—he died a year later and was buried in the Key Hill Cemetery in Birmingham, England. John Parry, Jr., the author of the letter, would be called to be the master mason of the Logan Utah Temple.
- At Last the Sects Receive Revelations 193
 T. Mason writes about some Wesleyans in Penrycae, Monmouthshire, who placed their hands on a three-legged table and asked a series of questions.
- Question. 194
 “Lisbond” asks why beer is forbidden to the Saints.
- Answer to the Above. 194
 Jones answers “Lisbond” by explaining that the Church counsels the Saints to abstain from beer and other intoxicants. He then proceeds to explain why such counsel makes sense.

Signs of the Times 195
 Jones describes the escalation of the war between Britain and Russia, the spread of cholera in the British Isles, an earthquake in southern Italy, and other large-scale calamities. He then predicts that such things will open the way for the spread of the gospel.

(No title) 196
 A call for donations to the Perpetual Emigrating Fund and to the Temple.

Receipts from March 15 to March 22 196
 A payment from one conference is shown.

(No title) 196
 Jones’s address in Merthyr Tydfil.

Contents. 196
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APRIL 8

Evil Speaking 197
 The Welsh translation of this essay by Samuel W. Richards as printed in the *Millennial Star* 16 (18 February 1854): 104–6.

“The Mormons” 201
 The first paragraph is a quotation from a publication in Aberystwyth called *Press* in which the unnamed author denigrates the Mormons. Jones reacts in an explosion of criticism and defense, calling the brief essay “a barefaced, unfounded, and unwarranted lie.”

(Editorial) 204
 Jones describes the supreme importance of seeking and building the kingdom of God. He says the way to build the kingdom for those who have received the priesthood is through persuading

others to leave the kingdom of darkness and become “subjects of the worthy King.” Jones issues a call to all his “fellow soldiers in the army of Jesus” to awake and apply themselves. He urges all to search for the best way they can build the kingdom and reminds them that spreading the printed word is something all can do.

Account of the Moquis 208

The Welsh translation of this account by Parley P. Pratt as printed in the *Deseret News*, 1 December 1853.

Prayer of Faith Heals the Sick 209

Hannah Lewis’s four-year-old nephew became seriously ill. She sent for the elders who administered to him, and he was immediately made well. Two persons who were not members of the Church were present along with several who were Church members.

Fruitfulness of the Land of Zion 210

Jones quotes a paragraph from the *Deseret News* that tells of a farmer in Davis County who obtained amazing results with a variety of crops. Jones then chides the Welsh small-holders for suffering in Wales when they could be prospering in Zion.

(No title) 211

The sixteen-page pamphlet “Debate between a Baptist and an Atheist” is now off the press. Jones says that it “offers far more than twopence worth of entertainment for the reader.”

(No title) 211

An eight-page pamphlet, “Atheism of Sectarianism,” is also available for only a penny. See *Welsh Mormon Writings*, 174–76. See *Defending the Faith*, item J17, for the English translation.

(No title) 211

Jones answers a question of his correspondent Wm. Thomas, Llwyni, about the hereafter and refers him to some writings of Orson Pratt and Brigham Young for further clarification.

Gifted Preacher 212
 Jones compares the gifted preacher who has no knowledge of the divinity of his religion to a glow-worm on a hedge in a dark place.

Book Debts for the Conferences for the Quarter Ending March 31, 1854 212
 Debts for thirteen conferences, the Liverpool Welsh Branch, and the Liverpool Office come to over £94.

Receipts for Books from March 22 to 31 212
 Payments from six conferences are shown.

(No title) 212
 Jones implores conference presidents to give attention to their book debts.

(No title) 212
 Jones's address in Merthyr Tydfil.

Contents 212
 A list of this issue's contents and their respective page numbers.

APRIL 15

Sacrifice 213
 The Welsh translation of an excerpt of a sermon given by Brigham Young on 27 February 1853 as printed in the *Journal of Discourses*, 112–20.

East Glamorgan Conference 214
 Minutes of a conference held on 26 March 1854 in Merthyr Tydfil.

Attempt to Interpret the Parable 217
 John Bowen, Pyle, offers his interpretation of the parable presented in the 25 March 1854 issue of *Zion's Trumpet*, 182–87.

The Great Depth	218
A poem of three 10-line stanzas by Robyn Ddu, Eryri.	
Spring	219
A poem of two 6-line stanzas by Robyn Ddu, Eryri.	
(Editorial)	220
Jones's focus in this editorial is the "Spread of the Savior's Cause." He explains that success will come "through distributing preachers to the most advantageous places to transmit the word of life to the people." He laments there are so few missionaries in some of the counties and rejoices that about thirty-five volunteers from Monmouthshire have declared themselves ready to go anywhere they are sent.	
Landing of the Welsh Emigrants in New Orleans	222
A letter from William S. Phillips dated 18 March 1854 from New Orleans in which he tells of the crossing of the <i>Golconda</i> , a ship that left Liverpool on 4 February 1854 with 464 Welsh and English converts on board.	
Letter from New Orleans from the Former Editor.	224
A letter from John Davis dated 18 March 1854 from New Orleans. Davis was also on the <i>Golconda</i> , but since William Phillips had provided details of the crossing in his letter Davis chooses to pass along some helpful hints and advice to future emigrants in his writing.	
Brecon Conference	226
A brief report of a conference held in Breconshire submitted by T. Morgan.	
Refutation to a False Accusation	226
The <i>Swansea Herald</i> for 29 March 1854 reported that the Reverend J. Jones, Llangollen, had been baptized by a Mormon apostle. Dan Jones vehemently denies that any such baptism of his older	

brother ever took place and scolds those who were behind the false rumor.

Remarkable Happening 227

In Kendl, Monmouthshire, a man’s horse dies and another is sick. He has been allowing the Mormons to meet in his house and suspects the Lord is punishing him for doing so. In a prayer he promises the Lord that he will turn the Mormons out, and his horse is instantly cured. Jones says that such tales are worse than those told by the pagans in Africa.

The Ancient Religion Anew 228

This is the title of Jones’s first pamphlet published in 1845 in North Wales. Jones announces that this second edition is “on the press.” See *Welsh Mormon Writings*, 13–16, 176–77. For the English translations see *Defending the Faith*, items J1 and J18.

Receipts for Books from April 1, to the 12 228

Payments received from two conferences are shown.

(No title) 228

Jones requests information regarding the Perpetual Emigrating Fund.

(No title) 228

Jones asks for all branch presidents to send him information about the value of the books they have on hand and also the amount of outstanding debt each quarter.

(No title) 228

An error about the healing of the boy in Penycae is rectified.

Contents 228

A list of this issue’s contents and their respective page numbers.

APRIL 22

Principles of Truth 229

The Welsh translation of an excerpt of a sermon given by Brigham Young on 27 February 1853, as printed in the *Journal of Discourses*, 112–20.

East Glamorgan Conference 231

Continued from page 217.

(Editorial) 237

Jones’s theme for this editorial is the growth of the kingdom of God in Wales. After expressing his unshakable conviction of the truthfulness of the restored gospel he appeals to all the brethren of the priesthood to do their utmost to “bring others to enjoy the blessings of this kingdom.” He then explains various ways in which they can share their blessings with others. In the second part of the editorial Jones reports on the success of the conference held recently in Swansea and the strong desire of the members to expand the missionary work. There are plans to hold a “Love Feast” to raise funds to support missionary work.

Books Needed 242

An appeal to the branch presidents of the East Glamorgan Conference to assist Jones by sending in certain issues they may have on hand of volume 13 (1851) and volume 14 (1852) of the *Millennial Star*, issues of volume 3 (1851) and volume 4 (1852) of *Zion’s Trumpet*, and segments of the Book of Mormon and the Doctrine and Covenants. The number of issues and segments required are listed. Jones predicts that these publications will increase greatly in value in the coming years.

Gwynedd 244

Jones uses “Gwynedd” to refer to North Wales and announces to the branches and conferences up there that help is on the way, as many worthy brethren have volunteered to serve missions in that area of Wales.

Receipts for Books from April 12 to the 17	244
Payments received from three conferences are shown.	

Contents.	244
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APRIL 29

Amusement	245
The Welsh translation of an excerpt of a sermon given by Brigham Young on 27 February 1853 as printed in the <i>Journal of Discourses</i> , 112–20.	

East Glamorgan Conference.	247
Continued from page 237.	

Unity of Purpose	252
A poem of four lines by Robyn Ddu, Eryri.	

(Editorial).	253
In the first part of this editorial Jones mocks the efforts of the priests and reverends who make every effort to vilify Mormonism. He explains that for a time their opponents had tried ignoring them in hopes they would all leave Wales but that lately they had all come on the offensive once again. Their efforts, however, have been in vain, and Mormon missionaries are having considerable success throughout Wales as of late. In the second part of the editorial Jones mentions the progress being made by missionaries in England, Scotland, India, and the Sandwich Islands.	

Longing for Zion.	260
A poem of four 10-line stanzas by David S. Harris, Cwmbach, in which he describes his intense desire to partake of the blessings of Zion.	

Conferences of the North.	260
Three conferences are to be held in North Wales.	

Receipts for Books from April 18 to 25 260
 Payments received from three conferences are shown.

(No title) 260
 Jones’s address in Merthyr Tydfil.

Contents. 260
 A list of this issue’s contents and their respective page numbers.

MAY 6

Why Love the Truth? 261
 The Welsh translation of an excerpt of a sermon given by Brigham Young on 27 February 1853 as printed in the *Journal of Discourses*, 1:112–20.

Healing of a Deaf and Dumb Man. 264
 The Welsh translation of this account as printed in the *Millennial Star* 16 (6 May 1854): 283–85.

The Mission in the Sandwich Islands 266
 The Welsh translation of this letter written by Nathan Tanner as printed in the *Deseret News*, 15 December 1853.

(Editorial) 269
 Jones’s theme for the first part of this editorial is “The Church of God Is Light.” He compares the bright light of Mormonism to the light of the sun and the faint light of other religions to the light of the moon. And the members of the Church he compares to candles who must let their light shine before the world. He praises the volunteers to the missionary program of the Church and other efforts to present the gospel message to the world. The second part consists of reports of success from the Monmouth and the Llanelli conferences and mention of the letter received from John Parry in North Wales. The third part has news of the missionary effort from Switzerland and the Cape of Good Hope. The fourth part is an appeal to conference presidents to

send in their reports, to promote the sale of *Zion's Trumpet*, and to send information about job opportunities for the faithful men who need them. And finally he reports the arrival of the Welsh emigrants in St. Louis.

Letter to President D. Jones 274

John Parry reports from North Wales concerning a successful conference held at Rhuddlan and rejoices at the prospect of receiving missionaries from South Wales.

The Mormons 274

An article from the 22 March 1854 *Brighton Guardian* that has very complimentary comments about several Mormon settlements in Utah. See the *Millennial Star* 16 (29 April 1854): 271.

Llanelli Conference 275

A report sent by Dewi Elfed of the conference held in Llanelli on 23 April 1854. He provides details of the concerted missionary efforts being made by Church members there to bear witness to all around them.

Receipts for Books from April 25 to May 6 276

Payments from two conferences are shown.

Contents. 276

A list of this issue's contents and their respective page numbers.

MAY 13

The Word of Wisdom. 277

The Welsh translation of this article by Samuel W. Richards as printed in the *Millennial Star* 16 (13 May 1854): 289–93.

Conference Council in Merthyr 279

A summary of the proceedings of a council meeting held in Merthyr Tydfil on 27 March 1854 which consists mainly of a motivational address given by Dan Jones in which he calls on all

present to be more valiant in getting more volunteers to serve as missionaries.

(Editorial)	284
<p>“Growth of the work of God” is Jones’s theme for the first part of this editorial, which he puts before his readers by quoting from the “earnest exhortations” of Samuel W. Richards as printed in the <i>Millennial Star</i> 16 (6 May 1854): 280–81. The second part has to do with the release of Samuel W. Richards as president of the Church in Britain and the call of his brother Franklin D. Richards as his replacement. In the third and fourth parts Jones gives information about this year’s European emigration and the Perpetual Emigrating Society. The fifth part consists of assignments of several missionaries to various parts of Wales. And in the final part, “Foreign Intelligence,” Jones informs his readers of various news items which he has gleaned from the <i>Deseret News</i>.</p>	
Church Collections	291
<p>Jones gives detailed instructions as to how the money of donations is to be handled by Church leaders. He warns them to use the money only for the intended purpose of the donation.</p>	
Flowers	291
<p>A poem of three 8-line stanzas by Robyn Ddu, Eryri.</p>	
The Cholera	292
<p>Jones reports that this dreaded disease is cleaning the streets of Edinburgh, Glasgow, Hamilton, and Liverpool of the boastful children of “Christianity.”</p>	
Shipwrecks	292
<p>Jones reports two recent shipwrecks.</p>	
Receipts for Books	292
<p>No money has been received recently.</p>	

(No title)	292
Jones's address in Merthyr Tydfil.	

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MAY 20

The Word of Wisdom	293
Continued from page 279.	

Request for Pastors and Presidents	298
The Welsh translation of this article by Samuel W. Richards as printed in the <i>Millennial Star</i> 16 (20 May 1854): 312–13 in which he makes a fervent plea for book debts to be paid by 30 June. Dan Jones adds a one-page postscript entitled "Pay Attention!!" in which he echoes many of the items contained in the Richards article.	

Verse	300
A poem of eight lines by T. Harries, Georgetown.	

(Editorial)	301
In the first part of this editorial, Jones comments on Samuel W. Richards's article on the Word of Wisdom. He compares the voluntary nature of the Word of Wisdom to those who volunteer to serve missions. The second part consists of brief progress reports on the East Glamorgan, the Monmouth, and the North Pembroke conferences. The third part contains news of the appointment of Dafydd Williams as a traveling elder. And in the fourth part Jones praises Richard Williams and three others who have volunteered to serve as missionaries.	

Letter from Utah Territory	303
David Jones writes from Ogden City on 18 December 1853 to his father Isaac Jones as to how well he is doing and how much	

he wishes for his family members who are still in “captivity” in Wales to come to Utah.

Healing through the Gospel 304

Hugh Evans writes from Newmarket on 28 April 1854 about the marvelous effect of a priesthood blessing given to Jane Williams.

Question and Answer 305

The question from “M. P.” is whether an elder who neglects reading *Zion’s Trumpet* and the *Millennial Star* is fit to preside over a conference. Jones offers a strong response in the negative.

Carmarthen Conference 306

Isaac Jones reports the success of a recent conference in Carmarthen and tells of future plans to promote the spread of the gospel in that area.

Letter from J. Davies, Merioneth 307

John Davies writes from Ffestiniog on 4 May 1854 to report the condition of the Church in that area. He requests that some volunteers from South Wales be sent to assist in the missionary effort.

The “Ancient Religion Anew!!!” 308

A poem of eight lines by “An old Saint from Georgetown” in praise of Jones’s latest pamphlet that has just come off the press. The “Old Saint” in the poem may very well be Dan Jones.

(No title) 308

Jones laments that no money has been sent in for books for several weeks.

(No title) 308

Jones’s address in Merthyr Tydfil.

Contents 308

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MAY 27

- Excerpt from the “Ancient Religion Anew” 309
 This segment of Dan Jones’s 48-page pamphlet is quoted from the last five pages. See *Welsh Mormon Writings*, 176–77. For the English translation, see *Defending the Faith*, item J18.
- Duties of Branch Presidents 313
 Daniel Daniels, second counselor to Dan Jones, presents the duties of branch presidents in six major categories.
- (Editorial) 316
 In the first part of this editorial, Jones explains that the way to happiness is in keeping the commandments and in working diligently to build the kingdom of God. In the second part, Jones presents information he had received from several missionaries about a conference held in Ffair Rhos, Cardiganshire, and also about a debate held in Aberystwyth between a Wesleyan minister and three Mormon missionaries. The third part contains a brief report of a conference held in Fishguard.
- Letter from Great Salt Lake City 320
 John Rees writes this 22 January 1854 letter to his parents in Wales in which he tells them of the many benefits of being in Utah.
- Signs of the Times, for the Restoration of All Things 321
 In this first part of his essay, Robyn Ddu, Eryri, sets the stage for the restoration of all things by writing about Adam and Eve and their transgression that brought about the fall.
- The Saint’s Lament 322
 A poem of six 8-line stanzas by T. Conway, Flint.
- JUST OFF THE PRESS 324
 Jones announces the availability of his pamphlet *The Ancient Religion Anew*.

(No title) 324
 Jones explains how the profit from the sale of his newly published pamphlet will be distributed.

The War. 324
 An update of the Crimean War.

Receipts for Books from May 6 to the 26 324
 Payments from four conferences are shown.

(No title) 324
 An announcement that some interesting correspondence will appear in the next issue of *Zion's Trumpet*.

(Not title) 324
 Jones's address in Merthyr Tydfil.

Contents. 324
 A list of this issue's contents and their respective page numbers.

JUNE 3

Why Love the Truth? 325
 The Welsh translation of an excerpt of a sermon given by Brigham Young on 27 February 1853 as printed in the *Journal of Discourses*, 1:112–20. This is the sixth and final excerpt from Brigham Young's 27 February 1853 sermon to appear in *Zion's Trumpet*, volume 7.

Parable of the Jews and the Pig. 327
 A butcher was able to identify the thieves who had been stealing his pork by offering pork for free. Jones calls for interpretations of his parable.

Letter from Manti City 328

In his February 1854 letter from Manti City, John Rees informs his family back in Wales of the benefits of living in Utah and volunteers to help any of his family who have converted to Mormonism to come to America. Jones adds a postscript to Rees's letter.

Effects of Tobacco 329

The Welsh translation of the first part of this article as printed in the *Millennial Star* 14 (17 July 1852): 329–32 and 14 (24 July 1852): 347–50. Four more parts of the translation appear in this volume of *Zion's Trumpet*. Scientific explanations of the harmful effects of tobacco.

Letter from America 330

Thomas M. Richards writes this letter from Minersville, Pennsylvania, on 1 May 1854 with news of his efforts to spread the gospel in that part of the world.

Letter of President Daniels 331

A letter dated 13 May 1854 from Penlan Noeth, near Llanybydder, Carmarthenshire, written by Daniel Daniels in which he relates some of the persecution the Saints were suffering in that area because of a letter sent from New Orleans by a Rees Davies with numerous accusations against the Welsh Mormons who emigrated on the *Golconda* earlier that year. Dan Jones responded to the accusations in a pamphlet entitled *A defense of the Saints: Refutations of the false and malicious accusations of a man by the name of Rees Davies, from New Orleans, against the Saints*. See *Welsh Mormon Writings*, 179–81. For the English translation, see *Defending the Faith*, item J20.

(Editorial) 333

The first part of this editorial is Jones's tribute to Willard Richards who had died in March and with whom he had been in Carthage Jail the night before the Martyrdom. The second part consists of some news items from Utah. The third part has progress reports of five conferences: East Glamorgan, West Glamorgan, South

Pembroke, Flintshire, and Conwy Valley. The fourth part has news of the Church in Italy and Hawaii.

Conference. 340
 The dates for eight conferences are announced.

(No title). 340
 A reminder for conference presidents to send in the customary reports and information due at the end of June.

Receipts for Books from May 27 to June 1 340
 Payments from three conferences and seven branches are shown.

Contents. 340
 A list of this issue’s contents and their respective page numbers.

JUNE 10

Proclamation to All the Priests, Reverends, Preachers,
 and All the Teachers of Religion in Wales. 341

This is the first of three segments of an open letter to all the people indicated in the title. Jones declares at the outset his great desire for those throughout Wales who teach religion “to understand the beneficial and important divine truths” that are known to the Mormons. He asks them not to “cast this small treatise” from their hands “as being unworthy of [their] notice.” The remaining two segments were printed in the next two issues of *Zion’s Trumpet*, and all three segments were later printed as a 16-page pamphlet. See *Welsh Mormon Writings*, 177–79, and *Defending the Faith*, item J19.

(Editorial). 348
 The first part of this editorial is “Home News” in which Jones reports the general success of the missionary effort in Wales brought about in large measure by the distribution of pamphlets. In the second part, he relays some news received from Elder John Parry serving in North Wales, some other news of volunteers in

Llanidloes and in Anglesey, and a brief report of a conference held in Conwy Valley. The third part consists of instructions to book distributors of conference and branches throughout Wales.

Effects of Tobacco 351
Continued from page 330.

Signs of the Times, &c. 353
Continued from page 322. In this second part the author explains how God revealed that there was to be a time for the restoration of all things.

If I Were a Voice 355
A poem of four 9-line stanzas by Robyn Ddu, Eryri.

Receipts for Books from June 1 to 6 356
Payments from two conferences and three branches are shown.

(No title) 356
Two conferences to be held are announced.

Contents. 356
A list of this issue's contents and their respective page numbers.

JUNE 17

Proclamation to All the Priests, Reverends, Preachers, and All the Teachers of Religion in Wales. 357
Continued from page 348.

Indian Opposition to the Christian Missionaries 363
The Welsh translation of this article as it appeared in the *Deseret News*, 1 December 1853, p. 2, 3. The famous Indian “Red Jacket” explains his opposition to the proselytizing of Christian missionaries among his people.

(Editorial)	365
<p>Jones devotes the bulk of this editorial to a discussion of Mormonism and how its enemies are confused as to what to do with it. The last paragraph is a brief report of the conference held in Newmarket, Denbighshire.</p>	
Effects of Tobacco	367
<p>Continued from page 353.</p>	
Signs of the Times, &c.	368
<p>Continued from page 355. In this third part, the author depicts how violence, oppression, and injustice are prospering and thus laying the groundwork for a restoration of all things. An indication is given that this article was to be continued in a future issue of <i>Zion's Trumpet</i>, but none ever appeared.</p>	
Mormonism in Parliament	371
<p>The Welsh translation of a very complimentary article about Mormon Emigration as printed in the <i>Silurian</i> for 3 June 1854.</p>	
Good News.	372
<p>Elder Franklin D. Richards and six other missionaries from America have arrived in Liverpool.</p>	
Receipt for Books from June 6 to 13	372
<p>Payments from two conferences and nine branches are shown.</p>	
(No title).	372
<p>Jones's cryptic answer about intervention to a correspondent from Llwyni.</p>	
(No title).	372
<p>Jones's address in Merthyr Tydfil.</p>	
Contents.	372
<p>A list of this issue's contents and their respective page numbers.</p>	

JUNE 24

Appointment of Elder F. D. Richards to the Presidency of the Church of Jesus Christ of Latter-day Saints in the British Isles, and the Adjacent Countries 373

A letter of appointment dated 29 March 1854 and signed by Brigham Young and Heber C. Kimball authorizing Franklin D. Richards to preside over the Church in Europe. His response is dated 8 June 1854, Liverpool.

Proclamation to Priests, Reverends, Preachers, and All Teachers of Religion in Wales. 375

Continued from page 362.

Attempt to Interpret the Parable of the Jews and the Pig . . 379

William Lew gives his interpretation of the parable and ends with a poem of two 4-line stanzas. In a postscript Jones invites further participation from others to improve on the interpretation.

(Editorial) 381

Jones devotes the first part of his editorial to explaining the responsibility of the faithful Saints to distribute pamphlets to stimulate the growth of the Church. The second part consists of conference reports from Merioneth and South Pembroke. And the third part is a progress effort of missionary work in East India.

Letter from Elder Dewi Elfed Jones 385

In his letter dated 12 June 1854, Llanelli, Dewi Elfed Jones tells of the commotion caused in various places by the preaching of the missionaries. He also reports a preaching conference that was held in Fân Galch and announces that the next conference will be held in Porthyrhyd, Llanddarog.

Late News from Utah Territory 387

Jones has selected most likely from the *Deseret News* a variety of things taking place in Utah.

Prize for Selling or Distributing Pamphlets 388
 As an enticement for all Saints to sell or distribute pamphlets
 Jones offers a volume containing all his publications during 1854
 as a prize.

(No title) 388
 Another call for conference presidents to send in their mid-year
 reports.

Receipts for Books from June 13 to 21 388
 Payments from two conferences and seven branches are shown.

Contents. 388
 A list of this issue’s contents and their respective page numbers.

JULY 8

Eleventh General Epistle of the Presidency of the
 Church of Jesus Christ of Latter-day Saints 389
 The Welsh translation of this epistle as printed in the *Millennial
 Star* 16 (8 July 1854): 417–23, 426–30.

Searchlight on the World and Its “Christianity” 394
 Dan Jones is most likely the author of this unsigned article
 that focuses on the inability of traditional Christians to solve
 the world’s many serious problems. The reason, he explains,
 is because they have sealed the heavens and are unable to
 receive revelation from God. Fortunately, however, the original
 Christianity has been restored and will prepare the way for the
 Second Coming.

(Editorial) 397
 In the first part of this editorial, Jones tells of the enjoyment he felt
 by attending a general council meeting in London with Franklin
 D. Richards and numerous other Church leaders from all over
 Britain and even France. In the second part he announces that
 complete earlier volumes of the *Millennial Star* will be purchased

by the office in Liverpool. In the third part he says that his health will not allow him to publish *Zion's Trumpet* on a weekly basis much longer. He had skipped the issues for 1 April and 1 July, and as of the 12 August issue, the periodical would be published every other week. And the fourth part has to do with some new guidelines in emigration procedures.

The Latest News from Utah 400

Jones has gleaned an assortment of news items from the *Deseret News* for this brief report.

Letter from Elder Robert Parry. 402

Robert Parry (Robyn Ddu, Eryri) writes from Trevor about the progress of the work in various places in North Wales.

Statistical Report of the Church of Jesus Christ of Latter-day Saints in Wales, for the Half Year Ending June 30, 1854 403

At this point there are 4,318 members in thirteen conferences throughout Wales.

(No title). 403

A small branch of the Church has been established in Scutari, Turkey.

Book Debts for the Conferences and the Branches, for the Quarter Ending June 30, 1854 404

Debts owed by twelve conferences, the Liverpool Welsh Branch, the Liverpool Office, thirty-two East Glamorgan branches, and some individuals are shown.

Book Receipts for June 21 to 30 404

Payments from two conferences and twelve East Glamorgan branches are shown.

Contents. 404

A list of this issue's contents and their respective page numbers.

JULY 15

Eleventh General Epistle of the Presidency of the
Church of Jesus Christ of Latter-day Saints 405

Continued from page 394.

(Editorial) 413

Jones comments briefly on the Eleventh General Epistle and then presents his thoughts about how Church members in Wales should consecrate their treasures for the kingdom and be willing to make the necessary sacrifices to live by every word that comes out of the mouth of the Lord.

Eleventh General Epistle of the Presidency of the
Church of Jesus Christ of Latter-day Saints 415

Continued from page 413.

Letter from President Jeremy 417

A letter dated 22 March 1854, Llanelli, in which Thomas Jeremy comments briefly on the condition of the Church in Carmarthen and in St. Clears. He then quotes generously from a letter he had received from Robert Parry (Robyn Ddu, Eryri) in which Parry declares Dan Jones to be “one of the best men” he has ever met. Jeremy agrees with Parry and explains that he (Jeremy) has seen Jones’s virtues for many years on both sides of the ocean. Following the letter Jones says that he will strive to continue being worthy of the kind words.

Letter from Iron County 419

Job Rowlands writes in behalf of himself and his two brothers, Thomas and Benjamin, from Cedar City. The letter is dated 30 November 1853 and is written to their brother Ephraim in Wales.

(No title) 420

A brief paragraph about the expansion of war in the world.

Book Receipts for June 30 to July 13 420
 Payments from seventeen East Glamorgan branches are shown.

(No title) 420
 Jones's address in Merthyr Tydfil.

Contents 420
 A list of this issue's contents and their respective page numbers.

JULY 22

Eleventh General Epistle of the Presidency of the
 Church of Jesus Christ of Latter-day Saints 421
 Continued from page 417.

Effects of Tobacco 425
 Continued from page 368.

(Editorial) 429
 In the first part of this editorial, Jones reports on the success
 of the volunteer missionaries in North Wales and the beneficial
 effect the distribution of pamphlets is having all over Wales. The
 second part is a brief report of a conference held in Tredegar.

East Glamorgan Conference 430
 During 1854, 1855, and part of 1856 Dan Jones served as presi-
 dent of the Church of Jesus Christ of Latter-day Saints in Wales,
 as editor of *Zion's Trumpet*, and also as president of the East
 Glamorgan Conference. With thirty-two branches and nearly
 two thousand members, the East Glamorgan Conference was by
 far the largest conference in Wales. Its size and importance, as
 well as having Dan Jones as its president, probably explain why
 its reports occupy several pages in *Zion's Trumpet* as compared with
 just a paragraph or two for the other conferences. The report for
 the 2 July 1854 East Glamorgan Conference occupies over three
 pages in this issue, eight pages in the 29 July issue, and two pages

in the 12 August issue. Much of these reports consist of long quotes from the talks given by Dan Jones on a variety of topics.

- Breconshire Conference 433
 A brief report on the 9 July 1854 conference held at Brynmawr, Breconshire.
- The Mormons in San Bernardino 434
 The Welsh translation of a very complimentary article about the Mormons that first appeared in the *Daily Alta California* and then in the *Millennial Star* 16 (8 July 1854): 423–24.
- Receipts for Books from July 13 until July 18. 436
 Payments from one conference and six branches are shown.
- (No title). 436
 Jones's address in Merthyr Tydfil.
- Contents. 436
 A list of this issue's contents and their respective page numbers.

JULY 29

- East Glamorgan Conference. 437
 Continued from page 433.
- (Editorial). 445
 In the majority of this editorial, Jones gives strong encouragement to all who intend to emigrate to be in a constant state of preparation. In the final part a few changes in assignments are announced.
- Letter of President Dewi E. Jones. 447
 The former Baptist minister David Bevan Jones (Dewi Elfed Jones) writes on 19 July 1854 to Dan Jones of the missionary work being conducted in the Llanelli Conference. He closes his

letter with a poem of three 4-line stanzas in which he expresses his strong desire to go to Zion; it would not be until nearly six years later that he would get his wish.

Healing from the Ague 450

Edward Parry writes from St. George, Denbighshire, about a priesthood blessing given to Ann Parry and her daughter Leah. For further information about Ann and Leah, see http://welsh-mormon.byu.edu/Immigrant_View.aspx?id=975.

Confession of Thomas John of His False Accusations
against Capt. D. Jones. 451

Thomas John had gone to America with the first group of Welsh Mormon converts with Dan Jones in 1849 and had crossed the plains in the George A. Smith company that same year. He became disaffected with the Church and spread rumors about Dan Jones. Later he returned to Wales, and in this letter he begs forgiveness for his misdeeds. Thomas Jeremy adds a postscript to the letter in behalf of Thomas John recommending that Dan Jones accept the apology and extend forgiveness to the repentant soul.

Answer to the Foregoing 451

Dan Jones writes that in light of Thomas John's repentant attitude he is willing to forgive his offenses.

The War 452

A two-line report of a late development in the Crimean War.

Receipt for Books from July 18 to July 27 452

Payments from one conference and three branches are shown.

Contents 452

A list of this issue's contents and their respective page numbers.

AUGUST 12

- Speech of President Young in the Conference. 453
 The Welsh translation of Brigham Young's speech given on 6 April 1854 as printed in the *Deseret News*, 11 May 1854.
- Death of the Patriarch John Smith 460
 The Welsh translation of this obituary as printed in the *Millennial Star* 16 (5 August 1854): 493.
- (Editorial) 461
 The first part of this editorial is "A Word to Our Readers," in which Dan Jones encourages his readers to ponder carefully the words in Brigham Young's speech at the first of this issue of *Zion's Trumpet* and the words of Franklin D. Richards at the end. The second part of the editorial is the announcement of a new presidency for the Llanelli Conference.
- East Glamorgan Conference. 462
 Continued from page 445.
- Elegy 465
 A poem of three 8-line stanzas by Robert Humphreys, "from the camp," in which he pays tribute to Ann Dibra [Deborah] Parry, wife of Bernard Parry, both of St. George, Denbighshire. Ann was buried on 20 April 1854 on the bank of the Missouri River near Kansas, and her husband died on 4 May 1854 two weeks later.
- Excerpt from the Remarks of President Franklin D. Richards. 466
 The Welsh translation of these remarks as printed in the *Millennial Star* 16 (12 August 1854): 505–7.

Conferences of the North	468
The dates and places of four conferences to be held in North Wales.	
Receipts for Books from July 27 until August 10	468
Payments from three conferences and six branches are shown.	
(No title)	468
The reason why conference reports from Swansea, Llanelli, and Carmarthen have not appeared in <i>Zion's Trumpet</i> .	
Contents	468
A list of this issue's contents and their respective page numbers.	

AUGUST 29

Spirit of the Anti-Christ	469
In this seven-page treatise, Dan Jones explains in considerable detail how Satan, the anti-Christ, operates his kingdom to snare the true followers of Christ into following his plan.	
Late News from the Camp of the Saints	476
A letter dated 13 June 1854 from Kansas written by R. G. Evans to his parents in Wales in which he gives a few details about crossing the plains with various others who arrived in St. Louis with him on the <i>Golconda</i> . He is listed on the shipping list as Richard G. Evans accompanied by his wife, Sarah, their three-year-old daughter, Elizabeth, and their two-year-old son, James.	
(Editorial)	477
In the first part of this editorial, Dan Jones gives a fairly detailed account of his travels to various towns in South Wales with President Daniel Spencer who was visiting from Liverpool. They met with the Saints in Pontypridd, Cwmbach, Aberavon, Swansea, and Llanelli. In the second part are brief accounts of the work in Monmouthshire, Carmarthenshire, Merionethshire, North Wales, and Thailand. And in the third part, Jones urges	

the brethren to increase the circulation of *Zion's Trumpet* throughout Wales.

Address of President Spencer 480

In his editorial for this issue, Jones mentions that President Daniel Spencer had given a talk on Sunday, 20 August, to the Saints in Llanelli against slander and the accusatory spirit. Thus Llanelli may have been the setting for this address in which Spencer explains that he was in Wales at the request of one John Jones and other members of the Church and also with the approval of President Franklin D. Richards to “give a second examination to several accusations brought against President D. Jones.” Following a number of comments about the dangers of judging their leaders, Spencer tells those assembled that “after a patient hearing lasting many hours, of all that could be raked together” against Dan Jones that his accusers had “completely failed to prove any accusation, or transgression in him of a single law of God or man.” Spencer then declares that Jones is “worthy of the trust of the Saints under his care.”

Receipts for Books from August 10 until 23. 484

Payments from four conferences and nine branches are shown.

Contents. 484

A list of this issue’s contents and their respective page numbers.

SEPTEMBER 9

Summary of the Discourse of President Dan Jones, to the Missionary Society, at a Love Feast 485

This meeting of the Missionary Society was held on 10 July 1854 in Merthyr Tydfil, and its purpose was to show love for God’s children in Wales by either volunteering to serve a mission or to contribute to the financial support of those who do volunteer. Jones called for men to volunteer and for their wives not to hinder them.

- Letter from Cedar City 490
 In this letter dated 20 May 1854 from Cedar City, David D. Bowen expresses dismay at not having received an answer to any of his previous letters. He tells of his success since arriving in Utah and pleads with his parents to come and join him.
- Parable of the Months 491
 Richard Roberts, Conwy Valley, presents this parable in which the months finally make peace after being in competition with one another. He invites an interpretation.
- Healing through the Power of God. 492
 J. D. Roberts writes from Cwm Ynys y Fwch, Glamorganshire, on 9 August 1854 about a priesthood blessing given to the wife of a newly baptized brother.
- (Editorial) 493
 Jones has moved his press to Swansea in hopes the sea breezes will help his health to improve. This issue is the first to be published in the new location. He commends the faithful Saints for their unity and warns them to beware of those who have turned their backs on the Church.
- Letter of President Daniels 495
 Daniel Daniels writes from St. George, Denbighshire, on 21 August 1854 about the progress of the missionary effort in North Wales.
- Cardiganshire Conference 497
 A brief report of a conference held in Aberystwyth, Cardiganshire, on 13 August 1854 at which Thomas Jeremy was present.
- Flintshire Conference 497
 A fairly detailed report of a conference held in Mold, Flintshire, on 13 August 1854 at which Daniel Daniels was present.

The North Pembroke Conference	498
A brief report of a conference held in Fishguard, Pembrokeshire, on 21 August 1854.	
Longing for Zion	499
A poem of three 15-line stanzas by Nathan Ddu, Llywel.	
The War.	500
Some of the latest happenings in the Crimean War.	
Receipts for Books from August 23 to 31.	500
Payments from two conferences are shown.	
(No title).	500
Jones's new address at 10, College Street, Swansea.	
Contents.	500
A list of this issue's contents and their respective page numbers.	

SEPTEMBER 23

Power and Eternity of the Priesthood	501
The Welsh translation by A. L. Jones of the first two pages of this eight-page essay by Orson Pratt as it appeared in <i>The Seer</i> , October 1853, 145–47. It is indicated at the end of this segment that others were to follow; however, no others were ever pub- lished in <i>Zion's Trumpet</i> .	
Notice to Emigrants	505
The Welsh translation of a letter dated 14 September 1854, Liverpool, from F. D. Richards to Dan Jones with instructions regarding an upcoming shipload of immigrants.	
Invitation!.	506
This two-page invitation has blanks for the name of the branch, the name of the branch president, and the place where preaching	

would take place every Sunday morning and evening. But the two extant variants of the invitation have a space only for the place where the Sunday meetings are to be held. See *Welsh Mormon Writings*, 182–83.

Letter of Pastor Parry 508

In this letter dated 11 September 1854 from St. George, Denbighshire, John Parry presents an update of the work in North Wales.

The “Scriptural Treasury!” 508

R. Evans asks if there are plans for a second printing of the “Scriptural Treasury,” a 288-page book of scriptural commentary published in 1848. A surprised Dan Jones replies that hundreds of the first printing had been on hand for years. Jones urges all the missionaries and leaders in Wales to get a copy. See *Welsh Mormon Writings*, 65–68.

(Editorial) 509

In the first part of this editorial, Jones presents brief progress from eight conferences. In the second part, he requests conference presidents to be prompt in submitting their quarterly reports. In the third part, he pleads with the presiding brethren to correct the negligence in their areas of stewardship of sending in money owed for books. The fourth part has an account of two missionaries in Hamburg imprisoned for weeks. And in the fifth part, Jones asks that all presidents use the printed accounting sheets for keeping track of their finances.

News from Utah 514

An assortment of news items selected from the *Deseret News*, 6 July 1854.

The Saints in Babylon 515

A poem of three 8-line stanzas by E. Summers.

Now in the Press. 516

Orders are being received for copies of the *Invitation* as printed on pages 506 and 507 of this issue of *Zion’s Trumpet*.

Conferences 516
 The dates for nine conferences to be held throughout Wales are indicated.

(No title) 516
 The relocation of the press from Merthyr Tydfil to Swansea resulted in a delay in the delivery of copies of the *Millennial Star* and *Zion's Trumpet*.

(No title) 516
 Jones calls attention to the article "Notice to the Emigrants" on page 505 of this issue of *Zion's Trumpet* and says he will have more to say about it in coming issues.

Address 516
 The address for Dewi Elfed Jones in Swansea.

(No title) 516
 A reminder that George W. Davies is the book distributor for the East Glamorgan Conference.

Book Receipts from August 31 until September 13 516
 Payments from three conferences and one branch are shown.

(No title) 516
 Jones's address is given as "Zion's Trumpet" Office, Swansea.

Contents 516
 A list of this issue's contents and their respective page numbers.

OCTOBER 7

Letter of President Kimball to His Son in England 517
 The Welsh translation of this 29 June 1854 letter as printed in the *Millennial Star* 16 (7 October 1854): 633–35.

Description of the Temple	520
The Welsh translation of this article as printed in the <i>Millennial Star</i> 16 (7 October 1854): 635–36.	
The East Glamorgan Conference	522
A very detailed account of the proceedings of this conference held at Merthyr Tydfil on 1 October 1854. There is no evidence that the chapel announced for the Neath Branch was ever built.	
(Editorial)	524
The first part of this editorial consists of three pages in which Jones elaborates on F. D. Richards's announcement in the previous issue of <i>Zion's Trumpet</i> about emigration for the Welsh members of the Church. The second part has news of the missionary effort in the Cape of Good Hope and in Turkey. The third part has only a few lines about the Indian Mission in Utah. And the fourth part has news of the Saints who are crossing the plains.	
The Fall of Lucifer	528
A poem of three 6-line stanzas followed by five 4-line stanzas by David Roberts.	
The World War, &c.	529
A fairly detailed update of the Crimean War.	
Letter of President Jeremy	531
In this letter dated 28 August 1854 from Brechfa, Thomas Jeremy expresses his loyalty to Dan Jones in light of the recent accusations brought against him by Church members. (See <i>Zion's Trumpet</i> for 29 August 1854, 480–84.) Jeremy also tells of a meeting held in Brechfa in which he was able to bear his testimony to several of his boyhood friends.	
Book Debts for the Various Conferences, the Quarter Ending, September 30, 1854.	532
The debt for the thirteen conferences in Wales, the Liverpool Welsh Branch, and the Liverpool Office comes to more than £450.	

Book Receipts for September 13 to November 4 532
 Payments from seven conferences are shown.

(No title) 532
 Jones's address in Swansea.

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OCTOBER 21

Cholera and Its Treatment 533
 Dan Jones became well acquainted with the devastation of cholera in 1849 on the Missouri River as he observed one-fifth of the *Buena Vista* group of immigrants succumb to the effects of this dreaded disease. (See *The Call of Zion: The Story of the First Welsh Mormon Emigration* [Provo, Utah: Religious Studies Center, Brigham Young University, 1987], 42–47.) In this seven-page article Jones emphasizes the value of the laying on of hands to receive a priesthood blessing over any kind of traditional medication.

(Editorial) 540
 Dan Jones uses the better part of three pages of this editorial encouraging the Saints to give their best efforts in distributing tracts. The final nine lines are directed to those intending to emigrate in November.

East Glamorgan Conference 542
 Continued from page 524. This part of the minutes consist mainly of the talks of Dan Jones at the conference. Since he had moved to Swansea he called Robert Evans to be the president of the East Glamorgan Conference in his place. There is an indication on page 546 that the minutes would be continued in a future issue of *Zion's Trumpet*, but this is the second and final installment.

- Concern of President B. Young for the Emigrants 546
 The Welsh translation of this 28 June 1854 directive to the Saints from Brigham Young to assist those arriving in the Salt Lake Valley as printed in the *Deseret News*, 6 July 1854, page 2.
- The “*Scriptural Treasury*” 547
 Prices and availability of this 1848 publication. See *Welsh Mormon Writings*, 65–68.
- Just off the Press. 547
 A four-page tract entitled *What Is Mormonism?* is now available. See *Welsh Mormon Writings*, 184–85. For the English translation, see *Defending the Faith*, item J23.
- (No title). 547
 An eight-page tract entitled *Do Not Listen to Them* is also available. See *Welsh Mormon Writings*, 184. For the English translation, see *Defending the Faith*, item J22.
- (No title). 548
 A twenty-four-page pamphlet entitled *Irrefutable Proofs that the Book of Mormon Was Not Obtained from the “Spaulding Romance”* is coming off the press the following week. See *Welsh Mormon Writings*, 185–87.
- The *Guide to Zion*. 548
 This sixteen-page pamphlet is being made available now in anticipation of the group leaving in November. See *Welsh Mormon Writings*, 190–92.
- Receipts for Book from October 4 to 19 548
 Payments received from four individuals are shown.
- Correction of an Error 548
 In the previous issue (pages 517 and 524) “November” was used in place of the intended “October.” Jones declares that it was not

his intention to steal October from anyone. The error has been corrected in this translation.

(No title) 548
 Jones’s address in Swansea.

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NOVEMBER 4

Lecture on the First Resurrection, by President B. Young . . 549
 The Welsh translation of this 3 October 1852 lecture of Brigham Young as printed in the *Millennial Star* 16 (23 September 1854): 593–95.

News from the Valley 554
 The Welsh translation of this 2 August 1854 letter from Brigham Young to Franklin D. Richards as printed in the *Millennial Star* 16 (28 October 1854): 684–85.

(Editorial) 556
 In the first part of this editorial, Jones tells of the great pleasure he had in attending the conference of the Herefordshire District held in Pontypool. In the second part he tells of traveling with Thomas D. Giles to various parts of Monmouthshire. Giles had been blinded in a mining accident but was serving as the conference president. He later became known as the “Blind Harpist” in Utah. See http://welshmormon.byu.edu/Resource_Info.aspx?id=175 to read his journal. In the third part of the editorial, Jones tells of his visit to Tredegar where he attended a conference. The fourth part is a brief report of a conference held in Brynmawr.

West Glamorgan Conference 558
 President Dewi Elfed Jones gives a glowing report of the progress in the conference over which he presides.

West Glamorgan Conference Eisteddfod	559
The “eisteddfod” (a meeting for competition) is a longstanding tradition in Wales in which people are invited to enter various competitions, such as poetry, singing, recitation, and the like. With the permission of the Presidency in Wales, Dewi Elfed Jones has organized an eisteddfod to be held on Christmas Day. In this invitation for competitors, he presents the topics and prizes and other details of the event.	
Foreign Intelligence	561
An assortment of news items gleaned from a 12 September 1854 letter written by Erastus Snow from St. Louis.	
To “Zion’s Trumpet”	562
A poem of thirty-four lines by Gilbert Williams, Fishguard.	
Healing from the Cholera through the Gospel	563
A letter to the editor of <i>Zion’s Trumpet</i> in which John Walters and James Phillips tell of administering to Wm. Rosser, Dowlais, on 12 October.	
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Various expenditures of the United States Senate.	
Receipts for Books from October 20 to October 27	564
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NOVEMBER 18

“Saving Grace”—What Is It? 565

The subtitle is “Excerpt of a Treatise at the Press.” This doctrinal treatise was soon afterward published as an eight-page pamphlet with the title *What Is “Saving Grace?”* See *Welsh Mormon Writings*, 187–89. For the English translation of the entire pamphlet, see *Defending the Faith*, item J25.

Inhuman Cruelty to the Servants of God!. 569

A letter dated 4 October 1854 from David Jeremy to Dan Jones in which he gives the details of a brutal attack he and Daniel Francis had suffered a few days earlier while preaching the gospel near Llangeler. In his observations following Jeremy’s account, Jones vehemently condemns the group of attackers, especially their leader, an innkeeper by the name of John Davies who justified himself by blaming the Saints for baptizing his wife.

(Editorial). 573

In the first part of this editorial, Jones praises the conference presidents for the success in their areas of responsibility, especially that of distributing tracts. The second part is a report of the conference held at Llanelli. The third part is a brief report of a conference held at Carmarthen. The fourth part is a fervent plea from Jones to the conference presidents for them to see that their book debts are paid by the end of the year. The fifth part is a scolding from Jones to Church leaders throughout Wales for the low amount of contributions for the Perpetual Emigrating Fund. The sixth part is a notice that a twenty-four-page pamphlet entitled *Irrefutable Proofs that the Book of Mormon was not Obtained from the “Spaulding Romance”!!!* is newly off the press. (See *Welsh Mormon Writings*, 185–87. For the English translation, see *Defending the Faith*, item J24.) The seventh part is a plea for readers of *Zion’s Trumpet* to do their part in increasing the circulation for the periodical the coming year.

Judgments of God on the United States!	576
The Welsh translation of this article from the New York newspaper <i>Daily News</i> as printed in the <i>Millennial Star</i> 16 (11 November 1854): 714–15.	
The War.	578
The latest happenings in the Crimean War.	
To Cure Lowliness of Spirit	580
Several suggestions as to how one can get out of the doldrums.	
Aid to the Wounded	580
Money for the sounded soldiers at Scutari.	
Gold! Gold Again!!!	580
A report that gold has been discovered along the banks of the Sweetwater River in Wyoming.	
Conferences of the North.	580
The dates are set for four conferences in North Wales.	
Receipts for Books from October 27 to November 11	580
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The Welsh translation of this article by Franklin D. Richards as printed in the <i>Millennial Star</i> 16 (25 November 1854): 744–45.	

Excerpt from a Letter to President Brigham Young 583
 The Welsh translation of a 28 May 1854 letter from Parley P. Pratt to Brigham Young in which he tells of an unusual Indian village along the Muddy River about two hundred miles from Parowan.

Temple of the Lord 584
 An appeal to conference presidents to do their best to collect donations for building the temple in Salt Lake City.

Letter of J. Richards 585
 In this letter dated 29 October 1854 from Mountain Ash, J. Richards declares his intent to move with his entire family for at least a year to the “lower reaches of Cardiganshire” to preach the gospel to his family and acquaintances. He had decided to postpone his emigration in favor of serving this self-appointed mission. Jones adds a brief note of high approval to the letter and encourages all who can to imitate Brother Richards’s laudable efforts.

Fate of Sir John Franklin 586
 A synopsis of John Rae’s account of tracking down information as to the ill-fated voyage of Sir John Franklin in his efforts to traverse the last unnavigated section of the Northwest Passage.

Baby Show 587
 Jones tells of a contest held in Springville, Ohio, to determine which of the 127 babies entered was “the cleanest, the most beautiful, the most healthy, and the most comely” of all. Jones’s conclusion is that “the more attractive babies are further to the west,” no doubt an allusion to his own children in Utah.

(Editorial) 588
 In the first part of this editorial, Jones instructs the Welsh Saints as to how best to distribute tracts. The second part is the Welsh translation of the “Governorship of Utah,” an article printed in the *Millennial Star* 16 (2 December 1854): 765. The third part is Jones’s plea to conference presidents for their half-year reports.

In the fourth part, Jones refers all presidents, distributors, and treasurers to *Zion's Trumpet* 7 (10 June 1854) for his instructions as to how to deal with book money. The fifth part is the report of a conference held at Fishguard. The sixth part is a brief report from Daniel Daniels about the work in and around Brecon. And the seventh part is the report of a conference held in Cwrtnewydd, Cardiganshire.

Condition of the North, and Accounts from the Valley 591

In this letter dated 24 November 1854, from St. George, Denbighshire, John Parry writes of someone claiming to be a nephew of Brigham Young spreading lies among the members of the Cefn-mawr Branch about the Saints in Utah. Parry also reported on the progress of the work in Flintshire and included some news of the Welsh in Utah that he had learned from a letter sent him by his father. In a note following the John Parry letter, Dan Jones gives his reaction to some of the letter's contents.

Gathering of the Saints 594

A poem of eight 4-line stanzas. The poet is Gwilym Ddu (Dark William), the nom de plume of William Lewis who was with Dan Jones on the *Buena Vista* in 1849.

News from the Valley 595

Some bits of news gleaned from the 28 September 1854 *Deseret News* which Jones had just received.

Times of Conference in the South 596

The dates for nine conferences to be held in South Wales.

Receipts for Books from November 12 to November 29 . . . 596

Payments from five individuals are shown.

(No title) 596

Jones's address in Swansea.

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DECEMBER 16

- Address of the First Presidency in Zion to the Missionaries from Utah 597
 The Welsh translation of this address printed in the *Deseret News*, 31 August 1854.
- Letter from Utah Territory 600
 In this letter dated 26 February 1854 from Salt Lake City, John Parry challenges his “old friend” Evan Roberts to give Mormonism a fair evaluation. When this John Parry left on the *Buena Vista* in 1849 with Dan Jones, his son John stayed in Wales and served a seven-year mission. See http://welshmormon.byu.edu/Immigrant_View.aspx?id=2929 for further information about John Parry Sr.
- Effects of Tobacco 604
 Continued from page 367. The last two paragraphs are not in the article as printed in the *Millennial Star* and are probably the writing of Dan Jones.
- (Editorial) 605
 In the first part of this editorial Jones comments briefly on the First Presidency message to missionaries. In the second part he gives instructions to future emigrants. In the third part he quotes Franklin D. Richards about tithing. The fourth part is a report of the Flintshire Conference held in Brymbo on 12 November 1854. The fifth part is a report of the Denbighshire Conference held in Newmarket on 19 November 1854. And the sixth part is a report of the Conwy Valley Conference held in Llanrwst on 26 November 1854.
- Account of the Saints in the War at Sevastopol. 609
 The Welsh translation of this letter from J. F. Bell to F. D. Richards as printed in the *Millennial Star* 16 (9 December 1854): 782–83.
- Brotherly Love 611
 A poem of ten 4-line stanzas by Jonathan Ellis, Brymbo.

Times of the Conferences of the South	612
The dates announced for conferences in the last issue of <i>Zion's Trumpet</i> are all postponed by one week.	
(No title)	612
A note to Pastor Parry to rearrange the dates for his conferences in North Wales.	
Receipts for Books from Nov. 20 to Dec. 8	612
Payments from two individuals are shown.	
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“Mormonism” in the United States.	613
The Welsh translation of this article as printed in the <i>Millennial Star</i> 16 (23 December 1854): 808–9.	
How to Assist Elders on Overseas Missions.	615
The Welsh translation of this article as printed in the <i>Millennial Star</i> 16 (16 December 1854): 793–94. Following the article, Dan Jones endorses the counsel given by Franklin D. Richards.	
(Editorial)	616
Dan Jones reflects back on the year gone by and encourages the Saints to learn from their mistakes of the past and to correct them in the future.	
Excerpt from a Letter of Sister Jones	618
Jones quotes from a letter written to him by his wife Jane from Salt Lake City in which she gives news of their children and also of some of the Welsh Saints.	

Hymn of Zion	620
A sixteen-line poem by Dewi Elfed.	
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Payments from four individuals are shown.	
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ZION'S TRUMPET

UDGORN SEION,

NRU

SEREN Y SAINT;

YN CYNNWYS

EGWYDDORION "GORUCHWYLIAETH CYFLAWN-
DER YR AMSEROEDD,"

MEWN

TRAETHODAU, LLYTHYRON, HANESION,
PRYDYBBIAETH, &c.

"A mi a osodais wytŵyr arnoch chwi, gan ddywedyd, Gwrandewch ar
sein yr udgorn."—JER. VI, 17.

"Holl drigolion y byd, a phreswylwyr y ddaear, gwelwch pan gyfodo efe
faer ar y mynyddoedd, a chlywch pan udgarno ag udgorn."—ESA. XVIII, 3.

CYFROL VII

ABERTAWY:

ARGRAFFWYD, CYHOEDDWDYD, AC AR WERTH GAN D. JONES.

1854.

ZION'S TRUMPET

OR

STAR OF THE SAINTS;

CONTAINING

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

IN

ESSAYS, LETTERS, ACCOUNTS,
POETRY, &c.

"Also I set watchmen over you, saying, Hearken to the sound of the Trumpet."—
JER. VI, 17.

"All ye inhabitants of the world, and dwellers on the earth, see ye, when he
lifteth up an ensign on the mountains, and when he bloweth a trumpet, hear ye."—
ISA. XVIII, 3.

VOLUME VII.

SWANSEA:

PRINTED, PUBLISHED, AND FOR SALE BY D. JONES,

1854.

FOREWORD.

WHILE the *Trumpets* of countries beckon the brave men of the world to the battlefield of war, and its thousands are drowned in a Maelstrom of human blood, ZION'S TRUMPET beckons for the "seventh time," and throughout this Seventh volume, towards a land in the western world where everyone lives together in peace. While it is our duty to chronicle the work of affliction and plague in harvesting the peoples of the world like hay before scythes, and in so doing driving them in their thousands to peruse the record of their life's deeds in another world, our privilege and pleasure will be to invite by means of another volume of our TRUMPET, those who heed our call to flee to the peaceful valleys of Ephraim, where hardly a sick or injured person sighs within its bounds. While within the reflection of this volume may be seen the shooting stars of our moral firmament sucking a third of their satellites higgledy-piggledy in their wake, there stands resolute the "STAR OF THE SAINTS" in its equatorial path above the cradle and nursery of true Christianity, and also the light of the "morning Stars" reflected from Zion, thereby making this our latest volume radiant by virtue of their qualities and worthy of current note—it is a *treasury* of

heavenly pearls, a gift given to the age that unfolds.

To the spiritually-minded man who knows that he already breathes the air of “eternity,” and who cultivates a seamless character and kingdom, the present accounting of his deeds in the roll of his works to be read by his descendants in future times hardly seems of less importance than their fulfillment in the kingdom of God, and the zeal of parents to place the Chronicle of their Church in the hands of their children should be comparable to their wish to impart to their offspring the guidance necessary to reach also the lofty prize in their wake: as leaders of the coming generation along the paths of their fathers, to enjoy together the “incorruptible Crowns,” let the seventh as well as the six other volumes of ZION’S TRUMPET, together with its venturesome predecessor, namely “PROPHET OF THE JUBILEE,” be found in the library of every Welshman who loves his race.

While we are grateful to Him who is worthy, for each sign that our voice, in combination with the mighty influence of our correspondents, has benefited our subscribers, we further plead for the support of all to spread more widely the circulation of our next Volume and to fill its pages with still more of the remarkable signs of this last age, that we may *Trumpet* at least every other week, interestingly to all, and in praise of Him who owns both us and our TRUMPET, such being the aim of your

EDITOR.

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 1.]

JANUARY 7, 1854.

[VOL. VII.

EDITORIAL GREETING.

REVERED READER,—Having been absent from the Editorial role for five years, we find ourselves once again venturing confidently upon it while wishing you from our heart “*a happy new year.*” In various situations during recent years, we have encountered various languages both here and across the seas. However, it is a thousand times preferable to us that we return to greet our brothers of the same blood in our mother tongue each week; and we trust that we have gleaned for them that which will be of benefit to them, although we have been afar amidst rocky hills and mountainous valleys to obtain them. It is only fair to admit at the outset, that we are not Editors of our own choosing, but by having been thrust into this position. In that we know no better than to heed our wiser mentors in this as in all other things, we come before you from week to week without boast as to what we shall do or what we shall say to you.

It is an age of wonders—an era of notable events that is seen imprinted on all things about us; he that doubts miracles need only look about him and witness “cobblers and shoemakers” breaking forth as remarkable theologians—“colliers and miners” amazing an “enlightened land” and enchanting learned masses to run after them—the “tailor and the tinker,” so called, engaging crowds of every rank and degree with the steadfastness of their new condition! In that the blacksmith is leaving his hammer and anvil, and the sawyer his axe and saw to announce the wondrous dispensation; and in that fishermen *once again*, in this age of the

world, are leaving their nets and hastening to be fishers of men with their great divine net; given that such as these, we say, are able to set the world ablaze, and attract its inhabitants from every quarter by scores of thousands to flee in the light of their illumination to their redemptive Zion, despite the slime of hordes of the world's *D. D's.*, its *Rev's.*, its *B. A's.*, and its *A. B's.*, and its multitude of false teachers almost swooning with rage, because they cannot restrain them! Amidst such remarkable events, what wonder if the sailor were to leave his ship and his all to join the tide of the *Drama*. With the entire world in a boiling cauldron and its priests lighting their thorns beneath it, what wonder to hear one of *Neptune's* sons declaiming through his TRUMPET. In that the main feature of the age is having lads chance their fortune by trumpeting about "Mormonism," few will be surprised, perhaps, if we ourselves were to present an occasional melodious tune; at least, we promise to do our best: we cannot be blamed for failing to do better than that. You know that the TRUMPET, in the hands of a good trumpeter, has already sounded mightily and melodiously, and we declare that we still have some of Wales's finest trumpeters who promise to blow through the TRUMPET of this volume, and do their best to please and benefit you, so that through it all, we trust that no one will complain that he has not received his *Pennyworth*.

Among its many features, it is likely there will be a wide range of topics; we shall strive to select the *truth* of what we receive, and we readily rejoice that we shall not knowingly offer you anything but the *truth*. We are also too conscientious to beg you most profusely to disseminate it among your neighbors, until you have had a chance to appreciate what will be in it; having seen it, and if taken by it yourselves, it is then more than likely you will wish all whom you love to receive a similar pleasure by means of it. So, behave towards it according to its worth, and all will be satisfied—we seek nothing further. And though we do not know precisely what will appear in it, yet we have sufficient faith to publish a couple of thousand copies to begin with. While the subscriber undertakes to pay his penny promptly for it, we pledge that he will receive more than his penny's worth, if only he abide by the least advice it contains; furthermore, we pledge insofar as we can be accountable for the consequences of so abiding. Within the borders of Wales we know not of any other who can so promise, except

YOUR EDITOR.

LETTER OF APPOINTMENT.

15, Wilton Street, Liverpool, December 9th, 1853.

ELDER DAN JONES,—Dear Brother,—By this know that you have been appointed successor to Elder W. S. Phillips, in the Presidency of the Welsh Conferences. Your duty will be to watch over them with a father's care; consult with and guide the Pastors and Presidents of the Conferences in all matters which you deem necessary to the success of the cause of Justice and Truth; and especially to see that the instructions which appear in the *Star* from time to time are brought to a proper and full outcome, among the Branches of the aforementioned Conferences; these include appointing and setting apart the most faithful and suitable of men to teach and guide the churches; calling and ordaining men to preach the Gospel, and opening new places for its preaching; making certain that no doctrine is taught among the churches, except for such that the revelations of the Doctrine and Covenants command to be taught, through Epistles of the First Presidency, and directions of the Presidency of the British Churches from time to time.

It is expected also that you make yourself familiar with the distribution of Books and of the *Star*, throughout the above Conferences, and to see that the Distributors of the Branches do not sell books, except those for which they receive cash in hand; that the Conferences and Branches distribute those copies of the *Star* as remain in hand; that the Tract Societies, if there be such, pay for the books they have purchased; and that the best means are adopted, whether via Tract Societies, or Book Clubs, to disseminate the Printed Word; and, especially, that the money received in respect of Publications is passed to the Office promptly so that the circumstances of the publications department are not compromised; to teach all who have possessions to pay their Tithing; to encourage contributions to the Perpetual Emigrating Society; and to instruct the Presidents of the Conferences, and the Branches, in all things that will cause them to grow in usefulness and enable them to build the Church of Christ, in purity and strength.

Do not permit any immoral teaching or example to exist within the church of the Saints; rather let all those who may refuse to conduct themselves in a manner worthy of the sacred calling, or in their utterance, after they have been faithfully taught and warned, be cast out from among the righteous, that the Church of Christ may be pure, and continuously increasing in knowledge of God, by virtue of the Holy Ghost.

You are also requested to take the supervision of the Editorial and Publishing area, and make it in every way useful in the widening and building of the work of the Lord in the Principality.

We pray that the Spirit and power of God rest mightily upon you, so that your heart and mind may be filled with words of life; and may the guidance of the Holy One be with you always, so that you may be enabled to feed the flock, nurture the lambs, and administer salvation to the people.

We counsel the Presidents and the people of the Welsh Conferences to receive you, to impart of their means and their service for your sustenance and your comfort, and to walk according to your guidance; as they do these things, the blessings of the Most High God will rest upon their persons, and upon all that belongs to them, through our Lord Jesus Christ.

S. W. RICHARDS, { *President of the Church of Jesus*
Christ of Latter-day Saints,
in the British Isles.
 DANIEL SPENCER, *Counselor.*

LETTER FROM PRESIDENT WILLIAM S. PHILLIPS,
 TO THE SAINTS IN WALES.

Merthyr Tydfil, Dec. 31, 1853.

DEAR SAINTS,—Behold, the duration of the Presidency bestowed upon me on the first day of the year 1849, has come to an end; and as I intend to go to Zion, at the start of the year that is about to dawn, in accordance with the aforementioned appointment, I am relinquishing the Presidency at this time. My desire is that the Churches receive my successor with their characteristic readiness; for I am aware, by virtue of five years' experience, that this responsible position is possessed of important duties which require much reflection, consideration, wisdom, and the unfailing guidance of the

Holy Spirit. I beseech you, dear Saints, to cooperate on his behalf in faithful prayer and earnest pleading, that you thereby also energize yourselves to sustain him in every due way so that his presidency over you may be a comfort to him and a blessing to yourselves and an endless glory to the Lord God whose work it is.

This work is God's work, and it must succeed; yet our heavenly Father is sufficiently tender to permit you and me the great privilege of assisting its mighty success, by means of our generous donations and our heartfelt prayers: Therefore, respect the presidency of this Church, as you do your eternal life; for each man who disrespects the presidency of this Church, must endure God's punishment, since there is no authority but that vested by Him in it.

I shall have an opportunity to address you via the TRUMPET, at least once more, before I depart for the Valley of the Mountains: I am only yielding the presidency just now, and wishing you a "happy new year," and every goodness which I wish upon myself. My sincere prayer is that God, the eternal Father, may bless my successor with every blessing that is vested in Christ Jesus our Lord. May it be so. Amen.

Despite some pain, my labor was
 A frequent comfort, happy Saints;
 Losing sleep by trying to serve you
 Was a worry in my heart:
 But at last, and in all reverence,
 I go to Zion's Glorious land;
 There, and in good cheer too,
 I'll plead your case and your success.

Leaving joys of real friendship
 To my heart is grief this day;
 But departing for America
 Is the sweetest theme I know:
 True believers, of one spirit,
 There in Zion may be found,
 Where you, like me, before too long
 Of all your fetters shall be free.

I am, while loving you in goodness,
 Your true brother in the New Covenant,
 W. S. PHILLIPS.

PRESIDENTIAL ADDRESS.

DEAREST ONES IN THE CHURCH OF JESUS CHRIST,—Deep reflection on the importance of the duties of that office to which we are called now, by means of the previous letter, fills our soul. Knowing our duty to the God who owns you, and being aware that by the influence

our teaching has upon the faithful, shall we be judged, before the court of him who weighs our spirits, and who strips bare the secrets of our hearts, whose pen would not quiver when held by fingers of fallible flesh? When knowing beyond debate, that your happiness, your glory—your eternal all are dependent upon your being taught according to God's law—knowing of your incomparable willingness and aspiration to be obedient, and that you expect our pen to carve before your eyes the words of life; in deep reflection, we ask, of these known facts, who would not be filled with trepidation? Who would not feel a need to shed his *self* from about him, and to shout, "Who is sufficient to fill this post?" Were we permitted to consult our own feelings, "prithce, excuse us this responsibility," would be the intuitive speech of our soul. Nothing less than the fact that we have been lawfully placed in this position,—the fact of knowing that the necessary wisdom, ability, suitability, and qualifications are imparted, together with the spirit of the role which flows freely from the inexhaustible source of all blessings according to need; and the belief within us that you will earnestly pray with us for the strength required, the essential help, whatever the calling may entail, would embolden us to put on this armor once again in our land, and to stand again as a target for the spears of the opposing armies.

One of the chief principles of the church of Christ, is that a divine calling, a lawful ordination, and sincerity of heart are like a thrice-threaded rope, able to raise up all who are suspended by it; we are able to fulfill the important duties of this role, not by human wisdom, nor by personal ability independent of God's grace, rather we shall be able to do all that is expected of us through Christ, who is our strength, our surety.

The true wish of our heart—the yearning of our soul, is to save ourselves, and lead others to salvation in the kingdom of God. It is useless to spend our valuable time in the service of the world, whose glory will vanish; its flattery is deceitful, its beauty is folly, its friendship is treacherous, and its prizes are worthless. Only time that is spent in the service of God will open the way for man to enjoy true pleasure, continual rejoicing, unsearchable wealth, and eternal life. Willingly, then, yes, jubilantly I give myself to the will of the Lord, through his holy Priesthood. When unexpectedly, while over a hundred miles from our family, not having any preparation, I was called to go about eight thousand miles, with a week's notice, to come here to serve you; it is true that the strings of our heart felt as tight as the cords of a harp wrapped around a dear wife and the loved ones of our bowels,—and it is also true that we were called to leave them surrounded by barbarians, and to be without seeing them for more years, perhaps,

than the days of notice we received to leave them: but it was also as true as that, that "Behold me, send me, here or there, now or later on, to do this or that, or whatever thou wilt, as thou wilt," was the original language of our soul; we felt no counter-influence. And it is as certain as all that, that our determination continues the same after coming here. Our only aim is to do the will of him who sent us, let those who wish frown, fume, or smile, our unshakeable guiding motto will be, "Thy will, oh Father be done." Since we have not come so far as this to do our own will, let it also be understood, that not ours is the law that will be administered, the principles that will be taught, nor the effects that will be brought about; and thus do not blame us for aiming to do impartial justice to one and all, Saint and sinner, member and official, male and female, noble and plebian,—“the soul that sinneth, it shall die,” is as good a truth as “the just shall live according to the justice man performs.” How sweet it feels to administer *mercy* to everyone constantly; yet, he who does so at the expense of *justice*, will drink the bitterness of wormwood when he is called to drink the dregs of his own cup. As we begin our militant course in this area, we are desirous for all to understand this; that while our Master gives us breath to speak, and strength to write, and the authority to minister, our determination is to be a relentless enemy to the enemy that afflicts man, namely sin and injustice, wherever they may be, in or out, member or official, while the Lord is in us as strength, justice will be our standard. Since until now we have not heard of one way to save people *in* their sins, it is seen that the *only way* to benefit the flock under our care, that was left to us, is to strive to save them *from* their sins, or to separate their sins from them. This will be our chief aim—the lodestone of all our efforts. Brethren, speaking so plainly as this, we feel that we are not alone in this determination; rather we believe, yes, we are *confident*, not without grounds, that the echoes of hundreds of hearts, if not thousands of you yourselves, give a resounding “Amen” in this. We all know, if we know anything, that this is the only way to safety, and that this alone will crown our labor with the success we desire. We know that our happiness is proportionate to our purity and our holiness; and we also know, quite well, that our perfection in these divine attributes, is proportionate to our exercising them. Well, since we *know* all this, what manner of men should we be, in holy conduct and godliness!

Permit your fellow servant in this last vineyard, to stir your pure minds, to understand, to *remember* what our special responsibilities are to the world, to the Saints, to ourselves, and to our God, and to FULFILL them! There is an inseparable connection between us and all this, and

there are eternal consequences to our works, be they good or be they bad. The scales in which they are weighed, and the law by which they are determined, is the *gospel*, which was freely given to us.

Since we know that the dispensation of the gospel has been entrusted to us, together with a portion of the holy priesthood to properly administer in its ordinances; and since we *know* that through obedience to them we receive all blessings, and that such are obtainable by our fellow men, through the same obedience; since we *know* that the gospel preached by us, is the power of God to *salvation* to those who obey it; and that it, as surely as that, is the power of God to *condemnation* to those who disobey it. Therefore, we must KNOW also, that neither the duties nor the responsibilities of the Saints are small or insignificant. May profound consideration of our responsibility compel us, then, to the proper fulfillment of our duty to teach to our fellow men the godly truths which have been entrusted to us. Yet, the tongue only is not the most efficient teacher, neither are our words, even if they contain the wisdom of angels, to save or condemn ourselves or the world; for man does not live by the word alone. *Examples* concurrent with the teaching are the most powerful schoolmaster. Indispensable to benefit ourselves, and our hearers, is that the latter be related facts to prove truthfulness and to give force to the former. If *we* do not act according to our own teaching, how can we expect others to do so? If there is not sufficient strength in it to cause us to do so, how can there be in it sufficient power to accomplish the desired effect on others? Doubtless, the teaching of him who does not follow it himself, will be as brass tinkling in the ears of others.

As surely as faith is engendered in the listener by hearing the word of God from the mouth of his servants,—as surely as its effect is profound repentance because of their sins,—as surely as through proper baptism comes a remission of sins,—as surely as through the laying on of hands the Holy Ghost is received; it is also just as certain as that, that through obedience to *every word* that PROCEEDETH forth from the mouth of the Lord through his servants,—that in the shunning of every evil, every sin, iniquity and injustice, and everything that is contrary to his will, that Comforter will abide with us, and he will increase in his sanctifying influences. As reasonable as it is for us to expect to be perfected through him, to be fit to enjoy the association of the heavenly host in the heavenly places; it is also just as reasonable as that for our own neighbors, and the world, and also the heavens to expect that the purifying effects are now being shown to them, in all the works of the Saints! And will they be disappointed by us Saints? If they are disappointed in our works, it is pointless also that our words be shown, remember! The

consistency, reason, scripturalness, and godliness of our principles are opposed to, and invincible for all the human wisdom of the age; there is nothing that can hinder them, or do away with them, but the nonconforming actions of those who profess them. Will those who have received the most glorious dispensation—oracles of heaven—keys to the salvation of our contemporaries, misuse them and despise them through our nonconformity to them? May the gracious God who gave them to us forbid it! May *examples*, then, dear friends, be our witnesses—may godly **WORKS** be our traits, and may our **LIVES** preach loudly that we are the children of the light! Let us preach more, let us promise more blessings, and let us profess more gifts than do any others throughout the world; and thus it should be, yea, woe unto us if our godliness does not surpass that of all others. The elders, when they stand before men to testify of the great blessings, and the privileges that are enjoyed in our church, instead of being fearful that the world will reproach them for the blemishes in their characters, and taunt them for the faults of the Saints, the saintliness and purity, the zeal and diligence of the Saints should be a strength to them,—*characteristics* which the editors of the world can point out—**FACTS** to prove their truthfulness, and to challenge imitation and comparison. We firmly believe that there is but one thing that will keep our dear religion from running and succeeding throughout our land, and from being invincible to the world and to hell also, and that one thing, in short, is, if the Saints do not live—*do*, and **WORK** their religion to the attention of their neighbors wherever they are! You know your duties, dear Saints! well, can we ask you to remember them, and *do* them, each one for himself? What is your response? it will be chronicled in heaven! Our determination is to do them, while heaven enables us; and our determination also, and not ours alone, but we hope that the unshakeable determination of all our brethren in the priesthood, is that there not be a part or faction, membership or connection with us to anyone, except to those who strive to keep the commandments of God,—those who **WORK** out their profession genuinely.

(*To be continued.*)

TENTH GENERAL EPISTLE

Of the Presidency of the Church of Jesus Christ of Latter-day Saints, to the Saints scattered abroad throughout the world; PROCLAIMING:—

BELOVED BRETHREN,—This short Epistle we now send you, testifying that we always hold you in lively remembrance in our hearts, and before the throne of our Father in heaven, humbly acknowledging that the goodness of our God still continues to abound towards his

gathering Israel, both in the fruitfulness of the past season, and the many confirmations of the faith of such as diligently keep his commandments without wavering.

Many appreciate the privilege of their adoption into the glorious kingdom of our Redeemer, and also the covenants of promise whereby the faithful are made partakers of the divine nature; their peace, consequently, abounds, and their pathway readily shines brighter in every successive step of their delightful and yet peculiar journey. Striving to keep pace with the unfolding signs of the times, and lending both ears to the whisperings of the Holy Spirit, and with eyes fixed vigilantly upon all movements, that can in any way help to interpret the opening designs of the Father, concerning the great latter-day work, our hearts are often rejoiced, with the increased dawn and brightness of the long promised day, of the restoration of the remnants of Jacob, and the full completion of the Lord's House in the tops of the mountains.

The observers of morning light, usually lie very low, so that any observable object that is above them, cannot well escape the scrutiny of their watchful eye. The meek and lowly in heart are always satisfied. To *them* the work of the Father progresses just fast enough. To them the work could not be bettered, though it should move faster or slower. Why? Because they live by their faith in every word that proceeded from the mouth of God. They have renounced their own righteousness, knowing that they cannot of themselves, survey the end from the beginning, and consequently cannot judge of the things of God, only by the Spirit of God. The world by wisdom does not know God; but the meek Saint, by the Spirit of God, judges all things. Who can tell, without the Spirit of God, or the immediate revelations from above, when and where it is a time build and to plan, and which of two or of many things will prosper? Who can tell how near a desolating sickness may be, or a pinching famine, or a great division of the nations in a war? The true answer to these questions is, He only, Who knows the end from the beginning, and such as He appoints, to receive the manifestations of His will. The kingdom of God cometh without observation.

On the 20th April last, the Governor visited some of the

Southern settlements, passed Palmyra, a new town that had sprung up in the short period of a few weeks, and stayed at Payson and Nephi in his journey.

On the 26th of the same month, our brethren, A. Lyman and C. C. Rich, started for San Bernardino.

On the 27th, the brethren at Allred's settlement were warned to build a fort and canal, and subsequent events have proved the necessity of the warning.

Although the Presidency did not return home till the 2nd of May, still the journey was performed through a period of considerable frosts, hail, and snow; and at *Spanish Fork*, the waters overflowed their usual barriers to that degree that the wagons were obliged to be taken over the stream by the hands of the brethren. The waters during the past season have rushed down the mountains in greater abundance than in any previous year since the Saints' settlement in the valley.

On the 7th of May, the Nauvoo Legion had a general parade; and as late as the 16th of the same month, the frost was sufficiently severe to kill potatoes and vines. On the 29th, the Delegate to Congress, the Honorable J. M. Bernhisel, arrived in the City of Great Salt Lake, cheerful and blessed.

On the 1st of June, the Legislature of Utah celebrated its anniversary, which happened to be on President B. Young's birthday, by a legislative Ball; and they went into public session the 2nd and 3rd. At this period the waters became very high, doing damage to many places in the city.

On the 12th, the first emigrant train arrived from the Missouri, when the waters of the valley were very high, doing much damage, necessitating a ferry across the river Jordan, through the loss of the principal bridge. Big Cottonwood was rendered impassable at the same time, while the snow was fifteen feet deep in *North Canyon*; and, strange as it may seem to the inhabitants of some countries, a field of wheat was harvested on the 28th, almost in the immediate vicinity of such immense quantities of mountain snow. But neither mountain snows, nor frightful torrents of water, with thunder and hail trying their fury upon the Emigrants in the mountains, sweeping off their

animals of burden, have as yet deterred the gold seeking emigrant, from pursuing his favorite idol through difficulties in the Spring of the year, often greater difficulties, and more perilous to health and prosperity, than the Saints' experience in the month of October.

Our own people have experienced the loss of some cattle, and the inconvenience of frosty nights, and sometimes of short fare, before plenty could be conveyed to them on the plains; yet their privations can scarcely be counted as strange, or even severe. Generally, they have made a great improvement on the score of health, without the painful servitude of taking medicine, or paying doctors' bills. And generally they have learned by the journey to set light by the luxuries and superfluities, that in some countries and circumstances, require a life of servitude to supply.

Our emigration over the plains have mostly arrived here; and the rear company under charge of Captain John Brown, being within a few miles of the city. They have found the land journey very healthy, and met with no serious impediments on their route.

(To be concluded in our next.)

Trans. ROBYN DDU.

NEWS FROM SALT LAKE CITY.

AFTER the previous portion of the TRUMPET had gone to press, our dear brother Thomas Jeremy put in our hand the *Deseret News*, dated Oct. 15, 1853; from that we glean just a few excellent tidbits this time. We are not expected to say much after receiving the aforementioned things. We do not yet have sufficient conceit to believe that we can give a better variety to our readers, than what is given by the First Presidency. Read the Epistle in the churches of the Saints, and act accordingly. To us it tastes as good as cold water to a thirsty soul. Besides the interesting news it contains, the Spirit of truth testifies to us, that doing the will of God is the will of our presidents, and that their chief desire, as is ours, is to get all who profess to be Saints, to

WORK OUT THEIR PROFESSION!

The Editor of the "News" says he received from H. M. Alexander, a *squash*, similar to a pumpkin, weighing 105 pounds; from D. H. Miller, from Davis County, five potatoes weighing 20½ pounds. A block of cheese as a gift from the sisters of MANTI City, weighing about 85 pounds, together with a variety of peaches, and other ripe fruit. The weather continued lovely, without any frost in the City, until the above date. All of the emigrants had arrived at the end of their journey by that time, except for a company or two which were near, and which were wonderfully facilitated. The WALLS OF THE TEMPLE are going up quickly; and the wall around the City was sufficiently obvious to be seen from afar. Remarkable unity and cooperation are among the Saints, with a unanimous determination to put every counsel into effective practice.

A WORD TO ALL THE SAINTS.

WE BEG everyone's careful attention to, and the joint endeavors of our fellow workers, to put into practice, all the duties placed upon us in the letter of appointment, at the beginning of this issue! Let no one of us be satisfied with anything less than total conformity with it.

Also, with pleasure we remind the Saints, especially the Presidents, with respect to their duties, and their privilege, to our Revered former president. For several years now, he served you full time, while many others, some time ago earned sufficient to carry them to Zion. Now the blessed time is at the door, when his soul can feel free from the captivity of Babylon. There is but little time remaining, for you to contribute toward his emigration and that of his family. Hasten, then, brethren, remembering that with what measure ye mete it shall be measured to you. May your generosity in this be worthy of the blessings of heaven, and heartfelt happiness, at the emigration of your departing President, and throughout the eternities.

“THE GUIDE TO ZION.”

THAT is the name of the Treatise which we intend to get off the press, before the Welsh emigrants get under way this year, if sufficient support is received.

It will contain all the instructions its Author considers necessary, from the first preparations, in Wales, until the end of the journey in Zion. The Emigrants are divided into *three* groups; that is first, the wealthy; second, the £13 companies; and third, those who are going with the Emigrating Society. Each group will have instructions in it, with respect to clothes for men, women, and children, from the crown of their heads to their souls;—tools, dishes, &c., &c. Counsels will be given in it also for various craftsmen, in their preparations:—what foods to prepare, and the best places to buy them; the way to behave in Liverpool, and what things should be purchased there for use on the voyage and afterwards. How to behave on the ship during the voyage;—eating, dressing, &c., &c. Necessary counsels upon arriving at *New Orleans*, and in the steamships along the American rivers. The way to behave in St. Louis, in the face of sickness, thieves, and worse, namely deceitful backsliders! What things to purchase there, for the journey ahead, and which will be useful after reaching the Valley. The way to identify American money, together with detailed instructions in choosing horned animals, and wagons,—the best way to yoke the lead one, and to tame them into service, and the best way to drive them along the journey: how much weight is appropriate for every pair of oxen,—how to understand when the yoke or the bow is too small or too big, and how to adjust them:—recognition of, and the cure for *Hollow Horn*, the *Fouls*, and other illnesses, common to animals on the journey;—how to protect the camp and the animals at night, from the Indians,—the *Stampedes*, and the way to forestall them;—how to make a *corral* of the wagons, or how to camp;—fire on the *prairies*, the danger of them, and the way to avoid them;—all instructions for hunters,—the best rifles, and where to obtain them,—the *powder*, &c., &c., and the best way to keep the game from rotting. The way to drive and care for horses on the journey: a description of the “sickness of the whip,” and its sure remedy! And many others in addition to these will the “*Guide*” tell you; it will let you know also where you can get water, grazing,

and firewood for camp each day, if you listen to it,—also where such things cannot be obtained, so you will not be disappointed when night comes upon you. From which places you should carry water with you;—where there are poisoned waters, &c., &c. It tells you also the distance, to the mile, from Council Bluffs to whatever place you may be, and how many miles are between you and the end of your journey from those places. In short, the *Guide* answers practically every question for which you will need an answer; and it will lead its readers to Zion, delivered from the various happenings, which are unavoidable to the inexperienced.—*Its price*, we shall strive as much as possible, to keep it from being over *sixpence*. Send for it through the Conference Distributors without delay, for we intend to publish but a limited number.

APPOINTMENTS.

LET it be known to the Saints in Wales that we have released Elders Thomas Jeremy and Daniel Daniels, from being Pastors, and have chosen them as our counselors in the Welsh First Presidency; and as such, we wish all the Saints to receive them, obey their counsels, and bless them through their faith and their prayers, and through satisfying their needs. May the Lord endow them with the Spirit of their office, and bless them, and make them helpful to all wherever they go.

Also, Elder William Sims has been chosen to be the Chief Distributor of Welsh and English books, in the East Glamorgan Conference. Contact him at 14, *Castle Street, Merthyr*.

D. JONES.

President of the Church of Jesus Christ of
Latter-day Saints in Wales.

ZION'S TRUMPET.

COME, TRUMPET, choose a song—for the brethren,
Of thy melodious purpose;
Give forth pleasantly the virtuous teaching,
To the family of God,—by the hand of DAN.

CAPTAIN JONES, may his fair language—sound clearly,
 Through thy horn, to be heard;
 And may great success be spread abroad,
 In his beautifully printed and pure doctrine.

He will instruct with deep wisdom—the common folk,
 In truth full of meekness:—
 A happy and merciful new year,—may it hold henceforth,
 For the joyful inhabitants of Gwalia. ROBYN DDU, ERYRI.

NOTES, &c.


FOR LACK of space, we must leave the Account of the General Conference in Salt Lake City, together with the Minutes of the East Glamorgan Conference, until the next number.

THE semi-annual Statistical Report is expected to be sent in without delay. The date for the Welsh emigration will be announced promptly.

BOOK DEBTS FROM THE CONFERENCES, FOR THE QUARTER ENDING DECEMBER 31, 1853.

MONMOUTHSHIRE, £26 7s 9³/₄; Breconshire, £1 2s 8c; West Glamorgan, £83 2s 9¹/₂c; Llanelli, £20 18s 5c; Carmarthen, £7 4s 5¹/₄c; Cardiganshire, £7 13s 4³/₄c; Merionethshire, £6 19s 4c; Flintshire, £16 3s 2¹/₂c; Vale of Conwy, £3 16s 7³/₄c; Denbighshire, £11 12s 8¹/₄c; North Pembroke, £4 13s 10c; Anglesey, £11 18s 6¹/₄c; Welsh Branch Liverpool, £2 6s 11c; East Glamorgan, £122 2s 8³/₄c.—Total, £332 12s 10³/₄c.

PAYMENTS FROM JAN. 2 TILL JAN. 5.—Flintshire, £1 5s 6c; East Glamorgan, £38 18s 8c.—Total, £40 4s 2.

 Send all letters, containing requests and book payments, to *Capt. D. Jones, 14, Castle Street, Merthyr Tydfil.*

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MERTHYR TYDFIL:

PRINTED AND PUBLISHED BY D. JONES, 14, CASTLE STREET.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 2.]

JANUARY 14, 1854.

[VOL. VII.

TENTH GENERAL EPISTLE

Of the Presidency of the Church of Jesus Christ of Latter-day Saints, to the Saints scattered across the world.

[Continued from page 16.]

SOME depredations have been committed upon our citizens, by the more ungovernable portion of Indians, which it is hoped will be checked without any very serious hostilities on the part of the inhabitants of Utah Territory. On the 19th of July, brother Creel was shot, while standing sentry at Payson, by an Indian belonging to Walker's band; since that time a few others have been killed by the Indians: two were shot while riding express from Fillmore city. But, brethren, let us not be shaken in our minds by these outbreaks, committed by the savage remnants that surround us. The Lord, our Redeemer, has purpose to subserve by these long degraded, and often much abused descendants of Abraham, and when the Saints shall have learned to do as well as Laman, in proportion to their knowledge, and long experience, we may reasonably expect little more difficulty from that source.

This chastening from our enemies may prove to be a timely warning and benefit to many, to arouse themselves from their lethargy and neglect of express and timely counsel, while the immediate, and perhaps, unoffending victims of their cruelty have not fallen to the earth unnoticed by our Heavenly Father.

The rigorous discipline, which our enemies are sometimes allowed to inflict upon the Saints, as a body, for negligence of their salvation, may sometimes contribute to keep them from errors, much more to be dreaded, than the chastenings which are designed to forewarn them. The promises of God, concerning the restoration of Israel, cannot fail, and nothing should divert our faith and our prayer from the constant expectation of their fulfillment.

You will perceive by reference to the minutes of our last General Conference, that the time has come for the leaven of salvation to be offered to the remnants that dwell on the continent of America. While the Church of Jesus Christ of Latter-day Saints, is carrying the Gospel to every considerable and distant portion of the inhabitants of the earth, not excepting any nation, however distant, we cannot seal up our testimony concerning the degraded sons of Abraham, on our immediate borders, without offering them the same glorious Gospel, which their fathers so meekly and nobly obeyed in the day of their visitation: but the elders abroad will not slacken their hands on this account, for if they persecute in one nation, and cast you out, go to the first door that is open in the next nation that will receive you; and spare not your exertions, from the rising to the setting of the sun, till every ear has had the opportunity to hear the Gospel of salvation.

Active preparations are now in operation to wall in the cities, and all the considerable settlements throughout the Territory. The twelve Apostles, with few exceptions, have recently received important appointments, to the charge of considerable sections of the Territory, and will repair to the field of their mission as soon as practicable. And the facilities for instructions, to all the cities and settlements through the Territory, will be increased by the Twelve officiating personally among the people that dwell in different locations.

It is intended to make increased efforts for gathering the Saints from distant lands; and while some means at home, can and will be spared to assist foreign Saints to gather to the appointed places

of safety, over and above the expense of accumulated efforts to build and fortify cities and towns, and send out a larger number of missionaries, we would still remind Saints in England and elsewhere, that have a stewardship over a portion of earthly treasures, that now they may enjoy the privilege of helping such as cannot help themselves, even the Lord's poor, and receive their reward in the resurrection of the just.

Finally, brethren, slacken not your hands, but be diligent to do with your might, a good work in every just and laudable calling, and prove your own selves, by embracing every opportunity to be useful, and magnify your callings, that you may be counted worthy of eternal life. Live your religion so manifestly and indisputably, that you may feel the peaceful and purifying fruits of it, and the power thereof, lest temptations seize upon you, that you have not power to withstand, and you lose what you have seemed to gain. Let not your lives be such that your own hearts will condemn you, lest He, who is greater than your hearts, should prefer charges against you, far more and greater than a misty, darkened mind has supposed.

Ever remember, dear brethren, that if you would be righteous like your heavenly Father, his righteousness comes by REVELATION, through your faith. Be content with nothing short of the revealed will of your heavenly Father; for being built upon this foundation, the floods of error and temptation that must come upon all them that dwell upon the earth, will not be able to overthrow you.

Remember the teachings of your Prophets, Joseph and Brigham, and obey them. Think of the teachings of the Conference minutes which accompany this Epistle. Walk humbly before your heavenly Father, and do His will. If any presidency of the various branches in the different nations, have the opportunity of forwarding the Saints from the torrid zone to San Pedro, or San Diego, Cal., send them; let them go directly to Presidents Amasa Lyman and Charles C. Rich, San Bernardino, and take their counsel, and may God, our heavenly Father give you wisdom in all things, elders, sisters, and

friends, that you may meet us in the celestial kingdom, is the prayer of your brethren.

BRIGHAM YOUNG.

HEBER C. KIMBALL.

W. RICHARDS.

Great Salt Lake City, October 13, 1853

[Translated by Robyn Ddu, Eryri.]

PRESIDENTIAL GREETING.

[Continued from page 13.]

THE CHURCH OF GOD should be the public standard to the world,—exhibiting the majestic aims of heaven, and the convincing FACT of its divinity to all; her members should be the clarifying signs and wonders to the world, of the great power of their religion; more miraculous in their effects on their deeds, their charity, their meekness, humility, kindness, honesty, righteousness, zeal, and every other virtue, than any kind of miracle has ever been. All the actions of those who profess a miraculous religion should be miraculous to a corrupt and ignorant world! Examples unworthy of emulation have ruined the world despite all the boasting of the wisdom of human traditions. Examples worthy of imitation by the Saints, have brought it back despite every opposition. If we possessed a pattern, as to how we should be to the world, in dress, in food, in living, in word and deed, in watching and praying, in love and fidelity, in works as well as faith, we would preach to the world an incomparable sermon, to the seekers an example, and to the Christian world a better lesson than all the academic wisdom and the eloquence of all the pulpits were able to teach, despite a perpetual effort. To the task, then, Oh Saints, more determined than ever, and we shall succeed; each day provides us with the strength we need; we know that, and we know that it is we who should be a light unto the world. Let our lamps shed light until they win the affections and attract the attention of the honest people of the world that they may walk by this gospel's broad daylight, until they enjoy the full intensity of the light of the SUN OF RIGHTEOUSNESS, as it shines at its own equator! The practical godliness of the Saints is the source of our constant happiness; the superiority of their perceptible virtues to those of all others, is our repayment for all we do for them; yet while there is still so much room for improvement in them, while faster progress can reasonably be expected, this sad consideration prevents us from enjoying the exultation we would wish. Why is it not so especially incumbent on *each* one to glorify his religion, with all his deeds in accordance to his stewardship, as it is to *anyone*? Why then does *everyone* not recoil

in horror at the consequences of disgracing the religion, which their brethren consider more valuable than the world and its treasures, by their disobedience?

BRETHREN PRESIDING OVER CONFERENCES,—Work together in the militant, victorious army that is doubtless to come. Much has been entrusted to you; much is reasonably expected of you; yes, much wisdom to organize well; much influence to carry out the measures to effective execution; much meekness and humility; much fervor to persuade the stubborn to be obedient; much determination to honor the disciplinary rules given to you; much zeal and faithfulness to build the Kingdom of God in your stewardships, and to adorn the flock in your care with all virtues chosen by the Head Shepherd. Brethren, nothing less than the worth of immortal souls has been entrusted to you! May all your examples be worthy of emulation by all. Love! may the *love* of your divine Master be the cause that stirs your every impulse towards His flock. Pull them with the ropes of LOVE, until the swift run after you along the paths of righteousness, justice, purity, and godliness. LOVE for men's souls should be the source from which arises every word of every sermon to the world; every warning, reprimand, comfort, and piece of advice to all likewise; and so, when you open your mouths, the God of love will fill them with words of wisdom and understanding, and the Spirit of truth will etch them on the hearts of those who hear them. It is a misunderstanding to suppose that it is by scolding and degrading them, that the false religions of the world will be persuaded of the inconsistency of their traditions. It would be as unreasonable to blame the man born blind for his physical blindness, as it would to blame those born to the world spiritually blind, like ourselves, for not discovering the light of our gospel, until we show them its light through clear reasoning, patient testimonies, and charitable *conduct*, as others did for us. One should convince before reprimanding, and thus the rod will not be chewed. If even a dog is beaten, it will bare its teeth; how much more will a man hate his friend who berates him until he sees he is at fault. Our first rod should be eye ointment, and always, until there are proofs that blind is what he wants to be. If you do not know a better way, we hope you will comply with this our request, by teaching all the Saints, especially the *priesthood* under your care, that it is to the extent that they persuade their listeners of their love for them, that they will win their trust and their obedience; a spoonful of honey catches more flies than a quart of vinegar, is a corresponding comparison. He who does it will prove its power! *Orderliness* is one of the main characteristics of our church,—the superiority of our organization; and it is essential in every sphere for progress in all things. We did not create it, it does not belong to us, it is not our right, neither is it the right of humanity to change one jot of it. It is right as we received it, pleasing to its Author; and only

thus does he bless our *administration* of it. Therefore, it is of great importance for you, its administrators, to understand it correctly in all its commandments, its ordinances, its offices, and its promises. You have the Book of Mormon and the Doctrine and Covenants in your own language, as well as the scriptures; from time to time you have received many teachings on this from servants of God. Search all things, and treasure in your memory what the Kingdom of Heaven is like in all its connections, and thus the Spirit of God will bring the essential things to mind when they are needed. If some circumstance arises where you are ignorant of the law, if we know more, ask; it will be our pleasure to share our knowledge. The success of a Conference depends greatly on its correct regulation; for if the measures are not well ordered, how can one expect the help of the Spirit of God to bring them to fruition? It was with great happiness when we visited them last season that we found so many of the Conferences as well organized as they are; but there is room for improvements. We trust that every President takes pride in properly organizing his Conference, with regard to all relevant matters, as a faithful father does his family. In particular we wish to draw your attention to the distribution of books; debts which could be avoided should not run on; do not let your Conference sink into debt to anyone, that can be avoided, apart from the debt of love you all owe each other. We beseech your attention to "*The Church Book*," that all necessary records be clear therein, and that the changes made are noted in detail. This is of great importance, and no member should be content without knowing that his accounts are to be found there when sought. The day will come when they are considered more precious than gold. The present is the best time to record such things.

With regard to the Emigration Fund, we request your concerted efforts also. This is a society worthy of everyone's trust; its charitable aims are praiseworthy—its powers will soon be considered miraculous by the world, when bearing its contributors on the wings of easterly winds "as doves to their windows" to their fortresses in the midst of the everlasting mountains, the only place where desirable salvation is to be found. *Brethren*, do all that you can for this; its officers are righteous, and its Presidents deserve every confidence for their honesty, their wisdom, and all powers, with heaven's support, to bring about through it God's great purposes, and to gather home the poor children of Zion in their thousands. Its success is the true desire of heaven and of the best on earth. And last, but not least, it is our duty and privilege to remember, and to help build God's Temple, *for ourselves*, in Zion; according to what they can contribute, we hope than no one will be backward in this, any more than they wish to be deprived of the benefits that are promised in it.

MERTHYR CONFERENCE.

SUMMARY OF WHAT WAS DONE AND SAID IN THE
ABOVE CONFERENCE.

Sunday Morning, December 25, 1853,—A wide room of Saints in Merthyr was seen, overflowing with people; and in the midst of the multitude, there were several brethren from far away. At about half past 10 o'clock in the morning, the meeting was begun with singing and prayer; the former was melodious praise, and the latter was earnest petitions for the influences of the Holy Ghost, on the holy labors of the day, by the people of God.

The Conference President, Elder D. Jones, stood on his feet, with the eyes of the crowd focused on him; and among other things, he called the attention of the listeners to the propriety of Church order, which the Latter-day Saints have: that they had not come there to *establish*, nor to *improve* order; rather to carry on with *the order* which God had placed in his Church. After exhorting the crowd to give a listening ear to that which was spoken by President S. W. Richards, from Liverpool, adding some instructions in English, he said they would have the opportunity to show their readiness to follow the divine order of the Church, by raising their hands, as a sign of their unanimous decision, to support such a valuable order with their prayers and their contributions.

Elder Robert Parry (*Robyn Ddu, Eryri*), was appointed Scribe of the Conference; and Elder Richard Morris to be the assistant to Elder Wm. Sims, with the numbers.

It was decided to sustain, as advised, the First Presidency, Brigham Young and his two Counselors. President D. Jones said that such are in the Church of God in every age, and that a man's duty is his privilege, and that he will be blessed by God in the fulfillment of his duty, while the Lord does not bless those who neglect to do their duties. Moses was the president in Israel: while he held his arms up, the Lord granted his desires; when he failed to do so, the enemies prevailed; but his two counselors, Aaron and Hur, held his arms up, assisting him; the Lord blessed their fulfillment of their duty towards him; and the hosts of the enemies were put to flight, only by their

doing so. It was decided, in the same way, to sustain the Twelve Apostles; the Seventy; the Presidency in the British Isles, namely S. W. Richards, and his two Counselors, Daniel Spencer and John Van Cott; and then, saying that he would come back home, President Jones proposed that the same sustaining vote be given with respect to the Presidency in Wales, namely W. S. Phillips, mentioning but one of his Counselors, namely John Davis: this was done unanimously. After mentioning that the Church of Jesus Christ of Latter-day Saints is one church, throughout the entire world, although under various presidents, and that all of them can call God, "*Our Lord*;" and after saying that he was full of gratitude to the greatest name, because there were so many present, who had been won over to come together in a unity of faith, and a bond of peace, President W. S. Phillips rose to his feet, and he proposed that the Saints agree to sustain, in their prayers and their contributions, his Counselor Dan Jones, who will soon take upon him the great charge of the Presidency in Wales: this was done by the raising of the hands of everyone in the numerous crowd.

After that President Jones pointed out the ineffable blessing which the Saints possess, of *knowing* that the Spirit of God is available, in this latest age, as in the days of Paul, and all the apostles; and he suggested, that there is no gift, no teaching, no belief, no great talents, that can benefit man, if he is destitute of the influences of the Holy Ghost. Then, he called the attention of the Saints to the improving circumstances of the Conference, and he exhorted all to decide with him to go forward, extend from good to better, by striving to live and do still better, and continually; that he felt, not only respect and love for those in offices ABOVE his, but also for those below, from his to the very least, so that no one, within the chain of Church unity, should think or feel that he is alone, rather that he is a full-fledged member of the Body of Christ. He urged all to have good feelings; that the amount of their monetary contributions depended entirely on their own good will; that all their gifts are voluntary, without any kind of compulsion; and, consequently, that it is reasonable to ask that they at least have *benevolent feelings*; that the important work belongs to each one of them, individually, to one as

much as the other; but despite that, they all were doing extremely well, so that he could not help but feel extremely grateful to them for what they had done; the same as if the work belonged to no one else but himself, personally. After speaking lovingly, intelligently, and warmly, he asked for the Welsh monoglots to be kind and patient, while he addressed the congregation in English.

(To be continued.)

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, JANUARY 14, 1854.

SINCE some changes have taken place in the leadership area, in the Church in Wales, at the beginning of this year, we are confident that each released president is willing to transfer all accounts, books, counsels, and all information he has, together with all he has gained by previous experience, that are essential for the proper understanding and fulfilling of the duties of his area, as his successor should have.

The Conference President should understand the standing and condition of each Branch as well as he can, just as a loving father should understand the needs and feelings of his own family, with regard to temporal things. Since they are all part of his flock, it is appropriate that he care for all of them, and all who have church connections with them. It is not lawful that the Conference or the Branch be responsible for any money from now on, unless their respective Presidency and Council knows of their *request* and their *expenditure*. With respect to book debts, together with all church orders from the First Presidency, which it will be our special pleasure to make as infrequent and light as the requirements permit, on which the benefit and success of the Lord's work depends, we consider the Conference Presidents to be the only persons responsible; consequently, the supervision of the branches depends on them, not

only to see that they are well organized with respect to the various offices, and that these complete their tasks, feeding well the flock of our Shepherd, with wholesome doctrine and examples, together with helpful counsel; but also, they should not change any Branch president, without his having presented to them all the numbers and possessions of the Branch, together with a clear representation of its condition in general. That will save a great deal of trouble and disadvantages for his successor, and possibly losses for the Saints. Insofar as possible each Branch should be thus, but, like a small wheel within, yet following the same pattern as, the Conference wheel, and all the conference wheels the same way, but with respect to their size, with the wheels that turn with them; and thus, wheel within wheel turning together, in order to fulfill the perfecting aims of its Author, within the whole of his machine, on the earth, in heaven, and other places also. The whole is one, and one is the duty of the president of each area, to perfect unity and cooperation in the whole. Since all Branches are responsible to pay the deficiencies of their distributors, and since the Conference is responsible to assume the burden of the chief distributor, under the supervision of the President, we hope there will not be, under any circumstances, a betrayal of that great trust, and damage their influence on such, by neglecting to see that each distributor keeps a clear and correct accounting; that he has a sufficient supply of books on hand, to pay the debts at the end of each quarter. All members have a right to expect this from the hand of their President; thus, may they have pleasure in so doing. We cannot help but be surprised, as we read the list of debts just in the Welsh office, which can be seen in the previous issue! If there are mistakes, do not delay in notifying our predecessor before he leaves, as it will be too late after that. If there are not mistakes, we are confident that no president will rest, until his Conference is once again free from this debt, and from all other debts; and then it is a simple matter to keep out of debt.

It is not wise to purchase personal books such as the *Seer*, and the *Journal of Discourses*, &c., no matter how good they may be, at the expense of the circulation of the church publications, such as the *Star* and the TRUMPET, for the latter are the means of transmitting the counsels, and all edification from the First Presidency throughout all the areas of the Church, so they may sustain and guide each

member. If the circulation of the latter is diminished, it will become necessary to raise their prices accordingly; consequently, self-interest dictates how to behave in this; to us it makes no difference. We trust that our Welsh brethren, who are in the English branches, will not be satisfied without the TRUMPET, for how else can they understand our counsels to them? And without those, how can they cooperate with, or have part in the unity they desire to have with their brethren in the Principality? Although there is no personal difference among privileges, because of language or nationality, in our view, yet local circumstances make this unity necessary in all things to benefit them.

As we begin our Editorial duties, we confidently expect the continual help of our co-workers, especially *Presidents*, in the sharing of their correspondence on various topics, which tend to benefit our readers. There is no doubt any more pleasurable work for you or for myself, than laboring in every way, for the salvation of men; the TRUMPET invites all of you to blow through it, from the fruit of your instructional ponderings,—your experienced testimonies of the divinity of your religion,—the condition of your Conferences, baptisms, together with the prognosis you have. It is fitting for God, the infallible Doctor, to receive the praise,—for the Saints to be able to rejoice together in, and for the world to be able to hear of the occasions in which the Saints enjoy the “*healing gifts*.” Since we enjoy them in the Church, and testify of that to the world, let justice be done to the one and the other, by sending to the TRUMPET clear, simple, and irrefutable witnesses, together with a detailed account of the most remarkable healings that have taken place among the Saints. It is true that we do not expect to receive accounts of all the healings that the Saints receive through the Spirit of God; otherwise, our small pages would be filled; rather a selection of the most extraordinary from the various will be fine; we seek to bring the whole truth to the light of day about these, and nothing but the truth.

From our perspective, our determination is to cause our readers to see through the light of this small “*Star*,” which we have the honor to edit, how great our care and love are for it; and we are confident that its friends will not leave us ignorant of the uses that tend to make it a sufficient *light* to lead the Saints, along the paths of light. We believe that a brief summary of the account of each Conference, and its minutes, will be very interesting and come as good news to

all the Saints; and that will dispel the strangeness caused by the lack of knowledge of one Conference of the others, and the success and increase of one and another will be cause for all to rejoice together in the salvation of God to his children. May the future be a fruitful season in the vineyard of the Poets, and may the dew of heaven freshen their muse—much as the sun causes our small STAR to shed light, and our TRUMPET like an angelic *clarion* to sound their strains abroad! The accounts we receive from our friends in Zion by letter, will be interesting on the pages of the TRUMPET, so that the Saints may understand what kind of land is their pleasant Zion; and thus, the world will come to understand the condition in which we left our “miserable slaves” who journeyed there with us, and the nature of the captivity of the one who “sold” them!

Send information to us as to where to address the letters to the Presidents, where changes have taken place. Try to obtain the easiest and cheapest way of sending letters to the Conferences, and let us know when a better way is identified. If anyone received more than his allotment of the 14th number of the TRUMPET, volume vi, please send the extras back. It is expected that all who received the first issue of the TRUMPET, or of the *Star*, will pay for the Volume.

GENERAL CONFERENCE MINUTES

Of the Church of Jesus Christ of Latter-day Saints, held in the Tabernacle, Great Salt Lake City, commencing October 6, 1853, at 10 o'clock in the morning. President BRIGHAM YOUNG presiding.

[Quotations from some of the discourses delivered there.]

PRESENT were the First Presidency, together with several of the Apostles, the Seventies, the High Priests and the Bishops, the stake presidents, and the clerk of the Conference, and the reporter of the discourses; and after the choir sang a hymn, and a prayer by Elder George A. Smith, and singing, Elder Hyde opened the Conference by reviewing the arrival of the Saints this season, the Indian disturbance, and exhorting the Saints to look to the beacon light, who guides us to be the heirs of all things, both in heaven and on earth; and we should be thankful we have the privilege to

follow such a leader. When a person is appointed to be a leader, it proves that he has passed through tribulation and trials, and has been proven to be worthy to be a leader; and that he has earned it, by his upright conduct, and is sustained by the good will of the Saints.

If God Himself were to descend from His throne, and declare the truths of the Gospel to fallen man, many would want some angel to come and bear testimony that He was of a truth the God. Our Heavenly Father has ascended to His throne through trials and sufferings, similar to many of the Saints; and therefore He can sympathize with our weaknesses, and can send forth assistance to our aid; therefore He sent His beloved Son, that *who* would hear and obey him, heard and obeyed the Father; and when that Son was distressed in the Garden of Gethsemane, He sent an angel to comfort him in his trial. Those who will not obey the Son, will not obey the Father that sent him.

A person who goes out into the world, goes to bear the buffetings of mankind, and with a feeling to earn a crown of reward. The angels are like us, they are unwilling to come here, unless they are sent; they, like us, are too willing to stay at home. When brother Kimball and I were in England, brother K. felt to take off his hat and bless the people and bless the land, for there was a peaceful spirit, and many souls were willing to receive the truth; but the time will come when peace will be taken from the earth. It is the Saints who are going to judge the earth, under the supervision of the Almighty. It is the duty of Saints to increase and multiply; and it will be their duty to pass sentence on the fallen spirits, for they will be the witnesses of their own persecution, and that will cause the sinners to cry for the rocks and mountains to fall on them, and hide them from the wrath of God. When the curse is taken from the earth, it will be given to the Saints, and there will be no night, but all will be light, and the glory of God will surround it. There will be a place for everybody, and those who love darkness better than light, will have a

world rolling eternally in darkness.

Elder F. D. Richards congratulated many of the Saints, on their arrival this season, having accomplished their gathering. He exhorted them to live right, that they may have the favor of God continually, and not feel sad, because those who have come in previously have got the best locations in the city, but rather rejoice that you have a name in this place. Be careful and retain the Spirit of God, lest you get the spirit of murmuring and complaining, and drop away from the Church. As the sisters exercise a great influence upon the rising generation, I exhort you not to keep the society of any person who speaks evil of the authorities, but rather associate with those who tend to perfection. You never lived in a country where persons spoke what they meant, before you came to this. Brethren, you should be always *ready*, and then nothing will come amiss, even when you are called to bear glad tidings to nations who know not God: for the Lord God will pour out His Spirit upon all Israel, that they may be saved; and you can bear witness, that the Spirit of God has been poured out in richer abundance within the past few years, or since the brethren received their blessings in the temple at Nauvoo, and in this place.

(*To be continued.*)

SIGNS OF THE TIMES.

SEVERAL lost their lives in the snow, and many homes and possessions were burned, in London and other places lately. Sickness and plagues devastated men in several countries. A severe earthquake was felt in the *Alps*, near *Val d' Illiez*, and in *Sion*, near *Valais*, on the 3rd and 4th of last December. The war between Turkey and Russia is putting the world in turmoil; Persia has declared war against England. Algiers is stirred up against France. A navy is being sent by Russia to the east, to raise a tumult in India. The Leader of Afghanistan is being induced to oppose England. The conduct of Austria is treacherous to the union these days. England is troubled, now, of losing the friendship of *Dos Mahomed*, by buying the favor of *Runjeet Singh*, fifteen

years ago. Poland and Hungary are looking for the opportunity of freeing themselves from the clutches of their oppressors. Lombardy also is longing to break the chains of its oppressor. In Spring, there was better news about the intentions of Russia; but now it appears that she wishes to carry out her original objectives, though she must break through all peaceful attempts made by England and France in so doing. The revolution in China is continually growing; it is said that the rebels can take possession of Peking, the capital of China; and there is no doubt but what the intent is to annihilate the worship of idols from the land, and to establish in it Christianity; this will give an advantage to the Missionaries of the Saints, who are there, to go and preach the original Christianity to the inhabitants, who comprise a third of the world's population.

In England and Wales there are 37 sectarians, considered by the state government to be incorporated, apart from the multitude that are not so considered. The number of people in places of worship, within Wales and England, on Sunday, March 30, 1851, was six million, three hundred and fifty-six thousand, two hundred and twenty-two; while the population of the country at that time was seventeen million, nine hundred and twenty-seven thousand, six hundred and nine!—The revenue of the state Church is over *five million* pounds per year! and despite that, and despite the harsh punishment for those who mistreat their wives, monstrous men continue to disrespect, beat, starve, and kill their wives, in this *Christian* (?) kingdom; not to mention the killing of huge numbers of children; while in UTAH, which is considered by the Sectarians an *Unchristian* place, the wives and children are respected, cherished, nurtured, and embraced, and they are all lawful, and their husbands and fathers would give their lives for their sakes.—Ancient cities have been discovered within the earth in America, which testify of the Book of Mormon. The Saints are increasing rapidly, in virtue and in numbers, in every country; and hundreds of them are going to Zion, this Spring, from Switzerland, Italy, and many other places, as they are from the British Isles. No doubt results will be forthcoming from all these things, the kind that will prove that the fulfillment of many prophecies is not far off.

ABOUT ZION.

Great the roar of the sea each second,—By day and night,
 Fierce the swift and fiery lightning,—By day and night.
 Great the poet's constant love,
 For his faithful blue-eyed sweetheart,—
 Greater is my longing for Zion,—By day and night.
 Land of the Temple, I would go to,—By day and night,
 Where the sacraments are ministered,—By day and night:
 Land of the best happy family,
 Land of healthful water and meadows,
 Land I sing to every day,—By day and night.

Llanelli.

DEWI ELFED.

MISCELLANEOUS, & c.


BAD WORDS.—The use of bad words, among those who are respectful of religion, proves that men who are called wise have learned more in the association of foolish people, than the foolish people have learned in the association with wise men.

SENSIBLE POWER.—Go and do good, quietly, with strength of mind; like Samson went, without saying a word to his father or his mother, with the strength of his body.

VERSE.

A SAILOR, came as a teacher—to the world;
 Through pure *Theology*
 And fresh in his witty energy,
 Is the SAILOR for a speech. R. DDU, ERYRI.

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 3.]

JANUARY 21, 1854.

[VOL. VII.

SPIRITUAL GIFTS.

IT IS not our purpose in the following observations, to go into detail about the nature or the continuance, “departure,” or the restoration of the spiritual gifts; we have done that abundantly and irrefutably, we think, in the “*Scriptural Treasury*,” &c., and we beg your frequent attention therein. We sincerely wish for the consideration of the Saints concerning the following also. There is no need for us to prove or state that the various spiritual gifts which were promised by God to his church, in the time of the primitive saints, have now been extended to the Latter-day Saints; for through the *enjoyment* of them from time to time, this has become a known fact to you; nevertheless, there is a certain kind of *Saints*, to whom we would wish to say a word or two on this topic; namely those who are content to live, and to be in the Church without enjoying the aforementioned gifts *themselves*, and who have little or no desire to have them. They are pleased, it is true, to hear their brothers and their sisters in the meetings speaking in strange tongues, and hearing others interpreting; others prophesying, singing by the Spirit, &c. But for their part they can do without them quite well. That is a misunderstanding of the gifts and their purposes. It is a *particular duty* for *each one* of the Saints to seek the gifts for himself. “Desire spiritual gifts, but rather that ye may prophesy” (1 Cor. xiv, 1), is the commanding scripture; they may not be neglected without transgressing a divine commandment by

so doing. "Desire;" all the Saints are included in this commandment. Not that some particular ones of you should desire; not just *ask* either, being rather indifferent whether you receive or not; no, rather *seek* earnestly, *constantly*, DESIROUS, until you receive them, is what you should do. It is true that only God can grant the Spiritual Gifts; they are influences of His Spirit; then one must pray to Him for them, and pray earnestly, praying constantly, and praying *faithfully* UNTIL SUCCESS IS OBTAINED. How can anyone excuse himself from praying for the one promised blessing, which is *commanded*, any more than he can satisfy his conscience, while he does not pray for any other blessings which we are commanded to pray for?

Seek spiritual gifts then, you Saints, with *all* your might, and until you obtain them; they are yours on the condition that you seek them. "I would that ye all spake with tongues, but rather that ye prophesied," says Paul, and thus say we, and thus we shall continue to say until the one who imparts them commands us to be silent; though all the human wisdom of the world shouts more and more loudly "they have ceased, and they are not needed," we shall shout, "*Seek* spiritual gifts." Let all say what they will about the gifts, mocking, blaspheming, denying them or let them refrain from mentioning them; to what purpose, what difference does it make; our mission by commandment is to proclaim the promise of the spiritual gifts to the Saints, show the way to obtain them and urge them to fulfill their duty by seeking them.

"Wherefore, brethren, COVET to prophesy; and forbid not to speak with tongues." It is not sufficient for the preacher, nor was it sufficient for this Apostle to have them himself; nor could he—nor can anyone, grant them but God; then it is obligatory—*essential* for each one to seek them for himself. How in the face of such clearly defined commandments, any of the Saints think they can please God without seeking them, we cannot comprehend! How can they expect to receive God's approbation, or many of the other blessings, if they live constantly in transgression—is it too much to say this SIN, of *disobedience* to a commandment that is so *clear*—so DEFINITE? A commandment is a law of God. Since sin is unlawful or contrary to the law, why is this neglect not a sin for all those to whom the gifts are promised? It is true that there are sins of commission and

sins of omission. With respect to the seriousness of the latter sin, it is measured by its consequences. If “convincing the world,” as the community of theologians of our age say, was the purpose of the primitive gifts in the apostolic church; and since there is great need for convincing men in these days, then they ought to strive for the means to obtain them! and thus they accuse themselves of great wrongdoing by denying them of their need! Even more, we consider the purposes of the gifts far higher than that; and consequently, the great wrongdoing of negligence in seeking them is proportionately more. We are convinced by divine commandments, and we understand through obvious experiences, that the purpose of the gifts is to benefit and edify the church of God, and that they have been placed by Him in his church deliberately for that important and grand purpose. Since the salvation of each one in the church depends on being edified in the most holy faith; on being purified and perfected to withstand all evil, and to accomplish all God’s work; then we see clearly that God considered the gifts indispensable to answer those praiseworthy objectives; or else, he has placed superfluous means in his church! It is also as clear as the first statement, that he who fails to seek them is accountable, by not edifying the church in this manner, for the consequences; and what difference is there between neglecting them and seeking to edify the church in a way that is contrary to the counsel of God? And what difference is there between that and Sectarianism or the “*new* Christianity” of this age? It is impossible to obey all the commandments of God and neglect “seeking the spiritual gifts.” It is impossible, therefore, to please God without seeking them. It is true that the purpose of the gifts is not to *lead* the church; God has placed the priesthood in the possession of his servants for that purpose, and he exhorts them to see to it that all, according to their position, fulfill their own duties; and the one is just as indispensable in his stewardship and for his respective purpose, as is the other, or anyone in his stewardship, for the appropriate purpose of his own divine calling.

See, REMEMBER then, that he who neglects to seek the spiritual gifts in the church, is not only a transgressor of the divine commandment, tending along his influence to deaden, and to obstruct the vigor of all the branches of the divine tree, but also he refuses the supporting

nourishment—drying up and preparing himself, perhaps, gradually, but surely for the fire!—The fact that there were some in the apostolic church who did not possess the aforementioned gifts, is not an excuse for anyone to refrain from “seeking” them. *Let us seek*, then, all earnestly until we have them, and then each branch will be seen like the almond trees with blossoms on them, and bringing heavenly fruit to praise God, and to make hearts happy and edify the whole church in every holiness: loudly and harmoniously would the praise of the Saints be to God, because they would not be lacking any spiritual gift.

But, says someone, possibly, I have prayed quite a lot, for the gift of speaking in tongues, without receiving it thus far; and so I do not believe that I shall receive it.” Well, perhaps some other gift would be most beneficial, and thus God would be more desirous to grant it at that time. It is not the receiver, rather the wiser grantor, who chooses which gift; one must have sufficient faith to trust in that which He grants, much like the good child trusts in his parents. The most likely way to succeed in obtaining the gifts is, like with every other prayer, “Oh, Father, grant to me the gift that thou wilt.” Also, as we pray for the gifts, we should keep the correct purpose in mind, namely “to edify the church,” and not to edify ourselves only, nor for self-aggrandizement. Perhaps some have room to improve in this!

Furthermore, we say, praying earnestly is not all that is required to receive the gifts, without love for God and for one another; neither is that sufficient, without a clean life, an uncluttered conscience, faithfulness in the fulfilling of every other duty, it is vain to expect the spiritual gifts. The spirit of the gifts is a pure spirit, and wherever there is not a clean temple it cannot dwell for long unless there is striving for sanctification. Know ye not that ye are temples in which the Spirit of God may dwell? And no matter how much they may have failed in their attempt to receive the gifts because of the aforementioned mistakes, there is reason to fear that in this thing is the greatest danger of failure. Do we not know that it is necessary that we be baptized for the remission of our sins of commission, on the basis of our faith and our repentance, before we can be fit to receive the gift of the Holy Ghost? And is it not just as obvious, the necessity there is to *keep away*

from sin, and every corruption of the flesh and life, and every thing contrary to holiness, for that Spirit, not only to present to us his gifts, but also for him to dwell in all of us?

For these observations to draw the attention, the agreement and the cooperation of our brethren in the Conferences, Branches, Groups, and every family and member of the church in Wales, until we all rejoice together, in the enjoyment of the heavenliness of all the spiritual gifts promised to us, let us now put down our pen, and earnestly pray!

GENERAL CONFERENCE MINUTES

Of the Church of Jesus Christ of Latter-day Saints, held in the Tabernacle, Great Salt Lake City, commencing October 6, 1853, at 10 o'clock in the morning President BRIGHAM YOUNG presiding.

[Continued from page 34.]

PRESIDENT BRIGHAM YOUNG said, I wish to call the attention of this Conference to an invitation I shall give them, and wish to extend it to the Saints in this Valley, and elsewhere. I allude to the gathering of the poor Saints.

Many of us are acquainted with the circumstances of the Saints when they came to this Valley six years ago, also five and four years ago. Were we to go through this community and search out the men, women, and children, who have come here on their own resources, and those who have been helped here by the Perpetual Emigrating Fund, and by private individuals, it would be seen that a large proportion of the community have been brought here through the assistance of others. I will not say a majority have come here under those circumstances, but there are thousands who have. Thousands of men, women, and children have been helped here by the Perpetual Emigrating Fund alone.

This is the subject to which I wish to call the attention of the Conference, and the community at large. I wish all to hearken to it, to reflect upon it, and contemplate it seriously.

I call upon those who have not yet put forth their hands to assist in gathering the poor; to give us their names, and their means, during this Conference, that we may raise a few thousand dollars to be applied to this purpose. Suppose we should try to raise as much as we did four years ago, when we were in the midst of our greatest poverty and distress; we had just arrived here, and had scarcely sufficient to sustain life. Notwithstanding these straitened circumstances, at the first Conference we held in the old Tabernacle, this subject was agitated, and 5,700 dollars was raised for gathering in the poor. Dare I venture to flatter myself that we can raise 5 or 6,000 dollars this Conference, to be applied to the same good purpose? The people are better able to raise 50,000 dollars now, than they were 5,000 then. Suppose we raise 15 or 20,000 dollars to send for our poor brethren and sisters, who long to be here as much as any of you did, before your way was opened. This amount can be raised now, without calling forth an unusual effort.

We might ask you to reflect upon the days that you have spent in yonder distant land, where you could seldom walk the streets, or enter a shop, like another citizen, without the finger of scorn being pointed at you; without suffering the malignant taunts and sneers of the ungodly, for the sake of your religion. Let me refer your minds to the time that the Gospel was first introduced to you, and the light and glory of it opened up to your understandings; when eternity and eternal things reflected upon your benighted minds, and your conceptions were aroused to see things as they were, as they are, and as they will be. What were your feelings and meditations, when Zion and its glory burst upon your vision? When the people of God appeared to you, assembled together, preparatory to the coming of the Son of Man? Again, what were your feelings when in every direction that you turned your eyes they were met with scenes of wickedness, and your ears saluted with deep-dyed blasphemies of every description? Were there any that feared the Lord? No. The most pious could do nothing more than some did in the days of the Apostles; they could erect an image to the unknown God, and worship somebody, or something, but they knew not what. What

were your feelings and reflections, under such circumstances, when you first heard of the Latter-day work? of the Gospel in its fullness? when you first learned that the Lord had a Prophet and Apostles, who held the words of life for the people? What was there you would not have sacrificed in a moment for the privilege of assembling with the Saints? of mingling your voices and conversation with theirs, day by day? of visiting, journeying, doing business, laboring, and spending your lives with those who know and love the Lord, and will serve Him? Was there anything you would not have sacrificed? Verily, no!

If you can remember your own feelings then, you can know how others feel; you can realize how thousands, and scores of thousands, feel at this present moment. There is no hardship they would refuse to undergo, no danger they would not endeavor to surmount, if they could assemble with us here, this day. No trial would be too keen for them; there is no sacrifice that they would not readily and willingly make for the privilege you enjoy this day. Brethren and sisters, can you realize this?

Let us now read a chapter on the other side of the page, and we find the hearts of men and women, by crossing the ocean, by travelling a few weeks or months, by water and land, appear to become partially closed up, and they lose sight of the object of their pursuit. It seems as though the hardships they pass through, in coming to this land, banish nearly every particle of the light of Christ out of their minds.

If you started on your journey with the influence of the Holy Spirit warming your hearts, who prevented you from retaining it every day of your life? You may say it was the devil that robbed you of it. But what business had you with the devil? Was there any necessity that you should enter into fellowship with him, or into partnership with the works of darkness? "No," you reply; "I had forsaken him and all my old associates and feelings, and had given myself to the Lord, had embraced His Gospel, and set out to build up His kingdom, and wished to gather with the Saints at the gathering place."

Suppose the devil does tempt you, must you of necessity enter into partnership again with him, open your doors and bid him welcome to your house, and tell him to reign there? Why do you not reflect, and tell master devil, with all his associates and imps, to be gone, feeling you have served him long enough?

Says one, "I did not know that I could possibly come here with unruly cattle, without getting wrong in my feelings;" or, "this brother did wrong and marred my feelings; I was irritated, and the cares of the journey bewildered my mind, and hurt me so that I do not really know whether I have got to where I started for, or no; things are different here than I expected to find them," &c.

(To be continued.)

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, JANUARY 21, 1854.

SPIRITUAL GIFTS.—We commend the foregoing treatise to the particular attention of our readers, and we are confident that no Conference or Branch President, no official or member, will rest until, not only every church, but also every member in *every* church will rejoice in the enjoyment of the Spiritual gifts, frequently associating with heaven and its happy inhabitants, and in sweet ecstasy with the brightness of his glory, like Paul and others, in visions. Gentle Saints, do not be satisfied with anything less than the continual feasts of the "children's bread," until your souls have grown fat in the knowledge of your Father, and like unto him, which is his benevolent purpose in the imparting of his spiritual gifts to his children in every age and land. They are yours. Seek them. Do not permit yourselves to be refused.

DEBTS FOR BOOKS.—We are confident that the attention of the

Branch Presidents of the East Glamorgan Conference will soon be drawn to the list of book debts that are opposite their names in the table at the end of this number. Brethren, are these things so? If they are, Why? are the questions we wish for you to look into, and clarify for us. If there is a mistake anywhere notify the previous chief distributors without delay, before they leave us. Are there £162 12s 8c worth of Welsh and English books on hand? If not, Where are they? is the question that should be answered promptly by every Branch President to those who ask them; at least, at the end of every quarter this is expected of him. Give detailed attention to the area of the books frequently, brethren, and the Saints will see that you are worthy of their trust in this as in all other matters.

THE GUIDE TO ZION.—This has been excerpted in this issue for the convenience of those who are emigrating this year, so that they may prepare accordingly. The book is at the press, and is being worked on practically night and day; and we are not without hope that it will all be ready by the departure of the emigration this year, or at least as many as the emigrants will need.

PREPARATION OF EMIGRANTS BEFORE DEPARTING FROM WALES.

From the "Guide to Zion."

FIRST, pay your rightful debts to everyone, or obtain the kindness of those you owe either to freely forgive or to allow you time to pay at the end of your journey; without doing one or the other we do not advise anyone to emigrate toward Zion.

Second, strive to be free in your consciences by warning all your fellowmen you can, especially your relatives, and exhort them to obey the gospel and flee to redeeming Zion in time. Your behavior will make your memory blessed.

Third, search for history, names, births, marriages and deaths of your ancestors as far as you can, together with your living relatives. The importance of this will be understood by its future consequences better than we can inform you now.

So much for general counsel, which the poor and the noble alike should obey. For the purpose of instructing everyone concerning the

preparations and what we would like concerning clothes and every kind of goods, we have divided our emigrants into three classes; namely, 1. Those with money who are able to and intend to go in their own wagons across the *plains*. 2. Those who will go with the £13 companies. 3. Those who will go with the "Perpetual Emigrating Fund."

1. We urge the wealthy class of our emigrants to pay their tithing! Concerning clothing, as a general rule we would say that it would be wise to prepare plenty for themselves and their families for two years. They do not need to be different from the clothes they wear at home. Take a similar proportion of summer and winter clothing as used here. People can take off or put on clothes as the warmer or cooler weather circumstances dictate. Hats and bonnets are difficult to transport. *Coats*, homespun, together with some velvet or moleskins to be worn on the way and for working; also a coat of light material for warm weather. *Trousers*, of strong material, fustian or moleskins and the like, that thorns will not easily tear are best for the land journey at least. Also some of homespun cloth, or like those worn here. *Shirts*, an abundance of shirts is good; instead of linen, cotton (factory) is better because sweat causes the former to wear out sooner than the latter, unless the collars and fronts are of linen. Colored checked shirts would be advisable for the land journey, and for some tasks after arriving. *Underclothing*—of flannel—enough for a year—and material to make underclothing of another and better kind, after arriving in Zion. *Shoes and Boots*—Not too strong, nor with the great nails that are commonly seen. The leather of this country is better than American leather, therefore it would be best to have three or four pairs each. Wear the oldest on the sea, and keep the others safe from seawater and seabreeze, for the leather and stitching will rot. The same with clothes also, as far as possible. Leather is quite expensive in the Valley; and since the law permits only sufficient for the present necessities of this country to New Orleans, it would be wisest for those who are able, to take leather with them from St. Louis. We do not think it would be a bad thing to take the *Gutta Percha* to the Valley, since the work of the cobblers is expensive there. *Stockings*, homespun, mainly; as for *worsted* and cotton, they can be bought cheaply in St. Louis. The former, knitted in Wales, are the best we saw anywhere. Several pairs for each person would be useful,

since there will be no chance to mend them, perhaps, as at home. Besides, the friends that are already there, if you have no *relatives*, would be glad to buy the occasional article of clothing as listed above. Remember them!

FEMALE PREPARATIONS FOR THIS CLASS.

It would be good to have a couple of flannel gowns, or some strong homespun material, and some homespun and flannel petticoats, although they will not always be needed; yet, since the shop will be a fair distance away, it would be better to have them at hand when they are needed. Underclothing similar to the homespun, but of greater variety, because of the difficulties in traveling. Stockings and shoes according to the above instructions for the men. *Umbrellas* and *Parasols* would be useful when reaching a warmer country. If you wish to fit in with the gentlewomen of Zion, you had better prepare a couple of quite *stylish* gowns, yet not unseemly; silk and *satin* gowns would not be out of place there, besides gowns of good cotton for the journey. Also prepare ribbons, for they are expensive there. A variety of everything would be good for the children. We advise women also to prepare fine linen, about ten yards each; when they arrive there they will realize its worth. Abundant bedclothes for those who have a way to carry them. Very comfortable things to sleep on while on the sea, on the rivers, crossing the *plains*, and also after arriving, are feather beds; and some affirm that they are more comfortable to die upon also! At least, if they are taken, sew two bedsheets around them to prevent their being soiled, and keep them dry. Take an abundance of needles, pins, linen thread, cotton balls, knitting wool, hooks and eyes, buttons, *tapes*, scissors, knives and forks, spoons, and similar things that you may think of; not because these things are not there, but because taking them is so easy, and they are much cheaper here. It is better that most of the clothes be made or cut out before arriving at New Orleans, lest you be suspected of intending to sell them, and thus lose them.

HOUSEHOLD FURNITURE, &c.

Rather than giving the following things away, or selling them for half price, it is better to take them with you: a cauldron or two,

a teakettle, a saucepan, a frying pan, and good china, or plates and basins, to be used at sea, even though tin ones would be more convenient, and fire irons, if they are good, and brass candlesticks will be useful after arriving there, for those who have means to transport them. It would be wise to line the chests with *sheets* of good *tin*, to keep the moisture out, and then vessels can be made from it at the end of the journey.

TO THOSE WHO ARE GOING WITH THE £13 COMPANY.

Let us state that the rules of emigration do not permit them to carry in the wagons but a hundred pounds each, besides their food; as a result they are able, according to the above, to choose the most useful clothes to make up that weight. We do not advise this class to take chests, except perhaps one in a family; for they can carry their weight of clothing, or something else they choose. Sacks of painted or oiled linen, which keep the moisture out, are available. We do not need to expand here on the conditions of this excellent Society, or its advantages; that can be found in the TRUMPET, translated from the *Star*. It would be good if all emigrants took with them a little oat bread, and pickles, and other fancied foods in addition to that which is prepared for them on the ship.

MERTHYR CONFERENCE.

SUMMARY OF THAT WHICH WAS DONE AND SAID IN THE ABOVE CONFERENCE.

[Continued from page 29.]

PRESIDENT Jones called on President Richards, from Liverpool, to arise; who, among many other good things, said also as follows:—“I am glad to have this opportunity, and this privilege, to address you, dear Saints, in the hills of Wales. Several are accustomed to saying they wish a “happy Christmas” to each other but I wish you a good Christmas, Saints, from higher and more excellent feelings than practice or custom, wishing you a happy Christmas—the happiness that is in the Holy Spirit. I feel happy about what has transpired—for that which was done and fulfilled by God in you and through you; and I also feel grateful to God for having good reason to expect great good yet to come. The Lord imparts to us heavenly and special blessings; and that should have a heavenly and special influence on all our feelings and our actions in the fulfillment of

our various duties. It is not because we are better than other people that God has imparted to us such witnesses of his favor that we have received, rather it is His grace, and the kindness of His mercy that fulfill his promises in Christ Jesus our Lord to all those who obey his commandments, his gospel, and all the words of his truth. By obeying the truth, the truth has a beneficent and grace-filled influence on all our feelings, and it will persuade us to love it; and we should love the truth for its own sake; not so that he will cause our enemies to fall and lie at the soles of our feet, but because it is the truth, he is able to save our enemies, and to be salvation to us, to our loved ones, to our neighbors and friends, to our enemies, and to everyone; we have reason to be happy, and very happy, because there is in our possession such strong power to be able to do good to the human family, by our urging to strive to benefit every man and perhaps to associate with him, in any corner, and in every corner of the whole wide world; and when we meet with a man whose mind is without prejudice, and his heart is honest and open to receive the truth when he is presented with it, can one not comprehend the happiness that proceeds to us by having the lovely opportunity to reveal the truth to that honest man; and this happiness is a gift of God. Therefore, we should have faith, complete faith, strong faith to believe perfectly that God has the lawful right to the truth, and that he has also the lawful right to reveal it, to spread it throughout our human endeavors; and to believe, nothing doubting, that God will bless us in our benevolent attempt to benefit man.

(To be continued.)

SIGNS OF THE TIMES.

We understand that the revenue for England and Wales is about 4124 million pounds. Over 4 million is circulated commercially, *every day*, in London; and over 122 million in the entire kingdom. If the money that is circulated in *one day* were counted, at the rate of 60 pounds per hour for every hour of the day, it would take about 8 years in time. The cost of all the loads of highest grade wood, before beginning to build for war, is 15,000 pounds. Over 16 million is paid annually for the support of soldiers, sailors, and gunners, and the interest on

the money borrowed in times of war is 28 million: while thousands of qualified and diligent workers fail to receive sufficient wages to support their families comfortably, and there are thousands of others out of work. But in Utah, the Territory of the Latter-day Saints, there is plenty of work, wages, and food, together with all other necessities, without obliging anyone to support pompous aristocrats. Over 5 million per year is paid to the State Church, and to the other reverends over 3 million; while all the churches and chapels of our kingdom are but fewer than 20 thousand for more than 18 million people, less than half of whom try to go to them; and only one child of every 14 is enrolled in a day school; but in Utah the places of worship are built by and filled with people working as volunteers, and every branch of learning is enjoyed by children of everyone alike.—December 19. The Turks won a big victory over Russia near Khalafat, although the Russians numbered 30 thousand, and thus greatly outnumbered the Turks. It is said that the inhabitants of Lesser Wallachia have turned against the Russians, and the victory has assured the support of those parts of the country who were hesitant to unite: this caused a wild celebration in Constantinople, to the point almost of forgetting the burning of the ships in Sinope. They won several battles in Sistown, and on the Danube, opposite Ischatchka and Matschin.—December 29. Orders came for the navies, England and France, to go to the Black Sea immediately; and by the setting of the sun there was but one ship from each navy on the Bosphorus. Instructions were sent, without delay, that the Turkish Generals were to take the war forward with all the energy in their power into Europe and Asia. If Luders, the Russian general, crosses the Danube at Matschin, the Turks will fall back to Trajan's Wall, extending from Czernavoda to Kostendjii.—January 6. A Turkish battalion, 15 thousand strong, with 15 pieces of artillery, attacked the besieged position of Citale, not far from Kalafat, and it was taken. The Russians lost 2,500 men there; and even though they sent 18,000 from Karaul to strengthen the others, they were forced to retreat, with the loss of 250 men. When the allied forces offered to renew the conditions of peace between Turkey and Russia, the leader of the Muslim religion supported that, saying, "We worship Allah, one God, head of the law. As for the Christians, they worship one God, who is our Allah. Therefore, let us consider them our brothers,

since, according to the Koran, the name infidel should not be placed except on those persons who do not worship the Only God.”—After December 29, there were 40,000 Russian men in Walachia. They are preparing two camps of mounted men, containing 10,000 men each. The gunners, in one place had 100, and in another place 120 cannons. The movements of the Russians are brilliant; the trek of the regiments under Osten Sacken is going forward through the midst of frost: those in Lesser Wallachia march in three columns; and those who are to attack Khalafat number 22,000.—There is turmoil in India; one leader, near Meaday, has 10,000 men, and another has a great number of men near Pegu. There are indications that the Burmese insurgents have gathered 140,000 armed men. The operations against the Afredees, between Peshawur and Kohat, were successful. The hosts of the army are swelling: the European and native foot soldiers number 9,800; and the mounted men, 2,459: horses and artillery men on foot number 1,100 men, 48 guns; and 100 gunners in the vanguard, making 13,250 men, and 48 cannon: which is judged to be enough to sweep Afghanistan from the Khyber to Khorassan, and back again. In the case of war with Russia, the Peshawar regiments will be increased and will be put under the leadership of Lord Frederick Fitzclarence. The means of increasing them are close at hand, since there are already 60,000 mounted men in Punjab.—In China, also, there are large insurgencies; fighting is going on, as usual, in Amoy and Shanghai, and the insurgents, in the latter place, have seized many treasures that were hidden by the last authorities: they were using it by hiring and arming European ships, so there are now merchant navies on both sides. Lately one Mr. Reynolds was paid by the supporters of the emperor, while transporting weapons to the insurgents; his men were beheaded, and he himself would have had his head cut off, had not the European sailors in the service of the emperor all threatened to leave unless he was released; and he was permitted to return to Shanghai. Canton is peaceful; but a host of soldiers were sent to nearby Tongkoon, so there would be in that place fierce opposition to the government, and it required a lot of trouble to pacify them. The insurgents who filled Hopih twice, have killed many; they are also in Oonan, although that place withstood them earlier.—Let the Saints rejoice that they have a peaceful place to which they can escape from the destruction which is to come. Great are the prayers for the success of the weapons

of battling adversaries; and no matter how small the justification may be for the Indians and the Chinese to pray to their respective gods, the justification is even smaller for the people of Turkey and Russia to pray to the same God that they can kill each other, even though they differ in their religion: but with respect to France and England and Russia, there would have to be war among the Virgin Mary, Jesus Christ, and the Father, before all three countries could be successful. The Saints' prayer is for the success of weapons which are not physical; their prayers are to expand the prayer room to be as wide as the world, embracing everyone and wishing everyone well as a whole, so that God may be glorified in the salvation of human lives now and throughout the eternities.

DEBTS OF THE BRANCHES OF THE EAST GLAMORGAN CONFERENCE FOR BOOKS, UP TO DECEMBER 31, 1853.

The first amount after the name of each Branch is for Welsh books, and the second amount for English books.—Pendeulwyn, 1s; Twynrobyn, 1s. Eglwysnewydd, 2s;—£2 5s 10³/₄c. Pontfaen, 13s 11c;— £1 16s 7¹/₄c. Cardiff, £5 18s 6c;— £5 18s 10c. Pontypridd, £2 14s 2c;— £2 13s 1¹/₂c. Llanfabon, 13s 0¹/₂c;—6s 5¹/₂c. Aberdare (Welsh), £14 11s 2c;— £3 1s 4¹/₂c. Aberaman, £6 11s 0¹/₂c;— £6 11s 9c. Cap Coch, £1 1s 1c;—6s 10¹/₂c. Dowlais, £8 9s 8¹/₂c;— £1 7s 1c. Hirwaun, £1 6s 6¹/₂c;— £2 19s 1c. Neath, 16s 4c. Rhymney, 8¹/₂c. Georgetown, 15s 5c. Merthyr, £9 1s 4¹/₂c;— £6 15s 2c. Pendaren, £6 11s 4c;— £2 15s 6c. Cefn, £3 15s 11c;— £2 7s 6c. Gwernllwyn, £2 14s 5c;— £2 14s 5c;—6s 11c. Ffynnon Tydfil, £3 18s 9¹/₂c;— £2 2s 8¹/₂c. Troedyrhiw, £1 2s 0¹/₂c;—13s 9¹/₂c. Cwmbach, £3 5s 9¹/₂c;— £2 18s 4c. Twyncarno, 1s 5c. Llandaff, 19s 7c;—18s 3c. Ynysgau, £1 3s 6¹/₂c;— £6 18s 7c. Rhymney (English), 12s 11c;— £5 9s 8¹/₂c. Gellifaelog, £2 2s 2c;— £8 10s 3c. Aberdare (English), £1 13s 5c;— £11 14s 4c. Llanilltyd, £0 0s 0c;—17s 6¹/₄c. Gog, £0 0s 0c;—17 s 8¹/₂c.— Total, £89 18s 3³/₄c;— £80 14s 4¹/₄c.

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MERTHYR TYDFIL:

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 4.]

JANUARY 28, 1854.

[VOL. VII.

PARABLE OF THE GENTLEMAN AND HIS SON.

ONE bright, lovely and heavenly morning, before the sun, moon, or stars shone, a rich and pious gentleman paid a visit to his son, who when he saw him ran to meet him, and welcomed him lovingly to his palace.

Father.—My concern for you and your family, because of the loving relationship between us, has prompted me to pay you a visit, my son; and now call all your family to gather by me, so that I may see them and bestow a blessing upon them.

Son.—With great pleasure I will do your bidding in this, my dear father, and most assuredly they will all be greatly pleased to meet with you, and will honor you as I do.

Father.—Behold, I see that your family has greatly increased in number, and there is no convenient place for so many in the vicinity; besides you should provide for them, as worthy objects of your concern, all teaching and estates by the time they come of age, that they may choose to marry and multiply their offspring; for doing so will ensure their happiness.

Son.—With all due feelings for my dear family I recognize all this, and I have done all within my means.

Father.—These your needs, my son, have not escaped the penetration of your Father's caring eyes; but I have come in time to fulfill your needs, by granting to you and to your seed the generous charter that I have in my hand, which is like unto the one given to

me by my Father; by this let it be understood that I hereby give unto you and unto your children, that entire land that is in my possession beyond the great sea. It is now unorganized wilderness, but by going there and taming it, it can be made into splendid estates, and wide enough for your children to bring forth children of their breed as they will. Since your children are now too young to withstand the change of climate and such a distant transfer, leave them here with me, and I shall be a Father to them in your absence, and I will teach them and prepare them for your return, on the condition that if you alter the terms of this charter, forgetting your family, they will become mine.

Son.—You have caused my heart to rejoice by your previous visits, my generous Father, but this last visit raises the curtain before me, and the hopeful scenes of the glorious provisions you have offered, cause me and my seed to rejoice upon hearing your words, and I am prepared to go according to your command.

This offer pleased the entire family so greatly, that they sang together rejoicing. After the echoes of their voices on the high walls of the palace had quieted, the Father added, saying:—

Father.—If you, my Son, are overtaken by temptations of the new land to which you go, so that you transgress against me, I shall give you the opportunity to be restored. If your heir, *who will be mine after* your transgression, comes to this land after you, and if he gives complete obedience to all that is contained in the conditions of this charter; then after he obeys such, and accomplishes all the work, I will restore to you and to your seed, for his sake, all that was promised in the charter.

After the Son had commanded his family to take care of his Father, and exhorted them to obey him as if his Father were he, he took his wife, and journeyed across the great sea, and landed safely in the distant land. After being there for a number of days, the fruits of the land affected their constitution to the point of causing them to forget their home together with their family, and the purpose for which they had come to the far land: and after they had wandered around the far land for a considerable time, their Father went there to search for them, but as they had forgotten him, they were frightened and hid themselves; their Father called for them from a distance, saying, what has caused this strangeness in you? Despite

that, return; again I have good news for you; namely, if you do as I ask, and on condition that my heir, my eldest son who belongs to the family which I intend to move to this land to be with you, does all things according to that which I shall ask of him; for his sake you shall also be restored to the continual possession of the land, as will your seed. I know through personal acquaintance with him, that he is an obedient boy with a good heart, and he will not come here under so much difficulty as you did: therefore, return here, and I shall cause more benefit to come of this than if it had not happened. This encouraged them to settle themselves according to the directions they received from time to time, and to live in hope of the promises given them.

Now, the parable is true, and who will interpret it?

1st question. Who are the persons referred to in it?

2nd. Where was the palace where they met, and who was present?

3rd. Is it appropriate for the first person to call the son of the other his own son?

4th. Where is the "far land," and how did their fruits have such an effect on them, are important questions; who will answer them through the TRUMPET?

GENERAL CONFERENCE MINUTES

Of the Church of Jesus Christ of Latter-day Saints, held in the Tabernacle, Great Salt Lake City, commencing October 6, 1853, at 10 o'clock in the morning. President BRIGHAM YOUNG presiding.

[Continued from page 44.]

THIS is a representation of the feelings of some who have crossed the plains this season. My advice to you is, go and be baptized for the remission of sins, and start afresh, that temptation may not overcome you again; pause and reflect, that you be not overcome by the evil one unawares.

In the first place, if you are re-baptized for the remission of sins, peradventure you may receive again the spirit of the Gospel in its glory, light, and beauty; but if your hearts are so engrossed in the things of this world that you do not know whether you want to be re-baptized or not, you had better shut yourselves up in some canyon

or closet, to repent of your sins, and call upon the name of the Lord, until you get his Spirit, and the light thereof to reflect upon you, that you may know the nature of your offenses, and your true condition; that you may realize and appreciate the blessings you enjoy in being here with the Saints of the Most High.

Let me lead your minds a little further. I wish to tell you something which you may perhaps know as well as I do, but you may not have realized it. When the Lord Almighty opens the vision of a person's mind, he shows him the things of the Spirit, things that will be. If any of you have had a vision of Zion, it was shown to you in its beauty and glory, after Satan is bound. If you have reflected upon the gathering of the Saints, it was the spirit of gathering that enlightened you; and when your minds were opened in vision to behold the glory and excellence of the gospel, you did not see a vision of driving cattle across the plains, and where you would be mired in this or that mudhole. You did not see the *stampedes* among the cattle, and those of a worse character among the people; but you saw the beauty and glory of Zion, that you might be encouraged, and prepared to meet the afflictions, sorrows, and disappointments of this mortal life, and overcome them, and be made ready to enjoy the glory of the Lord as it was revealed to you. It was given you for your encouragement. RECOLLECT THAT.

You will recollect my exhortation to those who have means; we want them to give the Perpetual Emigrating Fund a lift. Bring in your tithes and offerings, and we will help a great many more to this place in the future, than we have this year. We wish to double our diligence, and treble the crowd of immigrants by that fund.

I wish to show you a little of the philosophy of human nature in its fallen and degraded state; you may consider it in the Gospel, or out of it; in the light of the Holy Spirit, or without it, as you please. The philosophy of mankind, in their daily avocations, you may all

know for yourselves by your own observation and experience. I wish to mention a portion of it that has come under my notice. I could mention names, but I will content myself with naming circumstances.

We pick up, say 200 persons, in England, and convey them across the water, and across the plains, and set them down in this valley. They commence to labor, and in a short time they make themselves comfortable. They can soon obtain plenty of the best kind of pay for their labor, such as bread (the staff of life), butter, cheese, and vegetables. When a man gets these things, without the fancy knickknacks he does well.

Suppose we pick up a company of these poor Saints in England, whose faces are pale, and who can scarcely tread their way through the streets for want of the staff of life; you may see them bowed down from very weakness, with their arms across their stomachs, going to and from their work; the greater part of them not enabled to get a bit of meat more than once a month; and upon an average only about one table spoonful of meal per day, for each person in a family, without butter or cheese, by working 16 hours out of the 24; and when they go to their work, and return from it, they need a staff in their hands to lean upon. We bring 200 of them here, and instead of their being obliged to work for two or three pence per day, they can get a dollar or a dollar-and-a-half per day. With one day's wages they can purchase flour and meat and vegetables enough to last a moderately sized family one week.

* * * * *

We now want the rich to turn in their means, that the poor, the *honest* poor, may be delivered. Some of you may inquire if we wish to send the means now to England? Yes! we want the means now; which can be used for next season. We want to give a heavy lift to the emigration of the poor, next season. We have brought out a considerable number this season, but it is hardly a beginning, to

what we wish to be brought out next season.

The first duty of those who have been brought out by the Perpetual Emigrating Fund is to pay back what they have received from it, the first opportunity, that others may receive the same benefit they have. We wish you, in the first place, to get something to eat, drink, and wear; but when you are in any way comfortable, we wish you to pay that debt the next thing you do, and replenish the Fund.

It is built upon a principle, if carried out properly, and the debts punctually refunded, to increase in wealth. The 5,000 dollars that was sent for the poor four years ago, if every man had been prompt to pay in that which he received, would have increased to 20,000 dollars.

We are the greatest speculators in the world. We have the greatest speculation on hand that can be found in all the earth. I never denied being a speculator. I never denied being a miser, or of feeling eager for riches; but some men will chase a picayune five thousand miles when I would not turn round for it; and yet we are preachers of the same Gospel, and brethren in the same kingdom of God. You may consider this a little strong; but the speculation I am after, is to exchange this world, which, in its present state, passes away, for a world that is eternal and unchangeable, for a glorified world filled with eternal riches, for a world that is made an inheritance for the Gods of eternity.

The plan is to make everything bend to the revelations of God; the object of our Priesthood, is to bring into requisition every good thing, and make it bear for the accomplishment of the main point we have in view; and when we get through, we shall reap the reward of the just, and get all our hearts can anticipate or desire. To lay plans for the attainment of this, is just as necessary as for a merchant to lay plans to get earthly riches, by buying and selling merchandise. It is for us to lay plans to secure to ourselves eternal lives, which is just as

necessary as it is for the miser to lay plans to amass a great amount of gold upon the earth; and it is for us to engage in it systematically.

I say to the poor, PAY YOUR DEBTS TO THE PERPETUAL EMIGRATING FUND; and to the rich, HELP THE POOR; and this will bring wealth and strength, by each one, according to his ability, calling, and means, assisting in every point and place in this great speculation for kingdoms, thrones, principalities, and powers. It is said, union is strength, and that is enough; if we get that, we shall have power. This is the plan for us to work upon, and I wish the brethren to whisper this around among their neighbors when they go out of this Tabernacle, and say, What can we give to the Perpetual Emigrating Fund? Can we give anything this season? We will not refuse help from the sisters. Do you ask how small an amount we will take? We will take from a pin to a bed quilt; but be sure, when you bring a pin, that you have not many other things in your trunk that would be useful, more than you at present need; for if you bring a pin under such circumstances, you cannot receive a blessing, and the reward it is entitled to. If the clothing you wear each day is all you have, and you need to borrow a shawl to go out in, and you have only a pin to bestow, bring that, and you shall receive a blessing.

We think it is not necessary to give you the report of the Perpetual Emigrating Fund this Conference. It is doing well; but we want it to do a great deal better. We want to swell the operation, and bring the poor from the nations by scores of thousands instead of by hundreds. This embraces what I wished to lay before the Conference upon this point.

Before the Conference is concluded, we shall call for quite a number of elders. It was anticipated that our missionaries would have been called at the August Conference of this year, but we will call a considerable number this Conference. You need not inquire where we want you to go, for it will be told you when you are ready.

Prepare your mind and circumstances against that time, for we wish to send the Gospel to Israel.

May the Lord bless you. Amen.

President H. C. Kimball remarked that he felt grateful that we live to see the day we now enjoy. We are blest above all the inhabitants of the earth; all that we need is to cultivate the earth, and if we *live our religion*, and are subject to the government of God, the elements will be changed for our good. If all the Saints would do as well as they know, the Holy Ghost would rest upon the elders of Israel in tenfold power; and it would take but a few years until "the end" should come. It is for me to serve God, and keep His commandments; and if a person will not fulfill his covenants in *this* world, God will *make that person* fulfill his covenant in the *next*. When the Pioneers arrived in this Valley they did not murmur, neither did they murmur when half their horses were stolen by the Indians, near the *South Pass*. I am glad you have the privilege of an experience, as well as we had. It is my wish to live here, until the Lord will allow us to go back to Jackson county; but you cannot go there, unless you become as one man, and do as you are told. I say it boldly, before God and Angels, that I have more love towards brother Brigham, and many other good men, than I have for any woman on the earth. I have gone with him without purse or scrip, and gone hungry, barefoot, sick, and destitute of the comforts of life, to preach the gospel of salvation to the nations of the earth. Gentlemen, you will have to pass through the same, or you cannot sit down and appreciate what we and the ancient Saints have passed through.

Every one of you have got to help the Perpetual Emigrating Funds with your substance, which is one of the greatest blessings for the poor, that the Lord ever instituted.

After appointing a number of missionaries to be sent to various places, President H. C. Kimball continued on and remarked: I am now about to present unto you the authorities of the Church, to see whether you will sustain them in their offices or not: and we do not

wish you to vote unless you feel to sustain them. Here is President Brigham Young; I shall present him before you as our President, Seer, and Revelator, who stands at the head of this dispensation, and to whom it is our duty to give heed; to abide his counsel, in all things, as the voice of God unto us; and not to play with his words and feelings. We have all of us been accustomed to have our own way, whether that was right or wrong; but now it is for us to be governed by the counsel of God, and forsake our own way; and this is the most perfect freedom, for freedom can only be obtained by obedience to the laws of God. Do not vote for him, then, or for any of those men, unless you can sustain him and them, by abiding counsel.

(To be continued.)

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, JANUARY 28, 1854.

THE PERPETUAL EMIGRATING SOCIETY.—This beneficent Society was planned, formed, and governed by directions of the Holy Ghost to the Holy Priesthood in Zion;—its incredible success in this, though in its infancy, and under so many disadvantages, proves that it is the means in the hand of mighty God to gather his scattered children, with unexpected haste, by even his adventurous settlers; and this is a strong reason for all the mournful and oppressed children of Zion throughout the world to lift up their heads, and dry their longing tears, and to be glad in the hope of being carried by it to a land of freedom, a healthful land, a fruitful land, and a land that will produce for them all their hearts desire, and for their descendants after them, temporally and spiritually. Already the acute and hopeful looks of the Saints perceive, though from afar, yet in its season, their sure deliverance through means of this Society. This is “morning

star” of the faithful; his destitute condition,—the increasing of his dependence for his care, together with the hopelessness from every corner, has compelled him to clean his spyglass frequently, and to peer through the fog at this bright Star with rejoicing. Vehicle of salvation is the proper name of this society, visiting in mercy the dwelling places of the destitute, and carrying its thousands to a comfortable home. We are told that this Society is carrying hundreds from Britain; among other parts, forty are being sent from Wales this year; and we do not think that this is anything more than just its beginning. The power of this Society is still increasing, because those who receive it to go there pay it back; so that in the second year afterwards others will use the same money to go, this in addition to its increase from continual contributions of the church in every corner of the world. The Welsh Saints are worthy of praise for their generous contributions to it last year, and we are confident and hopeful that the swelling of their contributions during this season, will prove that they value it appropriately, and are preparing to emigrate to Zion thereby. The zeal and determination of its officials in Zion, as understood by the account of the latest General Conference there, is worthy of the emulation of every Saint throughout the church, and every humanitarian throughout the world; let us be diligent, gentle Saints, as much as we can with this Society.

The Welsh Saints in Zion, are awakening to the praiseworthy work of sending for their relatives and their friends from Wales to come after them, which will prove to be an improvement of their own conditions through the immigration, together with their desire for their loved ones to enjoy the same privileges in Zion. The majority of the Welsh who went there in the first years, as everyone could do with diligence, are in possession of homes and lands, corn and animals, and means, so they can send for their relatives as others have already done; remind them frequently of this by letter; and write sincerely and frequently, yes, do not give up until you succeed. Instead of any one of the Saints here being disheartened, because others have been sent for before them; they should rather, be glad upon seeing those who will pay back to the Society, and thus come nearer to their own deliverance; and strive more earnestly for that with your friends who are there.

You need only a proper understanding of the rules of the society,

to perceive the logic permitting those who are sent for from the Valley to emigrate first. The President of the Society is authorized to indicate who will be allowed to emigrate, and he permits the rest of the money gathered here, to be used for the emigration of those considered worthy of the privilege. We are confident the Presidents will use wisdom in choosing who is worthy, and that there will be no other consideration except the true worthiness of the person who is to emigrate. Those who have a portion of the money, are men who will be useful in building a new country, which is what the valley is; yet, let us not sacrifice religious worthiness for the sake of that. Since all the Treasury's holdings are voluntary *contributions*, it would be unreasonable to make any claims on that account. The good of all, though it be at the expense of the self-denial of others, is the chief motto of Mormonism in all things.

I have a word or two of encouragement to those who are emigrating first; and that is, you redeemed of Zion, do not forget your own feelings, while you were in the captivity of Babylon; neither forget the depth of the ditch from which you were dug out; may the significance of your longing to go yourselves, remind you of the hosts of brothers and sisters who are left behind, and how desirous you were of emigrating. You are going to a country where you can help them through this Society. As you would wish for others to do to you even so do to those who cannot help themselves.

It is an excellent opportunity for any who wishes for others to believe that he cares for them, to *prove* that by pledging to the Society that he will pay back in full the cost of his journey when he reaches the Valley, even though he has already paid a portion of it, or all of it beforehand. This is but a very small thing to do in a country like Zion. This will not delay your emigration one single day. It is our understanding that nearly all the Saints in England, those who go with the £13 companies, and the £10 ones, pledge to contribute the entire amount to the Society after arriving over there. If the Welsh were all to do so, one could expect twice the number to emigrate, through them alone, within two years. Add to this the repayment for the passage of those who went earlier and the continual contributions, and what family however numerous or poor, would not rejoice in the hope that shines upon you in this mental image! Let us go forward, then, with all our might to fill the coffers of the Emigrating Society,

and may the coming be soon of the day in which the last family from scattered Zion be taken home to her bosom.

NEWS OF THE HOME CHURCH.

EAST GLAMORGAN CONF.—We are delighted to report that this Conference is increasing. That baptisms are more common, especially in the southern corner of it. In the Cardiff branch especially, it is considered that something unusual is amiss, if there are not several baptisms each week. Their Hall is only half big enough to hold their congregations on the Sundays, and there are good prospects in several other branches. A renewed effort is seen generally to live faithfully; and the logical consequence is that God is pouring out his Holy Spirit widely in the hearts of such persons, in its various gifts, according to his promise. There are excellent meetings, and zeal and charity are increasing in like proportion.

MONMOUTH.—Comforting news is heard from here also, from President Daniels, who has just returned from a thorough visit to the Conferences. Dozens were baptized during the time of his visit with them; and better than that, unity is continuing, and charity is increasing among the dear Saints, which is always the chief lodestone for multiplying. May the abundance of the divine Spirit which arouses a desire in those who love it to obey the truth, give all the Saints the strength to reinforce its influences, through their examples worthy of everyone's emulation.

WEST GLAMORGAN.—President Robert Evans is continually encouraged in hopes, says he, and loving the flock under his care the more obedient they are, so great is their obedience to his teaching, and he has signs that the Saints love him back more and more. This is not remarkable, but let him who doubts put it to the test, and he will have plenty of proofs that the Saints love their President, in proportion to the love that he shows to them, just as we all love God, because he first loved us. There is a love beyond the love of women, or the love for country or relatives, namely the love for Zion and her laws; this love says the President, has shaken his Conference to its foundations, and has caused scores to flee there this year, before him.

An excellent Conference was held in Swansea the Sunday before last, and all the business there was done without so much as one dissenting voice or one dissenting thought, that we saw any sign of.

LLANELLI.—A Conference was held there last Sunday, where we had the pleasure of listening to President D. E. Jones, reporting all in good condition, and in general unity and cooperation. And judging from the cheerful faces of the large crowd listening to the beneficial counsels of President Daniel Spencer, one would think they were all English; but the effect of the interesting observations of Elder W. S. Phillips, on his departure from them, proved that they were all Welsh as well, and they like the principles of the gospel. If the spirit of emigration shakes the adjacent Conference, one might think that this Conference is practically falling apart, because emigrating is so massive. We believe that some waiting another season, judging by their longing tears when Zion was mentioned, because of their inability to go there with the scores who are starting off this year.

NORTH.—Pastor J. Parry writes that everything is successful, though slow compared to what they would like things to be. Baptisms in some places lately, with promise for more soon. We are glad to hear the Presidents and the Saints prophesying so boldly and unanimously, that great success in the cause of the Savior is at the door—that they expect it generally and immediately. May the Lord give them power equal to their wish to fulfill this prophecy, through their diligence in testifying, and their devout influence on the honest in heart.

Elder John Davies writes also, that the condition of the other northern Conferences is gradually improving, that the Priesthood holders are striving together, and the Saints are rejoicing together in the privileges of the church of the living God.

FOREIGN CHURCH NEWS.

IN GENEVA, the 25th of last December, the first Conference was held by the Saints in Switzerland. The *religious* part of the people showed considerable opposition; a preacher sent a petition, signed by about

seventy of his people, to the magistrates, requesting the restraint of the spread of Mormonism in the cantons; but the magistrates said, "If the Mormons were guilty of any crimes, their enemies are sufficiently watchful to make them known, and to drag them before the local police." And in the absence of an accusation of bad behavior against them, the aims of the Reverend persecutor and his flock were frustrated.

DENMARK, is the country of wide-open religious freedom, as it is called; and success is following the efforts of the Saints there. There are some foolish men there who gather at the doors of the places of worship, making a noise; but the effect of that is to gather people to inquire as to the cause of the confusion, to learn about the Saints and their places of worship, to listen to them preach, and to be baptized.

In NORWAY, there is nothing short of a fine and imprisonment for reading the Bible, for teaching any religion different from that of the country, and for just mentioning the word "Mormonism."

In SWEDEN, the work is succeeding in spite of the opposition of the authorities of the country. Having moved the missionaries, and sent us to Copenhagen, success follows the instruction of the Saints. The Elders are forbidden to travel along the country, and some of them are confined in the town under the watchful eye of the police; and if they were caught teaching the people, they would be fined 25 dollars, for each time they taught, or else they were thrown in jail for twenty-six days on bread and water, and this was done to some of them; spending twenty-eight days like this is considered equivalent to death. This season, 678 Saints from Sweden emigrated. In Italy, despite intensive scrutiny from the police, the eternal Gospel was preached on the rocks of the Alps to the Waldensians, who appear to be a part of the house of Israel; and a number of them went to Zion.

SANDWICH ISLANDS—There are many Saints here, and there are many who have been baptized; among the baptized on one island, there is a Magistrate, and one Chief: soon after he was ordained an Elder, the magistrate baptized thirty-nine: but in some places there, the Saints are persecuted by priests of the state religion, because of healing a host of sick persons by the laying on of hands of the Elders

of Christ's Religion. The number of the Saints has increased, in these islands, adding close to a thousand members, between April 6, and July 26. Over two thousand people were killed by the measles; but the Saints were healed by God through prayers. A justice of the peace was fined 12 dollars, because he supported some others who struck some Elders while they administering to a sick man. The Book of Mormon in the *Hawaiian* language is ready for the press; there are some native printers there who belong to the church. Let us listen to the whisper from the country we desire; there is the "sound of a multitude coming."

TITHING.

(From the Star, December 24, 1853.)

The law of Tithing is obligatory upon all Saints, and this is generally understood by them. This subject has been noticed as constituting one of the most important duties of the Latter-day Saints in all the world, both in the Revelations of God to Joseph Smith, the Epistles of the First Presidency to the Saints scattered abroad, and in the instructions of the Elders to the people.

The proper time for paying Tithing by those who embrace the Gospel, and claim its blessings, is when they first come into the Church; and where this duty is not complied with, the law of God is not duly honored. The First Presidency, in their Sixth General Epistle, ascribe the difficulty they have experienced in promoting the public interests of the Church, to the neglect of the brethren, both at home and abroad, to pay their Tithing.

It is our wish to bring this subject before the Saints at this time, especially those who have not heretofore discharged their duty in this respect. There are many who have property, and remain; if they are interested in promoting the work of the Lord, they are now loudly called upon to perform this duty with all their hearts. We wish to receive a few thousand pounds of Tithing from our rich brethren immediately, that we may aid the emigration with it this winter. The Presidency in Zion have made arrangements for us to use the Tithing which we receive this year from the brethren, to swell the emigration, that the labor of those who are assisted by it may be directed to the building of the Temple, and to other public works, after their arrival in the Valley. It is the labor of good, faithful men that is required to build up Zion and her public interests, and by this policy the Tithing paid here may be converted into labor

by sending home the faithful Saints, who are anxiously waiting to toil for Zion's welfare. It is the property Tithing of those who will have sufficient means to emigrate after paying it, that we now call for, independent of donations made to the Temple Offering Fund; and we wish all such brethren, and the Presidents, whose duty it is to counsel and promote these measures, to report to us as soon as possible about what we may depend upon receiving, before or soon after the close of the emigration season, that we may extend our operations accordingly.


The privilege of gather the Saints with Tithing monies, may not be continued when cash investments are required for completing works, &c., which will soon be the case, when other materials than labor become necessary; therefore we trust that every laudable exertion will be made this winter by the brethren to pay their property Tithing in full, that they may feel themselves acquitted, in this respect, before God and their brethren.

MISCELLANEOUS, &c.

SHIPWRECK.—The ship *Sir John Tayleur*, 2200 tons, sailed from Liverpool, with 670 people on board, including the sailors, intending to dig for *gold*, in *Australia*: but last Monday a strong wind came up, and the ship went against the rocks near *Lamb's Island*, on the coast of Dublin, Ireland, and it was wrecked there. It is thought that 420 drowned, and 250 were saved.

THE "GUIDE TO ZION."—The first part of it has come off the press, as many as the emigrants wish this year, and we are sorry to say that we failed to print more of it. To those who have remained behind, we say, be patient; all in good time for you.

PAYMENTS FROM JAN. 21 TO JAN. 28.—East Glamorgan, £1 15s.

 Send all letters, including orders and payments, to *Capt. D. Jones*, 14, *Castle Street, Merthyr Tydfil*.

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 5.]

FEBRUARY 4, 1854.

[VOL. VII.

THE GOD TO WORSHIP!—WHO IS HE?

THE IMPORTANCE of properly understanding the doctrine that is published in the *Millennial Star*, vol. xv, no. 48, is what prompts us to make the following observations, in addition to the many already published in the TRUMPET, from the work of O. Pratt, together with many from other places, on the *object* of our worship.

According to what we read, all the revelations of this last dispensation, and everything we read in the scriptures of the Old Testament and the New, co-testify that God is the only true and worthy object of worship for every creature, in heaven and on earth; and this is confirmed by Brigham Young in the aforementioned doctrine. Up to this point, then, there is no difference concerning who is the object of worship, between the Saints and the sectarians of every kind, any more than there is between them and all the Papists, the Muhammadans, and the Pagans we have ever seen. They all recognize that it is *God* they endeavor to worship. But concerning who God is, or what kind of being he is, there are many different opinions, that appear to contradict each other. The majority of the Protestants believe, as the *Athenasian Creed* says, that God has no “body, parts or passions.” But the Saints claim there is a God, yes, “Gods many,” and that each one of them has his “body, and parts of the body,” and “passions” as well. Because of this belief the Saints are accused of worshipping a person or

persons, and degrading God, into "being in the image of corrupt man;" this is called "blasphemy," although it is a scriptural quotation; and it is claimed that we deny the omnipresence, the omniscience, and the omnipotence of God, &c. But we endeavor to prove that all the above accusations are completely baseless and false, although in so doing, we prove many of the characters and titles of those who claim considerable infallibility for their truthfulness, such as "Priests," "Reverends," "Editors," and "Authors," to be mendacious.

In the first place, we assert that we believe and worship one God, and only one, and that he is omnipresent, omniscient, "the only true and living God," who has been throughout all eternity, and who will forever be without beginning and without end, immutable in and of himself, Creator and Keeper of all people and of all things; the invisible God who fills every place at all times. This is the kind of God that the Saints worship!

In the next place, we believe, as Paul says, that there are Gods many, and Lords many, and we believe that all of them, even if without number, are persons made of substance, that Jesus Christ is one of them, and that for him to be a God he has an immortal body, "as his glorified body," not only a spirit body, but also a "heavenly body," namely a body of flesh and bones like the body with which he resurrected from the grave, and which was felt by his disciples, and that he walked to the top of the Mount of Olives, and that he was seen ascending to heaven in a cloud. We believe that he will have the same body when he returns, and that the same immortal feet will walk again on top of the mountain, for Zech. xiv says that he will be known by the wounds, or the prints of the nails in his feet and his hands. If we recognize that Jesus Christ is a God, and that he has a body, we recognize the personality and incarnation of one God, and, without elaborating on others, we also allow that others can possess similar bodies and be Gods, because of that fact. Not only can we believe in the personality of *many* Gods, and worship "The ONLY true God;" but we also believe it to be impossible for one of those persons, even though they are Gods, to be in more than one place at the same time; neither do we believe it possible for two of them to be in the same place at once, or at the same time; rather each one must, at all times, have space for his person to occupy; and yet we worship

a God who fills all space and all time. To us, in all that we believe in this matter, the one thing does not appear to be inconsistent with the other; it is all scriptural. It is said that "God is love;" it is also said that "God is truth;" yet they are not two Gods. Furthermore, it is said that "God is light," and this is not a third God, but one God; and this is because God is called the fullness of the attributes of Godhood, such as light, love, knowledge, justice, &c. This is the God we worship, and when we talk about an "omnipresent God," let it be understood that it is to this God we refer. In this sense, then, it is possible to believe that the entire creed of the Saints about God is consistent, while others misunderstand the scriptures "the *Only* true God," "I am the true God, and there is no other God but me," and the like, to deny the personality of Gods, so that his omnipresence can be acknowledged, something impossible for a personality. But we can easily comprehend the possibility of all these attributes dwelling in different persons, and this "Godhood" would make them Gods with respect to their persons, because they constitute a habitation for God; nevertheless, it is not the persons that are to be worshiped, rather it is the perfections that make them Gods. If the possibility were allowed for "God the Father" to be destitute of love, or of justice, then he would not be an object worthy of being worshiped; but because he is perfect in all things, then "he will do no wrong with a man in his affairs," and he is merciful and gracious; and "*full* of grace and truth." One person's having this perfection does not prohibit another from having the fullness of any attributes in the first, any more than one person's seeing the light of the sun diminishes the light another sees; or one man's enjoyment of any truth keeping another man, yes, other men, from enjoying the same truth. If two earthly persons can have the same truth, knowledge, light, and love for one another at the same time, and not keep each other from having them, and if in this manner they can grow in each one, why can all these attributes, in their fullness, not dwell in more than one heavenly person at the same time? If so, since this fullness is God, then this is "Gods many." Because it dwells in a plurality of temples, truth is not a plurality of truths, but ONE truth, even if it dwelled in millions of places; thus is God one, although he is in everything, through everything, and before everything, although

everything exists in him. The person is seen in God, not because of his substance, his shape or his size, but because of the perfection of that substance. The person is the tabernacle, and *Truth* is the God who dwells in that tabernacle. One can comprehend that one truth can be in the possession of millions of people at the same time just as easily as one can comprehend the possibility of the fullness of all truth dwelling in millions of perfect persons, and yet be but one truth. Since truth can be omnipresent, then God who is truth is omnipresent. Since one perfect person can know all things, then another can be omniscient, when he knows the *same* "all things;" and thus countless persons can know the "same things," without diminishing the knowledge of one another; and thus, several persons who possess the fullness of Godhood do not constitute more than one God;—in fact, it is entirely opposite: for, since there is one truth, there is no more than one light, one perfect love, one justice, &c.; therefore, there is but one God. Because this God dwells in several temples he will speak to us as if he were several Gods; this is true when reference is made to the number of his dwelling places, or temples, or persons he dwells in; but it cannot be true in any other sense. Wherever there is a fullness of these attributes dwelling in a person, there is God; and though there be millions of them, yet they are all equal to each other in power, not because they are all together omnipotent, but because *each one* of them is omnipotent. They are equal in knowledge, not because all of them together know *everything*, but because each one knows everything that the other knows and that all of them know, and everything that can be known. Therefore, again we say, they are all one God, because all these attributes are one.

(*To be continued.*)

LETTER TO THE EDITOR.

Pyle, January 26, 1854.

DEAR BROTHER JONES,—I beg your permission to place the following lines in some corner of your melodious TRUMPET, hoping they will be

a blessing to the honest in heart among the Baptists; and the reason that I direct these lines to them is that I was a believer with them, for nearly eight years, striving with a fair effort for the blessings promised in the New Testament, but it was all in vain; and so it is about all I know of them.

After I professed during the aforementioned time, I heard the Latter-day Saints preaching, and promising that I could receive a witness of my acceptance by God, if I were to obey the commandments of Jesus Christ. I did so with the aim of obtaining proof that their promise was true; and now, I thank the Lord for the privilege I received.

At this point, I am striving to show my old brothers and sisters, and everyone, the difference that exists between the religion of the Baptists and that of the Latter-day Saints.—While I was with the Baptists, I *feared* that none of us properly believed in Jesus Christ, as we should; but with the Saints, we *KNOW*, for we receive the promises according to his word. While I was with the Baptists, we were worried lest we had not repented of our sins, and that because we had not received any proof of our acceptance before God; but with the Saints, we know that and we can say, Abba, Father. While I was with the Baptists, we were heavily burdened continually, because our sins stayed without one word of comfort from anyone, from the Minister to the weakest member in the brotherhood; death, the grave, and the judgment, which were proclaimed all the time, frightened and horrified everyone; but with the Saints, we know that our sins are forgiven, and that by obeying the ordinance of baptism for forgiveness, administered by a servant of God, and having the holy priesthood. While I was with the Baptists, we wished for the Holy Ghost; but with the Saints, we know that we have received it, in its various gifts, by the laying on of hands of an Elder of the Church of Jesus Christ of Latter-day Saints. While I was with the Baptists, we believed that the Bible was the Gospel; but with the Saints, we know that the “Gospel did not come in word only, but also in power and in the Holy Spirit, and with full conviction.” With the Baptists we thought and hoped that we had religion in our possession, fearing that we had none; but with the Saints, we know that we have laid hold on the

treasure of treasures, on the pearl of great price, and on the treasure in earthen vessels, which brings life and purity to light, in our day and age. While I was with the Baptists, we believed that sending men to the schools and the colleges was required for the purpose of having preachers; but with the Saints, we know that no one takes this honor unto himself, but that he is called of God, as was Aaron. While I was with the Baptists, and praying for the success of the Gospel, we would say, "O, Lord, may the morning dawn, when the angel will fly in the midst of heaven, having the everlasting Gospel, to Preach unto them that dwell on the earth;" but with the Saints, we know that that angel has flown and preached to Joseph Smith, on the American Continent: and I myself can testify that every man can have the knowledge of the foregoing things for himself, if he will do what I have done; and I can *testify* also, that men now, are among the nation of the Welsh, with authority from heaven to administer the ordinances of the gospel:—namely, the preachers of the Latter-day Saints. I have been one of the Saints for nearly seven years; but instead of regretting my conversion, I regret that I did not convert sooner, so that I could have had the privilege of doing more for God and his Church. I could say many more things, but there would not be enough time for me to enumerate all the blessings I have received since coming into this church; and I wish for everyone to cease thrashing around, rather come to the place where the light of knowledge is available.

Yours, &c.,

JOHN BOWEN.

MINUTES OF GENERAL CONFERENCE

Of the Church of Jesus Christ of Latter-day Saints, held in the Tabernacle, Great Salt Lake City, commencing October 6, 1853, at 10 o'clock in the morning. President BRIGHAM YOUNG presiding.

[Continued from page 61.]

WHEN the vote was called for, it was unanimously agreed to sustain the First Presidency, together with all the Quorums of the

Church; and John Young, of Great Salt Lake City, Enos Curtis of Hobble Creek, Samuel Alger of Great Salt Lake City, James Lake of Ogden, William Cazier of Nephi, Elisha H. Groves of Cedar, and Emer Harris of Provo, were all selected to be Patriarchs in the Church of Christ. The names of thirty-nine were read to form a settlement on the banks of the Green river, and it was voted for them to fulfill that mission; and eighty-eight names were read of those who had been selected to go on various missions, under the direction of Elder Parley P. Pratt.

Elder John Taylor explained that Mormonism contains every good thing, both in this world and the world to come. We begin to find out that we are earthly, we came from the earth, our feelings cling to it, when we die we return to the earth, and when we come forth in the resurrection, it will be as immortal beings to dwell on a celestial earth; it will be renovated, and so will the people that dwell on it. It is a natural desire for us to possess the earth, and for this thousands of persons have been laid low, in order to gain possession of it, but the Savior has promised that the meek shall inherit it.

If God does not confer blessings upon men, vain are their expectations; vain is the honor that men gather to themselves. Is there any person that can point me out where they ever met a class of persons who could declare the first principles of the Gospel, although they read them in the Bible? No one, until the Elders communicated them to them.

The Priesthood is the only legitimate rule upon the earth, and all the nations will yet have to submit to it, for the kingdom of God will have to be extended over the whole of it; not by sword, nor bloodshed, but with wisdom, knowledge, the principles of truth, the revelations from the eternal worlds, and the power of the Priesthood.

Here are the fountain head of intelligence, and the persons who know how to dictate a nation, or a kingdom for their own good. Now the door is opened that some of the nations can be benefitted and instructed, and when we have got through bestowing benefits upon

the inhabitants of the earth, we shall go to sleep to enter upon far more extensive duties, and have a great dominion when the earth is renovated.

Many persons are not satisfied with the situation that they are in, and desire to be something higher: let me tell you, a priest or a teacher that magnifies his call, is far better than an apostle that does not magnify his calling, &c., &c.

President Young at the end of the Conference spoke, among other teachings, the following:—

I wish the Latter-day Saints to hearken to the counsel they receive from time to time, and especially to the counsel I will now give to all the Latter-day Saints in this house, in the valleys of the mountains, and all who are scattered among the nations of the earth. I ask one thing at your hands, and that is, to live your religion day by day.

The religion we profess is the religion of the Lord Jesus Christ; a religion of revelation, ministering of angels, and the power of God on the people, through the ordinances of God. My counsel to all Saints is, TO LIVE THEIR RELIGION. If they do, they will live watchfully, prayerfully, and humbly; and their hearts will be filled with compassion one towards another, and they will seek to do good all the days of their lives; and when an evil is presented to them they will shun that evil, and will cleave to that which is right before the Lord; otherwise they will bring a disgrace upon themselves, and dishonor their religion. This is my counsel to all Saints, and I wish you to carry it from this Conference to your neighbors, and spread it abroad throughout all the Churches of the Saints, upon the face of the whole earth. LIVE THE RELIGION YOU PROFESS.

I can see no necessity for going through any particular form or ceremony in drawing this Conference to a close; and I will say, the Conference is now adjourned to the 10th day of April, 1854.

Benediction by President Young.

THOS. BULLOCK, *Clerk of the Conference.*

Trans. ROBYN DDU.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, FEBRUARY 4, 1854.

THE PRESENT EMIGRATION.—Jesus Christ encouraged his disciples, when they were sad because he was about to leave them, by saying that his departure would be beneficial to them, that he could not give them his personal presence in more than one place, at the same time; also, that he would send them the Comforter, after his ascension, and that thus he would be with them, wherever two or three were gathered in his name; and that he would prepare a place for them, after he went to the Father.

Dear Saints, your friends, your relatives, your brothers, and your sisters who are going to Zion are a blessing to you, because they will prepare a place for you; and because they will be able to contribute more there, than here, of their means toward transporting the poor among you to them in the country where your heart went a long time before now. Do not be sad because you are losing the association of your loved ones for the time being, for you know that Jesus told the truth to his disciples; for we have the COMFORTER here in Wales, as do the other Saints, everywhere, all around man's world.

Do not lower your thoughts to misery, as you contemplate the weather and the storms you may meet, or that you may not meet the Saints who are emigrating this year. A gentleman, on seeing his young daughter smiling, while he was thrashing the air with a sword, in the same room with her, asked her whether she was afraid:—she answered him that she was not afraid, adding, "But the sword is in the hand of my *father!*" Remember, Saints, that all the elements are under control in the hand of your FATHER: there is none like the God of the Saints, who rides around heaven helping you, and the firmament in his majesty: your refuge is the eternal God, and his eternal arms are underneath you.

The money collections of the sectarians are often to pay the wages of their preachers; but your donations are for the general

good of the whole church, so that the aged, the fatherless, and the disabled can go to Zion, through your generosity, and there enjoy the comforts of the godliness that holds the promise of the life now, and of the one to come.

MERTHYR CONFERENCE.

SUMMARY OF THAT WHICH WAS DONE AND SAID IN THE ABOVE CONFERENCE.

[Continued from page 49.]

AFTER President D. Jones encouraged the listeners to keep in mind the observations offered for their consideration, by President S. W. Richards, from Liverpool, Elders Wm. Jones, and John Jones, were voted in as Counselors to President D. Jones; Elder William Sims, as Scribe; and Elder Robert Parry, as Traveling Elder, of this Conference. Then, the scribe was called on to report the number of officers and members who belong to this Conference; and it was reported that there are 1930, with obvious signs that a great increase is at hand.

President D. Jones, encouraged the Saints to strive to get, each one of them, two persons to be baptized by the next Conference to be held in Merthyr. He counseled them to leave always in the Spirit; not to come to the meetings searching for the Spirit of God, rather to come to such already having the Holy Ghost; and for each one to come complete to each service, bringing his heart with him, so that each meeting, and the heart of each saint in the meeting, will be filled with warm and fervent love on the side of truth, which will lead those who are obedient to Jesus to eternal life.

After urging them to diligent effort by enlarging the circulation of the *Star*, the TRUMPET, and the other books that have to do with the Church, the morning meeting was closed, with a blessing by President W. S. Phillips.

The afternoon meeting began at half past two, with a prayer by Elder Thomas Giles, Tredegar.

President D. Jones, beseeched the Saints to strive to live according

to their religion; and for all of us to strive to reflect upon what we were, in our pre-existence in the spirit world; upon what we are now, like children of God, through adoption, following the obedience that we gave, and that we give to the gospel, in its ordinances, and upon whatsoever things Christ has commanded us to keep; and upon what we can become, by the grace of God, if we but continue faithful, striving towards being glorious Gods in eternal bliss.

The best treasure, worth more than all the things of the earth put together, is the truth; the fullness of the truth is what we should endeavor diligently and continually to obtain, for that is the thing that will make us, by increasing in grace, gods, like God, forever and ever: therefore, the truth should be the chief objective of our research, the chief aim of our effort, and the highest wealth of our choice, and also to worship him, for *the truth*, in every immortal perfection in one, is the true and living God.

Let us love God, for God is the truth; and let us love one another, not because of our persons or our possessions, rather because of our similarity to God, the owner of every immortal perfection of the truth. I am confident that you have all come here for the purpose of listening, remembering, pondering, understanding, and doing that which the truth asks of us. We are a marketplace of the truth, and if we only shop wisely, reaching for the truth, and putting it into strong practice, we shall go from here better off. For the purpose of winning the benefit of the truth, we should chase away all malice, envy, and hardness against persons, and everything, giving every available space to receive the truth, in the spirit of the truth; and may we go forward, in the strength of the truth, from faith to faith, from grace to grace, from strength to strength, and from happiness and rejoicing, to endless happiness and rejoicing; when we shall not only receive happiness, but go further and further inside, in, and to the abundance of boundless happiness.

Elder James Linforth, from Liverpool, said, I am glad to see the Saints, in Merthyr, once again; but I shall confine my remarks to a small area. The Elders should feel extremely grateful for the light that is in them, striving to take the light, in a spirit of love, to those who are still in darkness, being careful not to pull down the houses

of the sectarians on their heads, until they show them the better edifice of the church of Jesus Christ of Latter-day Saints.

Let us cling to our privilege of calling on God for his blessings which we know that we shall receive, in the fulfillment of our duties; and who has such strong inducements to persevere in prayer as we do? For we know that the practice of God is to hear and answer our prayers.

The Church is obviously increasing in every grace and duty; so that the beauty of the gifts of the Holy Ghost are great among us, in the addition of blessings daily. We came into this church fourteen years ago; and the increase is clearly for the better year after year. Our privileges are multiplying in number and might, and they are multiplying also with an increase forever; therefore, it would be appropriate that our efforts should be constantly increasing for the light of knowledge, and for the freeing of the slaves of the darkness of ignorance throughout the whole world, hastening towards the time, when knowledge of the Lord will fill the earth, as the waters cover the sea.

President D. Jones, wished for all the Saints to consider the necessity for unity, with the work of God: that there is need, not only for the unity of love for one another, and unity to work together in that which we do, but also to understand that all God's work around us, and in us, and through us, is a *unity*. The apostle considered, that putting money aside, on the first day of the week for doing good, is something as essential as any other religious duty. Some customary words of men, to distinguish between the things they talk about are temporal and spiritual, carnal and moral: with God there are no carnal things and moral things, or temporal salvation and spiritual salvation: for his salvation is one; and thus, despite the various names that are applied to things we seek, it would be appropriate for us to bring all our various responsibilities to cheerful unity. Therefore, do not blame us for saying that we should be active in sustaining the financial kingdom of Jesus Christ: but allow us to exhort you to all diligence in supporting the Perpetual Emigrating Society. In our involvement with this Society, personal or local feelings should not be allowed to influence us. Our contributions are voluntary gifts for

the emigration of all the Saints out of Babel to go to Zion: the First President of the Church is the President of the Perpetual Emigrating Society; and in his hands, and those of his co-officers it would be best for us to leave its regulation; together with the most suitable manner of bringing about the effects of its actions, indicating who is to go now, and later. The general good, and bringing benefits, for the salvation of all the Saints, without neglecting as many as even one in the final analysis is its entire aim; therefore, it is logical that we all cooperate with one another for the benefit of all of us together.

The Saints are extremely generous in Zion, for the purpose of getting us to join them; and let us be extremely generous here, so that we can go there, to enjoy their association, and to experience the freedom and the blessings that they have as they await our arrival. The benevolence of the Emigrating Society has transported hundreds of poor Saints, and those are doubling their number to go to Zion, every other year. The light has dawned in the west! Let us awake; for this motherly Society wants to take us all to her warm bosom.

May the presidents of the branches of this Conference, fulfill their duties to the world. Since you know the truth, testify of the truth to encourage others to obey, so that they may lay hold on the like knowledge. Search for places to preach; and influence the people, through your loving comportment, to believe that you are their best friends; and may all of you do your best by expanding the circulation of the books of the church, the *Star* and the TRUMPET: the more numerous their circulation, the more cheaply they can be obtained: let us all strive together so that the instruments of the light of knowledge of God's glory will grow and multiply, in the presence of Jesus Christ, by preaching and reading, and winning others over to do that also in succession. Let us be alive with our consciences clear, and let us do our duties in order to fulfill the prayer of Christ, "Thy will be done, on earth, as it is in heaven."

President John Davis,—This is likely the last time I will be able to address you, in a Conference in Wales. We were with you in the office to which I was called, for about five years; I am trying to look back to take note of what I did, and I perceive that I endeavored to

benefit you, while being no respecter of persons. I did what I could to say and to write good things; and I endeavored also to set a good example before you, in conduct, the same as in teaching by word of mouth and in writing. I am now about to go to Zion; and before leaving, I wish to encourage you to remember the poor, and to do the entire will of the Lord, obeying the good counsels of his servants. And does not remembering what we enjoyed kindle the flame of happiness in us; and does not that induce us to go forward with more diligence than ever? Everyone has imperfections, even among the best of us; but let us put our trust in the priesthood, and in the Holy Ghost; so that renewed life can take place, and that we be one and indivisible, but with our love for one another, and for God, increasing until we all gather together in Zion. I am about to be silent—my heart is entirely without enmity toward any man—I do not know of one enemy—and I wish only the best for you from here on through eternity. We are children of the same Father—brothers and sisters—perhaps we will yet see one another in Zion. May you be blessed, you Saints—serve the Lord, in faithfulness; and continue to be brothers and sisters to the end. Have you not received the Spirit of the Lord, and have you not received his ineffable gifts?—Yes; therefore continue to follow every good counsel and work; and to continue on is my own determination as well.

Perhaps, brethren, we were a bit clumsy; but we were diligent. I wish for you to receive the Spirit of the Lord in greater abundance, and may you be excited and revitalized in every virtue. May you have a Happy New Year, you Saints, and may every year get progressively better. Look forward; and if you have to suffer a little, remember that our eternal Father makes every act visible.

The Lord bless you all.—Farewell, Saints.—Pray for me; and I shall pray for you also. Yes, indeed; I shall pray for all the Saints. May the Holy Ghost be with you and his heavenly peace over us all. Farewell, brethren: and may God be with you and me, through Jesus Christ. Amen.

President Jones mentioned that he also had bidden farewell, and then he returned; and perhaps, when he goes again from here there will be some of the Saints who will be going to Zion this time, who

will meet him on the trail, they also returning, to greet him on the way, to perform a labor of love in the land of their birth.

(To be continued.)

SIGNS OF THE TIMES.

Thousands of pounds have been paid out for the building of Workhouses for the poor in this kingdom; and thousands of pounds are paid out, yearly, to supervisors, secretaries, and deputies, for professing to see to it that the poor are receiving care and nourishment; despite that, many die of hunger; and news was published in the latest Papers, of some dying for lack of food, even on the threshold of a house that was built to save people from starvation! In UTAH, the Saints have an abundance of good things to eat; and the widow, the orphan, and the halt receive from the Tithing, supplies that are as good as those enjoyed by those who pay tithing.—In this country there is a scarcity of wages, taking a stance for more wages in some places, and a scarcity of work in other places; while in UTAH plenty of work and wages are available, but a scarcity of workers; here land is scarce and costly, and there it is abundant and cheap: UTAH is a dwelling place of peace, health, and comfort; but Europe is full of fiery war, sickness, and danger. Russia has thus far refused proposals of peace; and it is likely that the entrance of the navies of England and France into the Black Sea will be viewed as a hostile act; her Newspapers contain virulent statements against England. Russia suffered a heavy blow in the battle that was fought near a town, containing 2000 houses, by the name of Kalafat: all of one regiment of the riflemen were killed; and only 465 of one regiment of lancers escaped with their lives. Turkey is still the mightiest until now despite having the least advantages; and lately a regiment of cossacks came from the neighborhood of the White Sea to assist. Poland is being oppressed by Russia, which is forcing it to send its sons from 18 to 40 years of age to bear the weapons of war. The Muslims, Turkey, offered to be as fair as is in keeping with national honor in order to obtain peace, but Russia (the Christians?) has refused every proposal, becoming angry as wolves against all who dare to disagree with its oppression, its violence, and its superiority; regardless, Russia lost 5000 men, in a battle that was fought the 8th of last month: and it lost hosts in the battles of the 6,

7, 9, and 10 of the month; Andover 500 Wallachia soldiers went over to the Turks.—Some of the priests of the Greek church, in Walachia, were so frightened that they took the name of Nicholas, Emperor of Russia, from their prayer Book, and put the name of the Sultan Abdul Medjid, the Emperor of Turkey, in its place.


MISCELLANEOUS, &c.

CONFERENCES OF THE NORTH.—The Flintshire Conference will be held on the 12th of February; Denbighshire, on the 19th; Conwy Valley and Anglesey, on the 26th; Merionethshire, on the 5th of March.—With pleasure let our dear brethren in the North understand from this, that they can expect a visit from President Jeremy in the above Conferences. That the Spirit of the Lord God may come with him in power, that he may rejoice together with all the Saints in the great salvation of God in the Latter Days, is our wish.

ARRIVAL OF THE WELSH IN SALT LAKE CITY.—All the Welsh who crossed the plains, are healthy and successful in Great Salt Lake City; and several letters sent back to their relatives also testify that they are completely satisfied in the land, in their temporal and religious advantages, and particularly satisfied with the kindness, generosity, and religiosity of the inhabitants; and that they acclaim the name of the One who delivered them from the captivity of Babylon to the freedom and rights of Zion.

THE TRUTH.

One and the same, through eternal memory,—is the nature
Of unfailing *Truth*;
In its straightforwardness,
It can never be deceitful. R. DDU, ERYRI.

 Send all letters, including orders and payments to *Capt. D. Jones*, 14, *Castle Street, Merthyr Tydfil*.

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MERTHYR TYDFIL:

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 6.]

FEBRUARY 11, 1854.

[VOL. VII.

THE GOD TO WORSHIP!—WHO IS HE?

[Continued from page 72.]

THIS GOD has neither “body nor parts nor passions,” for he is not a person. Understand that we are not suggesting that these attributes are *substances*; for it would be as entirely impossible for any substance, even in the smallest particles, to be omnipresent—two of the smallest particles of substance, even if spiritual substance, cannot exist in the same place with each other at the same time—as it would be for two or more persons of substance, spiritual, heavenly, or earthly, to fill the same space at the same time.

The above are effects, or attributes (which are of equal meaning), pertaining to, and originating from substance; and their power is proportionate to the perfection of the substances that cause them. Where there is no substance to love, there is no love; yet, love is not substance. Without substance to understand there is no knowledge, any more than there can be power without substance to show it. Motion is not substance, rather the effect of substance in motion. Because spiritual substance is in the perfection of that, existing everywhere, since eternity, self-existent and immutable, the effects of this being the above, God in this sense is everywhere and always, for this is God. Christ proves this when he says, “God is a Spirit: and they that worship him must worship him in spirit and

in truth" (John iv, 24.) In the previous verse, Jesus says that his Father, with reference to his Godhood as a *person*, is the object of worship of the true worshippers. Here we see proof of the principle that there is spiritual substance, the attributes of which are called God; and because the fullness of this perfection is in his Father, he is God. He does not say to worship the person of the Father, rather to worship him because there is in his person a fullness of the God he calls a "Spirit." He does not say that this Spirit which he calls God is a *being* or a *person* in and of itself; and he does not suggest that a Spirit is not substance. This Spirit, the one who is frequently called the "Spirit of God," the "Holy Ghost," the "Comforter," &c., is substance. He is without beginning, made up of small intelligent particles, throughout all of space, that which holds, and which is the *life* of all things. Life is not substance, but an attribute pertaining to substance. The fact that he is frequently personified, with terms such as "He," and "Him," does not prove, as in the case of the persons of the Father, and the Son, and everyone in which this Spirit dwells, that it is to his person the above refer; for it is said of the Saints, that they are temples in which the Spirit of God is to dwell. We repeat if he is a person of substance, he could fill but one place at one time; but concerning God, namely this Spirit, it is said that he can fill all places at once. To this the Psalmist referred when he said, "Whither shall I go from thy *spirit*? or whither shall I flee from thy presence," &c. It is impossible to worship God properly without possessing this Spirit's influence on our spirit, for without this it will not be true worship; for this is the spirit of truth; "in spirit and in *truth*," says Christ. This Spirit must be substance, for him to influence or cause effect, namely, the truth on our spirit. To the extent that he influences, he brings our spirit to his image, which is to become like God; and thus he compels the children of God to cry out "Abba Father," and this is because "both he that sanctifieth and they who are sanctified are all of one [God]." Because they were children, He poured out his Spirit, [not in person, but] abroad in their hearts. The foregoing is sufficient for the present purpose, namely, to prove the omnipresence and the nonpersonality of the Spirit of God.

Lest we were not understood with respect to the personality and

omnipresence of God the Father; and since it is of great importance for us all to understand the object of our worship, and whom should be worshiped, we shall add from the revelations that were given to Joseph Smith, of whom it is said denied the omnipresence and the eternal nature of God; and also the New Testament revelations on this matter; if the two are in agreement, this will be sufficient to prove his accusers, either knowing or unknowing liars; and if the latter, that their ignorance about God makes them without God in the world, and not only incapable judges of others, but also deprived of eternal life; for “this is life eternal, that they might *know* thee the only true God, and Jesus Christ, whom thou hast sent.” In the foregoing quotation, Christ proved that his Father is a person, and also that God is a Spirit who is omnipresent. Next, we shall prove that he, even the Son of God, like his Father, is a personal God, and yet is omnipresent, in the same sense as his Father. It was revealed to Joseph the Seer in the following manner:—“Listen to the voice of Jesus Christ, your Redeemer, the Great I AM, whose arm of mercy hath atoned for your sins;” * * * “but unto myself my works have no END, neither BEGINNING” (Doc. and Cov., sec. x, ver. 1—8. Again by the same:—“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 today as yesterday, and forever. I am Jesus Christ, the Son of God, who was crucified for the sins of the world, even as many as will believe on my name, that they may become the sons of God, even one in me as I am one in the Father, as the Father is one in me, that we may be one.” Language could not prove more clearly that there is no beginning to Jesus Christ. It is impossible for there to be a beginning or an end to Him, since there was no beginning and there will not be an end to His works. There was never such a thing as His *first* work. There is no beginning to an “eternal round!” Who can comprehend a beginning or an end to a ring? And Paul adds his witness to this in Col. i. After thanking the Father in verse 12, for moving him to the kingdom of the Son, in verse 16, he says that “by Him [the Son] were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or powers: all things were created by

him, and for him." (verse 17) "And he [the Son] is BEFORE all things, and BY HIM all things consist." (verse 18) "And he is the head of the body, the Church: who is the BEGINNING, the *Firstborn* from the dead." Paul testifies here that Jesus Christ is the Firstborn from the dead, which thing could not be were it not for his personality. In verse 15, he says about the same person,—“Who is the image of the invisible God, the *Firstborn* of every creature.” As a born “creature,” he was not “before all things and in all things;” yet he says this same “born person” was “before all things;” then if he means his person, and if “all things” suggests that there was nothing that was not included, then he was before that from which he was born; which would be impossible to be true! To deny the divine personality of Jesus Christ is to deny his Godhood also; but those who acknowledge the substance of his person must, in light of the above, acknowledge his omnipresence at the same time; before all things could BY him consist! Paul is in the same error with Joseph Smith, according to the sectarian wise men now! In one place he says that Jesus Christ is the “first BORN of all creatures,” namely, with respect to his Spirit in heaven, and thus that there was a *beginning* to him; at the same time he teaches that He was “BEFORE all things,” in heaven and on earth! He makes him a God and a man,—that he had a beginning, and yet was without beginning, a creature and a Creator of all things visible and invisible! One says, is this not a contradiction? Yes, it is considered thus when it is said by a “Mormon,” such as Joseph Smith; but completely consistent, when it is said by his brother by the same Spirit, namely, by Paul! And they can never be reconciled, nor can scores of similar revelations, except by believing the creed of the Saints about the personality, and yet the omnipresence of God, yes, all Gods! Paul brings the matter to the fore by saying, “For it pleased the Father that in him should ALL FULLNESS dwell.” This is the key to everything, namely, that Jesus Christ, the person, received the fullness of truth which his Father possessed; the fullness of love, of light, knowledge and every attribute that his Father possessed; who is the GOD without beginning, who created all things and is in all things. At the same time he says that there is a beginning to his *person*; that he was born in the spirit from the Father of the spirits

“the firstborn among many brethren,” before this world was: that he was born after the manner of the flesh from Mary and from his Father also. Thus was the beginning to organize his spirit person, and the beginning of his earthly body, while the substances from which he was made eternal were before his Father was; thus also all the attributes which endowed him with Godhood existed before all things and by all things. When he was born into the world he could not claim to be before all things, or that it was he who created all things, for at that time he could not count himself among the Gods, because he did not possess the fullness of truth, which alone could make him a God. “He was called the Son, because he received not of the fullness at the first,” says revelation. “It pleased God to *perfect* the Prince of our salvation by sufferings,” says yet another. After Jesus received the Holy Ghost, according to the witness of John, he came to understand correctly with respect to who he had been, and the purpose of his present coming to the world; for it is said, “In his subjection, his judgment was taken from him,” namely, his remembrance of his heavenly home; and soon afterwards, we hear him boldly proclaim himself the Son of God; yes, saying, he who has seen me has seen the Father, for I and the Father are one. He frequently said that the Father was in him and he in the Father: that is, that the attributes that made his Father a God were in him; and if numberless millions were to possess the same fullness of *truth* which made them gods, and those on millions of worlds, yet there would be but one God, and that one omnipresent.

Jesus Christ proves, not only that he had existed in the Spirit as a born person, but also that he had come to understand this through knowledge revealed to him by the Holy Ghost in his prayer to his Father; “Glorify me with the glory which I had with thee before the world was,” he said. In his subjection before being revealed from heaven, and before he enjoyed “every fullness,” or before “it pleased God to cause to live in him bodily all the fullness of Godhood,” he could not call himself “Alpha and Omega,” an omnipresent, and omniscient, or omnipotent God; only after being personified with the fullness of attributes of Godhood, was it appropriate for him to call himself an omnipotent God, becoming one more God to call himself

thus, because they are all equal to each other in every attribute. They are all completely perfect, with no room for improvement in any one of them; but one God in all and through all.

(To be continued.)

MERTHYR CONFERENCE.

SUMMARY OF WHAT WAS DONE AND SAID IN THE ABOVE CONFERENCE.

[Continued from page 83]

PRESIDENT W. S. Phillips:—Dear Saints, I feel it a duty to address you, and relate my feelings for you at this time, for I know not whether I will be able to address you, in this place, ever again or not. We have been with you for many hard years, facing much persecution, in many tribulations, and at times in extremely difficult circumstances; and I have had the privilege of meeting with you in every Conference of the Saints held in this place: but now the last time has come, and that, perhaps forever in the place and format we see each other now; and I request to have part in your prayers.

I remember five years ago from this occasion, when I felt intensely my lack of wisdom and ability to take upon me the presidency in Wales. I felt inadequate; but through the strength the Lord imparted to me, I have stood until this day. I received strength and power, by listening to, and obeying the servants of God; and I was able to feel frequently that the Lord was fulfilling his promises to those who call upon him in faith, nothing doubting.

My heart loves you. If I know my heart, I can say, Whatever feeling another may have toward me, there is in me nothing but love toward all, with nothing against anyone. Today I am among the people I have ever loved best; I am in the midst of those that are dearest to me in the world: but here I am to bid you farewell. Perhaps this will be the last time for me to address you in Merthyr Tydfil, ever; I am leaving you to the care of the Lord under the presidency of BROTHER JONES; one who has more wisdom and experience than I in the office; I also leave you in the care of the good men who assist

brother Jones; namely, brothers Thomas Jeremy, and Daniel Daniels. I yearn for your success, and I leave you to the care of God.

Brethren,—my heart is full—full of good wishes—full of blessings—full of love toward you. Conference presidents, and branch presidents; O Elders and others in the Church, remember your duties; do as is your obligation to the presidency appointed to preside over you—anyone who rises against President Jones and his Counselors, after attacking you, will not succeed; *I know* that no one who opposes him and his counselors will ever succeed. Hasten to Zion, and may your mind be set on going there. Farewell to all of you brethren—May the Lord God Almighty bless you through Jesus Christ. Amen.

President Jones,—I exhort you all to do as President Phillips wishes, by praying for me, and giving all you can of your financial support toward sending him, and his dear family, comfortably to Zion. Be mindful that you have a duty to do so, for one who has sacrificed his entire time, over a number of years, in serving you, in a labor of love, in the Lord. We consider that this is a privilege for us, and we count it a delight to do this for him: and it is my wish that the Lord will bless brother Phillips, and his family, and brother Davis, and his family, with all the wishes of their hearts for their complete happiness.

A blessing, by pastor Thomas Jeremy.

At half past 6 in the evening, the meeting was begun with singing, and a prayer was offered by pastor Daniel Daniels.

President Jones,—No doubt you all rejoice with me, because we know that we are in the Church of Jesus Christ, that we are brothers and sisters of one another, and that we are striving together in the household of faith, through our knowledge that we are children of God. We can rejoice because of the blessings and the privileges that are ours, as members of this Church; namely, being permitted to be heirs of the godly promises, of faith, truth, love and knowledge; as heirs to what Christ received as gifts to mankind: we have received the priesthood through a godly calling and the lawful ordinances, in all the various offices of the Church of Christ.

The duty of all the proclaimed officers of the church is, not

only to pray and strive for the promised blessings and spiritual gifts for ourselves, but also to strive to persuade others to receive them and enjoy them; being of the same mind, of the same heart, and having the same heartfelt determination, giving complete obedience to every commandment, so that blessings may come down and that there will not be sufficient space to receive them; and that the world will begin to be obliged to say, "Your church, it can be our Church; and your privileges, our privileges." Let us strive to reach forward, until we lay hold on the truths that will uphold us, when the world is dissolved, and the people do not know where to find refuge. May we all be blessed to inherit the power of God.

President S. W. Richards, from Liverpool,—I think that it is not only within my heart that lovely influences are felt, but also in the heart of each one who has come to this interesting meeting. I perceived that you were enjoying benevolent influences from above, while you were being addressed, by the brethren, in your own language. I was as well, and I feel inclined to rejoice that I know that the talks that were given to you, were of the kind that bring salvation to mankind.

I wish for those who have labored in the task of teaching the Saints to go and spread the truths they have heard here, so that the coming year will bring a bounteous harvest, in Wales, from the labor of the year that is about over, and also in all the British Isles; and I am confident that it will be thus; and that the holy priesthood will bring a great benefit to men, for the glory of the Lord.

The Welsh Presidency is about to be transferred to the care of other brethren; but as far as this has to do with the presidency in and of itself, this does not change anything of its nature, or the good things that are established among the Saints. A great work has been accomplished, during many years, through the tireless labor of President Phillips; he has labored, for his own honor and for the glory of God in the Gospel. I am delighted to be able to bear witness of respect for him, and for all the servants of Christ—in the Church, throughout Wales: a great and marvelous work has been brought to pass in the years that have gone past, and I feel to rejoice about that. I am confident that all the brethren, and the sisters will continue

to do great good, for their own benefit and comfort for the same salvation for others, and for the glory of God, who owns this work.

I am certain, that if all the brethren and sisters present, together with all the Saints in Wales, feel it their duty and their privilege to all support President Phillips, uniting their means, to go comfortably to Zion, that the Lord will bless you all. It is a privilege for President Phillips to go to Zion; and it is a privilege for us to participate in uniting our means toward sending him to Zion comfortably.

(To be continued.)

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, FEBRUARY 11, 1854.

THE DEPARTING EMIGRANTS:—Two hundred and sixty-four Welsh Saints, sailed from Liverpool, on board the ship *Golconda*, Thursday night the 2nd of this month, headed towards New Orleans. They anchored within sight of the port until Saturday morning the 5th, when they set their large sails to the east wind, which carried them away quickly from our sight to the western ocean. We are pleased to say that the comportment of all the companies along the way to, and in Liverpool, was remarkably courteous, correct, loving, and godly—without exception. We had the pleasure of easily directing them to the ship, and their energies timely and undiminished,—of getting them settled in their places there, and of instructing them while there to enjoy everything they wished for the voyage. We are proud to say that we did not hear a cross word among any of them,—neither did we see a frown on the face of anyone on the ship, and we cannot praise the dear sisters, more than their endless patience, and their unfailing zeal under every circumstance deserve. We saw nothing but unity and cooperation with everything that was required of them without exception. While on the ship on the river until shortly before their sailing, it was a pleasure to be in their midst, and see their cheerfulness; we failed to get even one, in spite of our earnest persuading, to turn back to Wales with us; their answer was

to pity our loss of not being able to go with them; and it was easy to tell that those were their feelings. When turning back to shore for the last time, there are not words to describe the scene, the farewells, the handshaking, and the regards to friends and relatives, the weeping of tears of kindness; and as the steamboat went slowly by, they all climbed for the last look, all their hats and their handkerchiefs as banners they waved over their heads; their dear voices and their musical instruments all sank to the distant depths that separated us. Our constant prayer is that God their Father may drop from his fist a fair and lovely east wind after them, until they reach their desired port.

In addition to the above number of Welsh Saints, there are on board almost the same number of Saints from England, all under the Presidency of Dorr P. Curtis, an intelligent man, experienced and godly: his Counselors are Elders Squires and W. S. Phillips, our late President from Wales. There were also in the companies several other Presidents, and faithful servants of God, whose names will be long and lovingly remembered, with fond memories for the good they have done for throngs. The fruit of a man's labor that remains is the best riches he can leave behind, as a remembrance for his successor. Wisely did Christ say, "I send you that you should go and bring forth fruit, and that your fruit should remain"—may those you have brought into his kingdom remain, in his righteousness, and may they remain eternally in his heavenly kingdom; so that your good works may remain in the memory of others to be worthy of emulation; and thus, may the remembrance of the faithful brethren who have left us on board the *Golconda*, motivate their acquaintances to follow them in every virtue and hurry after them. Meetings were held every evening on board the ship, and it was easy to perceive the influences of the spirit of love among the emigrants. In agreement with our wish for them, they promised across the board, that they will not forget their brothers and sisters whom they have left behind in the captivity of Babylon; rather they will do what they can after arriving at the end of their journey to send for them, by paying to the Emigrating Society there the money for their transportation; and we were greatly pleased upon seeing so many who could covenant to that before getting underway, by offering to the Fund the cost of their present journey. This news will encourage poor Saints in Wales to await their deliverance more hopefully than anyone; and

yet we say to those who have relatives or acquaintances who are on their way, or who have reached Zion, write to them, do not let them forget, and may the success of the "importuning widow," whom our Lord praised for her importunity, crown your efforts.

They had a fair and lovely wind on Saturday and Sunday to begin their voyage, and we are confident that they have arrived safely out to sea.

PROMINENCE OF THE CHURCH OF CHRIST IN THE WORLD.

LIGHT is obvious, self-evident, and reveals all that may be within the circle of its embrace: so that it is easy for everyone who has eyes to see the day, together with the deeds that are done in it, as far as the reach of his sight, whether his character is good or bad.

Even though only those who trade know the worth and quality of the goods that may be obtained in a market place, yet the stranger and the needy, who do not trade there, are able to know that it is a market place, since the goods, and the sign above the door, show that to them in a clear and undeniable way.

Christ intended for his Church to be prominent; not only to his disciples, but also to the world. *"Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."* While Christ and his apostles were on the earth, his Church was quite prominent; even the unbeliever and the persecutor knew of its officers and its members, as easily as did the believer and the brother. Emptying the Church of its proper goods, by gradually carrying into it the traditions of men with corrupt ideas, is what brought about the corruptions and divisions, and made it so the world could not discern where the Gospel of Jesus Christ could be found; but the fact that hosts in our age have received the gifts of the Holy Ghost, and that other hosts are enraged and persecuting them, constitute proof that the Church has come to prominence once again, so the world will know of its existence.

The Church is supposed to be prominent to the world, in its OFFICERS. Called and sent as Christ was called and sent, by God, after the order of Melchizedek; with neither purse, nor scrip, nor shoes, and to preach the Gospel, "As a witness to the world:" they are also to administer in *all* the ordinances that Christ established in the Church; exhorting men to believe in Christ, to repent of their sins, to be baptized for the remission of sins to receive the laying on of hands of the Elders, and to promise the gift of the Holy Ghost to those who obey; it is required that each one of them be like John, who was a *prophet* and *baptized*; and also like Paul, and his fellow laborers, "Commending themselves to *every man's conscience* in the sight of God."

The Church is supposed to be prominent to the world, in its *Members*. They are known by their fruits; they lead in good works, so the world may know that they are as prominent as the light of the candle as seen on a table, as apparent as a city on a hill, and as self-evident as the spreading light of the sun. They are to excel in forgiveness of one another to as much as four hundred and ninety times each day; and also to be prominent in their Unity. Christ taught unity, in principle; "A kingdom divided against itself is brought to desolation, and a house divided against itself shall not stand;" by comparison; such as, branches of the vine—a tree, a net, leaven, kingdom, body, flock, one fold and one shepherd; and Christ taught unity in his prayer on their behalf; "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." Lastly, the Church is supposed to be prominent to the world in its EFFECTS. Miracles by themselves, as those by the magicians of Egypt, do not prove that men have the holy priesthood, but in connection with pure doctrine, and a godly life, they prove the fulfillment of the promise of Christ to his Church; "These signs shall follow them that believe." Privileges for the edification of the Church are the various gifts of the Holy Ghost; for the Apostle Paul said, "But if all prophesy, and there come in *one that believeth not, or one unlearned*, he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest; and so falling down on his face, he will worship God, and report that God is in you."

Saints! It is not enough to say we know that we are the Church of Jesus Christ; rather the world should know, by our good works,

our forgiveness, our unity, and our enjoyment of the various gifts of the Holy Ghost that we are children of God. We should be the salt of the earth, and our nature is to be delicious; like honey, it is easy for us to be sweet; and like Christ, who said, "As long as I am in the world, I am the light of the world."

A wicked generation frequently seeks after signs, of the kind that are not given to it; but there are signs that even a wicked generation receives; namely, "Children of the Lord, signs and wonders, from the Lord of hosts," in their lives before the world. It is doubtless that people upon seeing our holy actions, will either conform with us, by obeying the Gospel and its ordinances, by receiving its teaching to keep everything Jesus Christ commanded should be kept, or else turn and persecute us,—All that will live piously in Christ Jesus shall suffer persecution; and they shall be a mirror unto the world. Trying to bring forth the feasts of the Church before the world, would be casting pearls before swine; there is nothing to set before the world except exhortations to obey the Gospel, by teaching the people the first principles, and showing them the heavenly nourishment that is to be had in the Church, by denying every ungodly filthiness and worldly lust, striving to live soberly, completely, and godly, in the world as it is now. And if we are persecuted, we shall be taught and perfected through suffering.

A sweet cup is the first cup when one tries to live piously; namely, respect. The second is bitter,—disrespect: and the third is bitter also,—dishonor; but,—if we go through the three, respect, disrespect, and dishonor, we shall have the very sweet cup in the end; namely honor which will never be exhausted, "Well done thou good and faithful servant—enter thou into the joy of thy Lord."—And even at that time, in happiness, like Abraham to the rich man, we shall be, despite our bliss, quite clear to the world in its pain.

ROBYN DDU, ERYRI.

HOME CHURCH NEWS.

CARMARTHEN.—There are signs of success in this Conference, and remarkably pleasant were the good feelings that governed all the Saints and listeners, on Sunday and Monday, 29 and 30 of last

month; the presence of the Holy Spirit was blessed and obvious; the Elders received great facility and light in speaking; all the branch presidents testified that it was beneficial for them to have been there; and at the close of the Monday night meeting, with the majority of the numerous listeners not being Saints, it was a lovely sight; the crowd stood together, and sang together, and not one of the people budged until they were released by a prayer and blessing of the Conference President.

FOREIGN CHURCH NEWS.

CALCUTTA.—The hearing was numerous, and the listeners were more plentiful than ever which the Lectures were delivered to them during last December. Many appeared to believe, and three were added through baptism.

In Rangoon, it appears that the work is proceeding; some were baptized, and some believe.

Comforting news is coming from every corner, Home and Foreign, and the salvation of God is around his people like a wall of fire to deliver them and to purify them, against foreign enemies and from every inside imperfection.

SIGNS OF THE TIMES.

THE people of the world number one billion: they speak about three thousand and sixty-four different languages; they profess over a thousand different religions; and they are divided into as many as the number of the beast, of dissident factions, under the name of Christianity! The Church of Jesus Christ is One; and the Lord will do a great, but short work on the earth. Prophecies, old and new, will be fulfilled, before our eyes, with undeniable distinctness; and it is time for men to think seriously about obeying the Gospel, together with keeping all the commandments of God. The bloodhounds of war are howling; the bugle of battle was on the lips of our queen, and all the orators were in the sittings of the two houses of Parliament on Tuesday, the 31st of last month; and the clawed bear of Russia is the object of the exploit of bloodthirsty hunting. France is sending forty thousand armed men, and England is adding ten thousand foot

soldiers, ten thousand seamen, and three thousand sailors, to the thousands it already has of such, for the purpose of assisting Turkey. Men are being armed by Sweden with haste, without certainty on anyone's part of its purpose, except that it is supposed that it will take Russia's side; but signs are appearing that Austria, Prussia, and Denmark, are standing with England and France. Between one and two o'clock, Friday morning, the 13th of last month, during thick darkness, while all the inhabitants were sleeping, there was a frightful earthquake in Fiñana, Almeria, Spain. The earth was suddenly shaken and twisted, in a series of stirring tremors one after another quick thrusts; and their extending noise was like claps of thunder rolling through the expanses. The earth was split into huge crevices; part of the old Alcazaba castle was broken into pieces; a number of houses were shattered into smithereens: frightful voids were opened in the roads; and many men were terribly injured. Deadly plagues and pestilence are coursing through several countries; and daily death is swallowing people in numbers of ninety-one thousand eight hundred and twenty-four per day; that is, three thousand seven hundred and thirty per hour, or sixty per minute! Despite it all, the beneficial influences and number of the Latter-day Saints are increasing. Hundreds of them emigrated this year to Zion; and thousands are still behind, with a yearning desire to go there. In a time of war between Britain and France, several men from England were taken prisoner, and in their midst was a young drummer; but when it became apparent that the army of England was winning the supremacy, one of the officers of the enemy requested the boy to drum "*Retreat.*" "*What is that?*" the boy asked; he was answered that it was to beat the drum to call the soldiers to retreat and flee. And the boy said, "I never learned such a thing; but *Let us go forward* is what was taught me." Saints! Let not anyone of us teach the way to turn back; but *Let us go forward*, and we shall inherit eternal life.

MISCELLANEOUS, &c.


QUESTION.—Why does it say in the 5th number of the *Star*, that W. S. Phillips is the President of the Welsh Church, while it says in the TRUMPET, 1st number, that Elder D. Jones is the President of the Welsh Church? Several others besides myself wish a clarification.—T. H. D.


ANSWER.—One sees that the half year report in the *Star* ended December 31, 1853; and the reason for the delay until the 5th number, was because of negligence of some of the Conference Presidents in sending their numbers to Liverpool. Since the above time the Presidency has changed, as the TRUMPET and the *Star* clearly state.—ED.

THE SCRIPTURAL TREASURY,—LOWERING OF ITS PRICE!—We know of no better book to commend to the attention and detailed examination of the Saints and of the world, than the *Treasury* under the present circumstances. If someone else were its Author we would be excused for giving a more earnest recommendation for it; but as it is, we shall say that it is the best we could do to answer the needs; and we add that we have great pleasure in leafing through its pages; and although our opportunities in Zion, and the experience of several years have increased our knowledge of some things, yet there is no one unaware of the importance of properly directing the human mind toward its eternal destiny who can fully appreciate the feelings of the author when he fails to find, despite detailed searching, *one error* or one place of improvement in the *Treasury*. We hope the Conference Presidents will be eager to have its assistance in teaching the Saints their duties, and that no member or family will be seen who do not possess it and consider it a bosom friend, which is what it deserves to be. Its price is as follows:—

In sheepskin, or half calfskin, for the Conferences 3s 6c; for the Branches, 3s 8c; for the public, 3s 9c. Further, half sheepskin, for the Conf., 3s; for the Bran. 3s 2c; for the public, 3s 3c. Any who wish to secure the “Treasury” for the above prices, had best order one quickly, lest they be disappointed; and it is unlikely that a second printing will soon be done.—ED.

MONEY RECEIVED FROM JAN. 28 TO FEB. 9.—East Glamorgan, £1 8s 6c; Liverpool (Welsh), £1.—Total, £2 8s 6c.

 Let our correspondents be patient.—Lack of space forced us to leave several things out this time.

 Send all letters, containing orders and payments, to *Capt. D. Jones*, 14, *Castle Street, Merthyr Tydfil*.

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 7.]

FEBRUARY 18, 1854.

[VOL. VII.

THE GOD TO WORSHIP!—WHO IS HE?

[Continued from page 90.]

MUCH has been explained, that proves beyond doubt that God the Father possesses a body, parts, and passions, and that he is an object of worship; and also that God the Son possesses a body, parts, and passions, and yet they are omnipresent, because of the fullness of the "Spirit" of God that is in them; that the one and the other are omniscient, because of the *omniscience* that is in the omniscient Spirit they have; that they are omnipotent through the omnipotence that is in this spiritual substance. For they understand their laws that he obeys in all things; such as, for example, when he moved on the face of the deep in the beginning, and he organized all the elements through him, for "he is in all things, and through all things," until the Lawgiver proclaimed that all things were "very good." Like this he "upheld all things by the word of his power." Thus, if millions of beings were all Gods, one could worship all of them without worshipping but one God. Our previous statement of believing the personality and omnipresence of God, proved the existence of these two united Gods; and it is seen that the Saints worship the true and living God, while their opponents worship "that which they know not," or "the unknown God."

Next, we shall venture to prove that the destiny of all the earthly sons of God, who are men clothed with corrupt flesh, is to arrive at being perfect, omnipotent, and omniscient Gods. It

is reasoned that this is impossible, since man has "finite powers," and the finite cannot ever become infinite. But we do not allow that man's powers are finite. Whoever saw a man who could believe one truth, without believing the second, and the third, and the fourth. The difficulties that come along the way toward additional belief do not prove his incapability; for let the obstacles be removed, and he will believe all the more. If there is human power in him, which is proved by his believing the first truth, we do not comprehend why he cannot increase from truth to truth, until he arrives at all that any being has. Who can remember a period or a circumstance, when he could no longer believe one thing? Who says when, or under what circumstance, that perhaps he will exist, so that he will be unable to receive any additional knowledge, this side of arriving at the fullness of all knowledge that God possesses? We see, then, that it is not the *powers* that are finite, but the *knowledge* we have that is finite, yet increasing toward the infinite with each addition to it. The belief of the finite nature of human powers causes the theologians to teach that it is impossible for man ever to attain a fullness of knowledge, or consequently, that he can ever become a God; but it is seen that human powers, are not only eternal and infinite, and that he is able to receive all knowledge that is taught to him, but also that he is such that he can never be satisfied until he is perfected with omniscience. We have already proved that the knowledge of the Son of God increased, from truth to truth, line upon line, until he "was filled with all the fullness of God;" this is proof of the increase of finite knowledge of one until infinity. Next we shall have scriptural proof, not only that the finite nature of every man can attain infinity; but also that by the following sayings we can understand that God, either purposefully created powers in man, and intends for him to attain infinity at some time, or that the prayers of Jesus Christ to his Father were in vain, when he wished for all his brethren who believed in him, to be one in him, *just as* he was in the Father, namely, in knowledge and power, so that they could ALL be ONE in him in every fullness that He possessed. If the Saints are not to increase to the omniscience, power and perfection of God, we ask to what purpose is religion intended? What else is the purpose of the plan of salvation? How

can God be man's savior, until He perfects man like unto himself in all things? Since He is the standard of perfection—since his purpose and aim in it all is to make his children perfect—since his Holy Spirit is the perfecter or the sanctifier; and since Jesus Christ commands them to be perfect, as their Father in heaven is perfect; then, he who denies the possibility of understanding the present finite nature of his children increasing toward infinity, accuses God of commanding them to obey the creative impossibility of his own work. If human growth to infinity is not possible, then Paul exhorted the Ephesians to accept the impossible, when he said in chapter iii, 18, 19,—“That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.” Will they not be as infinite as any other divine persons, when they are “filled with all the of God?” Then they will be infinite, although they will have human powers while in the flesh. This God is the fullness of the perfection of the attributes which we have already mentioned. And when he dwells in the Saints, no matter how many of them there may be, each one will know all things that the Father and the Son know. There will be nothing that one knows that all of the Gods do not know, and that every one of the Saints have not come to a knowledge of also. John clearly co-testifies with us in this, in 1 John iii, 2,—“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.” Not “like him” with respect to our bodies only, but with our knowledge and our power also; for it is said in Phil. iii, 21,—“Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.” At that time they shall be perfect, as their Father is perfect, pure as he is; then they shall know as they are known, since they will be omniscient; they will see as they are seen, for they will be omnipresent, possessing all things, for it is said in Rom. viii, 16, 17, 30,—“The Spirit itself beareth witness with our

spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." Also, it is said, "for all things are yours, and ye are Christ's; and Christ is God's." All things will not be theirs before their finite powers increase, as the finite powers of their elder brother increased to the fullness of the infinity of Godhood. We see no more impropriety in believing that the powers of the youngest brethren are to increase to infinity, than there was for the eldest brother; nor do we see any more inconsistency in believing that others of his children, after becoming Gods, will possess all things, than for one of the others who have attained the fullness of Godhood before them, to possess all things; for, all of them did all things and in all things, in the same meaning, and thus they shall possess all things.

At that time, it will be just as appropriate for all the Saints to say that they were "before all things," from eternity to eternity without beginning or end for them or their works, as it is for Jesus Christ, the Father, or any other God to say that. At that time, one will say to the other, I am in thee, and thee in me, just as appropriately as Jesus Christ said that to his Father; and it will not be true or possible as persons; but with respect to the GODHOOD that is in them, it is just as appropriate for the one as it is for the other, if there is another; for they will be one *God*, although different *persons*. In 2 Cor. iii, 18,—“But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.” By the time the “Spirit of the Lord” brings them all “into the same image,” then they will enjoy the same glory with Him, and with each other.

After men are born of God by water and by the Spirit, a portion of the Godhood, namely, the “gift of the Holy Ghost,” is planted in them; God expects this to increase in them continually by their refusing evil, and obeying Him, until they are perfected by him, and receive from them an undefiled temple in the first

resurrection. Yet, not at this time either, unless a portion of Godhood dwells in them here; for it is said in 1 John iv, 12, 13,—“No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.” This Spirit will dwell in them until it brings them to the image of their Father, as Paul says,—“If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you.” We have proved also that not only are they in his physical image, but they also possess all his perfection in every way, and are joint heirs of all things with him; thus they rule together with him in glory. Then their government will be over all things, for all things will have been subjected to them, and they will be more than conquerors over all things. They will be “Kings and Priests to God, and they will reign with him on the earth.” The word GOD will be seen on each one of the numerous host; and not to signify that which they do NOT possess, but all will know that they are worthy of the NAME they will bear, for they will be Gods, possessing the fullness of the GODHOOD. O blessed ones! Who will not consider the pure enjoyment, and not the imaginary or “immaterial,” of perfection, this glory and power, worth suffering all things to obtain? No wonder the children of God in former days gave no heed to the riches of the world, with this unsearchable wealth before them. It is fitting that they can scorn earthly and temporal thrones, after catching a glimpse of these eternal and heavenly ones. To be fit for this lofty company, who will not give proper consideration and strive toward perfection through the sanctification of the Spirit of God? Remember that one does not go into this glory unclean or corrupt! It is a priceless privilege to become adopted children of God; for as many as received him, “to them gave he power to become the sons of God.” Great is the duty of those who receive this sublime privilege of being born of this Godhood, to watch and pray, lest they grieve his Spirit in any way; for without it we see that they can never become like unto

their Father. Dear Saints, let us cultivate, and nurture this divine nature to the fullness.

(To be continued.)

MERTHYR CONFERENCE.

SUMMARY OF WHAT WAS DONE AND SAID IN THE ABOVE CONFERENCE.

[Continued from page 93]

ALL in this Church, have their several privileges; and as each one fulfills his duties, and as all others assist one another in the fulfillment of their duties, they are blessed by God. Every principle and every teaching that are godly are good; and no one should be jealous, except for the glory of God.

Let us extinguish from our midst all covetousness for receiving an office, or for obtaining what we feel are our rights in this matter or the other: rather let the zeal that all of us have be for upholding those who are in office, as we are upheld in our various areas; and let us take care that all we do, be toward the honoring of the Lord of hosts, for every office and influence we possess, belongs to the Lord.

Let us take care to say good and respectful things about the servants of God; and the best for us to be persuaded to do that, is to refrain from harboring doubts and negative feelings for them or towards them. Let us pray for those who are going to Zion. Anyone who degrades, or supports others in their attempt to degrade the character of President Phillips, after he goes away, are the ones being degraded, and are leading one another to hell; for with what measure ye mete, it shall be measured to you.

We have received the same redemption; we are in the same new covenant; we were baptized to the same faith, through the same baptism, for the remission of sins; and we are in the same Church of Jesus Christ, established by the same Lord God, for the salvation of men. We have received, and therefore let us keep and embrace the principles of Truth,—the principles of eternal life, and thus the

world cannot destroy us. We understand and do all our duties, and God will bless us, sustain us, and keep us eternally. The best man, is the man who understands and does his duties best.

I have received an enquiry with respect to the "Perpetual Emigrating Fund." This is a fund which was formed and composed according to the law of the land. The money is sent to the presidency in Liverpool, and from there to the hands of the authorities on the other side of the ocean, in Zion: the money is invested in order to increase, toward sending hundreds and thousands of Saints to Zion now, and in coming times; there is no basis or cause for any persons to doubt or fear that they will be mistreated, in any way; and all will have, periodically, the privilege of going home to Zion. A loan of three pounds will be given to everyone who pays ten pounds toward emigrating; those who receive the loan will pay that back, as they are able; and such payments will be added to the totals in the Emigrating Fund: and thus, throngs will be enabled later on also to go home. The plan, like all other things that pertain to Mormonism, is loving, powerful, and accrues to the good of all the Saints, and there is here no preferential treatment given to one any more than the other; but all are to share, voluntarily, and according to the ability; and all are to enjoy equally of the ineffable comforts that await them.

Perhaps this will be the last time for me to address you in Merthyr: at least, I hope that to be the case, for my relatives and loved ones over there await me. May God bless us with the strength to be able to go through all the various stages of this life, until we can all go to enjoy the comforts of Zion, together with the unfailing comforts of eternal life. I do not know anyone in Wales by name; but I greatly rejoice in that which has been done among you, by you, and through you, in the time that has gone past; also I greatly rejoice in the hopes that are before us, thinking of the time I shall have to associate with Apostles, prophets, and others of the servants of God in Zion. I rejoice, in urging you to all faithfulness, diligence, and perseverance, with correct determinations, in the glorious work and the labor of love, has brings so much benefit to men, so much happiness to the Saints, and so many reasons to give unending and glorious praise, to Almighty God, through Jesus Christ. Amen.

An excellent solo was sung by brother William Jones, and then in harmony.

President Jones,—I think that all here feel comfortable and extremely happy; and that here some are beginning to ask, “How can I keep on having this comfortable enjoyment?” My answer, is by doing that which the Lord wants us to do. President Richards is happy upon *seeing* the desired signs, although he does not understand the language that we speak; but God is one, for the Welsh, for the English, and for all languages and peoples that call upon him; that God is the God of Love; let us learn to love him, for he loved us first; and let us love one another, in and because of our similarity to him. People who love, usually speak well of others and of one another; love hides a multitude of sins, and let us love so that we may speak well the one of the other always. How beautiful are the feet of them that preach the gospel of peace, and publish peace! Let us speak goodness, so that people will be glad to hear the sound of our gait and seeing us come to their homes. I do not have *time* to go and defend my character; that I shall leave to His unfailing care and keeping.

Pastor Thomas Jeremy,—Since I have had the privilege of obeying the Gospel, and enjoying the witness of the truth of this Religion, I am delighted to have the chance of saying a word, with grateful feelings, about the teaching I have received here today, throughout the day; the teaching is like honey to me. I left a dear family, of wife and children, in Zion, to proclaim the Gospel and to encourage the Saints, in the words of Paul, “Remember your leaders, in the Church, whose faith follow.” The faith of the leaders, in this Church, is like the faith of the Patriarchs; like the faith of Moses, and the prophets; and like the faith of the Apostles, in the days of Christ; namely, faith to salvation, faith in the ministering of angels, and faith in the various gifts of the Holy Ghost. Let us strive to follow the same faith as theirs, so that we may enjoy the same knowledge which they enjoyed; let us follow the same faith, so that we may receive the same kind of blessings, together with the same eternal life as they received.

If some rich man prepared his will, and left all his belongings to

his relatives, I would have no hope, unless I knew that I was one of his relatives; neither is there hope, for enjoying the privileges which the children of God have, except for those who obey the Gospel of God; therefore, let us insist on coming to know that we are his children, and heirs of the enormous and valuable promises, which he has in store for his children, in Jesus Christ our Lord, Amen.

Singing by the choir.

(To be continued.)

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, FEBRUARY 18, 1854.

GOOD news which causes great happiness for all lovers of God,—for the true friends of Jesus Christ, is that which it is our privilege to proclaim through our small publication; namely that his kingdom is increasing—that His law is running through the world as fast as it is, and winning adepts to it; we are happy to publish its success in our own country; since we know that the almighty God is at the helm in all things, our unshakeable trust will be in Him, and through Him in each other, as coworkers of God. The clearest signs of success of the gospel are a godly life, and the growth of the wisdom and love of its professors. Let the Saints continually give to one another, and to the Presidents, new reasons for happiness, by more obvious manifestations of increasing the God-HOOD in their hearts, as proved by their deeds. Let God-LIKE be carved on each of their deeds so obvious to the world, that the prominence of this “new name,” namely “God,” will be on the foreheads of all their children in the coming days. We are pleased to see signs of this in the letters of our correspondents, which we have on hand, and which others will have the pleasure of reading also, as soon as there is space; let patience have her perfect work as do we, her possessors, continually.

THE UNCHRISTIAN APOSTASY.

BY ROBYN DDU, ERYRI.

GOD gave to men several Dispensations, promising the "Dispensation of the fullness of times;" and because he was the owner of all perfection, he revealed only one plan to save the sinner, and he recognized only *one Church* to proclaim that same plan, in all the several Dispensations.

Since there are, in our day and country, a host of opposing sects claiming religion, with each sect asserting that it, and no other, is the Church of Christ, we have searched for the initial *Cause* of their partisanship, setting the following syllogism as the basis for our inquiry: namely, "To every effect, there is a cause: the effect and its cause, are always of the same nature: and consequently, the Church's unity and its divisive deterioration must have originated from causes as different the one from the other, as is the difference that exists between the unity and the division that are effected by them.

Let us simplify our way, by contrasting the Dispensation of Moses with that of Christ. In the history of the one, we find that God revealed and showed his secret to his servants the prophets; that the Church is unified, keeping the commandments which the Lord had revealed to it continually through his servants, and that it was enjoying the ministering of angels, prophets, and various officers of the holy priesthood, whom miracles followed.

In the history of the other, we see that the Holy Ghost fills the disciples of Christ, who received their mission by revelation; that the Church is *one* and of one accord, keeping everything that Jesus Christ commanded that they keep; that they enjoy the ministering of angels, prophets, apostles, teachers, and pastors; and that miracles follow all those who believed the Gospel by obeying *all* its ordinances.

In the one, we see further that the people defiled and killed the servants of God; that they went into captivity, and that they returned not having the ark of the covenant, or any of its furnishings; and, therefore, that they were deprived of their godly revelations; that, as a result of that, they entered into great darkness, and that they divided into many sects; such as, Libertarians, Gaulonites, Herodians, Epicureans, Stoics, Gnostics, Nicolaitans, Nazoraicans, Zealots, several sects of Pharisees, Saducees, Samaritans, and many others.

In the other, we see further that the people defiled and killed the servants of God; and, consequently, they were deprived of the godly revelations; so that, because of that, they went the same way as did the early Jews, into great darkness, and they divided into a host of sects; which, according to the Church History, by Mosheim, Gahan, and others, began gradually, as follows:—

A. D.

- 100. years:—All the Apostles, except for John, were killed: John came from the isle of Patmos, in the year 98.
- 200. A sick man was sprinkled while in his bed, because they believed that baptism was necessary for the remission of sins; but after he recovered, they did not accept him as a Church member, because they doubted that their way of baptizing him by sprinkling was not valid. Gahan.
- 300. The sprinkling of babies was begun, for the first time ever. Mosheim, Vol 2. page 69. Gahan. 93.
- 323. The Church was merged with the government; by Constantine the Great.
- 325. A Conference was held, and the errors of Nicea were adopted.
- 570. All the miraculous gifts of the Church vanished. Mosheim.
- 606. The title Pope, for the first time, was given to Boniface the third.
- 608. Mohammed, and the religion of the Koran, arose from a cave in Mecca.
- 900. The Greek Church separated from the Church in Rome, and was established in Constantinople, and the two killed and burned all they could of the nonconformists.
- 1200. The Waldensians, under Peter Waldo, a merchant from Lyon, separated: also the Albigensians, hosts of whom were destroyed in Piedmont, by the soldiers of Innocence iii.
- 1483. The Lutherans, under Martin Luther, separated.
- 1523. The Church of England, under Henry the eighth, separated.
- 1536. The Baptists, under Simon Menno, separated; previously a Catholic priest, born in Friesland. Buck's Theological Dictionary, page 35.

1600. The Presbyterians, under John Knox, separated; a disciple of Calvin.
1700. The Shakers, under George Fox, separated; they were organized by William Penn, and Barclay.
1729. The Wesleyans, under John Wesley, separated; he was a priest in the Church of England, and ordained a man by the name of Thomas Coke, a bishop!
1746. The revival of the German Church, under Michael Schlatter, separated; and between the Calvinistic Methodists, the eleven Wesleyan divisions, the Nonconformists, the several divisions of the Presbyterians, the Unitarians, the Sandemanians, the Arians, the Swedenborgians, the Sabellianites, and all the divisions too numerous to name; the year 1854 has sects whose names are legion.

The foregoing chronicle reveals, that the reason for the Unity and the blessings enjoyed in the Church under the two Dispensations, were the receiving of Revelations from God, through his servants; and that the degeneracy, which caused the killing of those servants, is the reason for all the separations which took place before and after the days of Christ and his apostles. This leads us, compellingly, to an important conclusion: namely, as the godly revelations, and the unity pertaining to the Church, constitute a good cause and effect; thus, the corruption which caused the privation of such revelations, together with the opposing separations which followed that, is a bad cause and effect: and since a bad cause cannot result in a good effect, anymore than a good cause can result in a bad effect, neither can the sectarian divisions, anymore than the degeneracy which caused them, be of Christ.

(To be continued.)

ATTEMPT AT AN INTERPRETATION OF THE PARABLE,

Which appeared in the 3rd number of ZION'S TRUMPET.

SIR,—After seeing the Parable of the Gentleman and his Son in the TRUMPET, and the questions that followed, I shall offer briefly my conception of it.

The first question,—Who are the mentioned persons, namely the Father, the Son, and the heir?

Answer: The Father is the God of Heaven; namely the sanctified, perfected, and glorious world. The Son is Adam, and the *Heir* is Jesus Christ.

The second question,—The Palace and those present?

Answer: The Palace is the Dwelling place of the Son, or Adam in the heavenly world. Those present are the descendants of Adam, namely the begotten spirits, those who had just satisfied their inheritance in the heavenly world.

The third question,—“Is it Appropriate,” &c.?

Answer: Yes, appropriate according to what the Parable says about the vow that was made, and it pleased, not only the Son to entrust them to the care of his Father for a time, but also they all agreed as a large family, and they sang for joy about the offer; not only that, but also to belong to their Grandfather, if their Father was to forget them, and transfer the conditions of the contract, which was surely what happened; but in spite of all this, through mediation of the Heir, they were all restored to their Father who begat them.

The last question,—The “far Land.”?

Answer: The far land is this Earth. The way he inherited the fruits was, after they had dwelled in the “far land” (the Earth) for a period of time, there was such a transformation, to the point they were gradually becoming earthly, which deprived the memory of things that were, and were to be, &c. And also, by eating of the forbidden fruit.

Conwy Valley.

WILLIAM DAVIES, JR.

[We have published the foregoing interpretation from among a multitude of interpretations that were received; for one thing, because of its brevity for our limited pages. Anyone who is not satisfied, may send his corrections and his improvements.—See the *Pearl of Great Price*, page 2.—ED.]

ANOTHER PARABLE.

SINCE our correspondents are so ready to learn important principles through parables, we feed them with this one that will do them much good to understand it and interpret it, namely:—

CHILDREN TALKING.

“Oh Davey, do you know what! come here quickly, run,” said

a little boy in his petticoat, running close by us one morning, with a coin in his hand, "I'll bet you a halfpenny, that you cannot guess who has come to our house; now tell me if you can." "I guarantee you I can," said Davey, for he had already heard the news. "Well, here is the halfpenny if you can tell me," said little Moses, who had just received it for going out to play. "It's a little baby who is there," said Davey, "now give me the halfpenny." One could tell in Moses' countenance, that a battle was going on in his mind, whether to lose his halfpenny or lose his truthfulness, but he chose the former, saying, "Well Davey, since you have won the halfpenny, make another bet." "I will," said Davey fearlessly, "what next?" "I'll bet you that you can't say whether it is a boy or a girl." "A girl, I'll venture," said Davey bravely. "No indeed, it's a boy, give my halfpenny back," said Moses. "Well, Davey, since you have been so honest, I'll bet with you again." "What's the bet this time, Mos." "Well, I'll bet that you don't know where the baby came from; now Davey, there's a puzzle for you." "Oh, I know all right, didn't your mother give birth to him, you daft one, where else could he come from?" "No indeed, Davey, now you have lost it again; he came from London on the coach last night; that's what I heard my mother say." "Oh, hush, your mother was just saying anything, because she didn't want you to understand now where he came from." "It's quite true," said Moses in alarm, because Davey had doubted his mother's truthfulness. "Yes, he did too come from London, I heard my father say that also; and I saw the doctor in the house who brought him to us." "Don't insist, Mos, that's just a child's story, because you are not old enough to understand where he really came from." "What, do you think that my father and mother would tell me a lie, do you? no, I know they will tell me more truly than you do." Davey presented all his reasons for his thesis much like a lawyer, to the great amusement and persuasion of all the listeners, but little Moses, who insisted on believing his father and his mother, rather than all the world to the contrary; and away he went crying frightfully, because someone had doubted him.

Who will interpret the Parable? It contains a remarkable period in the history of every man, and the place he came from! Was it Davey or Moses who won the debate, and what is the principle it teaches?

HOME CHURCH NEWS.

EAST GLAMORGAN.—Comforting news—encouraging signs are still being heard and seen in every corner of this Conference, and, to our knowledge, all are determined to live more faithfully than ever.

CARDIGANSHIRE.—The Conference meeting for this Conference was held in Aberystwyth, Sunday the 5th of this month; the surrounding Saints, and many of the world, congregated promptly and orderly;—an attentive audience throughout all the meetings;—the Spirit of God was powerfully upon his people, gladdening their hearts and filling the mouths of his servants with wisdom;—hopeful signs for multiplying and increasing zeal and godliness. Total, 105; two baptized, and the spiritual gifts strong in the different branches. Some emigrated this year from this Conference, and they all arrived safe on board the ship *Golconda*, while she was on the river, and they sailed successfully with the others of the Welsh.

BRECONSHIRE.—The officers of this Conference testified that they and all the Saints are in better spirits than they have been for years in the enjoyment of their first love;—the brethren diligent and determined in distributing pamphlets to the world; and the President informs us, that no one chooses to be idle, for that *builds* the kingdom of God and they *enjoy* it. Some have been baptized lately, and there is a call to baptize several others; there are several towns that request preaching, but there are not sufficient preachers to satisfy them. May the Lord of the vineyard send yet more faithful servants to the vineyard, so that the wheat may be gathered into the granary, before the coming of the hard days.

 EFFECT OF TESTING A SAINT.

A BITTER cup is most painful,—and sharp
 Is constant suffering:
 But if there be pain,—a pure servant finds,
 In anguish his comfort.

GOLD is treated for a long time,—IN the cauldron,
 A hot lump, until it melts:—
 To make it hot, the *thorns* of the country are put
Under the cauldron, and GOD purifies.

Brass and silver are scoured—a bit,
 With a little *cloth*:—
 After scouring,—a brilliant task,—
 Some will cast the rag into the fire.

Strange Moab, to pain me,—though well,
 Is a Washpot;
 The beloved of the LORD, in its cauldron,
 Will be clean, made faithful.

ROBYN DDU, ERYRI.

MISCELLANEOUS, &c.

TRUTH.—Truth is a fortified tower. Even if evil should fire all its cannons at it, not one stone will be dislodged. Even though all the rams horns of seven eternities blow around it, and all the seas be turned into black liquid, the sky into writing paper, all the grass of the earth into plumes, and all its people push them to misrepresent TRUTH; yet the breast of its possessor will remain as peaceful as a sea of eternal glass, without one gust of their plague ruffling its cheerful countenance.


FEAR.—A wing at the heel of the shameless guilty one, fleeing lest he be caught; and a nail through the feet of the fearful guilty one, keeping him from fleeing.

THE SAINTS' PROGRESS.

From glory and ingenuity,—to the song
 Of eternal glory,
 In glory, is every SAINT,
 Through glory on the increase.

ROBYN DDU.

MONEY RECEIVED FROM FEB. 9 UNTIL FEB. 14—East Glamorgan, £1 10s.

 Send all letters, including orders and payments to *Capt. D. Jones*, 14, *Castle Street, Merthyr Tydfil*.

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 8.]

FEBRUARY 25, 1854.

[VOL. VII.

THE GOD TO WORSHIP!—WHO IS HE?

[Continued from page 90.]

BY NOW it is obvious that it pleases the eternal Gods, for men to be endowed with powers suitable to progress toward infinity—that their purpose in the creation of men was no less than to make them Gods, to be equal with them in the fullness of Godhood; next, we shall endeavor to prove, HOW MEN ARE MADE GODS! Free agency was given to every man, to every creature, and to every living substance; their voluntary obedience to the proper instructions given to them, tends only to perfect and make happy the one and the other and the whole of all things seen and unseen, throughout all the creations of the God who presides over them all. He gave appropriate laws to the sun, the moon, and the planets; to the sea and its fish, to the air and its winged animals, to the earth and its creeping animals, and to man also: the laws of all vary according to their abilities, and their understanding to keep them. The perfection of the whole of it, or to have more of the Godhood in them is the objective; and coming closer to God will be the result of the obedience of each one, in every sphere; likewise, on the other hand, a distancing from God, namely, having fewer of the attributes of the Godhood in them, will be the result of all who disobey. With respect to all the race of Adam, it is said, “there is none other name under heaven given among men, whereby we must be saved, save Jesus Christ, and him crucified.” Obedience to

His commandments in all things, will bring his followers to possess all his fullness, just as he was presented with all the fullness of his Father, by his perfect obedience to all of His commandments. To this point, it is clear how to become Gods; but an important question comes to mind now; namely, what are the special commandments and duties, and how are they understood? We answer that God has made this clear in every messenger he has sent to the world. He taught his *servants* and then he sent them to *teach* others in previous dispensations; and in the fullness of time, he sent his Son to proclaim this; he taught the same things he heard from his Father, to his younger brothers and sisters; from their midst some were commissioned to teach others, so that, through all the doings of God, we see that the purpose of the one personal God is to condescend to teach others how to attain his knowledge, while he himself learns from those who are wiser than he; and so on until the one and the other are presented, by their obedience to each other, with all the fullness of God; and every act of obedience to them is considered an act of obedience to the "Only Wise God," and every act of obedience is counted to them as justice; and they will enjoy more of the Spirit of God, enabling them to obey even greater things. Paul calls these means or persons by various names, which only signifies that while they move in different spheres, the same Spirit is with them all, and that the same purpose is in sight, namely to bring all of them to a "unity of the faith." Before they can become Gods, one sees that it is essential that they all believe the same things, and are of the same mind in all things; otherwise, there would be the danger of contention, or that the one by mistake would oppose or undo the work of the other. For complete happiness, it is indispensable that there be complete cooperation, which could not be except each one have omniscience. So valuable are all the different church substances then—and lofty their objectives! This is clarified further in Ephesians iv, 10, 11, 12, 13—"He that descended is the same also that ascended up far above all heavens, that he might fill all things. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 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, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." The

divine placement of the above offices to *perfect* the Saints, proves that they are indispensable. Since Christ's purpose in placing these offices to teach his children was so that all would someday arrive, even the weakest of them, at knowing everything that He knew, how can one expect to reach this glorious objective, without his guidance through similar means now? Do not think that we are suggesting that it is these *persons* who bring their brethren to a knowledge of the Son of God, rather they are only instruments in His hand; the priesthood—the divine calling, the fitting and the sending they received from Him to teach others that which He teaches through his Spirit—his angels,—Himself, and several other ways, is the most effective means by which they grow; which shows the necessity there is for revelations from him until the least attains omniscience. Just as the perfection of the *members* depends on their obedience to the teaching of God through the lowest *offices*, the perfection of every officer depends on his obedience to the *officer higher* than he; and so on, to the highest earthly officer in the Church, and he will grow through his association with the "Head of the Church," who is on the right hand of the Majesty in the highest places, as a blessed God in the eternities. How remarkable the manifold wisdom of God in providing an infallible way for the weakest member who obeys God by instruction, even from his lowest officer, to attain all the fullness of his Heavenly Father, and his "elder Brother!" Who will not rejoice in such remarkable wisdom, such orderliness? Who is so indifferent to his own good, that he will not strive with all his might to obey every word that comes from the mouth of the Lord through his servants, since it is so obvious that the chief objective in all things is his own good! This is not obeying men; rather obeying God is obedience to him through every one of his servants, just as obeying the commandments of *Jesus Christ* is obedience to Him. And obeying the Father and the Son is not only obedience to the priesthood, but also obedience to, and pleasing to all the numberless Gods which are one in them.

It is obvious, then, that it makes no difference who the person or persons are who teach us or who preside over us in the Lord, so long as God placed them in that sphere; our perfection is their objective and service. There is no one who refuses Jesus Christ as his Savior *because* he did not have a voice or a choice in his assertion; His Father

is not unworthy of being our God, *because* it was not we who placed Him in that lofty sphere; and it would be no more unreasonable for us to refuse one of His servants, in any sphere, because He, and not we, placed Him there. The government of God is not a government of the people, and the government of the people will never make the people Gods. It is not “the voice of the people is the voice of God,” according to the old Roman motto, rather entirely the opposite;—the voice of God is what should be the voice of the people, for obedience to His voice will make us wise to salvation.

Frequently the officers that God has placed in his church are called “Gods,” while in the flesh, and that because of the Godhood that is in them, and the connection they have with deifying the Saints. God placed Moses as a God to Pharaoh. Notice, it was God who *placed* him, although he had not yet attained a fullness of the Godhood himself. Had Pharaoh obeyed all the commandments of God through Moses, he would have become a God himself at some time. We are taught by Christ in John x, 34, 35,—“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.” “If HE CALLED,” notice! He had the right to *call* them whatever he wanted, whether apostles, prophets, pastors, or *Gods*, or anything else. Our point, clear by now, is that by obedience to the God-*hood* that will be in the one and the other, the one is presented with a fullness of knowledge of the other, and that by his God, and so on and so forth, until they become “all in one” in the Godhood.

Each one of the divine beings has his own work to do, such as creating or organizing a world as a dwelling place for those which he begat in the spirit, so they may have earthly bodies like the one he had,—to provide the way of salvation for all who obey him, so they may be resurrected in undefiled bodies,—sitting in judgment on, and punishing the disobedient, and purifying or perfecting the corrupt earth from the effects of all transgression, and making it “new,” heavenly and immutable, so that it would be a suitable place on which his undefiled children could dwell with him. All of this depends on the Father, and without this he could not “bring many sons unto glory,” any more than a natural father could fulfill his

responsibilities to his children, until after he begets them, nurturing, teaching, and placing them in a position in the world to take care of themselves, to procreate their kind, so they can rear their own children in the same manner. The father is everything to the children; they look to him for sustenance, for counsels, for judgment, and for reprimands when deserved. Nature never limits the time of the son's release from the responsibility of his father; human laws say that the son is free from the responsibility of his father when he is twenty-one years old, because the law of the land claims him as its subject at that time; but if it were his father who formed those laws, and if he had his own kingdom, and lived forever, with no one as subjects of it except his own begotten children, then they would be forever under his authority in every sense. He would be their king, their keeper, their lawgiver, their patriarch, and in a word, he would be their God. They would never know another higher than he in this relationship, although many others could exist, yet, all their associations would be only with their father. In this manner he will teach the doings of our patriarchs, and their generations after them;—in this manner Jesus Christ taught us all the language and examples.—“Thy will O, Father, be done,” was always the earnest desire of his heart. The establishments of God on the earth are but a pattern of heavenly things.

(To be continued.)

MERTHYR CONFERENCE.

SUMMARY OF THAT WHICH WAS DONE AND SAID IN THE ABOVE CONFERENCE.

[Continued from page 109.]

Pastor Daniel Daniels,—I am happy, after the long journey from Zion, to see such a large number of my dear fellow nation, determined to go forward in a work so good, so pure, and so holy. Great is my joy because the priesthood has been given, to the inhabitants of the earth, in these Latter Days, and that it is enjoyed, among the nation of the Welsh, the land of my birth. I am glad because so many have

been baptized into the Church, in days gone past; there is good news now, and I am confident that even better news will be forthcoming, by the next Conference. The great desire to baptize can be perceived in all the various officers, and the Saints, in every branch of the Church, throughout the country; and all are of a mind to go to Zion. The turn for some to go there has come, and the turn for all of us will come before long. We are co-workers here, for those who are in Zion. I have been there, and I stayed there for some time; I have left my dear family there for the purpose of coming here to exhort my fellow nation to go there, and I can testify that it is a good place, that the best place under the sun that I know of is Zion, and there is nothing like it on the earth; and since we, who have been there, had such a wonderful experience there, our desire to go there again, is very much stronger, than your desire can be, you who have not been there as yet; and we retain our desire and our good determinations. We are longing to see the work accomplished; and we are grieved also, that many of our fellow nation and others continue in unbelief, waiting in disobedience, and open to the heavy shower that is coming, and they without a place of refuge where they can hide, while waiting in unbelief. Let us keep up the work of warning all men; I wish for God's blessing to be on every conference, on every officer, and on every member within this Church; and my confident prayer is that success should crown our efforts, to move the great work forward, after all have gone to their various places of this Conference; so that all sin, oppression, excessive authority and aggression will be pulled down, and that all virtue, freedom, abundance, and godliness with all its comforts will be lifted up among all the children of men, in every place and location, to which we may go. May the peace of God be over you all, forever and ever through Jesus Christ. Amen.

President Jones,—I suppose that you all feel a desire to go to Zion; and therefore, we all ought to take care to have a pure heart, to work justice for everyone, and all the creatures of God; for justice is implemented in Zion, and justice resides there. We ought to take care to have a peaceful spirit, for peace and tranquility reside in Zion. Also love for God and his people is necessary to go there, for love

presides in Zion. We cannot hope for better feelings in Zion than we have here, unless we take courage to nurture all good feelings now and always. Going far away will not make a proud man humble, or a thief honest, unless there is in him a planting of good principles wherever he stops or goes. No benefit will come of changing the residence, without changing the nature of the man; therefore, let us fulfill all our duties here, and we shall have happiness in Zion; let us take care to clear our consciences here, so there will be no room for regret after going from here, that we had not been more diligent in living godly lives, in encouraging others to live thus, and in testifying to others of the truth, while we were here with them.

A blessing on all that has been said in this Conference; and a blessing on all who have come here, that we may be enabled to fulfill all our duties, through Jesus Christ. Amen.

Monday night, December 26, a council was held at 11 o'clock; and in the evening a love feast, with singing; and Elder John Evans, Cardigan, prayed.

Elder Robert Evans, Swansea, was elected to preside over the meeting; he observed that it is essential, in keeping with the previous prayer, to have a unity of feeling, and to do all things, under the influence of the Spirit of God; that it is essential to eat and drink, together with singing and speaking with the Spirit and with understanding; and there should even be Mirth; "On thy right hand there is an abundance of happiness and mirth eternally."

Remarkably pleasant singing by brothers John Richards and Evan Richards.

The meeting was addressed in a lively fashion, by Elder T. C. Martill; he observed, that like one who imagines seeing things in the dark that cause him to marvel at his false perceptions after the dawn breaks, men are frightened by good principles, when they first see them, but come to love them, once they understand them.

Brothers David Williams, Pembrokeshire, and Daniel Thomas, Rhymney, sang in English—and brother William Roberts, Aberdare, in Welsh; and the meeting was addressed in English by Elder Sykes, Pembrokeshire, then brother John Richards sang.

After that, a host of brethren quickly passed around sweet bread to the large crowd; and an abundance of clear, clean water to quench the thirst of all those who were thirsty; and the look on the congregation was lovely to marvel at; and the choir sang exceedingly well. Elder Robert Parry, Robyn Ddu, Eryri, addressed the crowd, observing that, perhaps good men see many evils destroying the people; but that it is the Lord who calls, qualifies, and shows his appointed servants to disrupt the evils; that it is now like the time in which one of his prophets said, "I *saw* four horns;—and the Lord *showed* me four smiths also." That just as there was the same number of smiths as the number of horns there is now for every officer, in the Church of Jesus Christ, his own particular task. He mentioned the danger of interference in trying to change the order of God; the peril of not listening to his servants, and the blessings certain to be received, and to be enjoyed, by all those who obey the Gospel, keeping all that which Jesus Christ commanded his disciples to keep.

Brother French, Newport, gave a few remarks and a song, in English; and after him, Elder Dewi Elfed Jones addressed the numerous crowd, in a substantial, entertaining and learned manner. And after lively discourses by President Richards, President Jones, and the President of the meeting, together with the sound of a song by the sweet choir, the meeting, and this large Conference, were brought to an end, with an earnest prayer for the new presidents, for the Elders, for all the various presidents and Saints, by President W. S. Phillips; and no doubt the language of all the honest-in-heart there was, "*It was good for me to be there.*"

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, FEBRUARY 25, 1854.

SPIRITUAL GIFTS.—No matter what the world says in all its wisdom, it is a proven godly fact, that it is the privilege of the Saints to enjoy visions, dreams, revelations, tongues, interpretations, together with prophecy; that these are the means to transfer knowledge and understanding from heaven, for the perfecting of

the Saints in all the indispensable graces for their present happiness, and progress in the image of their God. Who has ever read God's promises to his children in the scriptures, without yearning for the enjoyment of such things himself?—without being saddened when the commentators and preachers tell him, that such things ceased with the apostles, and that there is no longer any need for them? Who has not groaned in his heart, “O! that I could have lived when God had a church on the earth that enjoyed his mind and will, his comfort and his counsel, in the face of every circumstance; when the Holy Ghost was poured out upon the Saints, so that they rejoiced in their privileges and were entranced by the splendor of the glory of the Lord's salvation on their behalf in visions, when the present and past were in competition with the future.”

Who are the blessed ones who appropriately appreciate those privileges, after they were restored among men? No one who has despised and refused them. No one who despises and refuses them. Nor anyone even among the Saints who does not pray earnestly for them; not only in words, but also through all diligence to *behave* according to the wishes of their Giver.

Who yearns for a release from his earthly captivity, and desires the dawning of the blessed era, when his longing soul will fly to the eternal dwelling places in the midst of myriads of angels, and to the presence of his blessed Redeemer, and does not appreciate these various ways of associating with its blessed inhabitants,—to gain a more correct knowledge of his glory, and to prepare for his awaited coming there? This was the subject of boasting and rejoicing of all the prophets, apostles, and the early Saints; and no Saint who hopes to enjoy together with them the same glory in the coming time, should be one particle less in his eagerness and his devotion in obtaining them now. It is true that the gifts referred to bring blessings over and above that which men commonly seek: yet, it is not wise to be satisfied with less than a fullness of clearly defined promises of God to us. It is true also that the enemy brings his temptations in proportion to the greatness of blessings that are promised; and by that, having a dual purpose, namely, not only to deprive us of the blessing, but also to degrade it by our misusing it, or through the weaknesses of the medium enjoying it; despite all that, instead of lessening our efforts, we should double our diligence in overcoming and enjoying the gifts all the more, despite his best efforts.

We are confident that the Saints will believe that we are in earnest, and determined in our encouraging them to enjoy the marrow and fat of their religion before long, by our frequent mention of them to them; at least, they will believe that before we stop. We are very glad to proclaim, that the good signs that are already appearing in many places, prove that our labor in this is not in vain, in the Lord. The creed we are taught, is that through all perseverance, or through continuing assiduous in *all things*, complete victory is achieved. As proof of that, we have at hand one new witness, who is a faithful elder, and has continued thus for eight years, diligently praying for the spiritual gifts, and his prayer was not answered until just a few days ago, when he received the gift of speaking in tongues, and interpreting by the Spirit; and he said he has been richly paid for his patience: let this fact encourage imitation.

In agreement with many requests from our readers, we are publishing *The God to worship! Who is he?* as a pamphlet; its price will be *threepence*; the customary profit will be given to the distributors. There is no need to say anything about it; let each one judge by what he has seen of it, but the proper consideration of the importance of the correct understanding of the object of our worship alone shows the need for it; and none more so than the “true worshippers” will understand the great need of others for it. A correct understanding of its subject will bring about the right results, and will restore worship services to their original spirituality accordingly. Let it be spread wherever there is the greatest of errors on this important matter; and may the God it describes pave the way for it to do much good, so that his worthy name may be glorified.

THE UNCHRISTIAN APOSTASY.

BY ROBYN DDU, ERYRI.

[Continued from page 112.]

AFTER the disappearance of the spiritual gifts from the Church, in the year 570, and all the government, state and church, in the clutches of the same oppressor, by the year 606, the apostasy came to an irrefutable force and power in violence and tyranny: for the untruthful claim of *personal* infallibility of the Pope was linked to the truth of the revelation of the infallibility of the eternal Priesthood;

and the agreement of the people about the assertion was claimed, without permitting them to inquire whether such impudence was true or false. A law was laid down, that neither the clergy nor the laity were to dare to gainsay the heresy, on pain of the most horrendous death; and because of that corrupt hierarchical teaching, the people were plunged into the utter darkness of hell over a long period of years; and the men who felt it, dared not ask for light, fearing that the cruelties of the wrongful law would overtake them. The keys of knowledge were rusting in the rooms of the monks; the means of education were barricaded in the libraries of the Cardinals; the divine truths were intermingled with the fraud of human traditions; and authority equal to that of the God of heaven was claimed for the Archbishop of Rome!

The Zealous Waldensians became emboldened in the year 1200, and strong Luther liberated himself in the year 1483, as did others after them, to strive for reform, as best they could to break through the fetters of the beliefs in which they were reared; but the people, after understanding that they could dare think and judge for themselves, became confused; and they separated from each other; and some, having perceived the deceit of the assertion of personal infallibility of the Pontiff, came to completely disdain truths onto which heresies had been grafted, so they did not believe there had ever been revelation, or priesthood of divine authority: but others, because of their familiarity gave credible and unquestioning obedience to all the monks said, and because they understood that some dignitaries such as Frederick the Great, pledged their release from the captivity of the Pope, they gave the same kind of servile submission to the Reformers; and since Luther professed that all infallibility was in the Bible, and that there were no further revelations expected from God, than the contents of that portion which he had chosen from the scriptures, the people understood the doctrine of Luther to be infallible; and at the end of a few years, it was just as dangerous for men to doubt the pronouncements of the Reformers, as it had been, before that, to doubt the assertions of the Pope.

From time to time, thoughtful men arose in several countries, and formed opinions as different from one another, as was the difference in the degrees of their understanding and their imaginations; some of them won the support of kings, while others were martyred for reporting their views: the religion of England was changed, in the

reign of Henry, viii, Edward, vi, bloody Mary, and persecuting Elizabeth; who was the sister of Mary, with regard to their father, and with regard to their practices. When it was seen that martyring was depriving the country of inhabitants, the oppression against personal opinion was relaxed; and as soon as the partisans started to fight one another by the one trying to expose the errors of the other, the government permitted full freedom to all to preach as they wished, since it was easy to perceive that there was no reason to fear the Sects uniting to fight against the crown while one party evidenced such animosity against another party: rather to ensure peace every party was required to pay for a license to preach, while taking an oath of fealty to the government; and since the papists were feared because of their number and their unity, they were placed under oath, and all manner of lies were invented, mingled with truth, to get the sects to join together in at least fighting their common enemy.

All the people stubbornly stuck to their various sectarian leaders: but lest the people be shaken in their views, each sect strove in a remarkably diligent manner to give the other sect a bad name; the Church of England, put forth every bit as much effort to give all the sects a bad name; and consequently, all feared lest they get close to the faction they were taught to consider heretical: but since all the founders of sects swallowed Luther's opinion, with respect to refraining from expecting any revelation, except what was in the Bible, it is difficult to get the common folk to leave their old assumptions; for long-established custom breeds prejudice against change, even among quite sensible men, by setting obstacles in the way of believing a truth they have not been accustomed to hearing, so that there is nothing but charitable diligence, and lengthy period of time, that can remove the obstacles, unless a blessing of the Lord combines with the labor in an especially powerful way.

When obstacles appear on the way to receiving any doctrine, or witness, the only fair approach is to consider, whether the majority of these obstacles are against the acceptance or against the refusal of such: for example, the law of Moses was received in a dark age; and Egypt, the most highly educated country of the world at that time, had sunk to idolatry of the most odious kind; nevertheless, the more the laws of the civilized countries of this age were corrected, the closer they came to the perfection of Mosaic law; and since it is

acknowledged that Moses had more wisdom than all the combined wisdom of the elite of the most famous houses of the senate, the unbelievers should consider whether more obstacles exist to believing that Moses received the law through revelation, or to denying that, and claiming that he received it with the help of the pagan world: then, they would come to comprehend that it is easier to believe in revelation, than to prove that a dark age was capable of forming a law, of the kind whose perfect purity astonishes the chief political teachers of this enlightened age. Therefore, for those who believe in the revelation of the law to Moses, it would be beneficial to consider whether it is easier to believe the thousands of living witnesses, who say that God reveals his secret to his servants now, as he did from Adam to the apostles, or else prove that the Lord either does not have a Church on the earth, or that his conduct towards it is inconsistent. Let us consider, I say, which is the most reasonable for Christians, whether to believe the word of Jesus, "And these signs will follow those who believe," or else to deny the signs, by trying to portray Christ as if guilty of a deceitful lie; let us think seriously, which one is closest to the certainty of hope of the children of heaven, whether it is the one who has faith in the expression of the Messiah, "Man does not live by bread alone, but by every word *that proceedeth* out of the mouth of God;" or else one who gives credence to the assertion of the commentators; namely, that man will live by every word *that proceeded* in the primitive ages.

There is no one but the Latter-day Saints, who *profess* the enjoyment of the fulfillment of Christ's promises about the spiritual gifts, for all the sects deny the necessity of their fulfillment: therefore, it is only the Saints who avow that they are living witnesses, of the truth of the one who did not have deceit in his mouth; and thus it must be that the sectarians are but splintered pieces of the Unchristian Apostasy.

(*To be continued.*)

HOME CHURCH NEWS.

THE SOUTH.—"The times of the restitution," have already come to a degree, and they will continue to come remarkably fast in these parts; not only among the Saints is there an increase of love and godliness;

but like “doves to their windows,”—like brave soldiers in throngs the prodigals are returning, and the unfaithful renewing themselves by the sixes, the eights, the tens, and more than that in the same congregation; and there are more yet to come. May the gracious and long-suffering God strengthen them to keep his commandments to the end. No wonder that that Father killed the fatted calf at the return of his prodigal son; never before now did we know so clearly the sweetness of the pleasure our Father takes in seeking grounds for compassion, and the gracious feeling that is finding grounds to forgive freely—completely! Upon comparing the grievous feelings that are engendered in us upon seeing a beloved brother turn his back on the church of God, after avowing and testifying that he knew without a doubt that this is the only true church of God— forfeiting all its precious blessings, and the beloved ones who were dear to his heart; turning his back on God, and on every pleasure that is worth having; on the truths, and on heaven itself; and then the jubilant feelings caused by the repentant return of such a one back to the church, prompt us to concur with the phrase that says, “all’s well that ends well.” Yet, no one less than the God who owns this work can direct from on high the bad examples of backsliders to be of benefit to those who stumbled because of them: nevertheless, he will make “man’s madness praise him;” and like the good shepherd he will happily return home with the lost sheep on his shoulders. May the respectful fear of such a tender Father surround us, as a tower so strong that all the wolves of the earth, and of hell too, cannot drive or entice us from it. May his endless patience bring back all the rest of his wandering children to his house to feast on heavenly dishes—delicious food—the children’s bread, so they may increase in his image, before he closes the door and says, “LET IT BE.”

GWYNEDD.—Increasing signs are subjects for rejoicing by our northern brethren also! A lovely time was enjoyed in the Flintshire Conference, which was held in Brymbo, last Sunday, says the interesting letter of our Counselor. A quote from the letter of Elder Thomas Jeremy, who is presently there, shows the condition of the cause in Flintshire to be as follows:—“Brother J. Parry and I have visited with the Saints in several branches already, and we are


trying with all our might to edify the Saints, and encourage them to be desirous of the spiritual gifts, and sanctify themselves before the Lord. We had a very good meeting last night in Glanyrafon, a group from the Newmarket branch; I have not felt more of the Spirit of the Lord in a long time: the Spirit came there like a powerful wind, and it filled the whole house,—strange tongues were spoken, interpretations and prophecies were given; I cannot help but shed tears of joy, because of such lovely feelings that were there. I shall leave you to imagine the rest of our meeting, but I will just say that it was similar to that good time in the loft at Glantren Fawr, a long time ago. I have been either in meetings of the Saints, or preaching to the world, almost every night since I have been in the North. About six have promised to be baptized since I have been here, and there has been a good hearing in some places. You shall yet have from me an account of the Conference of this Shire, which will be in Abergele next Sunday.”

SIGNS OF THE TIMES.

THE POPULATION census of the world every ten years, by the different national governments, proves that it is true that the end of all things is getting nearer. The average life expectancy is about 33 years. One-fourth of the people die before reaching the age of seven; half of them die before seeing 17 years; and thus we see that all those who live beyond the age of 17, enjoy that which is denied to half the human race. Of every 1,000 persons, there is but one person who lives 100 years; of every 100, just 6 live 65; and only 1 out of 500 lives to the age of 80. Married people enjoy their lives more than do the single; and above all, those who keep themselves sober and diligent live longer lives. Tall people most often live more years than small-bodied people. Marriages are most frequent according to the length of day and night: namely, during the months of June and December. Those who are born in the Spring are stronger men, generally, than others; and births and deaths happen more often at night than during the day. It is understood that those who are capable of carrying military arms include about one-fourth of the population; and that England, France, and other countries that send soldiers to break the paws of the Russian Bear, show that the same one-fourth will be weeded out next month, and the following months, on the banks of the Danube river, and other places. Russian ambassadors left from London and Paris; the Danube is swelling from the melting of its ice,

and the Turkish army is forced to slow its march to the battle field. The English navy will be sent, at the beginning of March, together with several army regiments; intentions are to close off Russia so that no soldiers can be sent out, and so that no assistance can be received in. During the past six months, England has built ships bigger in size, power, and capability, than she has ever before had; and it is likely they will crush the small ships of Russia, just as if they were crushing so many floating eggs, while men are placed, on sea and on land, as targets in front of the lead balls of the cannons of war: are not the Saints blessed who are sailing toward the peaceful settlement of God's Zion? We heard of a physically tall man who belonged to a citizens' army, who, when he was ordered to keep his head up, by a physically small officer, asked whether he always had to keep his head up; and when he was told that he had to do so, he said, "*Farewell Sir, I shall not see you ever again!*" It is easy for the Saints who have started toward the Valley of the mountains, to say, "*Farewell Oppressors; farewell combatants, and farewell persecutors of the children of the Lord; we will never see you again.*" Anti-Catholic excitement is stirring up the people of the United States of America: in Cincinnati, Pedini, the emissary of the Pope, was burnt in effigy; because of the great uproar caused among the people of the place, by his intent to visit New Orleans, and because the people of New York, Wheeling, Baltimore and other places were stirred up to burn his picture, it is said that he will return to Europe, without attempting to journey to America, lest he himself be burned! The priests of the Church of England attempted to hold a controversial Conference;—but the state government is opposed while the Saints are able to see eye to eye, and all are perfectly correct.

RECEIPTS FROM FEB. 14 UNTIL FEB. 21.—East Glamorgan, £2 11s; Monmouthshire, £2 10s; West Glamorgan, £3 10s; West Pembroke, £1 4s 3c; Anglesey, 6s.—Total, £10 1s 3c.

 Send all letters, including orders and payments, to *Capt. D. Jones*, 14, *Castle Street, Merthyr Tydfil*.

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 9.]

MARCH 4, 1854.

[VOL. VII.

THE GOD TO WORSHIP!—WHO IS HE?

[Continued from page 121.]

DESPITE much pondering, yet, we cannot comprehend any right higher than the right of the father who begets his children; he owns them, if he has not forfeited that right by transgression; thus we know of no right or priesthood higher than the Patriarchal right while they behave according to, and subject to their own Patriarchs, and so on and so on. And what do we have at the beginning of the human race? We have Adam as its chief patriarch of this creation; he is the first, the *oldest in days*, and because of that, he is called the "ANCIENT OF DAYS," in the scriptures. He received the great first commandment to begin to multiply and replenish the earth with his descendants; and not only that, but also to subdue it and rule over it. How could he *rule* without being a *Lord*? There was no way he could. It was his Father who gave him this lofty and eternal right; for he did not tell him to rule until death, rather the commandment is endless. But, one may say, he lost his right through transgression. Concerning his transgression there is more work to defend the character of our first patriarch from the false accusations of his corrupt children, than we can do here; it will be our pleasure to yet do that. At least let the verdict on him be postponed until he can have a fair trial before the court of the truth. But if he forfeited his right, was justice served? And

what justice could there be, except he alter the consequences and effect a restoration? If so, Adam was placed by his Father to be a Leader, a head Lord over the earth and all its inhabitants. Although it is consistent with the above, one may say, and his patriarchal right was just, it was necessary for him to be the father of our spirits, besides being the father of our bodies! All his descendants readily acknowledge that we are all “children of Adam;” but they say that God is the father of our spirits! How can contradictions such as these be reconciled? Well, if we examine this carefully, perhaps the supposed contradiction can be resolved. What if we were to try this: Who is that God whom we call the father of our spirits? We answer, that that God is yet to judge us in the coming days. Paul says that the Father of our Lord Jesus Christ is he, 1 Cor. xv, 24–28,—“Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is obvious that he, who did put all things under him, is excepted. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that *God* may be *all in all.*” We see that Jesus Christ will carry the work of the Father along, as it suited every eldest son to do for his father, until he accomplishes that which his Father gave him to do; here we see that he must reign on this earth, until he puts his enemies under his feet. He will be the king of kings, when all the kingdoms of the earth will belong to our Lord and his Christ. Every tongue will confess him, and every knee will bow. Yet all this will not show that he will be the chief Governing “Lord” of this world, rather another according to the first covenant.

After the Son has accomplished all the work that was given him, then he will give himself, and all that he accomplished up to God and the Father, namely his Father and our Father; he is the same person that will be called *God* above. By presenting his dispensation up to Him, the Son will acknowledge sublime right to all of it. “The Son himself will also be *subdued,*” to this Father God, notice; and thus “*God* will be *all in all.*” In other words, the fullness of Godhood, namely omniscience, omnipotence, the fullness of truth

and the perfection of love, in every one of the numerous throng in the kingdom; and at that time they will have all these attributes, that are called "Godhood," or God *in them all* and all of them in Him; namely this omnipresent God. It is seen from the revelation of John, that it is this God that will be on the judgment seat, when all the dead will be brought before him. Rev. xx, 11-15,—“And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away: and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life, was cast into the lake of fire.” Let us compare this with that which Daniel says in chapter vii, 9, 10, 13, 14,—“I beheld till the thrones were cast down, and the Ancient of days did sit: whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame and his wheels as burning fire. A fiery stream issued and came forth from before him: a thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven; and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.”

The same glorious person called God by John, “God the Father” by the Son according to the foregoing quotation, is here called the “Ancient of Days.” The great work that he will do, that of judging the world, proves that the same time period is referred to by the one and the other; also, the fact that there will be but “one judgment day,” proves that the judge will be the same although he is called “God the Father,” by the one, and “the ancient of days” by the other. Also this

kind of subjection of the Son to the "*Ancient of Days*," according to the vision of Daniel, which is, according to Paul, to "God and his Father," proves that the two were referring to the same person. God is also identified in the two visions by the similarity of "government" and the lifting up the Son received. The two thrones coincide with respect to their fiery nature—the large number of those present and the remarkable nature of the characters that are judged, namely the "beasts" as they are called; besides the singularity of the "judgment day," the victory that is assured, and the eternal enjoyment of the kingdom by its worthy heirs; all, prove that it is the same period that is referred to; and thus that it is the same person who will fill the same glorious throne in judgment, although under two different names. But lest any doubt lingers, about whether the "Ancient of Days" and the God whom Jesus Christ calls "Father" are the same, let us take note of the saying of the angel Gabriel to Mary, His mother, in Luke i, 32, 33,—“He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.” Here is the testimony of the second greatest angel in heaven, to prove that the "Highest" crowned his Son Jesus with the eternal kingdom, and with an endless reign; and we received the testimony of Daniel, which he received, most likely, from the same Gabriel, who was with him several times, which proves that it was the "Ancient of Days" who gave the same "reign" to him; and thus, more than likely, the "Ancient of Days" was simply another name for the "Highest," his "Father," &c. After using scriptural fact to establish the divine conception of the Son with respect to his Spirit from God in heaven, one sees the consistency of the conception of his body by the same Father in the womb of the Virgin. Since Jesus is considered our brother, does that close relationship obligate him to be *born* of the same Father as we; although that Father can be both God and man; both God and man at the conception of either one? If our statement, that the "Highest," relating to this world; namely, the Father of Jesus Christ is the Father of our spirits, is true,—if we have proved that he and the "Ancient of Days" are the same, then the "Ancient of Days" is the Father of all our spirits. Lest we have not provided sufficient and clear proof that he who is called the "Ancient of Days" and he who is called "Adam" are the same person, let us add

that it was revealed to Joseph the Seer; if so, he who is the original Father of our earthly bodies, is the same as he who was the father of our spirits; thus, he is our spiritual and corporal Father; and our "elder brother" will be the fair and gracious judge of us all, in the day to come. Is that not more consistent than the popular idea that the one is the Father of our spirits, and the other is our original earthly father? Also, if it is thus, we ask which of the two will be our Father, if we have the privilege of having part of the "glory of the sons of God," namely the "resurrection of the body?" or, will our two fathers claim us as children for each one of them? or is it supposed that not all the sons of God will have their father, as it is acknowledged by the "eldest Son?"

Perhaps some will be frightened by a doctrine that appears so new and strange as is our subject to many; nevertheless, we cannot retreat from the inevitable conclusions of the truths seen in the scriptures; and we cannot comprehend what objection any man has concerning the one who is considered sufficiently good to be our earthly father, to his also being the father of our spirits, while he is God in the heavens;—or why he is not just as suitable as a patriarch, or a God, as he is for one of the two previous relationships. Furthermore, concerning this statement let us reason as follows:—namely, since not one of the children of Adam is considered to be in a condition of perfect salvation, until their bodies are resurrected in an undefiled state, and are "a perfect man, unto the measure of the stature of the fullness of Christ;" how could the Father of our spirits complete our salvation, without becoming the father of our earthly bodies? Is it because so much is said from the pulpits about the "transgression of Adam," that he is considered unworthy of the lofty sphere that we are trying to show is his lawful right? But let us remember that he is no more guilty of all the accusations that are brought against him than we are, nor, consequently, accountable to their court. If the character of Adam deteriorates as much in the coming six thousand years, as it was made to do in the past, we do not know how his children of godly image will have a place sufficiently painful to be punished: it is far worse now than it was in the time of Paul, for he said that it was "not Adam who sinned, rather the woman." And he has not, as far as we know, been proved guilty of an intentional sin, before any just court, although perhaps he loved his wife a bit

too much, unintentionally; but more on this later. If this God was sufficiently good to be an object of worship by Jesus Christ, why is he not sufficiently worthy of the trust of all his children? Yet, it is not his person that is in question, rather his Godhood, as we have already mentioned; while he is in complete unity with his Father. Although there are "lords many," why is he not the chief Lord of his own family in this world? and since "we have but one God," why is that one not he? Since all the sons of God expect to attain this "lofty objective;" and since it is Adam who has the patriarchal reign, through his begetting us, and since his God will place him to "reign" on this earth forever, why has he not gained back Godhood, before all the rest of them? Although millions of his race have come in the same way, they are no more independent from him, than he is from the great *Elohim*. Before the will of God can be done on the earth, as it is done in heaven, as Christ prayed, all families must be in perfect obedience to their Patriarch, according to the plan of heaven, with the father of us all as chief almighty patriarch over all, with no one in opposition. If so, there would be no need for any *changes* except for the *perfection* of the members, to make earth a heaven,—and the human race a godly race with respect to principle. As long as he is obedient to his God, having his essential right to preside over them, together with those who have chosen him as their father; there is nothing but his own transgressions that will deprive him from that, and they are responsible to him, according to the plan of God for all they do.

Joseph the Seer informs us that the "Ancient of Days," "Michael," and "Adam," are but different names pertaining to the same person, about whose greatness and glory the scriptures say so much; another time he is called "Michael the GREAT prince," and Gabriel called him, "Michael YOUR prince." The latter's supremacy over Gabriel, who is Noah, is proved, although he is the leader of the postdiluvian world, as was the other of the antediluvian world, by freeing him on his way from the clutches of a mighty angel, "the prince of Persia," who kept him prisoner, it appears, for "one and twenty days." This Michael was our Leader in the early council,—Lucifer fought against him, and He and his armies cast him out of heaven: he will bind him with a "great chain," and will drive him and the "beasts" who worship him, to the "second death." If Michael was not the

Father of the spirits in that war, who was their father, and why is he not mentioned, or why did he not support his obedient children against the oppression of the traitor? We learn through revelations that the Father asked the spirits in the early council, who would go to give his life for his brethren? His eldest Son responded, "Here am I, send me." His second son said, "send me." I shall send the first, said the Father, and the second son was angry, and "at that time he began to be Satan." According to this, the two brothers were Jesus and Lucifer, sons of the same father,—who was that? If we have proved that the "Ancient of Days," whom Jesus called "Father," is the same as he who is called Michael, then Jesus acknowledges that Michael was his Father; if he is his father, and Jesus is our brother, why is this Michael not the Father and the God of *all spirits*, yes, the father of Lucifer also? Is it strange, then, that he would be a suitable judge of the one, and the God of the others who obey him? If he is the God of the spirits, why is he not a suitable God for them while they are men?

It is worthy of emulation instead of condemnation, if all the works of our "Chief-covenanter" for his family, whom he represented, are properly considered: his first concern for them was seen in begetting bodies for them, without which they would never be able to become Gods, like him; next, he taught them the way of salvation, by words and example; he gave them the Priesthood, which enabled those of them who wished, like Enoch, to "WALK WITH GOD three hundred years." Although that God is not named, yet it is known that Enoch was contemporary with Adam! He not only showed his great concern for the objects of his "RULE" while he was in the world of the spirits, and on the earth with them; but after his departure his concern was not less, if he is Michael: frequently he sent dispensations following the destruction of the previous ones by his rebellious children,—salvation, present benefit, and eternal glory of his children was his objective in it all. Over the past thousands of years he sent one messenger after the other,—his stalwarts and his valiant ones in the early campaign, such as Abraham, Moses, Elijah, and all the prophets, with terms of peace. And in the predetermined time, he sent his beloved Son,—the Lamb that was killed (as promised) since before the foundation of the world, to save his younger brothers and sisters,—his life as a sacrifice he gave at the request of his Father,

who was "well pleased" with him. He had sent his servants and the same terms of peace as before, only to meet with the same harsh treatment as their predecessors, and from those whom they sought to benefit the most. Last of all to our midst, for whom the end of the world has already come, he sent his servants Joseph and Hyrum, and other hosts of stalwarts, as he did earlier, with the restoration of the same terms of eternal peace,—“the dispensation of the fullness of times,”—the “eternal gospel,” through which life and purity are brought to light. Proclaiming the gracious message cost them their lives, and, like practically all before them, they willingly sealed their truth with their blood. What else could a Father do for the salvation of his children, besides what He did? Then will his justice shine gloriously, in the condemnation of the rebellious and the heedless of such fatherly concerns on their behalf; and thus, his graciousness will be magnified in the saving of his followers to bliss and eternal life.

O! the remarkable wisdom shown in the organization of such a glorious plan, through which an endless succession of the children of Adam can become fathers—*patriarchs*—GODS!—all, completely independent in their sphere,—all, in unity and peace,—all, Kings, and all subjects, reigning in glory and perfect happiness forever!

Dear reader, rejoice together with the author in such a privilege—let us rejoice in every obedience to our lawful ruler so that we will be received into His glory, when he comes on his fiery throne to judge the living and the dead, according to the testimony of this gospel.

ZION'S TRUMPET, OR *Star of the Saints.*

SATURDAY, MARCH 4, 1854.

EASTERN INDIA.—Elder S. A. Wooley writes from Kurnaul, dated, Dec. 9, 1853, that he and Elder Fotheringham have arrived at the above place, on their journey through upper India to preach the gospel; that they have been traveling for about four months, preaching the gospel wherever they can get a hearing; and that at that time they were about a thousand miles from Calcutta, from

where they started. They received great kindness from the Indians, especially in Belaspoor, where Elder Willis labored successfully. These faithful missionaries are united in their testimony about God's mission to all the true servants of Jesus in the South Sea Islands, Australia, Cape of Good Hope, and all parts of the world where this eternal gospel is taken, that it is those who profess to be priests of Christianity, and "missionaries for Jesus," who are their cruelest enemies and persecutors. Apart from the occasional honorable exception, the persecuting missionaries are worse than the unbeliever; in distant countries they have a strong influence, because they are esteemed as *nabobs* in the eyes of the common people, through the contributions of their domestic magicians, most of which are from the halfpennies and pennies of the poor, who stand in far greater need of them.

Many years of acquaintance with the different missionary stations through a great part of the world, now bring to our mind's eye, with sorrowful feelings for our brethren, what they suffer from such selfish, superstitious arrogant people; and it is easy for us to understand the cause of their hostility, for they fear losing their respect and their pennies; and if the inhabitants were to obey the gospel they would not be needed there; quite apart from their animosity to the divine truths. False journalists' stories are all they seek, and all they believe; and on that basis they refuse irrefutable truth. O! such cruelty to mankind, to disregard their fellow man of the same blood and nation as they, in the midst of pagans,—thousands of miles from every civilized country; while there is plenty of room for all to do good, if their desire were to save men! They have their day now, and the sufferers their adversity; but the day will come soon when they, with that rich man, will understand, that it would be better for them had they never been born,—that it would be better for those who had given them contributions to feed their own starving poor, than to send such men to pervert the pagans, ethical by comparison, to be seven times worse children of hell than before. Facts that we have seen, we say, are what prompt us to speak so plainly, and the following quotation of their letter in this issue would almost make stones speak against such cruel Christianity that is manifest in her missionaries in India, and many other places, and facts prove also that only the strong arm of the state law is what keeps their priests from showing similar druidical zeal toward the

Saints in Wales today. May the faithful prayers of the Saints remove the obstacles from the way of the gospel.

IMMIGRANTS TO AUSTRALIA.—From a letter we received lately from Wm. Howells, formerly from the Aberdare valley, we understand that he and his family, together with other Welsh who left together, have arrived at the end of their journey in Newcastle, Australia, at the beginning of October. He complains quite a lot about the religious persecution that he is suffering everywhere: he describes the temptations that are in the way of the Saints for them to live godly lives in that country, as being almost insuperable. He does not intend to stay there any longer than is necessary for him to earn enough to pay his debts, and to emigrate from there to Zion, where he greatly wishes he had gone.

Elder Wm. Hyde, a permanent missionary there, writes that he has seen the Welsh families soon after their arriving in the country, and he says that they, for the most part, have been through a number of trials, to the point of losing the Spirit of God. We quote the following from his letter, hoping that it will be a complete cure for those who suffer from the torment of “yellow fever,” namely the lust for gold!—“If there are heads of families among the Saints in Wales, who really want for their sons and their daughters to go to hell by the shortest route, I advise them to continue bringing their families to Australia; and more than likely before the end they will have the comfort of finding themselves landed in that hot climate, as a reward for their foolishness and their disobedience.”

President S. W. Richards counsels, decidedly, the Saints not to go that route; but not any more so than we ourselves have said so before this, and we are confident that there will be no further need to tell any of the Saints, that that way is the road to destruction and not to Zion.

ORDINATION TO THE PRIESTHOOD.—This topic is considered as interesting as it is important, especially by those who have part in it. Our able President—the author of the treatise—is not telling us his own feelings; rather he reaches the feelings of all his tested fellow-servants, we think. We shall not add to it, but implore your attention to it, and your cooperation with the principle that it teaches.

THE GOD TO WORSHIP.—Let our distributors be a little more patient, and they shall have all they want of this pamphlet, with the next TRUMPET, if at all possible.

THE GUIDE TO ZION.—It is being delayed, because we have heard that some change is being made in the journey across the plains; we are awaiting details of that back from the surveyor according to his promise; and we shall take care of making it available promptly to the emigrants.

ORDINATION TO THE PRIESTHOOD AND ITS IMPORTANCE.

BY PRESIDENT S. W. RICHARDS.

[From the "Star."]

AT this season of the year, in consequence of the Emigration, many, who, in great measure are inexperienced, are called to take a deeper hold on the work of God, and bear a greater responsibility than they have been accustomed to bear. In all these callings, those men should be sought after who have the work at heart, who are men of integrity and faith, and who are fitted to the work to which they are called. There should be no such thing known in the Church of God, as what is termed "favoritism" in the world. He who has authority to call others to office, should always endeavor to choose those who his judgment and conscience tell him are best adapted to fill the positions to which they may be chose. He who is humble and faithful will ever have the Spirit of God upon him, to enable him to discern, in a degree, the spirits of those over whom he presides, and to know measurably their capabilities and endowments. It is altogether unworthy of a man to bestow offices, through favor, upon those persons who are unsuitable, when others are at hand far more eligible to, far more capacitated for, and far more deserving of, the offices. On no account should this ever be done. Such a course would soon rot any system to the very core. Sufficient of the effects of such a course can be seen in the world, to deter any one holding the Priesthood from bartering it, for imparting it to undeserving favorites is nothing less than bartering it. Let office-jobbing and party-speculation be confined to the faulty systems of the world, to which such disgraceful proceedings naturally belong. They should be altogether unknown in the Holy Priesthood, and in the organization

of the Church of Christ. We do not know that the Priesthood under our watchcare are in any wise culpable in this respect, nevertheless a word of exhortation may not be inappropriate, and it may perchance prove a word in season.

Those who are called to office should enter upon the same in the strength of the Almighty, with a full determination to do all in their power to magnify their calling. Doubtless many are called who did not expect it, and who think they are utterly unfit to bear the responsibility placed upon them, and totally unable to magnify their calling. Let not such despond. There is a place for every man in the kingdom of God, and no man should shrink from any position to which he is called, before he has proved whether he can fill it or not. A man knows not what position he can sustain, nor what responsibility he can bear, until he has proved himself, under the influence of the Spirit of God. Said Paul—"I can do all things, through Christ which strengtheneth me." If all Saints had this confidence, there would be little shrinking back.

A Saint may say that he feels himself the weakest in the kingdom of God, and the most unfit to be called to any responsible office. Very likely this may be the case. And if there is a man in the Kingdom of God on the earth, who has not felt this own weakness and inability, that man ministers not by the power of the Holy Ghost, but by his own power and strength; and such a man's ministrations are powerless for good. Do all Saints recollect that the work of God is not carried on by the power and wisdom of man, but by the power and wisdom and Spirit of God? "Not by might, nor by power, but by my Spirits, saith the Lord of Hosts."

The world at the present time is a striking example of the truth of this principle. For eighteen hundred years has the might, the learning, the talent, and the eloquence of the greatest of the children of men been engaged in attempting to preach the Gospel, build up the kingdom of God, and establish righteousness upon the earth. With what success? Ah! What indeed! More error, more confusion, and more wickedness. On the contrary, what has been accomplished by the Lord, through His weak and despised servant, Joseph, and his successors, in the short space of twenty-three years? Ah! here

is a contrast. More light, more Gospel, more love, more union and harmony among the people of God. Many glorious principles have been revealed, much knowledge has been communicated to man, the Gospel has been restored to the earth, and proclaimed to the principal nations of mankind, and many souls have rejoiced in the light, the gifts, and the blessings thereof, and have assembled themselves from the nations, to prepare for the coming of the great Redeemer.

Men who are called to the Holy Priesthood, and are sustained by the faith and confidence of the people, are much more likely to minister in the power and strength of the Holy Spirit, and the people will receive far greater blessings under their ministration, than where the case is otherwise. The Saints know their duty in this respect, and we trust it will ever be their ambition to sustain their officers, that their hands may be strengthened, and made powerful in building up the kingdom, for a servant of God is the life and salvation of the people if they receive his word and sustain him; as Jesus said of John the Baptist,—“If ye *will* receive it, this is Elias, which was for to come.”

If a man is called, it may be regarded as an evidence that those over him consider him capable of bearing the responsibility of his calling. Why need he shrink from it? It is his duty, as well as his interest, to bear up under the burden, the Lord God strengthening him. His simple object is to carry out the instructions of those placed over him, with singleness of heart. And this is a much easier matter than many suppose, when set about in a right spirit. The way opens on the right hand and on the left before the inexperienced, formidable obstacles readily succumb, strength is vouchsafed in every trying moment, and ultimate success is secured, when the eye is single to the glory of God. Who then should falter? None, if they continue diligent, prayerful, and watchful. Therefore let every man do his duty, and stand in the position assigned him from time to time, relying on the promised strength of the Almighty, and all will be well, the Church in the British Isles will increase in numbers, faith, and every good and perfect gift.

Trans. ROBYN DDU, ERYRI.

FOREIGN CHURCH NEWS.

Quotation from the letter of Elder S. A. Wooley, in eastern India.

“As soon as the rain was over, as it commenced the morning we got to Marat, and continued for three days without cessation, we commenced our business, which was to form some acquaintances, and get a house to preach in. We made an acquaintance with some of the honorable men of the station (civilians), besides paying all due compliments to the military officers commanding the station; made arrangements for having the very large dining room of the Marat Hotel: gave out that we would commence our lectures on a certain evening; and also, to expedite the business, called on the brigade major, Waterfield, to have our notice put into the Book of orders. He said that he saw no reason why it should not be done, but he would write to Colonel Hathwaite, C. B., then in temporary command of the station, and let us know in the afternoon. This was on the 13th of October.

Accordingly the note came, not only saying that our notice would not be put in the Book of orders, but that we would not be allowed to preach in the hotel, nor anywhere within cantonments, but referring us to brigadier Scott, C. B., who would resume command of the station on Saturday, the 15th.

As we had made arrangements for, and given publicity of, a lecture that evening, we went personally, on the morning of the 14th, to Colonel Hathwaite, to see if we could not be permitted to lecture that once, when he informed us, in a very uncouth manner, that he would not allow it.

As there was no house outside the cantonments, that we could obtain, we had to lay the matter over until brigadier Scott came back. On the morning of the 17th of this month, we visited him. He was rather more polite, in his way, than colonel Hathwaite, but told us we could not be allowed to lecture within cantonments, “for,” said he, “I would not consider it doing our ministers justice to allow you to preach here, for they are paid by government to preach in this station.” He also said that the bishop had written to them not to allow us to preach in any military cantonments; that if we got

a house outside, and preached anything derogatory to his (Scott's) views, he would have us marched out of cantonment at the bayonet's point; that if we were seen talking to any of the soldiers in the streets, he would have us marched out, and not allowed to board within; and that if he heard anything against us, he would have us marched out forthwith, with a guard of honor. I then asked him if he would not allow us to appear before him, that he might hear both sides of the question, as lies might be told about us. He said that would make no difference, he would have us marched out.

We then tried our best to get a house outside the cantonment, but we could not. We stayed five weeks in the place, and went from house to house, but all were too busy to listen to anything, over fifteen minutes at a time; they would tell us right out plain they had no time to talk on any religion, and that they did not wish to hear; consequently the only alternative for us was, as the natives would say, *Juldy joo* (go quick). Among the rest, we visited the ministers, Messrs. Tuson and Rottan. Mr. Tuson told us plainly he would use all the influence against us that he could, and that he was appointed and paid by the government of England to bring souls to Christ, and he was opposed to any other society preaching in the station, but he said he had not time to talk to us, as he was very busy, and in fact he did not want to talk with us at all.


Mr. Rottan appointed an evening for us to go to his house and have an interview. We were glad of the opportunity, and we went and had a very fine time. He acknowledged that he did not know that he was called of God, nor whether he was preaching the Gospel of Jesus Christ, but he believed he was as near as necessary, as he supposed the gifts were done away. He was reasonable, and he manifested a good spirit, appointing another evening for a further interview.


We went again at the time appointed, but he was not at home. As we were going to leave the next day, and I had loaned him my "*Voice of Warning*," we had to call the next morning. He then told us that since he saw us had seen Mr. Wilkinson, a missionary, who had told him who Joseph Smith was, and that what I (having been personally acquainted with Joseph) had told him (Mr. Rottan), he had learned was not so, and he warned us not to preach any more. We told him

that we knew our business, and that we knew Joseph was a Prophet, and that I was personally acquainted with him, and I knew him to be a man of God. Mr. Rottan told us, the first time that we were with him, that Mr. Tuson told brigadier Scott not to let us preach in the station, or he would have trouble. Both these ministers are of the Church of England. Mr. Tuson trembled, while we were talking to him, like Belshazzar. I bore a strong testimony to him just as we were about to leave.”

MISCELLANEOUS, &c.

EMIGRATION.—The ship “*Windermere*,” sailed from Liverpool with 482 Saints on board and on their way to Zion: all under the direction of Elder Daniel Carn, former President of the German Conference, and together with him there were seven British Conference Presidents returning triumphant from the fields of their labor, carrying their sheaves to the barn before the foul weather descends. Elder George C. Riser is the successor president to Elder Carn, and there are encouraging prospects before him.

 We are confident that our correspondent B. J. will receive the light he requests in the treatise “*The God to worship*,” which is in the TRUMPET. The Book of Mormon corroborates in the places noted that which Paul says, that because of his Godhood and not with respect to his person, the Son is united with the Father—two persons but one God are He and his Father; the Swedenborgers believe that the two are one person, which we consider an impossibility: whereas that they are different persons in one God is what is essential to our faith.

 We answer the question of our correspondent NAMELESS, by saying that it is with a look at the Godhood of his Father that Jesus Christ is called the “Only Begotten Son of God,” according to the flesh. “Today I have BEGOTTEN thee,” says God; while it was in another area, and under totally different circumstances, and from different substances that Cain, Abel, &c., were begotten.

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MERTHYR TYDFIL:

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OR

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[VOL. VII.

THE UNCHRISTIAN APOSTASY.

BY ROBYN DDU, ERYRI.

[Continued from page 129.]

A LARGE obstacle, on the way to receiving any strange truth to one's mind, is the difficulty that is in trying to renounce an old traditional opinion to which one is accustomed, while it is easy to be angry at those who dare to gainsay it; and that is why Galileo was punished for saying that the earth was a meandering ball in space; and that was the uproar that caused the people to kill Christ and his apostles, because of preaching that the Son of God is the Messiah. Rather than acknowledging that they can misunderstand any subject, some prefer to rage selfishly like the Saints of the world in the days of the ministry of our Savior: their teaching is so full of commentary and tradition, that the behavior of publicans and sinners is more gentle than that of the teachers who ask if we are teaching *them*. Their vanity is nurtured and puffed up, by a host of their disciples, without remembering that their popularity has a similar parentage to that of the priests of the pagan countries, namely, following the pattern of their fathers: and they do not consider that the ignorance of the common people, about the increasing nature of human understanding, is what causes the people to despise a man because of his change of opinion as a result of receiving additional education; the determination of an opinion about something is proof, always, that its owner either

knows the thing, or, else, he is too foolish to receive instruction about it. The popularity of some babblers, puts money in their pockets, by their diligence in making the word of God into a business. When a man said to a supporter of charitable societies, that he could not see the benefit of such institutions, the philanthropist set a gold piece on a Biblical verse, asking the man to read it; but he could not because the gold piece obstructed him: and since there is no annual salary to be received for preaching with the Saints, perhaps the gold pieces, which are available in many other places, blind some hired servants so they do not wish to see the truth that is in many valuable verses of scripture. Men of the colleges are offended, by the lack of culture of the honest workers, who preach in a manner similar to that of the fishermen who were in primitive times on the shore of the Sea of Galilee: but they cannot discern that the testimony of the Spirit, through the mouths of the unlearned, can cause the uncultured, as clumsy as the fresh jawbone of an ass, to be sharp enough, in the hand of strength, to kill a thousand Philistines, pile upon pile, to quote CAPTAIN JONES.

Men are in the grasp of old, familiar notions, like some who were born and brought up in a prison; despite hearing the words *out, town, country, and kingdom*, such did not know their meaning, any more than one born blind would understand the meaning of the word for the color *white*; but since they say they are conscientious, it is a kindness to inform them, that it is as true that a man is governed by his conscience as it is that every man's conscience is governed by that which he understands to be of higher authority than his conscience. Old, powerful authority, governing the conscience of man, is the view of the common folk, even though it be as erroneous as the opinion of the Ephesians about their Diana. We know that a garment in a bag that is in the preacher's hand, is not one bit more sinful than if the bag were in the preacher's pocket, and the garment on his arm; despite that, he would choose to have the one on his arm and the other in his pocket on Sunday, because the common folk consider carrying a package on that day to be a sin; and the judgment of the common folk is the chief obstacle, which keeps men from believing in such a continuous revelation and the continuation of the Deity's immutability towards his Church. Another strong authority, stemming from the opinion of the most powerful party in a country, is the law

of the land; and because of this the poacher feels guilt; although were it not for the law of the land's prohibition, the wretch would not consider it wrong to kill a wild hare, without the mark of any particular owner on its body or ears. These superior authorities cause the Indian woman to accept being burned with her husband's dead body, as conscientiously as the Muslim or the Catholic observes his fast; and mean that the strictest sect persecutes as conscientiously as the apostles preached; and that the divisive factions of this age deny the restoration of the spiritual gifts, as conscientiously as the Saints claim to enjoy them. Furthermore, if we wish for the conscience to be governed in truth, and not in zeal that is not in accordance with knowledge, we must bring it under the rule of the highest authority of God's law; but before we can do that, we must believe that it was given through revelation, from the BEING that reveals his secret unto his servants in every age, and under every dispensation.

Just as the Apostles could not do the work of God in their age, without revelation of his will, any more than the patriarchs and the prophets could do so in their various ages; and just as the servants of a modern-day gentleman cannot complete his work, without knowing his wish, any more than the early servants could do so; thus, no one on the earth can do the work of the Lord now, if they do not have a revelation of his will with regard to this generation, and more than the apostles could do so without revelation, in their time. Knowing the request of the Master was light, but every effort, without understanding, is the darkness of night; and Jesus, foreseeing the apostasy, said, "I must work while it is day; for the night cometh, when no man can work." He sowed good seed in his field, by the light of day; but His enemy came to sow tares of heresy at night while men slept. The time came when sound doctrine was not endured, for the ears of men were itching; but according to their desires, they heaped up for themselves teachers; and they were ever learning, and never able to come to the *knowledge* of the truth; they are lovers of their own selves, despisers of those that are good, loving pleasure more than they love God, false accusers, having a form of godliness, but denying the power thereof.

Christ foresaw the present-day restoration also, when he said, "Blessed are those servants, whom the Lord when he cometh shall find watching," and we say that the dispensation of the fullness of

times has come, for we see the fulfillment of the promise, "And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy," &c., &c.

It says in Rev. xii. 5, 6. The holy Priesthood was taken up to God, and the Church fled into the wilderness, where they fed her, 1260 days. All the learned men of the sects understand that the day of the prophecy is equal to the Chaldean year, 30 days in a month; and by joining 606, the year the title Pope was created, with the number of days the Church fled into the wilderness, they write that the annihilation of the Government of the Pope will begin in 1866. John Wesley, and others, said the spiritual gifts disappeared in the year 567; and by adding that to 1260, they believed that they would be restored in 1827, but the majority of the theologians say that they disappeared in 570; and thus, they would be brought back in 1830, and the beginning of the Church would begin that year. Now, is it not strange that in the year 1827, a fifteen-year-old boy, in the woods of America, said that an angel flew in the midst of heaven, having the everlasting Gospel? And neither is it less strange, that in 1830, on the 6th day of April, the Church of Jesus Christ of Latter-day Saints was established, through men receiving a similar vision, for others to believe them; and for the believers, from that day until today, they have come to know that the American boy was a prophet of the Almighty, because they have received those blessings, which he promised would be received by all who obeyed the Gospel. How the sects can be united with one another, and deny the restoration of these gifts, as they say publicly, is more than they can ever explain, despite how excellent they are in the art of seeking money.

Dr. Palley, in his *Evidence of Christianity*, says that the letters of Paul, to the Saints in Corinth, prove that they had the gifts there; if otherwise, his definite reference to the gifts, in such Letters, would show to them that it did not matter to him what he said, and that he had thus put himself in their power, to proclaim him a false correspondent. If the Saints throughout Wales proclaimed that the spiritual gifts are as far away as America, one would have an excuse for taking one's time to consider before believing them: but since we Print, in the presence of the country, that these gifts are enjoyed in every place where there are Saints in Wales, as in other countries;

and since there are some Saints available, to ask and to cross-examine about the truth of the existence of the Spiritual gifts to be felt, to be heard, and to be seen in our midst daily, even our enemies must admit, that this either shows the foolishness of putting in the power of thousands of Saints to rise up and proclaim that it is all lies, or else, we feel strong enough to print and spread the truth, because of the large number of living witnesses who continue to confirm the assertion. And besides that, the Writer promises, in the name of the Lord, to all those who obey the Gospel, and have administered to them *all* the ordinances by the authorized servants of God in this Church, every one of them who is honest in heart, by keeping all the commandments of the Lord, can *know* the truth, as he himself has received: for, the cause and the effect, the divine revelations and the church unity, are such that we can say with as much conviction now, as in the days of Peter, James, and John, that this is the Church of Jesus Christ.

(To be continued.)

ATTEMPT TO INTERPRET THE PARABLE "CHILDREN TALKING,"

Which appeared in the 7th Number, page 113.

WE UNDERSTAND from the contention between Moses and Davey, that the latter had reached the age of being able to truly comprehend the matter; while Moses was still governed by his parents' tradition, and they likely delayed explaining the matter, because he was unable to understand the principle, which appears wiser than were they to explain a portion to him at that time; however, they knew quite well that he would come to know. I believe that it was Davey who won, and if Moses were to live to the same age as Davey, at that time he could say, I know that it is Davey who is right. That did not cause him to lose trust in his parents, but rather, on the contrary, to acknowledge that they had behaved wisely in this matter.

We learn from this, that God speaks to his children in the same way that the parents of little Moses speak to him, while they were under the age to understand the truth about some principles. Some

think that the principles of the church at the present time, are a bit different from what they thought they would be; such as, with respect to the pre-existence of Man, before the foundation of the world; about his being begotten of a Father, and being born of a mother in heaven; it is difficult for strong reasons about the matter to overcome an old tradition. Thus it is in relation to the creation of Man from the dust of the earth also. But, perhaps the "children talking" has applied to these things, and perhaps God has spoken in the last dispensation more clearly, since he is "restoring all things;" if not so, why did many of the old prophets wish to live in it?

If I did not hit the nail on the head, let another take the hammer and try his hand, is the wish of

Your correspondent,
Conwy Valley. WILLIAM DAVIES.

ANOTHER ATTEMPT.

Mr. Editor,—After puzzling a long time in my head for an interpretation for your Parable of "Children Talking," on page 113 of the TRUMPET, as I was reading the second chapter of the book of Genesis, and especially the 7th verse, something whispered in my ear:—there, there you have the key for the parable "children talk!" I read it over, and over, and I compared the one with the other, and for the life of me I cannot improve on the key: if I am mistaken, for goodness' sake you or some of your correspondents please convince me through the TRUMPET,

Is the wish of a well-wisher to your TRUMPET,

J. D. J.

ENVY.

BY JOHN JAQUES.

"The spirit that dwelleth in us lusteth to envy." JAMES iv, 5.

NEVER were spoken truer words than the above. Every day's experience proves that one of the most difficult tasks pertaining to self-government is to keep the heart free from envious feelings. Let a man's acquaintance, neighbor, or even friend, gain an advantage, a favor, a blessing, and straightway feelings of envy strive to effect an

entrance into that man's bosom. He wonders why he has not been favored, if not instead of, at least as well as, his fellow; why another than himself should have been chosen, he cannot comprehend. And unless a determined stand is promptly made against these feelings, their results are none of the most pleasant. And men who otherwise are very good, find it a most difficult matter to maintain a tranquil mind under such circumstances.

Neither are these envious feelings at another's prosperity peculiar to the worldling. Among the Saints they oft intrude, and too often are harbored and encouraged, instead of being summarily and unceremoniously expelled. Indeed, one would sometimes think that envy is more in the ascendant among many of the Saints than it is in the world. This should not be, for it undermines the foundation of every good feeling, and destroys that harmony and that unity which should ever characterize the Saints of God. Why should any Saint feel bad, or have the least hard feeling arise in his bosom, because his brother has obtained a lucrative situation, or has been appointed to a responsible office in the Church? Ought not that Saint rather to rejoice with his brother in his advancement or honor? This would be more like carrying out the counsel of the ancient Apostle—"in lowliness of mind let each esteem other better than themselves." Does a Saint lose by his brother's success? Certainly not, loss is out of the question. Gain to one real Saint is gain to all real Saints, for they are all members of one body, and should all receive of one spirit.

It occasionally happens that people in the world can make highly successful business arrangements, and no notice be taken of it by the Saints, while if a brother meets with one quarter of the success of their worldlings, not the prettiest things are circulated concerning him, by his brethren and sisters too. How does this look in the light of the Gospel? By no means commendable, most assuredly. Saints who give way to such disreputable and unchristian feelings do not manifest the spirit of the Gospel, but the light that is in such Saints will speedily become darkness, unless they repent, and amend their ways.

One brother feels himself all awry because a certain family in his Branch has been chosen to be emigrated by the Perpetual Emigrating Fund, whilst he considers another family which he could name, to be far more eligible and deserving. If he had the disposition of the Fund, or the choosing of the emigrants, he would act quite contrary to what his brethren in power have acted. Undoubtedly he would. It is a singular fact that there always exists a class of men who can manage matters infinitely better than those do who are in office. And it is a consequent fact that these clever managers are always out of office. But these are not the worst evils. These grumblers destroy confidence, and when confidence is destroyed unity of effort ceases in a corresponding degree, and thus the evil grows deeper and wider. It will not be outside of the truth to say, that the influence of one grumbler is calculated to do often times more injury than is the error in judgment, granting there is one, that is the excuse for grumbling.

Instead of envying a brother, or indulging in detraction at his expense, it would be far more noble to seek his good, to congratulate him in success, and condole with him in failure. Such a course would be ten thousand times better than giving way to feelings of envy, and consequent coldness and distrust. These things should be guarded against with all diligence. Our brother's prospects and welfare should be dear to us, and we should be careful not to do anything to mar them, and should at all times resist any feelings of envy that may arise in our bosoms, for "who can stand before envy?" When we see a spirit of this kind, we should immediately put it under our feet.

When the prosperity of a brother causes envy to arise in the bosom of a Saint, it will be well for him to examine himself, and bring his mind to cheerfully submit to immediate corresponding adversity. If he can do this, he will not be in so much danger from envy. But if his envious feelings are not removed by this course, he may seek to do some positive good to his prosperous brother, and be determined to speak good of him, and so continue in well doing, until good thoughts, good actions, and good feelings gain the victory.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, MARCH 11, 1854.

WE ARE DELIGHTED to be able to entertain our readers, together with all well wishers for the religion of Christ, by blowing weekly in our TRUMPET, indicating our splendid victories;—our voice this time also is,—forward, forward, fellow soldiers to the battle;—forward our TRUMPET still calls; forward say a host of brave soldiers of Jesus who are on the field winning ground from step to step in every corner of the world. Forward goes the King himself! may forward be the motto of all who await for Him to reign! Despite the horrible rush of the opponent—despite their number; yea, though they come like a herd from the under-world, there are more on our side, and victory is certain. While there are rumors of wars, the tumult of weapons, and the sound of trumpets of every country, calling their inhabitants to a war of steel, powder, and lead; and while the banners dazzle their eyes as they lead their thousands forward, and while preparations are made to empty our world of its inhabitants; it is not the time for the soldiers of Jesus to slumber or become disheartened: to encourage them, *urge* them, STIMULATE them to greater diligence is what all these disturbing events should do.

The arms of warfare of the Saints are not carnal, but spiritual and strong through the approval of their God, to accomplish every feat they desire. The arms of the world for destroying one another, are deadly; their arms against the kingdom of our God, are untruths, integrated, woven, and tied together in speeches, songs, treatises, and in every manner they can devise; and from every tower they shoot their arrows; but, it is remarkable how powerless they are! As we stand against them, even if the world were filled with them, each one a Goliath, the Saints, like David with his sling, go bravely forward, armed with the shield of the true faith—great salvation as their helmet,—the double-edged sword of the Almighty Spirit. While battling faithfully for His kingdom, there is nothing that will hinder them; though—

The enemy calls for his slander,
 Let him call, and for his fire;
 While the King of heaven calls,
 The Saint must needs go on.

While they *live* their religion, they are infallible; while their enemies cannot reproach them for *their own sins*, they will reproach them for all other things in vain. He who loves to see the success of our religion, will show that the more he strives to get those who profess it to conform to its divine requirements. Only its faithful subjects will benefit from it, while it will condemn its disobedient professors. Not a large number, rather the large number of good deeds—not only how many were baptized, rather how many were converted to keep the whole law of God, is the subject of our constant delight; those who do not do the latter, have no right to, and consequently, may they not be a member any longer than they can prove they keep the whole law of God. While we are very happy with the return of the utterly lost who are by the dozens coming back in some places, yet we are happier to see signs of their devotion in pleasing God by their godliness:—while we wish to impress on the minds of the Presidents especially, the importance of saving every soul who wishes to save himself; yet, we do not want them to forget the justice of God, or to allow His disciplinary rules to be trampled under their feet. The determination of the Presidents of this Conference, to visit all those under their stewardship who are less valiant, and leave them without excuse one way or another, by the next Conference, is praiseworthy and worthy of emulation. Let us remove the weeds of the branches, not *before* but as soon as we know that they have *already* died completely, and they do not wish to be revived; and thus, the blessed dew from heaven will be gentle showers to make green our divine tree, and making it fit to bring forth fruit as immortal as that of the “Tree of Life.”

HOME NEWS.—East Glamorgan.—Our fellow servants in the vineyard will take interest in the news and the determination they will read in the account of the “Conference Council” in Merthyr, in this issue, and we are confident that we will be able to say something similar about every Conference before long. Great and diligent is the labor of our conciliatory Counselor Daniels, to bring about agreements and enliven things in this Conference; great is

the obligation the Saints have to give thanks to God for blessing his tireless efforts,—may he have more and more strength, also our other beloved fellow workers: the true heartfelt desire of these is the benefit of all, and the success of the Savior's work.

CARMARTHEN CONF.—The President writes that they are all unanimous in doing their best to carry the work of God forward; and that they have such a strong thirst to enjoy more of the sweet effects of their religion, that they have agreed to fast and pray assiduously, besides leading lives worthy of their heavenly calling to that end, and to enjoy more of the spiritual gifts in their midst. May the gracious Benefactor supply them;—let us emulate them; and from the basis of his granting of the heavenly gifts to several other branches, like payment for such earnestness, let us encourage the Saints to hope faithfully for such blessings.

SOUTH PEMBROKE.—The meeting of this Conference was in Monkton, February 19. The following report was received:—Number of Branches, 13; Elders 28; Priests 6; Teachers 6; Deacons 8; Members, 150.—Total, 228. Baptized 6; Emigrated 7. We are glad to learn through a letter from President Price, that there is such unity, love, and happiness among the Saints, and we are confident that their obedience to counsels and teaching they receive, will augment their blessed feelings, and they will all work together to take the pamphlets around, as they have been taught, and we trust that we shall attract the swift and worthy attention of all Conference Presidents throughout the Principality to this excellent way of spreading the “printed word.”

GWYNEDD.—Elder Jeremy writes, from Llanddoged, February 25, many items of good news of the success of the gospel—several baptisms in various places, and the Spirit of the Lord is mightily motivating the Saints to godliness, and especially in the Conferences, to rejoice in their privileges—frequent commitments, and hopeful signs for the coming season.

BOOK PAYMENTS.—Let not the worthy efforts of the Presidents with respect to the revival of the Saints, or the spreading of the gospel, or anything else, cause them to neglect or forget to pay for the books in full. We did not think until now that it would be necessary to tell them that printing books costs money! we believed in past months that they would remember upon seeing the issues of

the TRUMPET coming out without the appearance of a receipt for a penny in payment in the meantime; yes, we believed that seeing so little income in the other numbers, and especially considering that we are *beginning* a costly task, under great disadvantages, would be sufficient to shame everyone that it concerns, to give greater attention to this defect and to *correct* it without this suggestion; but after suffering for so long, we see ourselves disappointed. In light of the consideration of the old debt that stands on the majority of the Conferences since last year, and according to how things have begun this year, are some not terrified of seeing their debts in the light of day before the end of the year. Now is the time to be on the alert then, before it becomes irremediable, or a burden. In face of the established guideline, namely that "the books are not to be sold except for cash," we fail to comprehend in what Bank the book money is kept, which should have trickled in this direction by now! We know of no one from Abergavenny to Anglesey who needs it more, or who is more deserving of it than little old US! Brethren, what is the matter? why do the payments not come? What do you say in light of the fact that nearly £70's worth have gone from the Office this year, with only about £20 in cash having been paid for the books from all of Wales!! This is a deficiency of about £50 in two months! At this rate the debt for books will increase to about £300 by the end of this year! Good heavens, beware of the idea!

CONFERENCE COUNCIL.

Tuesday, February 12, 1854.

PRESIDING, President D. Jones; and after singing a Hymn, Elder Daniel Daniels offered a prayer.

The President, after mentioning the pleasant feelings that give him delight in meeting with brethren and fellow officers in a Council, said that the expressions of the brethren and their priesthood, upon revealing their feelings in meetings of this nature, far surpass those in any other place, and he called on the Presidents of the various Branches to report the condition of their situations, hoping that all who had come together would feel the importance of the Lord's work.

Merthyr Branch. Elder Thomas Rees, reported that this Branch is growing and improving in every consideration; 22 reactivated, and one was baptized, since the time of the previous council; and nearly all the members are enjoying good feelings.

Georgetown. Elder Thomas Evans, reported a resuscitation here;

and in addition to those who returned earlier, one officer, and 17 members returned before the conference prior to this one; great is his happiness, as well as that of all in the meeting, because of the encouraging signs of success in the work of saving immortal souls.

Ffynon Tydfil. Elder David John, felt happy that, except for one or two, all were in unity, love and cooperation. Some have returned back here.

Tnysgau. Elder John Andrews, said that all of the Saints and officers are in excellent spirits, and are coming to the meetings in much greater numbers and more consistently than they have for quite some time; also that several strangers have been present in the meetings of the Saints, as well as in the preaching meetings.

Cefn-coed-cymmer. Elder Edward Williams, felt happy that the officers and the Saints live so close to their place; 3 have returned since the previous conference, and one was to be baptized that evening.

Pendaren.—Elder David Morgan, was like all the brethren, rejoicing because of the good signs in this branch; the weak are growing stronger, the Saints are in their place, and the spiritual gifts are being enjoyed by them.

Gwernllwyn.—Elder Evan Thomas, said that 2 have been restored, the officers who are in their place are remarkably good, and all are in lively and loving unity.

Dowlais.—Elder Thomas Davies felt happy because of the regeneration that is happening through the groups, and because of the brotherly unity among the Saints.

Welsh Rhymney.—Elder Thomas Painter, reported that they are doing well there.

Twyn Carno.—Elder Jeremiah Price, all are in their place, and they are preaching out diligently.

English Rhymney.—Elder George Adams, there is unity and love here, and one was baptized, since the previous council.

Troedyrhiv.—Elder Thomas Owen, the officers and the Saints are all in their place, lovely meetings, obvious signs of success, and 7 have been restored since the previous council here.

President D. Jones.—No doubt the news causes happiness for all of us. I feel a desire to become a poet, or improve the work of an old poet, like this:—

“Sounds of *improving* are heard here,
 Sounds of *improving* are heard there,—
 Sounds of *improving* will be everywhere,
 As in Merthyr before long.”

And, once we can get things in place here, we can expect a regeneration and restoration throughout all of Wales soon; much depends on our conduct and our diligence, toward bringing about a general restoration; but let all things be to God for the great good

that He has wrought in us and through us already. There is much room for us to work, and let us strive together for success in the coming time: and to that end, let us all be sure to move in our own circle with heartfelt love, unity, and cooperation.

Let us strive vigorously to get all the branches in their place; and, once we get all the officers and Saints in their place, we will have a suitable place into which the world may come. May our great effort be to bring in those who have gone out; they have a greater responsibility to answer to, than those who have never received the heavenly gift; and consequently, we ought to have more intense feelings for them, with regard to the horrible nature of their situation.

Let us strive vigorously also, with respect to the various conclusions that have been put before us.

We are going to have an area for preaching, and there is need for officers to fill it. Do not allow cause for complaint because the branch presidents take up the time that should be given to the brethren on the tour to speak; let us strive to accord the brethren every convenience.

Here, the brethren manifested unanimously their willingness to go on the preaching tour.

The President said further, that the state government, while drumming up volunteers for the army and while sending soldiers to war, also provides for home guards; and in the same way so ought we, to set the Teachers and the Deacons to look after the church branches, while the Elders are out preaching, except for the Elders who may be home because of their old age and their disability. Just as a change of diet is good for the body, so will a change of officers' gifts be for the minds of men: and if we just go out after putting on the whole armor of God, the victory will certainly be ours. But lest there be confusion, it is best that either the president, or else a Counselor, in every branch be released from the preaching tour, and stay at home to keep everything in order.

SIGNS OF THE TIMES.

DRUMMING up for men for the army, and enlisting sailors for the navy continue throughout the united kingdom. Several regiments of armed men have already started for Turkey, in the midst of acclamations from the inhabitants of London, and a happy shout from the people of other places they traveled through. About 20,000 men have been sent to the killing fields, by the middle of the current month; and it is presumed that there will be no thoroughgoing fighting on land and sea until then. Soldiers traveled through Merthyr, to take the place of some who were transported from Pembroke to the war.—The Queen, the Prince of Wales, and Prince Albert arose in the morning, to see regiments going by the Palace in London; and great were the singing and the shouting of the hosts of people, while the musical instruments

of the soldiers were tickling the ears of the happy throngs. Russia is enclosed with walls of deadly steel. Austria and Prussia have united against her. England sends 50, and France 39 warships to oppose her; and that is a navy the like of which has never before been seen. With the excitement of the euphoria, every mind is overwhelmed with the number of the casualties that will cover the fields of the European continent—Heartbroken, the widows and children left behind, by the soldiers and sailors, will live on the mercy of the country. While places are swallowed by earthquakes, and while many lives are snatched by illnesses, every mind will also be swallowed by the enthusiasm which is for the present campaign.—The papal government is turbulent, remarkably confused is the eastern world throughout, and the western world is not much better. Forty oxen are slaughtered per day in the Plymouth provision house, and dozens of animals, daily, in other ports to feed the sailors; and although it is expected to see the wooden and stone walls of Russia shattered, thanks to England and France, the scarcity caused by the tumult is felt throughout all the countries of Europe; and the poor are crushed frightfully by the want of food. Who, upon thinking of the Saints in Utah, would not say in prayers, “Blessed are they that dwell in thy house: they will be still praising thee.”

LOVING THE TRUTH.


I'm fond of the day,—like the sunshine which
 Gilds the brows of the dawn,
 While the clear streams, with the little birds,
 Murmur now in the hills;
 But fonder still—than the day in its pomp,
 Or sound of the babbling brook,
 Or the dear song of the feathered flock
 Is love—loving the TRUTH.


I'm fond of noon—when summer is here,
 Walking the bushy grove,
 When the countryside flowers perfume
 The wings of a gentle breeze;
 But better still, than summery beauty,
 Or a grove that adorns the Shire,
 Or the scent of a garden in its fine array,
 Is love—loving the TRUTH.

I'm fond of evening, with its pure white moon,
 And flowers drinking the dew,
 Near a steep cascade, on a wondrous cliff,
 With stars speckling the sky;
 But better far, when home or away,
 Than beauty of sky and land,
 While this heart is warm in my breast,
 Is love—loving the TRUTH. ROBYN DDU, ERYRI.


MISCELLANEOUS, &c.


JUST OFF THE PRESS!—"WHO IS THE GOD OF THE SAINTS," in 24 pages, for sale for threepence:—the customary profit will be given to the Distributors who call for them soon!

 The way to direct letters to the valleys of the mountains is, to write the name of the person on the front of the letter, and the name of the town, the city, or the settlement where he is, if it is known, together with *Great Salt Lake City, Utah Territory, U. S. America*; and that is sufficient, if anything is sufficient to direct them there.. The names of persons who do not call for their letters are published in the Newspaper, which goes to all the settlements; so, if they are not in the city, they will see and send for their letters to wherever they are. The price for letters under half an ounce is a shilling.

 President John Price wishes to announce that a man by the name of Thomas Rogers, who belonged earlier to the South Pembroke Conference, has been excommunicated from the church.

The Presidents are warned by this example against entrusting money belonging to the Emigrating Society to anyone without ample surety; and let the Saints beware lest they give way to coveting the yellow death that belongs to others, lest they die of the *yellow fever*.

 Dafydd Rees, President of North Pembroke, wishes to announce through the TRUMPET that they too have excommunicated a man by the name of Thomas Owens, *Hawker*, from the church, because of running into the debt of his neighbors, and fleeing without the knowledge of those who were seeking him. We are confident that the unrighteous in any place will not be allowed to disgrace the church of Christ for long, if they do not repent and deal justly with the world and with everyone.

 The Conference for East Glamorgan will be held in Merthyr, Sunday and Monday the 26th and the 27th of March. The others will be published in our next issue.

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 11.]

MARCH 18, 1854.

[VOL. VII.

SLANDER, SLANDERING, AND THE SLANDERER.

OF ALL the slime that flows from off the tip of the human tongue, there is no greater proportion of poison in anything than in *slander*; like drops from a meal of pressed fruit of the deadly "*upas* tree,"—it is like the bluish droplets of slime from the tongue of the viper; like the odor of a plague smelled by the world. Of every use made of any tongue, man's or woman's, animal's or serpent's, fish's or fowl's, seraph's or devil's; we challenge them all to misuse it for more damage than is done by *slander*! Slander has never come except from a hideous pit, an ugly heart, first and last: consequently, the devil must be the author of slander; he is the driving force and his lowest slavish servant is the slanderer. Lucifer slandered his Father and his race who begat him; he slandered the oldest son of his mother, and two of every three of his brothers throughout the entire family at least, if not each one in his turn: he teaches all his children to be slanderers; and up the stairs of slander he entices them to pinnacles of flattery at the cost of one another; and with slander as their rightful garment, he promises them they will reign over, and govern by slander, each one his world as he reigns over his—the father of slanderers, over this slanderous world! While in obedience to the request of their father, and the slander of the *match*, the sparks of slander, the slanderers make a bonfire of the world under their feet, and by the light of their flames the children of light see its wretched effects: the

groans of his wretched, self-destructive mortals frighten every one of the blessed “family of love,”—those who wait with one another to rule forever in love and peace, lest they have to deal with slander any further, or with the sting of death; but beware of it, as if it were the portals of death.

Since slander is so dangerous, and since slandering is so injurious to all, and good for nothing, to anyone at any time, or under any circumstance; and since the Saints are in the midst of a world that is alive with slanderers, and die, morally, under the effects of slander, it would not be unprofitable for us to expand a bit on our feelings on this subject; not so much because we know of its present need, as to be a *precaution* against ever giving space for such a fork-tongued monster as this in our midst.

Although this practice is so common in the world, there are not many in any circle, especially in the religious circles and refined society, who can justify it; but on the contrary, male and female slanderers are unpopular with almost everyone. There are not many who enjoy the company—who believe the word, or who trust their character to a slanderer; let everyone who values his own character beware of them, and people will soon become bored with their gossip; according to an old saying, “the dog that takes a bone also carries it;” thus he who brings slander will slander the one who listens to slander in his turn. The chicks of doves will sometimes stray afar, but most often they return home to roost; thus the “gossip” to the gossiper. Just as it is easy to follow the path of the snail by the slime he leaves after him, so it is to know where the gossiper has been by the hateful effect he leaves with every family he goes to!

Rarely is there a slanderer who is not also a hypocrite; for, while he impales the good name of his neighbor with the sharp tip of his tongue, he claims that he does not intend to injure him, but that he feels sorry for him or her; and not to ever tell the secret to anyone else for anything; the slanderer knows that that is the best way to spread it. This adds hypocrisy to slander, and lying to hypocrisy, and shows either foolishness in him, or an insult to the senses of the listener by trying to get him to believe such an incredible thing.

Since slander is the most deadly herb in the world's pot of soup, who does not perceive its unsuitability for the stomach or the taste of God's family? We understand from the ecclesiastical history of

the middle ages, that from age to age they wanted to try this herb in their soup, and every time they complained of its bitterness. In the time of David, there were slanderers, and they were listed among the thieves and the adulterers, and as being more injurious to the public than they. He considered deserving of godly punishment the one who opened his mouth to evil, and his tongue to weave guile, "who spoke against his brother, and slandered his own mother's son." "Thou shalt not go up and down as a talebearer among thy people," says the law of Moses. The Psalmist says that those who dwell in his holy hill, are only those who "backbite not with their tongue, nor do evil to their neighbor, nor GIVE FORTH SLANDER against their neighbor." Since there is no one who takes up a reproach in God's Zion, where can the giver of slander hide?

This thorny herb had not lost any of its early sharpness or its bitterness in the days of Peter and Paul: the former listed it among murder, stealing, and horrible wrongdoing; the latter put it among a list of signs of apostasy from the purity of the gospel. James also has taken a good look at the detrimental effects of the thorn of slander, so it seems,—“If any man among you seem to be religious,” he says, “and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.” It was easier for the small rudder to turn the largest ship in the middle of a huge tempest—for the wildest horse to be tamed with a small bridle; easier to turn the world with a crowbar, than it was to extinguish with all the waters of the seas, the fire that was lit by the tongue of the slanderer: it is the fire that sets the world in flames—it is the wheel that smashes the world's happiness like foam—and more ungovernable than the wildest passions of the wildest beasts of sea or land. No wonder the condemnation of all these is on the tongue of the slanderer; for they have all failed to tame him; rather they admit that is an ember of the inextinguishable bonfire from the inexhaustible pit; who will recommend him? Again we say, the Lord does not want this evil thistle to grow in his garden now any more than before, for he says to us through Joseph the Seer,—“Speak no evil of thy neighbor, and do him no injury * * * he who does so and repenteth not shall be cast out.” There is no one who believes there will be slander in heaven, we suppose, if the slanderer is ever seen there; for all the slanderers were cut out from there a long time ago now; therefore, what reason is there to allow in God's church on the earth, that which will never be fit

for heaven, for as long as no repentant signs are seen? We are confident that no place will be left for long in any corner of God's church for the unrepentant male or female slanderer, if in fact some are hiding in it. It is unbelievable to us that anyone enlightened by the Spirit of that love, instead of "hiding a multitude of sins," would choose to be guilty of purposefully planning malicious lies to malign the character of his dear brothers and sisters; yes, dear, innocent children of God! If so, how is it they can eat and drink together with them at the table of the Lord, insofar as there is punishment for doing so, except where unity and love reign in every bosom? Although the paternity of *gossip* is to be attributed to someone, yet it is easier to believe that these are *telltales* more often than *inventors*: nevertheless, the latter are not to be justified for spreading gossip. Some believe that spreading the truth is not gossip; but we see no difference, if the slanderer believes the thing to be true; rather he is the worse of the two if he knowingly proclaims lies. The Saints know of a much better way of reforming men from their failings than proclaiming such to the public: God teaches us, "if thy brother or thy sister shall trespass against thee, go and tell him his fault between thee and him alone; if he will not hear thee, take another with thee." Slandering the slanderer is just putting fuel on the fire; two evils never make one good; rather "overcome evil with goodness." Let us emulate our Master,—“who, when he was reviled, reviled not again.” No doubt the heart of anyone who looses his tongue to speak slander is darkened; anyone who does so loses the trust of his brothers, whose unblemished character should be a matter of delight for the true disciples of Jesus Christ. If feelings are hurt by others, it is much better to do as we are directed by the doctrine of our church in kindness, not lowering ourselves to revenge by falling into the same pit. But perhaps more slandering exists, because of the lowering of oneself to the corrupt, ill-considered, and discourteous custom of the world, and speaking just to say something, and plotting slander to show more knowledge than others about their neighbors and their affairs; such should strive to learn and remember the "*Mormon Creed*," namely, "for everyone to mind his own business."

If a brother or sister sins by slandering or in some other way, the duty of the person offended, is to go to them in love and meekness to tell him his fault; if they listen to him, he "has converted the sinner from the error of his way, and has saved a soul from death, and has hidden

a multitude of sins," which, if they were investigated before public courts would breed more hatred, which would seek an opportunity for revenge: "a soft answer turneth away wrath," remember, but "grievous words stir up anger." Yet, no one needs to suffer injustice or a false accusation; for if the transgressor does not repent, or he cannot be convinced of his fault, take him to the teacher, and let him be a witness for the church; if he does not listen to him, warn him that an accusation will be brought against him at a determined time before a council of the branch, and notify him where it will be, and invite him there, and his witnesses if there are any. Tact is extremely good with such: let his *restoration* be the uppermost objective of all; for it is hardly an achievement to make him angry and drive him to more deceit, and perhaps out of the church,—a boy could do that. Always let save, RESTORE, and benefit be the goal of the Saints, as they would wish for others to do with them. If he thinks he was wrongly dealt with in that council, he has the right to a trial before a court of the Conference, and there to the high court, and from there he is directed even higher, if it is wiser to do so.

Therefore, there is no danger of injustice or oppression, or slander or hatred vexing anyone if he himself acts justly. This was, and this is the doctrine of the church of Jesus Christ, say the revelations to us,—he who does otherwise will be suspected by the Saints of being an unbeliever, trying to improve the order of God, or seeking vengeance on, instead of seeking a way to forgive his brother or sister. The slander of one does not sanction the other's slandering, any more than two lies make a truth. Beware of slander, then, above all.

SLANDER.

"You red-eyed goblin! where do you journey,
At present to set your poison to work?
May mercy send its angels before you,
To tell that the state is going up in flames.

The double-edged dagger that hangs from your side,
Though you try to hide it I see through your cloak;
May God help the wretch who suffers in his breast,
Not knowing who stabbed him, its ugly effects."

THE UNCHRISTIAN APOSTASY

BY ROBYN DDU, ERYRI.

[Continued from page 153.]

WE PERCEIVE, from the history of the German reformation, the reason why the Bible came to be considered the conclusion of all the divine revelations: namely, since it was known to the people, that there were spiritual gifts in the Church of Christ, and since it was known to the Pope, and his monks, that they themselves were destitute of such gifts, fake things were formed, which were called miracles: for example, a statue was placed on a high cross with a sponge full of blood in a hole in its side, and linen extended from the sponge to the altar of the mass; and while the crowd were on their knees looking at the statue, the linen was pulled by the priest, thus squeezing the sponge from inside the hole in the side, the blood would flow through the body of the image, and the people were under the impression that they were seeing a miracle, and they believed that the apostolic church continued, and received revelations. The privilege of selling letters of forgiveness to the people was given to the Augustinian monastery, and that brought a huge profit to the brotherhood; and when it happened that the Dominican monastery received that profitable privilege, instead of the others, the Augustinians were distraught, and in their midst Martin Luther was enraged; that the result was that Luther, Melancthon, and others of the brothers, went and exposed the deceit of the fake miracles, getting revenge on the Pope by raising a rebellious party against him: and when the boiling rebellion became strong, many people became complete atheists, and asserted that there had never been such a thing as miracles; but others believed that there were miracles, and that they yet followed Luther. That contention caused Luther to feel his weakness; therefore, he strove to get the factions to believe there had been miracles, but that their only purpose was to begin and complete the Book, the Bible: and since the Book had been completed, no such thing as a miracle ever took place again: and by insisting, as did the Waldensians before him, Luther assured his followers that no one could be saved without the Bible in his possession, as his only rule of faith and life: and after translating and explaining parts of the Books, they were circulated for money among the common

people. The result of that, was that the ordinary people read the scriptures: and since there was a difference in the degrees of their understanding, they also formed differing opinions; and when they related their views to each other it was soon apparent that there were hardly two in agreement, apart from the great subject that the Bible was the end of all revelation: but, it is obvious, while the one group was as *destitute* of the Holy Ghost as the other, they could do nothing else but agree with one another in that new subject! In any event the people began to contend fiercely about other topics: they separated into small quarreling parties, they persecuted each other, with hostility, and many of them were killed in fanaticism equal to devilish madness: and consequently, it is easily seen here, that it was not so much the reforming improvement, as is imagined by those who have not read its history: but that the corruption which caused the loss of the spiritual gifts became rooted years before then, until it was too much of a task for the arm of Luther to change it. It is also clearly seen, that it was the Lord who was nourishing the church, through his servants, in the bright daylight of the revelations; but that quite a few were feeding it during the night of desolation; but the time will yet come, when there will be but one Lord, with one name, in the majestic army of the Saints.

In the light of revelation, the heavens extended assistance to the church under persecution; but in the darkness of the apostasy, it was the earth that assisted the woman in the face of the fiery river which the serpent blew after her. God governed men through the law of the church; but men came to govern the church through the law of the world; and God, in this age, is returning for his own place and inheritance. When God had government in the church, Egypt was ravaged, Og and Bashan were brought down, corners of Moab were seized, Palestine was inherited, and hosts of the gentiles were forced to retreat and to flee; after the government of an ungodly king came into the church, her strength was destroyed, the revelations ceased, her doctrines were corrupted, her vessels were defiled, her brave men were killed and the Jewish nation was flattened under the soles of the feet of the uncircumcised whose children were possessed by legions of devils. But in the day of Christ, God visited his people, like a rising of the sun from on high, after a long and foggy night; and while the Holy Ghost was in the church, and the Apostles were

alive, the voice of a prayer shook a prison, and the writing pen of Paul was sharper than the sword of Ceasar: but after the loss of several gifts of the spirit, and the coming of the Pope to reign, the voice of the inquisition silenced friends of the truth and the axe of martyrdom kept the supporters of mankind from speaking. With divine revelations, the church under persecution was like a burning bush without being consumed; but with human traditions, the cedar tree was set ablaze, and the ashes were spread among many small sects across the world. With the one, the sheep were fed within sight of the wolf, but with the other, ravenous beasts came to defile the fine crops. The heavenly gifts were exchanged for underground relics: and the calling on God was changed into a prayer for Mary!

As long as Israel kept the commandments of the Lord, they worshipped the immortal Majesty; but when they went after the command of Jeroboam, they worshipped the golden calf. And as long as the Christians kept the commandments of Jesus, they prayed to the God of the spirits; but when they apostatized, following the command of the Unchristian bishop, men with corrupt minds were found praying to the spirits of the dead; which was turned by protestants into saints' days.

The manner of satan for alluring the people of the Lord, contains a serious warning for all those who profess the religion of our Lord Jesus Christ. Balaam could not curse Israel, any more than the Philistines could bind Samson; but the wizard attracted the people, through the embrace of the women of Moab; and the dagonites were able to take out the eyes of the giant, by getting him to sleep on the knees of Delilah. Crucifying the Savior was not able to kill Christianity, but marrying it to the world was able to corrupt and weaken it; and there is no peril for us in the wrath of the world, but in its smile are destructive dangers. Let the ungodly persecute, and the Saints will be brought to pray; but may heaven not allow any of us to delight in carousal or friendship with men who hate God.

Let the Saints be glad, with a voice of praise; and may the children of the New Covenant rejoice! We have the strongest proof of the immutability of the divine promises, for we see them being fulfilled before our eyes. God is in the congregations of his people; He is the King of the Saints! And before long, the world will be seen as deep down beneath the Church, as is the earth below the woman

dressed with the sun, with the *moon under her feet*, with a crown of twelve Stars on her head. Let us arise, and put on our strength from above; commentary is service of men from the earth, but revelation is the mission of an angel from heaven; sectarianism is nothing but human imagination, but the church is a fact,—and the Gospel, is the power of God unto salvation for each one who believes.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, MARCH 18, 1854.

WARS, rumors of more wars, and preparing for war, this is the chief topic of the world now. Rumors of peace—more peaceful signs and a determination to make peace with one another is the chief delight of the church. Hatred, contention, and jealousy are the governmental elements of the one, while love which grows, unity which spreads, and peace which reigns are the song and praise of the other.

It is not only on the fields of Turkey and Russia, nor on the battlefield that there is war, rather it must have begun closer to home. Neither is it just the roar of cannons, the tumult of arms, the sound of trumpets, or the mobilization of peoples, that are the tokens of war; seeing factions, sword against sword, striving to pierce one another with the sword, is no more demonstrable of war, than is the war of pens battling for the characters of the opposing factions. Two soldiers in red coats on their dazzling, splendid horses are no more correct fruits of the battle for hearts, than are two men, irrespective of their titles, in black coats with white handkerchiefs, battling in their own manner from two pulpits; and they are no more belligerent, than are the opposing senators who war with words, in relation to the armies they send out to wage war with steel, and firearms. The hearts of men are the inexhaustible fountains, from which flow the streams of human blood to drown the inhabitants of the world:—this is the self-agitating *Volcano*, whose fiery rivers consume every flower and blade of grass within reach of its rabid

waves of fire;—yes, here is the father of evil, and war is the lesson he teaches; he is belligerent, and all the wars of the world, no matter where they take place, or who makes them, are nothing more than the heart of man overflowing its banks, which floods the earth with blood in proportion to the strength of his arm or the power of his weapons. Consequently, this is the proper place to prevent war. You patriots, with your societies for peace, this is the place to strike your blow to give the mortal wound to the destroyer of mankind—remove the warlike nature from man's heart, and he will not fight for eternity; at worst he may be a defender, and only that, until you warm the heart of his assailant with the love that a fellow creature of his God deserves from his hand. How that can be done, is the unanswerable question for all the wise men of our continent; the widespread wars which terrify the world are only such obvious manifestations of the inability of them all to reconcile as are the religious divisions and opposing factions of our world. The greater the efforts they make for unity, the more numerous are the divisions of the matter which are scattered around. How then, can war be stopped throughout the world? We answer, that by killing the warring instinct that is in the heart of man—let each one kill the sparks in his own heart, and then the blaze of war will not be seen in the world. But man of himself cannot do that, someone says:—consequently, in time we offer the infallible remedy to the world, which will help them to all they wish to do. It is no less our duty than our pleasure to instruct anyone who wishes to understand this secret;—our mission is to teach the inhabitants of the world to live peacefully, preparatory for the eternal condition of peace, where all will reign in united love without exception. It is so essential to learn while here, the way to live there in this way; for that purpose, the Spirit of God is essential in its peaceful influences: for unity, agreement is essential; which is the effect of correct teaching; which is obtained only through the word of God. God sent his word by his servants then, belief in, and obedience to which, will bring man through the waters of baptism to enjoy the “Gift of the Holy Ghost;” which will make him a possessor of love for his fellow man with love similar to the love of Christ, and it will teach them to do as he did, namely, to give their lives for each other, instead of warring with one another. This is the

unfailing peacemaker—an infallible remedy; and an eternal end to all war pens, words, cannons, and all weapons; and when everyone is governed by the one who “will beat their swords into plowshares, and the spears into pruninghooks.” When “men will not learn war any more.” Hail to the blessed day, and who does not long for it? No one will refuse the eternal Spirit, which is the only one who can bring it about.

THE “UNCHRISTIAN APOSTASY;”—From the work of Robyn Ddu, which concludes in this issue, is a clear mirror to show the true condition of the world, for all its religious boasting in which all who profess to be religious through human wisdom should see themselves, and take fright at the fate of all the past ages, which are as examples to us of the anger of God against the deniers of contemporary revelations; we are confident that his late friends will see their condition by looking into it; and those who profess to believe any scriptural revelations will believe his witness, and ours, and come, as he came to the true church of the living God, where they themselves may know the definite fact, namely that continual revelations from God were not only the foundation and axis of every previous true church, and that this is the “rock” on which the divine builder builds it—and know that he reveals his word and his counsel to the Saints now, by receiving the same things indisputably for themselves.

FOREIGN ACCOUNTS.—The account of the *Cape of Good Hope* will be very interesting to the Welsh Saints, because they have the privilege of contributing their money to pay the cost of those faithful brethren there; the Saints of Merthyr, and environs, will remember that Brother Walker visited them, and they will have reason to thank God to hear that he has already blessed their labor, to save almost as many souls as pounds they contributed; and that the gospel through them has been established for the first time on the continent of Africa: may our prayers be for its spread from corner to corner of it, and for it to bring countless millions from every African tribe and language, together with others of the children of the same Father, to praise him for eternity.

NEWS FROM THE SALT LAKE VALLEY.

WE HAVE RECEIVED letters from the Great Salt Lake Valley, up to November 30, with the *Deseret News* for November 12, and December 1; the mail was delayed for a month in the mountains. The massacre by the Indians of Captain J. W. Gunnison and seven of his men is confirmed. This sad event happened near a bog of the Sevier river, 20 miles from Sevier Lake, September 26, at 6 o'clock in the afternoon. The men of the postmaster Captain Morris, and the entire company had reached Great Salt Lake City. Only a few notes or land-measuring instruments were lost, but a few animals, a number of goats, and a considerable amount of war provisions were lost. Several horses, mules, rifles, revolvers, &c., were recovered. The massacre was an act of revenge, because one Pauvan Indian was killed, and two others were wounded, by a party of emigrants to California. A supreme Court of the United States was opened for the Utah Territory, its session in the Territory House, Great Salt Lake City, November 29. The weather was generally very fair. A new and convenient schoolhouse, which was built by the inhabitants of the twelfth ward of Great Salt Lake City, was dedicated by Elder Lorenzo Snow, November 27. The Schoolhouse was finished beautifully, and for convenience, excelling over all others in the city. Bishop Allred, and other members of the co-settlers of San Pete, diligently gathered the 150 families to go to Manti. These families were to be located entirely within Manti City for that time. Those who were not able to furnish themselves with the necessary teams of horses were supplied them by the committee. A new way to California was discussed, west from Great Salt Lake City, shorter by 250 miles than the other.

 THE CAPE OF GOOD HOPE MISSION.

Forty-five baptized—Two Branches and one Conference organized.

Six miles from Cape Town, January 20, 1854.

PRESIDENT S. W. RICHARDS,—Dear Brother—Your letter of November 8, came to hand December 27; I feel truly grateful for the news you gave.

The case of books you sent by the barque *Conheath*, came to hand October 24. When I wrote my last letter, calling for a large quantity of books, &c., there were a great excitement and a continual call for books, especially the Book of Mormon. When the books arrived, the excitement had died away, so there was little or no call for them, and I have not yet sold many. Hot weather soon came on, and we could do nothing, only take care of those we had baptized.

Brother Walker and brother John Wesley have gone to Graham's Town, and taken a quantity of the books. Brother Wesley has been ordained a Teacher.

Brother Smith, as soon as it becomes a little cooler, will probably start for Port Elizabeth, and take most of the books now on hand, so that when the next case arrives, I shall need them.

I have now started regular contributions among the Saints, whereby I am in hopes of soon paying all past debts, and meeting what few expenses may occur hereafter. The Saints here are poor, but are willing to do all they can.

As I said, since hot weather commenced, we have been obliged to remain nearly still. I walked and traveled in the sun and sand of this hot climate, till I found that I had either got to stop till the hot season was over, or make up my mind to wear myself out the first season in this land; to do the latter, I did not think the Lord required of me. When the weather becomes cooler, we are in hopes the work will take another start.

I enclose an account of an entertaining feast, which the Saints in this land held, January 2. You can better conceive our feelings on that day, than I can describe them. A few months ago, we landed here homeless, friendless, and penniless. Now we see gathered around us a few true-hearted friends, who are willing to be led by the holy priesthood of God, and to do what they can to make the servants of God comfortable in a foreign land.

We have now baptized forty-five, but six of them we have disfellowshipped. We have organized two Branches, and one Conference, calling it the Cape Conference. We have ordained six Teachers, and two Deacons. A number are believing, and would be baptized if it were not for losing their good names.

We are laboring under some disadvantages, not understanding the Dutch language, as there are many in this colony who speak Dutch, and cannot speak English. A few that we have baptized can speak Dutch, one man in particular, who has been ordained Priest. If he were only in a situation to leave home, he would be a great help to us.

A gentleman, who has bought copies of all our books, intends to take the *Star* and the *Seer*, and wishes to see everything we publish. His wife would be baptized if he were willing. He is a man of superior education. He has been kind and friendly to us ever since we have been in the colony, and I believe he would embrace the truth if it were not for his popularity. If he should be baptized, I think many who consider themselves rather above the common class would follow. But the work is the Lord's, and if He does not work, by his Spirit, on the hearts of the people, our labors are in vain.

We feel to thank the Lord for his kindness to us. Brother Smith wishes a remembrance to you. May the Lord give you wisdom to know how to manage the great responsibilities resting upon you in presiding over hundreds of Elders, and thousands of Saints.

I remain your brother in the New and Everlasting Covenant.

JESSE HAVEN.

STRANGE INHABITANTS OF THE GREAT BASIN OF NORTH AMERICA.

CAPTAIN Walker, the mountaineer, has furnished "*The Sacramento Herald*," with an account of a queer race of people, living at the Great Basin. He is said to be the first white man who has visited them.

Through the very center of the Great Basin runs the Rio Colorado Chiquito, or Little Red River. It takes its rise in the mountains that skirt the right bank of the Rio Grande, flows almost due west, and empties into the Colorado at a point on the same parallel of latitude with *Walker's Pass*. About one hundred miles north of this, and running almost parallel with it, is the river *San Juan*. Each of these streams is about two hundred and fifty miles long. Between them

stretches an immense table-land, broken occasionally by sierras of no great length, which shoot up between the two rivers, and midway in the wilderness between the Colorado and the Rio Grande, is the country of the Moquis. From the midst of this plain rises abruptly on all sides a butte of considerable elevation, the top of which is as flat as if some great power had sliced off the summit. Away up here the Moquis have built three large villages, where they rest at night, perfectly secure from the attacks of the fierce tribes who live to the north and east of them. The sides of this table-mountain are almost perpendicular cliffs, and the top can only be reached by a steep flight of steps, cut in the solid rock. Around its base is a plain of arable land, which the Moquis cultivate with great assiduity.

Here they raise all kinds of grain, melons, and vegetables. They have also a number of orchards, filled with many kinds of fruit trees. The peaches they raise are particularly fine. They have large flocks of sheep and goats, but very few beasts of burden or cattle. They are a harmless, inoffensive Race; kind and hospitable to strangers, and make very little resistance when attacked. The war-like Navajos, who dwell in the mountains to the northeast of them, are in the habit of sweeping down upon them every two or three years, and driving off their stock. At such times they gather up all that is moveable from their farms, and fly for refuge to their mountain stronghold. Here their enemies dare not follow them. When a stranger approaches, they appear on the top of the rocks and houses watching his movements. One of their villages, at which Captain Walker stayed for several days, is over six hundred yards long. The houses are mostly built of stone and mortar; some of adobe. They are very snug and comfortable, and many of them are two, and even three stories high.

The inhabitants are considerably advanced in many of the arts, and manufacture excellent woolen clothing, blankets, leather, basket work, and pottery. Unlike most of the Indian tribes in this country, the women work within doors, the men performing all the farm and outdoor labor. As a race, they are lighter in color than the Indians of California; indeed, the women are tolerably fair, in consequence of not being so much exposed to the sun. The Moquis farm in the plain by day, and retire to their villages on the mountain at night.

They irrigate their lands by means of the small streams running out of the mountain. Sometimes when it fails to snow on the mountains in winter, their crops are bad. For this reason they always keep two or three years' provision laid up, for fear of famine. Altogether they are a most extraordinary people, far in advance of any other aborigines yet discovered on this continent. They have never had any intercourse with the whites, and of course their civilization originates with themselves.

MISCELLANEOUS, & C.

NOW AT THE PRESS.—To come out soon "DEBATE BETWEEN A BAPTIST AND AN ATHEIST;" a pamphlet of 16 pages, for twopence.

THE "TREASURY."—Yes, we have some copies on hand, but it is not known how long that can be said! Bound copies can be obtained now for the prices we noted in the 6th issue of the TRUMPET. Yes, there are some unbound copies, and numbers may be obtained, or all of them to be bound as wished, if haste is made!

DISTRIBUTORS!—The *Post Master* refuses to allow us to send the *invoice* with your books through the *Post* any longer, because, says he, that is against the law. With patience you shall have them some other way.

CONFERENCES.—The Breconshire Conference will be held, April 2nd; Monmouthshire, on the 9th; West Glamorgan, on the 16th; Llanelli, on the 23rd; Carmarthen, on the 30th; Cardigan, on the 7th of May; North Pembroke, on the 14th; and South Pembroke, on the 21st.

RECEIVED FOR BOOKS FROM THE 7TH TO THE 15TH OF MARCH,—West Glamorgan, £3 10s; Monmouth, £2 10s; Conwy Valley, £2.

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OR

Star of the Saints.

No. 12.]

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[VOL. VII.

CONFIDENCE.

BY PRESIDENT BRIGHAM YOUNG.

CONFIDENCE, brethren, *Confidence*,—in our God and in each other, is the text I gave the Twelve and all others who preached last Sabbath, to preach from. The Twelve received missions to preach to the people in these valleys in their various Locations, last Conference; and I believe they have been tolerably faithful, under the direction of the President of their Quorum, brother Hyde. Let them now preach from this text, *Confidence*; and let the entire people act upon its principles, and notice when and where it will begin and end, and see if we do not establish such confidence in this community, among this people, as never did, nor ever will exist upon the earth, in any community of people but Saints. I may say, that we have it already; but I think that an increase of faith in our God, and confidence in each other, is desirable. If we could obtain that faith and confidence in each other, and in our God, that when we ask a favor, we could do so with a full assurance and knowledge that we should receive, do you not perceive that it would lead us directly to do as we would be done by, in every transaction and circumstance of life? It would prompt us to do, not only as much as requested, but more. If your brother should request you to go with him a mile, you would go two; if he should sue you for your coat, you would

give him your cloak also. This principle prompts us to do all we can to promote the interest of each other, the cause of God on the earth, and whatever the Lord desires us to do; makes us ready and willing to perform it at once. It needs the language of angels to express our ideas, to converse with each other in a manner to be perfectly understood. When we see and comprehend things in the Spirit, we oftentimes realize an utter inability to simplify and tell them in our language, to others; though we may receive principles, and convey the same to others, to some extent. It would be a great consolation to me, inasmuch as faith comes by hearing the word of God, if I had a language to express my feelings. No man can tell all that he can see in the Spirit, when the vision of the Spirit is upon him. He can see and understand in the Spirit only. He cannot tell it, yet many things may be given, in part, to others.

I thought, while another brother was speaking upon certain principles, how beautiful, how satisfactory it would be to the Saints, could they converse in a pure language; if they could have the language of angels with which to communicate with each other. I have contemplated the principles that pertain to salvation—the principles which I have been trying to lay before you; the acts of men, and how they should be ordered before their God. I would simply say, we must attend to the duties which are laid upon us, before we enjoy our privileges.

PARABLE!

STEP by step down the shining stairs of the clouds of heaven, two glorious beings walked forward together; their garments were of the same color as the dew of the dawn; and the brilliant reflection of their gleaming crowns, like winged lightening, lit up the air before them. Alone in the watery, distant wilderness, like a solitary, small star in exile in the depths of the blue firmament, some small, green island was seen slumbering on its breast;— it was to this that they directed their steps. After setting their divine soles on its splendid, green carpet, the echo of their worshipful anthems within the borders of the island brought forth such sweet music, that it was

thought that all the harps of heaven were celebrating their coming to the place,—all the pleasant singers of the surrounding woods blended their voices with every lovely thing within the place,—to welcome the strangers to their new paradise. “My dear precious jewel,” said the one, cheerfully smiling and embracing the other, “we have wandered very far away from our home; no matter the myriad of the most splendid glory of our kind in other worlds I have seen, never on the brow of the hill in any world has there been anything more splendid than you—no matter how great my love for you has been, while moving in higher circles, for having followed me here now you may keep the key to my heart forevermore: despite the beauty of the multicolored, little birds, their color fails to charm my eyes when I look upon your cheek;—their sweetest song is not music to my ears—your voice is what enchants my soul; come, sing again, my dear sweetheart, by singing shall we find here our life of song? Though we find ourselves alone on this island, your company fills my world. If all were emptiness without you—having you there would be everything to me;—wherever you are becomes paradise, and your company is a feast forevermore.” The diffident one, when she looked down, would put the *rose* and the *lily* to shame;—her pretty eyes, when she looked up, to gaze at her beloved—and the cheery smile on her beautiful countenance! yes, surely, ’tis true to say that to behold her is a feast to the soul! She, as if she had not heard a word that was said, not comprehending her essential beauty, declared:—“My Lord, my Lord! you are my husband; and shall I always have your company here? It is the pleasure of my soul to love you; give yet one promise, and I shall never ask for more; that is, may I stay by you and enjoy your company forever?” “Yes, you may, my dear wife, be *one* with me eternally; come with me now to see the beauty of the island.”

The wonders of the place pleased them greatly, as they walked about,—birds of the place and the winged host were their escort as they followed them: the primrose and the rose and all the flowers together were soft under their soles, and the grass bowed down before them;—all the animals of the place pranced around them with pride. Heavily laden with every kind of fruit, the branches of the trees bowed down their heads, and paid homage to their Majesties. Joyfully, all this reached the northern coastlines of the

island; from here the view was beautiful! in the extremes was seen only the meeting of the blue firmament and the world of water; beneath them hung jagged cliffs at war with the angry age-old waves, each crashing with a thunderous roar—a mirror to reflect the stars of the heavens—the rainbow gleaming in the foam. The retinue took fright at the tempest; only the two heads ventured to the view—on the cliff, a tree grew, its branches hanging above the sea, on which grew fruit more beautiful than all other to the sight; she extended her hand to reach it, but the bank beneath her feet treacherously plunged her down to the depths below! “Woe is me; my wife, my dearest one! why, why did I let you fall!” cried her husband in heartfelt anguish while staring down over the cliff. Just now, once the happiest, now the most miserable; what shall I do? shall I remain here on my own, forever without increase! Oh, no, I shall jump after her, for everything around me is henceforth meaningless; Oh! she has drowned! But hush, what did I hear? Hush, breeze, cease to rustle the leaves on the tree; hush, all birds, with your shrieking; I believe I hear her voice from the depths,” said the unhappy one, as he stretched his neck to stare over the cliff; nearly to death, he held his breath to listen. “Yes, there she is on the crest of the wave. Through all the foam I see her; down, up—with her arms stretched out, struggling for life. O! smooth thy face, savage sea, or hold her on thy waves. The echo of her scream rings in my ear! O! my beloved, keep trying for a moment longer, whether I live or drown, I am with you;” and with that he jumped after her! Now, I see her on the surface of the water; *anon*, the wave covers his head, and each wave thrusts him closer to her. Her white dress now spreads into the wave—her long hair covers her face! One more thrust he makes—one more stroke, O! there he has reached her! Now they are in one another’s arms, but how much better for that; for the hard, steep banks, cruelly threaten their approach; they cannot climb them even if they reach them. They swim together to the east,—ha! Nearby they see a lower, more advantageous bank—upon that they miraculously escape. Once again with their feet on land, they help one another the best they can. Following the unfortunate incident the wife suffered a chronic illness, and she was feverish every day. This part of the island was different from the place on it where they fell from—full of thickets and ugliness.

The beasts here were hostile, and the serpents that threatened them were poisonous. Their atmosphere now wore jet-black clouds in mourning, and their firmament poured down its tears copiously on them. They traveled around from one place to the other looking for the entrance back into the garden, but in vain; for, everywhere they turned, high rocks like huge walls obstructed them. So the thorns and briars would not tear their skin, they killed an animal and made clothes from its hide; finally they settled in the best place they could find; the husband built a cottage, and they ate herbs and whatever they could get until they raised crops from the soil: they tamed animals for their service. In time they reared a numerous family, and they lived quite comfortably; except that all the children caught the ague from their mother, which weakened them in their world; moreover, not one of them could be healed. Before the grey-headed ones went down into their grave, the old people saw the children of their children bringing forth their own kind; eventually that part of the island was populated with a numerous race of *shakers*.

From father to son it was taught that their illness derived from the effects of the fall of their ancestor into the sea; and grumbling against it was common, by those who trembled like aspen leaves; and by others when they lifted up their heads from their hard work to wipe the sweat from their faces. They all remembered the splendid garden where there would never have been any need to work. On some yearly holiday commemorating their landing on the island, their king, for the oldest of their race reigned in succession, addressed them as follows;—I am weary of hearing your grumblings against our ancestor; do you not understand that it was love for, and a desire to save the life of our female ancestor that caused him to jump off the cliff after her, for he knew that she could not save herself. Who of you would not have done the same thing under such circumstances? Also understand that there was no other woman he could have as his wife; consequently, had he not saved her, he would have continued in this unhappy condition without increase until he died; and none of us would have been born! It was not his fault that she fell; because she had her own free will as an individual; and I cannot blame her so much, since she had a good purpose, but that was how the bank caused her to slip; perhaps she was a little too greedy; and if so, pleasing one's eyes is just instinctive in the female

sex according to what I have seen in you. Now, my children, I shall put a stop to this grumbling as follows; you choose the best man you have among you and let him come with me. "And he took the one they chose as a representative, and he shut him in a room, and he covenanted to keep him and his family from the effects of the fall, provided he not touch the dish that was upside down on the table before him until he returned. After he had gone outside, the greedy person failed to overcome his greed; but after looking around until he had made sure no one could see him, and deciding that he would not touch anything that was under it, but that he would just look at it, he lifted the edge of the dish carefully; and to his surprise a little mouse jumped out, and off he went into his hole. He understood that he was finished, and he awaited the consequence. At the request of the King, he told the whole story before the crowd, and they agreed with their representative that temptation was intrinsic to their nature. "Thus you are all as bad as your ancestor," said the old patriarch; "therefore, do not blame him any more." That was the remedy for the people of the island forever after.

Behold the parable is true! Who will interpret it? There is a principle in every statement, bringing a connection with the entire race of Adam; what are they, who will point them out?

SALT LAKE LITERATURE.

(From the "Democratic Press," Chicago, America.)

THE Salt Lake people have strongly marked peculiarities. Their social, domestic, and political, as well as their religious institutions, differ from all others that the world has knowledge of. The circumstances which surrounded them prior to their hegira from Nauvoo, and those under which they are now placed, tend to render them in many respects a people with a unique set of characteristics. They think differently, speak differently, and write differently from other people. Necessity makes them practical, and has called out the most practical minds among them to take the lead in their affairs. Brigham Young is a remarkable man. He proves equal to every emergency. There is in him a fertility of resource that never fails, an energy that carries him triumphantly through all his undertakings, and a resolution that

moves on undaunted by misfortune or seemingly insurmountable obstacles. Some of his coadjutors are wonderfully like him in these respects, but he is the moving and controlling spirit of Utah.

But that to which we designed making reference now is the peculiarity of Mormon literature. It is adapted to the people and their circumstances. Bold, impetuous, confident, strong in its provincialism, it takes hold upon the minds of those to whom it is addressed, and each man is made a host. There is no waste of words, no seeking after ornament, no attempt at polish, small regard for rhetorical or even grammatical rules, but every sentence means something, has pith, nerve, and a strong backbone in it. We gave our readers recently a long extract from Brigham Young's recent proclamation in light of the threatened hostilities of the Utah Indians. Everyone who reads it, and who knows anything about the people that look to Young as their head, will say it is just the thing. Just the thing to inspire confidence in themselves, and their Governor, and hatred toward the Indians. Just the thing to arouse a rude people to action, and make of each man a hero.

FOCUS ON THE EASTERN DISCORD.

WHAT is the awful black cloud
That rises in the distant east,
Totally upsetting our dear earth,
Through the force of its gusts from afar?

Hear, *hear* the dreadful tumult come
From distant banks of the great Danube;
And the clamor above its depths sends
Its echoes throughout earth's borders.

Alas! There is heard the bitter cry,
Of the brave dying on the field,
His heart's blood runs in floods,
Turning the green pasture crimson!

Hear the sounds of cannons in the land,
Where once was quiet in lasting peace;
The neighing stallions and the cries of war,
Are disturbing the countryside.

Noise of the horses' hooves upsets the world,
Many a land prepares for war;

And the great cannons thunder in concert,
 As they speed toward the battle.

O pure peace, you flower of heaven,
 Are you about to leave the earth,
 Driven out by powerful oppression,
 With nowhere to lay your head beneath the sky?

Soon will be seen shedding of blood,
 In a land that gives you no proper respect;
 And may the ground not be your standing place
 Which is trodden by the warlike horse.

From *place to place* throughout the world,
 There is only angry discord and treachery;
 Lies are believed almost always,
 And truth is rejected in every land.

And so, the whirlwind moves forward,
 And the storm increases in strength;
 All the partisans of deceit die the death,
 And the gust blows them to frightful hell.

For from the north a sword was taken,
 To punish the heathen for his sin;
 And from the earth peace was taken,
 By God exchanged for his frown.

NATHAN DDU OF LLYWEL.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, MARCH 25, 1854.

EAST GLAMORGAN CONFERENCE.—We are happy to say there is a general and continual improvement throughout these areas; many have received the spiritual gifts lately, many who have been praying for them for years; love and unity are increasing, and there is renewed zeal among the officers for saving their fellow men; several baptisms, preachers among others, and good signs are increasing.

WEST GLAMORGAN.—Improving and encouraging signs are heard from here, and the old love is renewing in proportion to

the strivings of the Saints to become sanctified, and to live their religion; mention of baptism is heard frequently, but the President did not inform us of the latest numbers.

MONMOUTH.—Over forty have been baptized here since the Conference, with equal success in the gifts and every goodness; general unity, and strong confidence that a host is at the door. May they come soon.

LLANELLI.—The President boasts that there is more love and faithfulness, in this Conference, than he has seen in years;—baptisms frequently, and the officers as well as he himself have determined to free themselves from their responsibilities to their fellow men, by testifying effectively in words and deeds, and by striving to free themselves from their debts as soon as possible. May they be emulated.

CARMARTHEN.—We are informed that there is some renewed excitement in this Conference lately, and from the most powerful preacher to all lovers of the truth there is a stronger determination among the Saints to live according to their important profession, which is under the blessing of their God. A few days ago, a student at the Academy was baptized in the above town, and great was the excitement that caused! His Father took the trouble to show his zeal against the gospel of the Son of God, by coming from a great distance for the purpose of convincing his son of the madness, without knowing what it was, other than believing the false portrayals of the preachers who had passed by him, we suppose, who frequently carry their *saddle bags* full of bogeymen, to frighten little men from obeying the mission of heaven through His servants. Having failed to achieve success in getting his son to believe that the witness he had already received from God of the divinity of the religion was deceit, he tried what he could of threats: he excommunicated him from his house and from the Academy, and he disowned him from his beloved relatives! All this, no doubt, because of untruthful influence; for we doubt there exists any sensible man who would behave in this manner because of any principle we profess. O, no, it is because of what we are *not* that we are almost always blamed. Our new brother was comforted in the gracious God who gave him a witness as he did for us, and may he know without doubt that it is through obedience to the religion that is taught by the Saints, that he is not destitute of a Father; but that he has received a Father a hundred thousand times better than the one who denied him because he used his freedom, consciously toward

his God. May the Spirit of truth follow him, together with his true-hearted contemporaries, and make him a blessing to his father and his family, like Joseph of old, and to hosts of others.

SOUTH PEMBROKE.—President Price writes that there has never been a period, when the officers of the Saints have given more proofs of their desire to live godly lives and save souls, than their present, enthusiastic zeal demonstrates. May the Spirit of the Lord be poured out on all their meetings, until they greatly rejoice in the blessings of the gospel.

It is inquiry into the principles by the world which is there, as usual, agitating the pure minds of the false teachers of the country. Some suggestions from backsliders or from the Valley are sweet morsels that tend to cause the haters of the gospel to rejoice; that shows their taste, and with the same principle they most relish here, they will have their fill in the world to come:—but there is too great a cloud of truthful witnesses about the Valley to justify any man's believing the lies of backsliders, even from there; besides the fact that the Spirit of truth co-testifies with the former.

FLINTSHIRE.—This Conference was held in Brymbo, Feb. 12: the report was as follows: 19 Elders, 4 Priests, 4 Teachers, Total, 100. Unity of general purpose and effort is increasing throughout the branches. We hopefully anticipate seeing great fruit from the additional labor of this small Conference when the heat of the sun of heaven warms their veins; may this, like the rays of the morning sun, reach every heart.

BAPTISM OF A PREACHER.

THE VENERABLE PRESIDENT JONES,—I was 40 years a member with the Baptists; and when I heard about the Saints, I decided to oppose them as far as I was able. I intended to cut off the head of the Saints with their own sword; and for that purpose, I reviewed their books: but the more I searched their doctrinal principles, the more I went along with them, believing the truth, and I received my baptism.

After receiving for myself the promised witness, from the Lord, I began to preach the great power of God, to my fellowmen; and I soon understood the truth of the saying, "All that will live godly in Christ

Jesus shall suffer persecution." I suffered much bitter treatment in my family, which I do not wish to reveal to the country at this time, because of the closeness of the relatives; I was hit in the head with a stone, by a man, because I fulfilled my office by baptizing one who wished that; and my old religious friends began to malign me, without my doing anything worse than testifying to them that I had gotten hold of the Apostolic religion, in which the gifts of the Holy Ghost, together with all the privileges of the primitive church, were enjoyed by the Latter-day Saints.

Nevertheless, the Lord has helped me to this point: if I received oppression, I also received joy, by bearing sorrow and receiving comfort, the one for the other. My God guided me wondrously; and upon looking back, I see that all things worked together for good, and that the various, exciting circumstances with which I met were mixed up together as if into one wondrously sweet cup.

I had the privilege of baptizing several; and since it happened that I baptized some well known men, perhaps you will permit me to name them, so that the reading of their names may lead other men, like them, to consider and perceive a little of the value of the religion of the Son of God.

One whom I baptized is the brother who is known as, "The Reverend David Davies," Porth Cawl, a Minister with the Independents. He received a witness, and much persecution for proclaiming that.

Saturday night, the 19th of this month, I baptized the Reverend John James, a Minister of the Baptists, in Cefn-coed-y-cymmer, together with a young preacher who belonged to the same house of worship.

Brother J. James met with the people, in the Chapel of the Baptists, the next morning, for the purpose of terminating their obligation with one another; and a host came together in the afternoon, to witness the confirmation of the two brothers. My prayer henceforth is to God, for them to receive a solid witness for themselves, so they may call on all their old friends to come and seek the same blessing, and to rejoice together with them in this great grace.

I am pleased to inform you that I received a letter from Carmarthen, last week, notifying me, after I had left my home, that they baptized a young Student enrolled in the School, where preachers are taught by men. He was confirmed at the water's edge; he gave himself to earnest prayer; and within forty-eight hours, he had a clear witness; but, because

he spoke of what the Lord had done to his soul, he was turned out of the School, the Chapel, and the house of his father! Is it not strange, how the professors of Christianity hate the religion of Christ? Wishing for the salvation of all men, yes, even the religious persecutors, I am your faithful brother.

Carmarthen.

THOMAS JONES.

LETTER FROM JOHN PARRY.

St. George, March 13, 1854.

DEAR PRESIDENT JONES,—I am writing to you a brief account of the present condition of the Conferences of the North. I understand that President T. Jeremy has already sent to you a little of the history of the Flintshire Conference. We held the Denbighshire Conference in Abergele. We had a good Conference, and each one of the Branch Presidents reported that the Saints are in good unity with one another, and it appears there will be success in the coming time, for several believe, and some have promised to receive baptism in almost every branch. One was baptized Sunday morning of the Conference in Abergele, and three were baptized before the Conference in different branches. Several have promised to be baptized; some in every branch of the Conference. There are better signs here, at present, than there have been for some time; there is not one branch here that is destitute of the gifts of the Holy Ghost, and we are striving to receive more of them; and we are not content to live below our privileges, rather your good and beneficial counsels through the TRUMPET, bring renewed blessings into our midst, as we put them into practice.

Also, the visit of Brother T. Jeremy with us was beneficial and edifying, as we have experienced the power of the Priesthood that follows him, and the Saints were greatly uplifted through his teachings.

We also had a good Conference in Llanrwst, Conwy Valley. All the Officers and the Saints are strong in the faith, and testifying well about their branches. Three or four have promised to receive baptism soon. I went with brothers Jeremy and Roberts through the various branches, and we found them in rather good circumstances, namely Bethesda and Caernarvon. We went from there to the Merionethshire Conference, which was held in Harlech; we had

an enjoyable time there with Elder J. Davies and the other officers; everything was being observed according to the rules of the Church, but little success; yet, three or four promised to receive baptism, and I hope that will be soon.

As outlined in the foregoing is the condition of the Saints in the North at this time, but I am confident that I shall have the privilege of sending a report of more baptizing the next time. My fond regards to you, and to Brothers T. Jeremy and D. Daniels.

Your brother in the Gospel,

JOHN PARRY.

P. S. I received a letter from the Great Salt Lake Valley, dated December 30, containing good news from Zion and its inhabitants; namely, that peace reigns there, and everyone in general is enjoying health: and they urge everyone greatly to strive to come there. That, along with other things, is proof that they are in a *good* place; if otherwise, they would be worse than the dwellers in hell, for they do not wish for their brethren to come to them in that horrible place.—J. P.

AT LAST THE SECTS RECEIVE REVELATIONS.

Monday night. January 30. This year, after a pleasant meeting in a Chapel, in Penycae, Monmouthshire, the Minister asked some of his people to go with him to inquire of their prophet; and after they went to the house of an assistant preacher, they, and one of the *Wesleyan Reformers*, placed their hands on a three-legged table; and they announced that they inquired of the table, and received from it the following answers.

The Minister asked, Was our meeting tonight more numerous than usual?

Answer. Yes.

M.—Are you a good spirit?

A.—Yes, a good spirit.

M.—Was our worship acceptable in heaven?

A.—Yes.

M.—How long will the war continue?

A.—Until May.

M.—Who will lose?

A.—Nicholas.

M.—When will the Antichrist fall?

A.—Within twelve years.

M.—Is a second marriage all right?

A.—Yes.

The Deacon asked,—Will the reverend from Cwmaman come to us tomorrow night?

A.—Yes.

M.—Will Mr. Rees come also?

A.—Yes.

The "Wesleyan Reformer" asked, Is it all right to oppose the Wesleyans?

A.—Yes.

Even though Mr. Rees did not go to Penycæ the next evening, and even though, by not going, he proved that not all the statements of the "*good spirit*," table-like, were true, yet these charmed religionists believe that it is an inexpressible privilege to have such revelations! But they, with their wizards, are of the number of those who angrily persecute the Saints, because they say that God reveals his secret to his servants the prophets.

T. MASON.

QUESTION.

MR. ED.—I would be pleased to hear through means of the TRUMPET, the reason that the use of beer is forbidden to the Saints. Is it because it is intoxicating, or is there something else in mind? An answer to the foregoing will please many in addition to

LISBOND.

ANSWER TO THE ABOVE.

The Church does not oblige, rather it counsels the Saints to abstain from intoxicating liquids, excommunicating those who become drunk, except they repent. One would suppose that common sense would be sufficient to lead men to consider, that they would have more abundant food chests, more orderly bodies, and more cheerful families by purchasing, instead of spending; that better health would be enjoyed, by eating and drinking clean things, than by guzzling down poisonous liquors; and those whose consciences are not seared

would have more influence, and calmer souls, by living saintly lives, by keeping away from draughts. When the stupefying liquors are consumed, the perfection of sobriety is gradually lost in proportion to the degrees of the intoxicating effect that is felt from drinking them; and the Holy Spirit cannot dwell with unclean spirits.


Sober, righteous, and godly men, win the influence over others, increasing in favor with God and men, and bring about much good in every way; but some, after lowering themselves to alcohol, have grumpy families, and they lose their influence among good people: they are refused by the church, scorned by the world, a burden on their relatives, and odiferous corpses, under the wrathful judgment of GOD.

SIGNS OF THE TIMES.


GREAT, and increasing, is the warring madness of the emperor of Russia; and although the Christian religion is taken as an excuse for battling, he does not allow freedom to any religionists to preach and to disseminate books, within his empire, except for those of the Greek church, the head of which church is he himself; but in Turkey freedom is allowed to all religions, and the Christians there are considered in their civil rights and privileges equal to the native inhabitants, even though the Muslim faith is professed by the government. On the 11th of this month, the British Navy started from Portsmouth, for the purpose of bringing the Russian emperor to his senses: it is led by Sir Charles Napier, and it was led out by Queen Victoria, Prince Albert, the Prince of Wales, Prince Alfred, and two of the royal Princesses on board the steamboat *Fairy*, in the sight of thousands of exultant onlookers, shouting out to the sailors, "*God save the Queen!*" Never before has such a navy, with respect to force, beauty, and military capability, been seen. The number of British females was already 512,361 in excess of the number of males: but since only four females are allowed for every regiment of departing soldiers, the female majority will increase, approximately equal to the number of males who are sent to war. Taking into consideration the departure of men from their wives, the monogamous law, and the emigration of many lads to the distant countries of the world, the population of Britain will decrease with great speed. The Cholera is cutting away its hosts in England, in Scotland, and in Ireland these

days: 31 people of Glasgow were taken sick in one day, and 30 the next night. There was a frightful earthquake in *Calabria*, lately; property was destroyed, worth thousands of pounds; houses were thrown, topsy-turvy; rocks were rolling in utter confusion; and over 2000 of the inhabitants were killed in the huge and terrible tragedy carnage. For lack of food, people were scattered on the continent; and the tax, called "*Income Tax*," was doubled in this kingdom, because of the need to get close to an additional *three million pounds* this year, over last year, because the number of soldiers and sailors was increased so greatly. It is difficult to comprehend the damage being done to men, and one cannot say when or where the present warring campaign will end. We would like to be with the Saints, in Zion; but let the will of the Lord be done; and while we act according to His holy will, all things will work together for good; for He will make the madness of man his praise, by opening a way, to take the eternal Gospel, to all the different peoples of the world.

MISCELLANEOUS, & c.

 Let not the Presidents forget to send their donations to the Perpetual Emigrating Fund, and their donations to the Temple in this quarter, in time to send them from here to Liverpool, April 1st, in accordance with the established procedure for that.

RECEIPTS FROM FEB. 15 TO FEB. 22.—East Glamorgan, £1 19s 6c.

 Send all letters, containing orders and payments, to *Capt. D. Jones*, 14, *Castle Street, Merthyr Tydfil*.

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EVIL-SPEAKING.

BY PRESIDENT S. W. RICHARDS.

THE practice of evil-speaking has become so prevalent among nearly all grades of society, and so interwoven with every stage of life, that very few escape the guilt consequent upon such a practice. To some, the evil created by those who indulge in this most detestable vice may appear trifling, but it only can to those who have become so habituated to it as not to discern its baneful tendency. Perhaps there is no sin more frequently committed by those, who profess to be Saints, than that of evil-speaking; they seem yet not to have learned the mighty influence that can be wielded by the tongue for the happiness or misery of mankind; they seem not to appreciate that a single word often destroys that confidence which must reign supreme where happiness exists, and often produces more extensive injury than almost any evil act that can be performed; they have not yet learned to watch their words as though each one was an instrument of life or of death—a blessing or a curse, to those who come under its influence.

The Law of God is very strict in its requirements upon this point, so much so that no man or woman can be saved who will indulge in such wickedness, because it is a flagrant violation of the law. The organization of the holy Priesthood provides an officer

whose special duty it is to see that there is no evil-speaking practiced among the Saints, neither backbiting, nor hardness, which always exists in connection with the practice. The law of the Holy Priesthood, if strictly enforced, would sever the one guilty of so foul a crime from the fellowship of Saints; and when the officers of the kingdom of God officiate in perfectness before the Lord, this sin, and all its evil consequences, will perfectly cease. It should be the study of the Saints, in every position of life, to guard against this evil, especially if occupying a prominent one among the people—one where their every act and word is expected to be a pattern for the people. We have had occasion to observe the importance of this, particularly with Pastors and Presidents who are called upon to succeed one another in their ministerial labors. The principle is readily detected when one Elder succeeds another, disapproves of his predecessor's course and general policy, and makes it his first business to demolish the existing policy of conducting affairs, publicly disapproving of them, and establishing new plans of operation after his own peculiar views and inclinations.

When such a course is taken, it is generally accompanied with remarks and expressions calculated to destroy the work and influence of those who have been before, though their exertions may have been great, their labors unceasing, and their motives pure, according to the light and knowledge they possessed, as much so peradventure as any who could succeed them. God is sure to bestow upon all such faithful laborers a just reward. When one Elder is called upon to succeed another, it should be his study to guard the interests and influence of that brother, as he would wish to have his own guarded under like circumstances. No man should suppose, for a moment, that the policy adopted by another is not a righteous one, simply because it differs from that which he would choose. There may be differences of administrations and still all be prompted by the same Lord, as there are diversities of gifts by the same Spirit. The Apostle informs us that "there are diversities of operations, but it is the same God which worketh all in all." Now if this be true, who can sit in judgments upon

his brother, because he has his peculiar mode of operation, and disapprove of it, without coming under condemnation? Men differ in their dispositions, temperament, and spirit, and God is the author of that difference; and no one has a right to speak against his brother, because God has thus endowed him, while his desires and efforts are to maintain righteousness in the midst of mankind, and build up the kingdom of God. Although this principle is true, and essential to be observed, it does not interfere in the least with the responsibility which rests upon everyone to take proper steps to correct evils wherever they exist, but an individual's course may not necessarily be productive of evil, because it differs in some respects from another's.

When a man has learned the truth, he will know that if he takes the liberty to speak against his brother, the same measure will be meted out to him in return, if God be true. A man may do evil to those who can have no control over it, and produce an almost unlimited amount of injury, both of a public and a private nature.

The time is past, that men can claim a relationship with the people of God, and indulge in such practices without being despised; and were Teachers do their duty, such persons, whether high or low, will find themselves in danger of being called to an account, and, peradventure, dealt with according to the laws of the Church; while all those who are acquainted with the higher order, and the covenants of the holy Priesthood, will feel a degree of indignation, which they alone are capable of feeling.

No one in the kingdom of God has a right to publish or make known the faults of others, only to those who have the right and power to reprove and chastise the transgressors. Nothing but evil can result from any other course, and to add evil to evil is the work of the wicked One. If a man discovers iniquity in his brother, whom it is his right to counsel and reprove, it is his duty to use his utmost endeavors to reclaim that brother, by himself alone; if he does not succeed, it is then his privilege to communicate the facts in the case to the Teacher, whose right it is, by virtue of his office, to see that there

is no iniquity in the Church, and they unitedly may strive to save the wayward one; if they both cannot prevail upon the guilty to turn from his transgressions, then he may be brought before a Council of the Church, and be lawfully dealt with. Until these steps are taken, no one has a right to publish and declaim against the wickedness of a brother. This is a degree of protection from exposure, which God has wisely provided for all who are in his kingdom, that they may have an opportunity of correcting their faults before they have an evil tendency upon others. When a man discovers iniquity or waywardness in one whom he has no power to call to an account, it is his privilege to make it known to one who has jurisdiction in the case, and then his skirts are clear, and the sin rests with those who have power to put it away, and by whom an atonement must be made that shall deliver them from the justice of the law. Saints must observe these principles in all their intercourse one with another, or they can never inherit eternal lives.

Many changes have been made, of late, and many traveling Elders are, and will yet be called, to fill the places of those who are emigrating; and we would say to all such, bless your predecessors, by maintaining their influence among the people, and never try to build up yourselves upon the ruin of others. If the Lord has blessed those who have been before you, and given them the hearts of the people, whereby they have had power to do good, do not be jealous, and fearful that the Lord will not give you the hearts of the people also. If you seek the salvation of the people, and desire with all your hearts to do them good, the Lord will give you all that you are worthy of, and all that you can control to His glory. If the Lord does not give you the hearts of the Saints, because you are unworthy of them, you will try in vain to get them, and be disgraced, if not damned, in the attempt to obtain them. No man need be jealous of his authority, influence, or power. If he has anything that is worth possessing, he has received it from God, and it will abide with him as long as he is worthy of it; but if he will not honor it, it will depart from him, and he will publish his own folly by manifesting a spirit of jealousy for that which he

feels is forsaking him. That man who appreciates his blessing as coming from his God, and feels to acknowledge His hand in all things, will ever be found in wisdom's paths, and they are peace. Let all evil-speaking cease from among the Saints; they corrupt good manners and morals, and destroy good feelings. Be mindful of each other's happiness, love one another, and seek the salvation of all; then shall you appear as saviors upon Mount Zion, to enjoy the rich reward of the redeemed, and become the ministers of our God forever.

"THE MORMONS."

"THESE pitiful people are rushing from their country in droves toward the vicinity of the Salt Lake. To swell the ranks, on the 28th of last month, several were seen starting from this town on board a steamboat to Liverpool, with the intention of heading toward the imaginary Canaan across the ocean. In their midst was an old woman, 87 years old, who professed her strong confidence of seeing her old husband (who was buried years ago) after landing there, and presenting him with warm stockings, which, to prove the truth of her faith, she had gone to the trouble of knitting, to warm the feet of one who had become cold so long ago. I can hardly praise the behavior of these people, for if they believe the truth of their religion, they should, before being worthy of Canaan, strive more than they have done on behalf of their fellow men, in order to enlighten them about the desirability of the blessed place, instead of turning their backs at once, and leaving them so destitute in the old wilderness. Alas and alack! we have been surprised over and over again that anyone in the enlightened land of the Sunday schools would give credence to such a concoction of unscriptural nonsense! It shows that we have a great work yet to do, to enlighten and establish the country in the simple and priceless principles of true Christianity."

Let him who is surprised be surprised, let whoever doubted doubt no more, but let anyone who is associated be ashamed; it is all too true that there remains today, in a "Christian!" country in "enlightened Wales!" in Cardiganshire, yes, in the town of Aberystwyth, a Welshman, who himself dared publish the above

bunch of lies in some little paper that is called "Press." It was Mr. Editor, who formed it, and wrote it, and published it;—it is a mirror, then, in which he is seen from his crown to his sole, and in it one can detect the unclean, lying stench of the atrocious pit of his stomach. Taking stockings from Cardiganshire intending to warm the feet of her husband who had died years ago, is it! Do you, even you yourself, Mr. Editor, believe that that woman, or any of the Saints intend on doing any such thing? If you do, you have stronger faith, such as it is, than any of the Saints as far as we know. If you believe that, why do you not search in greater detail into their tenets that convince them, or become convinced yourself, through convincing and loving reasons, instead of publishing such *utter nonsense* as the above? Is not your shame the greatest that you failed to convince them, they being your close neighbors; you are not a powerful persuader, either from a lack of truth of which to convince them, or from a lack of effort on your part. Which is it, Mr. Editor? Your lament, poor thing, admits, that the Mormons have a stronger influence than yours; could it be that that is synonymous with an admission that they have they most convincing truths, and the above barking from your mouth, proves why the fox shouted "sour grapes!"

"Alas and alack!" Here is the editor of a Welsh Newspaper who has lived for years in the same country with, yea, in the midst of "droves of Mormons," and does not understand that he has published a barefaced, unfounded, and unwarranted lie, while everyone else knows that his story was formed from libelous materials, woven and entwined together every thread of it from the coarse hemp of slander,—Mr. Editor, the weaver, and the "Press" from Aberystwyth is the loom that weaves it. He must be extremely pagan if he does not know better than this; and consequently an unworthy means of directing the "Press," "the instruction vehicle of the age." If he does know better, then he must be a knowing designer, writer, printer, and publisher of lies! That there is one syllable of truth in the story of the stockings, we challenge him or the world to prove. That he could know that is clear, for a number of his neighbors were Saints, the most humble of whom could have proved that immediately; consequently, his own confession makes him a lying Editor whichever way he turns; and even worse, lies about the religion of his neighbors, the most precious thing they possess, which proves him destitute of religion himself, no matter how much he boasts of being in

the “enlightened country of the Sunday schools.” If this is the kind of Editors the Sunday schools of Cardiganshire turn out, may the God of truth keep the Literature of our country out of the reach of the ruinous stench of their breath. The lying accusations about the religion of their neighbors is scant praise for the character of the Sunday schools; yet this is what they get from this praise-giving Editor. Would it not be better for the school teacher to call him back to learn the good, old lessons in the catechism that say,—“Thou shalt not tell lies about thy neighbor.”

He blames the Mormons for emigrating so soon; yet he does not say for how long some of them preached along the streets and houses of Aberystwyth, or how many years they battled against his lies and those of others, offering simple and priceless principles of true Christianity to this Editor and his friends; but apparently he would like for a poor little woman 87 years old to remain longer for him to have subjects at which “to be surprised over and over again,” by his own imaginary stories, when the surprise would be because of his own foolishness, were he to ask even the “old woman,” or some of the Saints, with respect to what they believed! This person reasons that the emigration of the Saints gainsays the “TRUTH OF THEIR RELIGION,” because, says he, “*If they believe* THE TRUTH OF THEIR RELIGION,” they should not emigrate so soon, when on the other hand their emigration is in obedience to their religion, a more obvious fact than any professors of religion in the country give that they believe the truth of their religion. And thus, here again he sees things the wrong way round! But, our friend admits that the religion of the Saints is true, it can be seen, and he wishes to understand more of it, it would seem, and in the same breath he calls it a “*concoction of unscriptural nonsense!*” One could perceive that he has learned such a concoction as that before, in the Sunday schools or some other place, so that the Mormons do not need to remain there to teach him. Yes, and this contradictory, slanderous and crooked Editor says, “This shows that WE have a great work to do,” namely the editorial ‘we,’ ‘WE the *true* Christians!’ And beginning on the great work, behold perhaps his first blow, namely proclaiming that one of his own neighbors has knitted stockings for the purpose of warming the feet of her husband in California, who had died years ago in Wales! O! fie on such a great work, and its great worker, together with the one who set him on such a work, namely the father of lies.

Entirely scriptural "TRUE Christianity" is what the "Mormons," believe—their infallible guide is the Spirit of God, which proves the truth of our assertion, to anyone who obeys the godly requirements of our religion, by being baptized for forgiveness, and he will receive the "gift of the Holy Ghost," who will testify to him that the "story of the stockings," the "walking on the water," the "miracle of the cudgel," like the "frogs and the rotten wood," and nine hundred and ninety-nine, or a thousand and one other stories that the Editors publish, and that the theologians of the age preach about us, are unfounded tales; and it is clearly understood that because the Saints have the "TRUE Christianity," and since truth stands against falsehood and against the world, the old passion stirs up every false religion to fight against it with the old, rusty swords of slander and lies.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, APRIL 8, 1854.

KINGDOM OF GOD.—To build the Kingdom of God is the foremost, and most important, duty of every man; this should be his chief objective, and he should make everything he possesses, every opportunity he gets, and every talent he has, serve this purpose. "But seek ye first the kingdom of God and his righteousness," was the teaching of our Lord to his contemporaries, and were he to set the same divine foot on the borders of Wales now, we believe that his first shout would be for every social rank, and for *all*, regardless of their professions, to come in to the kingdom of God! The importance of being in the kingdom of God is so self-evident to us, that we cannot think of anything to which to compare it. To be subjects of the kingdom of God is to become children of God; and to be children is to be heirs unto God, and joint heirs with our Lord Jesus: which inheritance contains in it every spiritual and temporal blessing, present and forever; yes, a hundred thousand more pleasures, happiness, righteousness and glory, than ever came

into the heart of man to imagine; all this our Lord promises to co-inherit with his faithful brethren of the same divine father, when he assures without doubt,—“And all these things shall be added unto you.” On the other hand, in contrast, it is seen, that not coming into the Kingdom of God is to lose everything that is worthy having, and to receive only what it would profit one to lose.

In a correct understanding of the importance of building the kingdom of God, there appears the importance of correct guidance in it, for it is impossible for anyone to build the kingdom of God while he himself is outside it; but since we are addressing most particularly our brethren who have the great privilege as do we, of being citizens of this kingdom, there is no need to enlarge upon it to them; yet, in order to fulfill the divine commandment, it is not sufficient to seek until obtaining the *way in*, and be satisfied with that; rather, afterwards each one has the duty of trying “*to build*” the kingdom.

Each member has the power to do many things in building the kingdom of God, and the most important of all is to live according to his profession, and enjoy the fulfillment of the promises of God to his children; no matter what else he does without doing this, he is not building the kingdom of God effectively. Working “his righteousness” plainly before the world is the most effective way of getting others to do that, and getting a man to live righteously and in a godly way, is building the kingdom of God; for, the kingdom of God is not in food and drink, rather in “righteousness, peace, and joy in the Holy Ghost.”

The way to build the kingdom for those who have received a portion of the priesthood of the King—and were sent as missionaries for him, and to whom the “word of the covenant” has been entrusted, is through *persuading* and not through frightening, or forcing, rather through *persuading* the subjects of the kingdom of the Archenemy of the King to leave his kingdom and increase the numbers of subjects of the worthy King; for this they were sent, and this should be their chief accomplishment; in order to fulfill this all things should be subservient. Since we have come into it ourselves, we know the way for others to come through the same door, as there is but one door, and the key of that door is entrusted to us; let us remember that the key was not given to us to *keep the door locked*, but for the purpose of UNLOCKING it as soon as there is a call for that. Since a terrible storm is about to overcome those who are outside and we know that, let us

make sure that no one reaches us who wishes to go in, if one had the key to open the door for him. Our duty is to go after them, searching them out, searching the houses of their neighborhood, searching the town, the country, in the holes of the earth, and on the rocks of the mountains of our country; we are hunters, we hunt them from every party and non-party; we should not leave anyone alone; for, there is no one but us who can bring them in; because it is to us the key is entrusted, and because no one knows as we do the importance of the matter.

Brethren Presidents!—Coworkers in the vineyard, and fellow soldiers in the army of Jesus! Let us awake, and let us apply ourselves with all our abilities to this important work of winning men to enlist under the banner of our King; the world nearly everywhere, is boiling like a cauldron, heresies of all kinds, like the crackling of thorns, heat up its steam; men's blood is the liquid, and the demon enemy himself blazes underneath. The great, last battle is drawing nigh, according to all signs, our own King is calling for brave men to join the spiritual battle; and we are confident that not one opportunity will be lost, nor one duty neglected, and nothing will be left undone that we can do to “build the kingdom of God.”

It is a great pleasure to learn of the renewed efforts of the Presidents, and that success is proportionate to their diligence; and yet there is room;—yes, there is room to do more, while there is one within our reach that has not received every offer, which condemns us for refusing him. We trust that not one Conference President will be satisfied with anything less than seeing each branch well regulated and in a unity of faith, with visible zeal through the effects of working together to build the kingdom of God in every way; that they will leave neither town, area, house nor anyone who has a soul, without an *invitation*, an *urging*, and an *earnest* petition to come into His kingdom. We trust that they will not be satisfied with doing all they themselves can do, without getting every officer and member, especially the former, to have the same feeling and zeal that they themselves have; without placing each one in the most suitable calling for his abilities, and giving him all the advantages and support to do all the good that is possible for him to do, and there will be plenty of room for more after that. We trust that they will put every Elder and Priest to work in fulfilling their callings and in honoring their valuable offices, that there will be no one who professes these offices, in any branch

under their care who neglects his talent, or who receives the office without fulfilling it, unless some satisfactory reasons keep him from it, and such are difficult to come by. If an Elder is more suitable as a Teacher; if old age, circumstances, or whatever renders him unable to minister as an Elder, let him officiate in the office of teacher, and let him be a zealous father over, and desirous of benefiting the flock of God; there is a great need for more teachers in every branch that we have seen throughout the country; we implore your attention to that, fill the gaps, let the classes be smaller, and add strengtheners of the weak knees and doctors for the feeble; let there be plenty of strength to carry the lambs in the bosom of the church, and to succor the ewes with lambs so the Spirit of God will not be saddened in your midst because of it. No one of the Saints should be without some teacher visiting him or her weekly, and more frequently if they are neglecting their duties; otherwise, beware of the responsibility if one soul is lost that could have been saved by greater diligence.

We exhort our brethren to search around them, for what else they can do in any way to build the kingdom of God in their midst; to search for places to preach; to move faithful brethren to live in a place where there are no Saints, and to extend on the right and the left with zeal worthy of their "elder Brother," the food and drink of whom was to do the will of his Father. Among other things, we induce their attention to the best way of spreading the *printed word*; hand out pamphlets from house to house; and let them take tracts with them where they preach; for, those will continue to preach after the preachers have gone away. A pamphlet society would be very effective in every branch, to be at the service of the members who have sufficient zeal for the kingdom of God, to take them from house to house, and exchanging them periodically; faithful sisters can do this as well if not better than some brethren; they are not so much opposed by enemies, rather their sober and faithful witness takes root in the hearts of the most hardened, we think, through the Spirit of the truth. Kind sisters, will you allow us to invite you to the laudable work of assisting your husbands and your fathers to save men in this way? The promised reward that, "They that turn many to righteousness shall shine as the stars of heaven in glory," together with love for the benefit of men spurs us all to faithfulness and diligence in this.

ACCOUNT OF THE MOQUIS.

INFORMATION FROM ELDER P. P. PRATT.

G. S. L. City, November 21, 1853.

MR. EDITOR,—On the 13th of this month, there arrived in this city from New Mexico, Senores Jose Damion Giron, Thomas Chocon, Bicinte Charoes and others.

They have for sale some hundred of woolen blankets, or “*Serapas*,” some of which are manufactured by the Navajo Indians. As a specimen of the arts among that people, and as an article of home manufacture, they are worthy of patronage.

They have also for sale a number of horses and mules.

They have taken a room in the 2nd Ward.

They were thirty-four days on the journey, which they have sometimes performed in sixteen.

They live at a small town some 50 miles north or northwest of Santa Fe, on a stream called the Chama, a tributary of the Rio Grande del Norte.

They traveled northwesterly from their town, crossing the river St. John, a tributary of the Colorado, which rises in the mountains northwest of Santa Fe, and pursued a southwesterly course, entering the Colorado below the mouth of Grand river. Where they crossed it, it was about the size of the Jordan, opposite our city.

On the south of this stream is the country of the Navajos; and further down on the same side, are the villages of the Moquis, built of *adobes*. They are seven in number; the principal of which is called Oriba.

The country of the Navajos and Moquis is a fine, good soil, well timbered, mild climate, not much winter, abundant in pasturage, and produces large quantities of cattle, horses, mules, sheep, wheat, maize, peaches, melons, &c., &c.

The country on the north side of the St. John is well watered, by tributaries of that river, which fall into it from the North, among which is, el Rio de los Pedras, (River of Stones) el Rio de los Pinos, (River of Pines) el Rio Floredo, (River of Flowers) el Rio de los Anemos, (River of Spirits) Rio de la Plata, (River of Silver) averaging the size of the Provo River in Utah Valley; and numerous smaller streams.

After crossing the St. John, their road continued westerly a little north, crossing all these streams. The country is well calculated for cultivation; everywhere abundance of fuel, and in places good pine timber; but above all abounding in fine pasturage, their largest distance without water being eighteen miles.

They crossed Grand River a little below the river Dolores; then over a worthless plain of about 25 miles, to Green river, which they crossed a little below the mouth of White river, and above the San Raphael; both the Grand and Green river fords were good, being about mid-sides to their animals. On Green river at that point is a fine valley, some ten or twelve miles long, with a good soil, and well timbered with cottonwood, and limited by canyons above and below.

From this ford on Green river, they passed over table-lands of a worthless character, till they struck White river, a stream the size of Big Cottonwood, which heads on the other side of the mountain from Spanish Fork. Following up White river, they crossed the mountain at a very good pass, and came down the Spanish Fork to Utah Valley.

The whole route is abundantly supplied with grass and water, at proper distances; and the valleys have but little snow or cold in winter. The rains in the Navajo country, and on the St. John and its tributaries, are said to be sufficient for cultivation without irrigation.

Such is the account in part which we have been able to gather from conversation with the traders above named; which is at your service.

Respectfully,

P. P. PRATT.

PRAYER OF FAITH HEALS THE SICK.

THE 8th of this month, about mid-day, it happened that George Davies, a child of my sister, 4 years of age, was walking with me, holding my hand; he suddenly became ill, and continued very ill until six o'clock in the afternoon.

Since the feet of the boy had become cold, and his lips had blackened, it was supposed that he would die within a short time: but I sent for Elders Griffith Davies, John Davies, and William Morgan,

who came, and administered to him, by anointing him with oil, and praying for him three times; and immediately the boy became completely well.

This took place in the home of John Lewis, Number 43, Newtown, Penycæ, Monmouth: and besides the boy's father, and the aforementioned Elders, there were two there who were not Saints; namely, Samuel Harries, and Mary Harries. And since this is truth, about the spiritual gift, which some doubt that God gives through Christ to the Church, in this age, we wish to see these lines printed in "ZION'S TRUMPET."

I am, &c.

HANAH LEWIS.

FRUITFULNESS OF THE LAND OF ZION.

WE QUOTE the following from the "*Deseret News*," from among many evidences of fruitfulness of that land; if it appears unbelievable to the inhabitants of the high and fruitless Gwalia, it is no less a fact despite that.—"Twenty-eight acres of land belonging to W. S. Muir, in Davis county, through the efforts of four men, produced, last season, 15 tons of hay; 1500 pounds of wheat; 12 tons of Indian corn; 900 pounds of oats; and 40 tons of potatoes, besides an equal proportion of beets, carrots, turnips, &c.; 5 tons of onions and cabbage; 4 tons of flax; 25 tons of pumpkins, squash, and melons; 25 tons of forage besides that. They began to labor the 4th of March and finished November 9th."


You small-holders of Wales! How long will you spend your valuable time in cultivating and making land productive while there are lush valleys throughout the world with hardly any inhabitants? Why do you pay such taxes and rents when you can have, without *money* and without *price*, as many of those lush valleys as you and your children, and your children's children, can make use of? How long will you rear a posterity of beggars here, while there you can rear *aristocratic* sons and daughters? How long will you sell your posterity to the harmful influence of the immoral, the untruthful, the nonconformists, the blasphemous and the ungodly who are here; instead of taking them to Zion, where they can grow like willows by streams of water and associate themselves along the streets of quiet cities, with moral, truthful, refined, honest

and peaceful young people? Yes, how much longer will you farmers of Wales become round-shouldered in the prime of your days, and your children will be seen in rags in order to dress your oppressors, and their families in silks, and to drive their carriages over you along the roads, if you fail to jump on top of the hedge out of their way; while you can dress your own families like that, and enjoy the fruit of your labor without oppression there? And lastly, I ask the rational small-holders of our country! How can you, why do you cling to the old superstitions and traditions of the religions and traditions of our fathers and call them religion, to the extent of refusing the true and godly religion of Jesus Christ in its original strength and purity, which we have been pressing upon you for years by now, bringing with it the fullness of its temporal and spiritual blessings? What is the answer? Do you doubt the witness of the above place? There are hundreds of even Welsh of the same blood as yourselves there enjoying these facts, who have sent their consistent testimonies and their invitations for you to follow them. The desire owing to your dependent children, and to save your own souls before it is too late, obliges you to receive the blessings of heaven and earth that are offered to you.

MISCELLANEOUS, &c.

JUST off the press, "DEBATE *between a Baptist and an Atheist!*" Where in 16 pages the latter is seen stealing the Bible and the religion of the former, and making him admit that they were a theft of his, and exchanging names with each other; it offers more than twopence worth of entertainment for the reader, trust us!

ALSO, an 8-page treatise has come out, namely "*Atheism of Sectarianism;*" where the dividing wall of supposed separation between them is demolished, and they are shown shaking hands like two sisters of the same father, for *only a penny* !!

 We answer our correspondent Wm. Thomas, Llwyni, that children will not have godly parents of flesh and bones, rather spirits as we all were: in their second estate of existence a body of flesh, blood, and bones were added to them; and in their third estate, by resurrection, if to glory, they will have heavenly bodies; and so on and so on throughout eternity, or the course of perfection of every universe, they bring forth their species, to walk the paths of their fathers, to increase to completion, and thus to fill endlessly circumvolutions, without beginning or end, any more than a ring has. For us,


it is easy to comprehend the increase toward the completeness of Godhood, and also endless increase. Who can prove that this little world is the first that our heavenly Father has created and populated? And who can say that this will be the last? If not, why is it not allowed that he will make each one the same as this one? Perhaps brief and correct considerations of these questions, will satisfy our friend. A more detailed reading of the observations of O. Pratt in the *Seer*, will assist him to understand our first statement, and President B. Young clarifies our last, in his observations on "*Natural Philosophy*," in the *Journal of Discourses*, which he has.


GIFTED PREACHER—This man, if he has no *knowledge* of the divinity of his religion, is like the glowworm on a hedge, in a dark place, which has an abundance of light to show himself; but has none that can show the way man should walk.

BOOK DEBTS FOR THE CONFERENCES, FOR THE QUARTER ENDING
MARCH 31, 1854.

Monmouthshire, £37 2s 9¹/₄; Breconshire, £2 11s 8³/₄c; West Glamorgan, £95 12s 4c; Llanelli, £30 7s 11c; Carmarthen, £11 5s 1c; Cardiganshire, £10 7s 9³/₄c; Merionethshire, £8 11s 11³/₄c; Flintshire, £15 1s 0¹/₄c; Conwy Valley, £4 18s 11¹/₂c; Denbighshire, £12 19s 1¹/₂c; North Pembroke, £3 8s 8¹/₂c; Anglesey, £12 0s 11¹/₄c; Liverpool Welsh Branch, £2 1s 9¹/₂c; Liverpool Office, 3s 9¹/₂c; East Glamorgan, £94 13s 0¹/₄c.—This number is included in the above.

RECEIPTS FOR BOOKS FROM MARCH 22 TO 31.—East Glamorgan, £11 6s 10c; Anglesey, (by J. W.) 10s; South Pembroke, £1 6s 10c; Brecon, £1; Denbighshire, £1; Flintshire, £2 3s.

 We implore your attention to the Debt for books, put before you in this number, especially those Conferences that did not pay a halfpenny in the last quarter!!!

 Send all letters, containing orders and payments, to *Capt, D. Jones*, 14, *Castle Street, Merthyr Tydfil*.

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 14.]

APRIL 15, 1854.

[VOL. VII.

SACRIFICE.

BY PRESIDENT BRIGHAM YOUNG.

Now, you Elders who understand the principles of the kingdom of God, what would you not give up, do, or sacrifice, to assist in building up His kingdom upon the earth?—Says one, “I would do anything in my power, anything that the Lord would help me to do, to build up his kingdom.” Says another, “I would sacrifice all my property.”—Wonderful indeed! Do you not know that the possession of your property is like a shadow, or the dew of the morning before the noonday sun, that you cannot have any assurance of its control for a single moment! It is the unseen hand of Providence that controls it. In short, what would you sacrifice? The Saints sacrifice everything; but, strictly speaking, there is no sacrifice about it. If you give a *penny for a million of gold! A handful of earth for a planet! A temporary worn out tenement for one glorified, that will exist, abide, and continue to increase throughout a never-ending eternity, what a sacrifice to be sure!*

Many, no doubt, would consider it a great sacrifice to be called to go on a mission a few years; to leave wife, children, friends, comfortable homes, travel perhaps on foot, encounter storms on the sea, be in perils on land among mobs, and be hated of all men. It is true we might consider this a great sacrifice, and yet men do

all this, and more—they risk their own lives upon their venture to get gold, to follow the allurements of pleasure. And should not the Saints of the Most High God be more willing, more anxious to promote the cause of their holy religion, devoting themselves, their influence, property, and, if necessary, their existence, than the votaries of fashion, the devotees of wealth and pleasure, and to merely sensual, temporary objects of worldly gain or aggrandizement? Verily I say unto you, if you are not, and if you have a spirit to seek after the giddy, vain, foolish vanities of the world, the things pertaining only to the gratification of present feelings, passions, and selfish desires, and have no spirit of prayer and supplication, cannot and do not feel to exercise an interest above all others, for the cause of truth, my advice and counsel is for all such, to go straightway to the *gold mines* of California, and seek for gold: for rest assured, as many as have this spirit, will run as their unrighteous feelings prompt or dictate. Yes! Go to the gold region, and do not come and seek my counsel about it, whether I am willing that you should go or not, for I am not only willing that you should leave, but anxious that you may as soon as possible.

If you do not love God, and His cause, better than everything else besides, and cannot with a good heart and willing hand, build it up upon the earth; if you will not repent of your follies, and get the Spirit of truth in you, so as to love it, and feel willing to sacrifice all for it, you cannot build up the kingdom of God.

EAST GLAMORGAN CONFERENCE.

SUNDAY, March 26th, 1854, 11 o'clock, in the morning, the Saints' Hall, in Merthyr, was filled with people eager to hear the words of eternal life: and after beginning the meeting in the usual manner, spoke,

President Jones.—The love of a child of God is carefree; and happiness in the Holy Ghost is happiness not followed by sadness. Our light shines in proportion to our faithfulness: man improves *himself*, as he lives his religion, more than he can ever improve anyone

else; and man can do more damage to himself than to anyone else, as he disobeys the Religion of Jesus Christ.

Religion in our country is something that is very popular; consequently, those who have the most religion should be the most popular. Despite the paucity of our numbers, that makes no long-term difference, for we possess a substance that can win popularity. Those who conform with the religion of Jesus Christ, have the best religion; and that is the only one that can win true popularity, because of the materials it has for doing that. It is just as impossible for powerless and meaningless religions to win continual popularity, as it is to make nothingness into something substantive. We have not come here today to conform with the religion designed by the congress of ministers; rather to conform with the *one* immutable religion that Christ established. All suppose their religion to be a valuable gift which they received from their god; and, understanding that, the Saints have come here today to manifest their willingness to appreciate, and to continue and sustain the valuable gifts that the God of heaven gave to men; namely, first Apostles, second prophets, and pastors, and teachers. It is not the clay tents they consider as gifts, rather the treasure they contain; then, it is proper to say that God gave the apostles, the prophets, the pastors, and the teachers, as gifts to perfect the Saints for the work of the ministry, and to edify the body, or the Church of Christ. How can we hold the Apostleship, the prophecy, and all these excellent gifts, with clay vessels? If it is said that apostles and prophets have ceased, that is to say that the apostleship, the prophecy, and perfecting of the Saints, together with the edifying of the body of Christ have ceased also.

It is our privilege to be able to show here today, our conformity with our religion, by covenanting to uphold, or to sustain and respect the vessels, because they contain these glorious gifts. The gifts and the treasures, in this Church, are ineffable; it is such a wealthy Church and full of gifts that we have! Time does not allow me to name all the different offices and the quorums that are in it, at this time: rather I propose that we signify our determination to sustain through our prayers and our endeavors, President Brigham Young and his two counselors.

After seconding that proposal, it was proposed and seconded, in the same manner for President S. W. Richards, and his counselors;

the Welsh Presidency, and the Presidency of this conference; and the Saints raised their hands unanimously. Then, the President said that we come close to home, in the edification of the body of Christ; and now, let us come to the branches through our conference.

Such is the link that exists among the members in the Body of Christ, so that one cannot respect, or disrespect any member without everyone's feeling it; God's watchful eye is as much on the small branches of the Church, in the lonely corners of the country, as it is on any other part of the church body; for we are all one. Just as there are waves, some smaller and some larger than others in the same sea, so the Saints are few and numerous in the same sea of love, where they swim in unity all together.

The representation:—H. P. 1, Eld. 269; Pr. 95; Tea. 100; Dea. 63; Bap. 50; Emig. 86.—Total, 1796.

The President observed further,—The good cause has not died, as some would wish; rather, it lives, and much better than the expectation of some who are true friends. A growing number is not the only success that is desired, but also for the Saints to live in virtue and faithfulness, by bringing forth good fruit, perfecting themselves in holiness, so it can be seen that they are found to be in all the different branches of this Conference.

Where there is much love for God, there will be much love for doing the work of God. I am happy to see the branches in the vineyard of Christ bearing more fruit this past quarter than before; but the world outside the walls is not urged to see inside the vineyard, except for a little on the edges. No worker, who has an office, should be idle in the vineyard, for there is plenty of work for us all inside and outside the walls. If there is an Elder or Priest who feels reluctant to work outside, let their branch presidents put him to work inside, with the Saints, as teachers, and do not let *anyone* be idle. Your care for the Saints should be as much, and *more* than the care that you may have for your families; and do not let them starve for lack of officers to feed them, or to fall for lack of those to uphold them. We see here the importance of the office of teacher, who is to teach the Saints *the way to practice religion properly*, to practice religion from the heart, in every place, in secret and in public, making clear to them that appearing in the meetings only is not practicing religion, but they should be

connected with their religion, as in the bedroom, thus even in business dealings; for, religion is a standard to live by. The teachers should be fatherly men, counseling, cheering, comforting, and lifting up the dear children of the heavenly family; and consequently, fatherly care is their care, guiding the Saints in religion. It will be seen by the effects that there is a shortage of teachers, a pity for anyone who is to be discouraged because of the lack of sufficiently fatherly men to follow them up, and take care of them. Put men in their offices, in a manner that one can be asked to be accountable for the comportment of the other, like the responsibility of a father for the comportment of his children in the family. Every Teacher should understand and do his duties, so that he may be able to instruct others to act in the same way. We do not think that men are adequate for this work unless they have the Spirit of God. May we pray often for this influence, so that we may turn the sinner from the error of his way, save a soul from death, and hide a multitude of sins.

God is the author of the whole, and therefore the governor of all that is; He is the author of religion, and its governor also. The Lord has never done anything irreligious; otherwise, he would be irreligious himself! Everything that God has done is religious; and consequently, every good thing that we have done is religious. If we fulfill all our responsibilities well, our branches will blossom renewed; and through the Saints not doing one deed that does not derive from religion, there will be many fruits after them. May the Lord bless us all, with the influences of the Holy Ghost, through Jesus Christ. Amen.

The meeting was ended, through a blessing, by Elder Robert Parry.

(To be continued.)

ATTEMPT TO INTERPRET THE PARABLE,

Which appeared in the 12th number of the TRUMPET, page 182.

MR. EDITOR.,—Upon reading the TRUMPET I saw the Parable. When I meditated about the two glorious beings, I thought of the first coming of Adam and Eve to this earth. When I meditated about the splendid feast that was held by the melodious singers of the forest, at the coming

of the two strange beings to the new paradise, I thought that all the creatures were rejoicing that their King and their Queen had come to them to govern them. When I meditated about the cheerful smiles, and the embracing, and the eternal covenant that was between them, I thought about the heavenly marriage that joined the man and the woman. When I meditated about the cliff where the tree grew, I thought about the clearly-defined commandment, "Ye shall not eat of it lest you die." When I meditated about the cries and the lament of the man, I thought that Adam saw that Eve had fallen, and that he went of his own will down to her for the purpose of raising her from the pit into which she had fallen; therefore, Adam partook of the fruit of the forbidden tree, so that he could come up again having Eve with him. When I meditated about the sickness and the ague they went through with their descendants, because of falling into the sea, I thought about the effect of the fall in the garden of Eden, namely the original sin, which had extended to every living man. When I meditated about the mouse under the dish on the table, I thought that Adam and Eve had been placed in a condition of being tested, to keep or to break the commandment; and not only they—but everyone in every dispensation as free agents to receive or to refuse the message of God through his servants; therefore, let no one blame Adam for doing as he wished, since we chose him as head covenanter.

If I failed to interpret it, let someone more able try.

Yours affectionately,

Pyle.

JOHN BOWEN.

THE GREAT DEPTH.

THE great depth is beautiful,—
 Through the mass of the bowels of hidden earth,
 Layer on layer, treasures lie,
 And over them a round turquoise quilt,
 Embroidered with motley flowers:—
 The fine coral, and gems abundant
 Adorn the paths of the fishes of the deep,
 And the swelling waves roar fiercely,
 As lions do at fat prey,
 The great depth is beautiful!

The great depth is beautiful;—
 Divine wealth was given, wise providence
 To raise man who was an exposed enemy;—
 And the subjugation of Israel was
 Elevation for the many nations:—
 God's grace, to man, now travels,
 Like a wheel within a great wheel,—
 And the force of the pure living truth,
 Brings full knowledge about GOD,
 The great depth is beautiful!

The great depth is beautiful;—
 A guilty sinner today we find,
 With wounded heart, believing the Atonement;—
 The heavenly host rejoice,
 God, in Christ, forgives sin:—
 From the heights of vast eternity,
 We see the deep rightness of the journey;—
 Every bitter cup will be sweet,
 And darkest night, brilliant day,
 The great depth is beautiful!

ROBYN DDU, ERYRI.

SPRING.

THE sun travels round, a fine gold wheel up above.
 Amid a blue embroidered sky, in fleece;
 The beauteous white-cap is foaming and rolling,
 And the breeze laughs among the forest branches:
 The gliding currents murmur through the brooks,
 And the *Saints*, with loving smiles, are cheerful.

The butterfly, in white, dances on flowers,
 And the birds sing, till they tickle every hill;
 The little lambs prance, the bees are like bells,
 With life and joy, all nature is splendid;
 But finer than all, so great is their favor,
 And the gladdest being in nature are the *Saints*!

ROBYN DDU, ERYRI.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, APRIL 15, 1854.

SPREAD OF THE SAVIOR'S CAUSE,—Is the main subject of the Saints, and especially the officers throughout Wales; how to spread it on the right and on the left,—to gain the attention of the honest in heart to it, and to convince their fellow men of its importance is all that is heard from District Presidents, in Conferences, Councils and everywhere: this is as it should be, warning our neighbors is our most important work; the worth of their souls is seen clearly in all we enjoy through our religion. Let the Priests scorn, let the preachers mock, and let the false teachers of the people laugh at our supposed errors, we know—heaven also knows that we have the only true gospel of Jesus Christ; while the newspapers and the pulpits grate on the ears of the age with false accusations about us and our religion, let us awake to greater diligence to save some of the lovers of the truth like firebrands amid the blaze.

The next thing for the devout conduct of the Saints in order to succeed is, “the proper sharing of the word of truth” through distributing preachers to the most advantageous places to transmit the word of life to the people. Let them be spread among all classes of men, rather than treading on each other's heels in some places, while there is a shortage in other places. Let every President strive to disseminate zealous and diligent officers to the furthest borders of his area, not leaving a town or neighborhood, a family or soul, without receiving an offer for salvation in Christ, which is contained in our dispensation.

Since the Lord has placed us as a watchman in this small area of the Principality, and for as long as He leaves us in this area, our voice will extend to all our fellow watchmen;—warn, *warn* this generation that the sword, famine, pestilence, scourges, together with the

brooms of Jehovah are about to empty our land of its inhabitants, by transporting them, either to redeeming Zion, or quickly to the spirit world; warn them that only in the Kingdom of God will they have life and safety, present and eternal; for we *know* that, and we *know* that this is His kingdom. Remember that the watchman who sees the sword coming and does not warn the people, is guilty of their blood, according to the law of God.

We lament to announce that some entire counties in our small country, such as Anglesey and Radnor and large parts of Montgomery, Denbigh, Cardigan and Caernarvon, and Arfon are without the voice of any of the servants of God to be heard among them; rather the silence of the grave, under a shroud of spiritual darkness, covers their areas; while there are hundreds of God's missionaries, saviors of the world—and the word of the covenant,—a godly treasure, in their clay vessels, are piling up practically on top of one another in other areas, and complaining that they have no opportunity to employ their valuable talents! What do you think, Brethren, of the fact that there are over 300 preachers in this Conference, while all the above places have practically no one? Is this just for the souls of our fellowmen? If not, be vigilant of the responsibility,—we shall throw it from off our shoulders by inviting you and beseeching you for our merciful Master to take the word of life to their midst; we shall do all we can to facilitate your way; there is work to be done in all the above places; yes, we have letters before us now, and receive them constantly, calling for assistance to different places, and offering means of sustenance for those who go; in one place it is said there is work ready for 30 preachers of the Saints when they wish! You servants of God, will they call in vain? What is your answer? Remember the outcome depends on those who brought it about.

The faithful brethren of Monmouthshire are deserving of great praise, for their zeal and their readiness for the work of the Lord; for, about 35 of them offered themselves as willing to go to the places the Lord saw best! Yes, they all said at the first call, "Here am I, send me:" may the gracious Lord bless them, yes, he will bless them and show the difference between those who serve him and those who serve themselves instead. This news will be the subject of great joy

for the inhabitants of Cardiganshire, Carmarthen, North Pembroke, the North, &c.: especially for the brethren who are there: prepare yourselves for it then, Brethren, there is a host coming to you very soon; and more will come after them as soon as we can succeed in getting them started.

LANDING OF THE WELSH EMIGRANTS IN NEW ORLEANS.

New Orleans, March 18, 1854.

ELDERS JONES, JEREMY, AND DANIELS,—Dear Brethren,—I take the present opportunity to send these few lines to you, to give you a little of the history as to how it is, and how it has been with us until now. We have seen the great power of God with us, and we feel thankful to him for his goodness to us. You know that we were organized into a Conference before starting from the *Docks* in Liverpool; but after that we divided into 7 Branches, with a president for each Branch, 4 of which were Welshmen, namely John Davis, William D. Jones, Phillip Sykes, and Thomas C. Martill. The Branches were divided into Groups, with a president for each Group, with a Saints meeting in each Branch every Tuesday and Thursday nights, and family prayer every night before going to bed; and there was not one prayer in which we did not remember you and all the dear Saints back in Wales.

About 11 o'clock Saturday morning, February 4, the steamboat came, and it took a turn around the "Golconda," which was at that time resting on the river. Then after sailing comfortably for some time, a few storms arose at about 5 o'clock that afternoon, and the Saints generally began to get sick, and thus it continued throughout the night. Sunday morning we remembered the commandment to keep the Sabbath day holy, but it was different for people in general, because most of them were in their beds. We continued sick until Monday night, and then each Branch was instructed to hold prayer meetings; and before 10 o'clock the wind had turned and calmed, and became fair in our favor; and there was great rejoicing the next day among the Saints, and everyone was praising the name of the Lord.

Then we sailed very successfully until we reached the *Western Islands*, on the 14th of February, and the greater part was healthy. Then we continued sailing until we came in sight of the *West India Islands*, and we had a close and splendid look at Jamaica, but we did not see Cuba.

And after arriving to this point, I shall say a word to the Saints in Wales. I intended to address you before departing, but I failed to have the time because of the circumstances. I now write to you my feelings. All that I have to say to the Saints is for them to live righteously; take care not to take your own ways, rather be obedient and respectful to the order and government of God that is among you, and may your faith increase and may you trust continually in those brethren who preside over you.

We have had some excellent meetings, and the Spirit of God is very abundant with us, and we could not wish to be among better people than those who are emigrating. They are warm and full of the Holy Spirit. Having said that, I do not consider everyone to be so. Seek to come after us and have patience. There is an abundance of good food on this ship, but it would be wise for everyone who has the means to bring a little flour and some preserves with them, also a little dry beef, and ham, &c.

Some unusually good fortune has been in our favor until the present time. At times we sighted in the distance a ship ahead of us through the *telescope* in the morning, and by nightfall we had passed them by far; with that we considered that our Father was blessing us. No deaths occurred on our journey, except one little child who was born in Liverpool before starting. There were two marriages, namely David Davies and Esther Williams, the two from Carmarthenshire; and Wm. Gillman, Blaenau, and Ann Davies, Pendeulwyn; and I do not think there has ever been more enjoyment in a wedding on land or on sea, than there was in the latter, which took place on the 11th of this month. At 9 o'clock there were two *flags* raised, with everyone looking for the *boxes*, for the purpose of retrieving their best clothes, and the marriage was carried forth according to the old-fashioned Welsh custom.

The elderly sister, Esther Jones, from Cardiganshire, is alive and

well, and enjoying herself. She is now 84 years old, and let none of the elderly sisters fear leaving for Zion because of the sea; this old sister walked back and forth on the deck as if she were on land, and she is out today.

My family and I now end by sending our love to you and your counselors, together with the Conference Presidents, Robyn Ddu, John Jones, and Sims, and all the Saints throughout Wales,—also brother R. Morris and Anna wish to be remembered to you all in the same way. I do not know how soon we shall start up the river.

I am your brother in the gospel,

W. S. PHILLIPS.

LETTER FROM NEW ORLEANS FROM THE FORMER
EDITOR.

New Orleans, March 18, 1854.

DEAR BROTHER JONES.—What I write to you now, is what I expected to hear from you five years ago concerning your condition at that time, and from the same place. How strange are the turns of providence, and the life of man in the world. By now I have seen fish flying, and the whole world in water, not to mention the other great wonders. I also have learned more patience and discretion, I hope, than I have learned for a long time. The sea can salt everyone, and blessed are they who can take its salt. Its illness could not affect me, although I had a good dose of its troubles because of the illness of my wife, and the wild behavior of my little one. We have now finished with the ocean; the rivers will be the next to try us. A brief account of the voyage is being sent by brother W. S. Phillips; consequently, I shall give but little detail of that; we had a comfortable and successful voyage, with the bigger part of the Saints appearing happy and quite uncontentious. There were many diversions of every kind in our midst; but at the same time, praying and watching and other religious duties were not forgotten. In our petitions we remembered frequently the Welsh Saints and their leaders, and hope we will be heard in their behalf. We had many very warm meetings on board the ship, and the Spirit of God was strong in our midst, resulting

in speaking and singing in tongues, as well as prophesying, &c. But perhaps nothing captured more of our attention than the marriage that took place between W. Gillman from Blaenau, and Ann David, Pendeulwyn, on the 10th of March.

I can now say a word to the future emigrants, according to my knowledge and my own experience. It is difficult for everyone to say the same thing, and to agree about that which is best; but everyone can offer his own opinion, and leave it to others to choose. In the first place, it would be wise to prepare parsley, dry, together with other vegetables for making tasty soup on the sea, and on the plains; also a bit of butter, *suet*, pepper, salt, *currants*, *raisins*, *jam*, *pickles*, *ginger*, *nutmeg*, good bread for a week, (to be kept dry under the bed), *hams*, oat cakes, herrings, potatoes for the voyage, senna, castor oil, &c. Plenty of gruel or porridge can be made from the oat flour that is available on the ship, if there is a sieve available; vinegar will not sour until you have warm weather to make it do so.

It would be good to purchase *gutta percha overshoes* to wear during the first days on the ship, as it is rather wet and cold; but you will soon need to put them away, since the weather gets continually warmer. It is not wise to sell your iron dishes in Wales, since they will be better than *tin* on the sea, especially Liverpool tin; and earthenware cups would be very desirable for the ill, but be careful to put them in a place where they will not break. It is necessary to secure all things, lest the shaking of the ship break them; and if counsel is taken now, there will be no need to learn through experience. It is also necessary to watch a little more than pray on the ship, since many, who are not Saints, make voluntary mistakes.

It is necessary for the emigrants to get boxes of dry wood, made beforehand, and to take care that everything placed in them is quite dry also; for I have seen many things get terribly moldy in the boxes on the sea, especially shoes and velvet coats; a *carpet bag* is the best thing to carry shoes across the sea, if it can be kept in a dry place by the bed. Very advantageous is to have a hammer and nails handy, together with *gimlets*, &c. Iron bands are also good on the edges of the box lids.

The water stays fresh the whole voyage, except for a little taste of the *casks*; that can be taken away by using a little oat flour in

the cup. It is not good to drink too much gruel, as it is too sour for the stomach. All the food we had on the sea, was as good as can be obtained, although some were ready to complain, albeit unjustly.

I shall close now, by sending my best wishes to you, brothers Jeremy and Daniels, Conference Presidents, brothers Parry, Simms, and Thos. Harries; together with all who wish to be remembered by me. I pray that God will bless you all, so that you will succeed in your labors, and that you will receive a great reward when you finish your tasks. I expect many yet to follow us from Wales, and the sooner that all come the better. I am desirous of hearing news of all your affairs; and for that matter, and about this. I hope to hear from you in St. Louis. Pray for us to reach the end of our journey safely. We have been greatly blessed up to now; and everyone is healthy and happy, for which we give thanks to God. Farewell for now, and may God bless you and us in the name of Christ, Amen,

Your brother in the gospel

JOHN DAVIS.

BRECON CONFERENCE.

THE meeting of this Conference was held in Waunhelygen, on the 2nd of April. The representation was received as follows:—7 Branches; 27 Elders; 8 Priests; 6 Teachers; 11 Deacons; 9 baptized; and the total 154. Very profitable and beneficial teachings and counsels were received during the day, from our revered Presidents Jones, Jeremy, and Daniels. The Spirit of the Lord was poured out in abundance on the congregation, to the point that all determined to treble their diligence in the work of the Lord from now on.

T. MORGAN.

REFUTATION TO A FALSE ACCUSATION.

WE READ in the "Swansea Herald," dated March 29,—“That the people of Aberdare marvel because of a circumstance that TOOK place lately—the Rev. Mr. Jones, better known by the name of 'Jones, Llangollen,' was immersed by one of the 'Apostles of the Latter-day Saints.' What next?” says the reporter.

We answer that it is totally untrue—completely unfounded, without reason, without even any excuse for it, rather it was evil malice that caused anyone to believe or publish such a thing. That is the “next thing” for the true Mr. Reporter, whoever he is. We dare anyone to prove that “Mr. Jones, Llangollen” was immersed by an “Apostle,” or by any other of the Saints; that cannot be done, and for a good reason, because he was not baptized; and explanatory proofs for that can be given if more are needed, to any who may call on us! yes, not only proofs that we did not baptize him, but sufficient proofs that no one else baptized him either; and if everything we have been told is true, it must be that those who should be his best religious friends—those whom he has faithfully served, have invented this story about him for evil intent. Had he acted according to our counsel he would have been baptized years ago, or had he known what was best for his own good; but since he was not baptized, and we know that, even the *sprinklers* deserve to understand the truth, whether it satisfies them or not; at least, that will guide them to trace the authorship of the supposed failings of their brethren to the impotence of their own religion. If they can prove *intentional dishonesty* in anything done by their former servant, who was faithful to their cause almost to death; we are completely unaware of that; and those who take pleasure in staining his character under the present circumstances, prove to us that they have scarcely any respect for their own characters; for the worst failing they can have in the sight of wise men, is to blame the religion of other people for the faults of their own brothers.

REMARKABLE HAPPENING.

THE horse of a reputable man in Kendl, Monmouthshire, took sick and died; and after a few days one of his mares was sick. When the man saw his mare trembling on the floor of the stable, he began to say, “O Lord, what has thou against me, that causes thee to kill my animals like this? I know of nothing, except my allowing accommodations for those Saints in my house; and if that is the cause, I shall send them out of my house tomorrow night.” And upon ending his prayer, he said, the mare jumped up on her feet cured! The little man was


faithful in fulfilling his promise, and had the saints go out the door, although they made honest payment for their accommodations.


Tales were printed frequently in the *Missionary Chronicle*, to show the great darkness of the pagans in Africa, although they contained evidence of greater wisdom than that of the sectarian pagan of Kend!l!


MISCELLANEOUS, &c.

“THE ANCIENT RELIGION ANEW.”—This useful treatise, at the request of many through the South and Gwynedd, is on the Press, and the second Printing will come out soon, for sixpence. Hundreds bear witness to the good they received through this small treatise, and we pray that the Spirit of truth will declare its blessing to thousands.

RECEIPTS FOR BOOKS FROM APRIL 1, TO THE 12,—East Glamorgan, £3; Monmouth, £6.

 Send the names of the branches together with the names of the Treasurers for the sums contributed to the Perpetual Emigrating Fund! Please do not neglect to do so!

 We have long awaited a disclosure from each Branch President of the value of the books on hand, and the debts if there are any, that we and every Conference President should receive each quarter! Brethren, do not neglect this clearly defined rule any longer, rather strive to pay the old debts instead of going more and more into debt.

 A mistake occurred in our previous issue, by reporting that the “father of the boy,” who was healed in Penycæ, was present, and we rectify that.

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Star of the Saints.

No. 15.]

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[VOL. VII.

PRINCIPLES OF TRUTH.

BY PRESIDENT BRIGHAM YOUNG.

THE principles of truth are eternal. The mind would ask at once, what is truth? It is any thing, principle, or fact that actually has an existence. If a falsehood, yet it is true that falsehood exists. It is as true that devils exist, as that Gods exist.

Jesus says, "I am the *way*, the *truth*, and the *life*." The devil also says, "I am, I exist;" and consequently, by the same rule, *I am truth*." How far short is this of what the Lord reveals by His Holy Spirit! Jesus Christ, his father before him, all the faithful, the Gods of eternity, and all organized elements, have been organized for the express purpose of being exalted to an eternal increase; or suppose I say to eternal truth. Would this convey to your minds that the devil, because it is a truth that he exists, could attain to the same power and exaltation? Suppose that we admit the idea that we shall see the time when we can combine and organize elements, bring worlds into existence, redeem, and bring them up to eternal glory, by merely saying—*I am Truth*." As before quoted, "Jesus is the way, the truth, and the life." We can turn round and say—Satan is the way, the truth, and the death. Can you perceive the difference? But to say that Jesus Christ is

the way, the truth, and the life, is equivalent to saying that he is the only continued or eternal existence. The Lord Jesus Christ works upon a plan of eternal increase, of wisdom, intelligence, honor, excellence, power, glory, might, and dominion, and the attributes that fill eternity. What principle does the devil work upon? It is to destroy, dissolve, decompose, and tear in pieces. The principle of separation, or disorganization, is as much an eternal principle, as much a truth, as that of organization. Both always did and will exist. Can I point out to you the difference in these principles, and show clearly and satisfactorily the benefit, the propriety, and the necessity of acting upon one, any more than the other? I will try in my own way, as briefly as I can. It is to plain to me, but can you understand it?

In the first place, matter is eternal. The principle of annihilation, of striking out of existence anything that has existed, or had a being, so as to leave an empty space which that thing occupied, is false, there is no such principle in all the *eternities*. What does exist? Matter is eternal. We grow our wheat, our fruit, and our animals. There they are organized, they increase and grow; but, after a while, they decay, dissolve, become disorganized, and return to their mother earth. No matter by what process, these are the revolutions which they undergo; but the elements of the particles of which they were composed, still do, always have, and always will exist, and through this principle of change, we have an eternal increase.

But Satan works upon the opposite principle; he seeks to destroy, would annihilate if he could, but only decomposes, disorganizes. Permit me to inquire what was his curse? It was, that he should not increase any more, but come to an end.

When I came to the door of the tabernacle, this morning, I heard one of the brethren telling about one third part of the heavenly host revolting from the government of Jehovah. This was their curse—to never have tabernacles to dwell in. They now exist in Spirit, but shall never have a body, nor be exalted: they shall

have no further addition to their existence; whilst those who did not rebel, could have tabernacles, and, through the resurrection, become personages of tabernacle in the eternal world. There it is, on the one hand, and on the other. You can now see the benefit, the propriety of obeying the principles which lead to eternal lives, exaltations, and increase; and why it is that Jesus Christ has so much more power than Satan. The power of the *evil one* is beyond the conception of man; his cunning craft, and winning ways to insinuate and introduce himself into a community, an individual. This is to obtain, if possible, a tabernacle, which, although a borrowed one, yet increases his power, so long as he can wield it to suit his purposes; and if he fails in this, and in enticing unto evil, then, his object is to decompose, to destroy, that the good power, the good influence, may, like himself, become bereft of the power pertaining to an embodied spirit.

The Lord operates upon the principles of continuing to organize, of adding to, gathering up, bringing forth, increasing and spreading abroad; while the opposite power does not. It shows the nature of his opposition to that peculiar trait of Christianity, based upon the principles of eternal duration, increase, power, glory, and exaltation; and points out the difference between the two adverse powers.

EAST GLAMORGAN CONFERENCE.

[Continued from page 217]

Sunday, March 26, 1854.—President Jones said,—I am glad to see so great a number gathered together again this afternoon, for the purpose of receiving further instruction in religion. Not to receive a new religion, but to learn to live a new life, in accordance with the religion which is as old as the truth, is why we have come here. This old religion was organized for eternity, to bring advancement and glory to all who conform to it. The same subject of the morning, is on my mind this afternoon.

Something of interest is for us to strive to receive the goodness of this religion after it is deeply impressed on our minds, for it is full of truth; and those who possess a portion of the truth, are desirous for more, so that they wish to hear more about the subjects relating to the religion of Jesus Christ. I do not know what good religion can do for any man who does not live in accordance with its requirements; for, the primary purpose of the establishment of a religion is to teach *men the way to live*. Not the way to die, as some teach, but the way to live is the main teaching of religion. Life is religion, and whoever practices religion in the most correct way, will live the best; and consequently, will live the longest, for it leads to eternal life. The main objective, of the great Author of religion, is for men, by obeying him, to live eternally, to his glory; consequently, they cannot achieve eternal life without religion; or, if they can achieve eternal life without it, why was it set up?

Life is religion. The scripture says that *life and purity* have been brought to light through the Gospel. For, the grace of God emerged, which brings salvation to every man; since we are taught to deny ungodliness and worldly lusts, and to live soberly, and righteously, and in a godly manner, in the world as it is now; and since it brings life, who can tell its worth? A man gives everything for his life; people would give what they possessed to have life; the great ones of the world would present all their wealth, kings their crowns, and emperors their kingdoms to be able to live longer on the earth; and since religion is greater in value than the world together with all its abundance, since religion is something that keeps us alive throughout eternal life, I am correct in thinking that the enjoyment of it would be of benefit to our listeners.

Perhaps we are not of the same opinion as some of our fellowmen as to what is living, neither what dying is. I do not consider dying to be a cessation of living; rather it is a disconnection of body and spirit. The body does not cease to live, after the spirit leaves it, but it detaches itself and mingles with the elements that composed it, returning to the place from which it came. There is a way to have the life of the two joined back together, by reconnecting the body and the spirit together. Here is seen the use of religion; for only through it can one have life everlasting.

Through it some men receive assurance of eternal life, namely, the Holy Ghost: and knowing that they are born of God, is to receive a share of immortality. Religion was established, not only for us to receive a share of life or immortality and purity, but for us to increase until we receive a fullness of eternal life. There is not one creature or substance that remains still, rather there is movement in all things; either like a tree, growing; or then like one withering. If a man does not go forward to eternal life, he must be retreating back to death: and before a man can come forward to life, he must *do* the deeds that are required to be done before he receives it: if he neglects to do that, he is bound to go back and die. These important things hold a connection with every reasonable being for all eternity. We understand the importance of carrying out our responsibilities; for on the condition of carrying them out is life to be obtained. There is no room here for the idlers to hope for life, for those who inherit life, must obey God and do the deeds which He requests them to do. Some men suppose that working will cease, that diligence will cease, and that fulfilling duties, will cease, after dying; they imagine that heaven is a place to rest, and that a rest from laziness will be found there: this is not what the scriptures and divine revelations show, rather to the contrary. Our work here is to strive for life; working is a natural instinct in us; but is it likely that this instinct will be changed when all good instincts and passions are purer and perfected? Since this instinct will be purer and perfect in us, it is likely there will be *more* desire and life. The Apostle says that our bodies will be *quickened*; do we suppose that we will be *quickened to be lazy*? No! rather it is for diligence to do good, to increase, to spread, to procreate and to expand that we will be quickened. This instinct was placed in our nature; and consequently, it is absolutely essential in order to receive eternal life; if otherwise, why was it placed in us, or why could we not do without it? Only through proper use of it, then, is it possible for us to have life.

Now, we see what will be our second estate, by our present estate, and we understand that we will be reaching out to multiply endless and eternal lives: consequently, it is necessary for us to be in possession of eternal life ourselves, before we can do that. Saving

the man himself personally is not the only purpose of religion; but also to lead him, by his proper use of religion, to be able to expand himself and multiply lives as God himself has done, since he is instrumental in making others happy also. Since the Father of spirits never was, nor is he now lazy, how can we be followers of Christ, joint heirs and partakers of the same glory as He, who said, "I do nothing that I have not seen my Father do," if resurrected beings do not do the same? If they do not generate other eternal lives, neither can there be eternal life in them; for the nature of life is to multiply living beings.

Having gone thus far along with this, to gaze on such bliss and glory, let us draw our sights back to us, in a pit of corruption; and let us examine whether we are doing the works which will bring about the enjoyment of these excellent and glorious things. May a proper understanding of them persuade us, yes, and *oblige* us to do still more, until we come into possession of them, and also that we ourselves may be able to create endless lives. I hope that we understand what we are doing, remembering what will be the consequences of our deeds. Are our deeds now, the kind that we would like to follow forever? Are the consequences, that are connected with our deeds, the kind we would like to have forever? Performing our duties *now*, will give us strength to perform them later on. I hope that all the Saints, who have come here, have come to receive instruction as to how to practice and live their religion, so that we all may enjoy eternal life, to increase, as heirs of everlasting life. Let us consider our deeds and their consequences; namely we, those who have received the knowledge that we are the children of God, joint-heirs with Christ, and beginning to carry out the deeds that will lift us from sphere to sphere, until we go past the angels, into the midst of the Gods on high, to be equal with Christ, and Christ to be equal with God. And, with this thought in our minds, caused by the assurance we have received, which assurance requires, and deserves perfect obedience from us, our duties towards one another are demonstrated, to be like our elder Brother, who laid down his life for us. If this were done, one brother would not be angry and envious of another brother; rather every brother would sacrifice his personal feelings, and we

would tolerate patiently for the benefit and edification the one for the other; and thus we would all be ONE; as the Father, the Son, and the Holy Ghost are ONE with each other, we would all be one in them.

If we understood what life is, we would understand also that in it is the desire to bring life to others; this is how the Son of God was, who said, "Where I am, I desire that ye may be there also." He is not satisfied on his throne in glory, in the midst of archangels, without praying, pleading, and striving to have others there as well. This is the nature of the God we worship; namely, desiring to bring everyone to a *knowledge* of the truth. Should not we, those who have received the Holy Ghost, assurance of an inheritance, and a knowledge of the truth, strive to get others in possession of the same life that we ourselves have? As we strive to sow it and plant it, we will see men around us growing up, blossoming, and bearing fruit of holiness, ending in eternal life.

Unless men perform these works, and draw near to God, they will distance themselves from him unto death; namely, unto the fate of the ungodly. A refusal of life, will be death to the one who refuses. Thus, there will be two classes of men receiving resurrection; the one to life and purity, and the other to judgment and to the second death, to die at some time; we do not say how long they will be in the lake of fire and brimstone, before they will die; let anyone judge who understands the laws of decomposition. Death is the punishment from the just God to the ungodly who refuse life. I do not think they will cease to have substance; rather they will cease to continue as corporeal beings. They came from somewhere in their beginning; and the elements that compose their corporeal bodies, will return to the same place after they suffer a "just recompense," for every transgression; and thus, they will cease to continue as beings any longer.

Brethren of the Priesthood, let us understand that the keys of life and death are in our possession; and let us not feel comfortable without striving, devoutly, to get men besides ourselves to draw near to God, so they may be saved to eternal life. The Priesthood governs all that ever was, that is, and that will be; therefore, you that have

this Priesthood, reveal your godly nature, by desiring to bring every man to a knowledge of the truth. Life and death are on either side of us; and just as death decomposes, diminishes, shortens, and restricts until it scatters corporeal beings to their primitive elements, so life penetrates through, and surrounds and upholds the corporeal beings in continual and everlasting increase and expansion. For all of us may eternal life, through Jesus Christ, be our lot. Amen.

Elder Robert Evans, Swansea.—Since this is God's work, to His glory, and it is our privilege to assist him in moving it along, let the Saints pray for the influence of his Spirit. All I had, in the North, was the Bible, and since you know that it is true, you will not be angry if I use it again. A valuable topic is the topic that President Brigham Young gave, which I saw in the Trumpet; namely TRUST. Before one can be trusted the object must merit trust—Christ trusted in the Father, because, as he says, “My Father is greater than all,”—Circumstances caused Peter to lose trust; but when he was reborn to living hope, through the resurrection of Christ from the dead, he put his whole trust in Christ; and his reason for that was, “Thou knowest all things.” A child has trust in his parents; and although he may go to a fair, or to play, a child wants his home, and to be in the fellowship of his parents, and that is where he feels safe; because he considers his father a support, a tower, and a castle to him. Christ, by trusting in his Father, increased. Since he knew that his Father was greater than all, he did not want conflicting teaching from any other place. He received teaching from the Father; he acted according to that teaching; and thus he increased. He understood, as his Father understood; thus also, we must receive intelligent things, so that we can jointly understand with the one who presides over us—Christ was not disappointed by the Father; it was not Christ that disappointed the disciples, but rather their own thoughts. “We thought that He was the one who would deliver Israel.” Lean not unto thine own understanding. Christ came to reprove the disciples for their lack of faith—“Lovest thou me?” and when they admitted, “Thou knowest all things,” all trust came into place. Paul claimed the right to trust the Church at Corinth, because he had labored for them, and had taught the truth to them, asking them to follow him, as he followed Christ.

Paul opposed Peter, because he was to blame; if Paul's action, in blaming Peter, was a bad action, his boasting of that in a letter must be worse; and if the letter was written under the guidance of an improper spirit, it should not be in the Bible. But the truth is, perhaps a man in a holy office slips; despite that the Priesthood is true. Peter was to blame in eating—but not in doctrine; consequently, the office in its truth is what merits trust, and not the officer in all he may do as a fallible man. I trust in this Church, because I know that it is the Church of Christ, and that it is His Priesthood that is in it. That which satisfies the body, satisfies the Spirit; God took care of me with respect to food and clothing; and because of that, I trust in him for every spiritual gift in the Church.

(To be continued.)

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, APRIL 22, 1854.

GROWTH OF THE KINGDOM OF GOD IN WALES,—And the best way to accomplish that is, the blast of our TRUMPET this week again; and that is what it will be also, with all its might, as far as its circulation reaches, for as long as the importance of that appears as self-evident to us as it does at present; and we do not feel one degree of change in us about that so far; but on the other hand, the more we meditate about the glory of the kingdom of God—the benefit of having it—the loss of losing it, and the eternal consequences of the one and the other: the more we see the detrimental effects of the religions of our country on the morals of their adepts, and the more blessings we see the subjects of this kingdom enjoying, the more desire all that causes for its growth.

The faith that is created in us, through the great zeal and devotion of the professors of the religions of our country, that their desire for

the kingdom of God causes it all, and the fact of our certainty that this is it, prompts us to trumpet frequently, loudly, and continually, that this is it, friends! here is the church you are searching for; come in to it, and you shall have substantial enjoyment, *undoubtedly*, of all you expect to have through practicing religion; yes, and a hundred thousand times more than you imagined there to be enjoyed in religion. We promise this—we guarantee all this is true, though all the priests of the false religions of the country, and the world say to the contrary,—God is with us according to his promises,—he will come with you if *you come with us* in His paths: irrefutable facts like this oblige us to shout with all our might, “Come to the kingdom of God;” and who, after knowing this, can remain silent?

We are not the only ones who should have these feelings and this desire; we are confident that the zeal worthy of this honorable kingdom is alive—vibrant, and irrefutable, in the hearts, veins, marrow, and bones of our brethren, especially among the Conference Presidents, and Branch Presidents, and among all the brethren of the priesthood: from them we expect—*God expects*, as do all good men, great assistance to bring others to enjoy the blessings of this kingdom. It is reasonable that the world expects to see the fervor of our zeal in proportion to, and in proof of the majesty of our religion; let anyone who disappoints them through indifference, laziness or nonconformity, beware of the consequences of hindering the growth of the kingdom of God. It is also reasonable for all the objects of their care to expect to see their Presidents—their leaders in all goodness, and in every effort to save their fellowmen into the kingdom of God; how otherwise can they be blamed for indifference or for the resulting failure?

The President shows his zeal through, and his wisdom in proportion to his plans and his devotion in obtaining the cooperation of others for this praiseworthy work, more than if he strove unto death himself, while leaving others around him half asleep with their influence going counter to his own. The general does not expect that victory on the battlefield will depend on the strength of his arm alone, nor on the ardor of his own sword,—our almighty God did not intend to do everything Himself, and our king Jesus did not struggle for it all as if there were nothing else that we could do, to secure a thorough victory for Him, as if that were best for us; otherwise, how could we win a prize, and honor for us and ours

in his kingdom? Quite the contrary, the fact that we are “God’s *co-workers*,” that he is within us should be a matter of gratitude and motivation for our diligence; and in emulation of His behavior toward all of us, each President should give every encouragement to each one under his stewardship, to be “*co-workers*” with him in the areas he assigns them. Thorough cooperation of all will be crowned with the great blessing of their God; while the Elders and the Priests are preaching, the Teachers are taking care of the ministering to the weak, the Saints are testifying to their neighbors, that this is the religion of Jesus Christ, and inviting them into the kingdom of God; while the president and his counselors, are organizing and turning the wheels of the godly machine, to bring about more life, and to keep all they have through the power of their faith; while those qualified for the task are selling or spreading the useful tracts, to explain the principles of our religion to the world; while all are in cooperation like this, the kingdom of darkness cannot stand before the soldiers of our Jesus—the heavens are on our side, smiling, and would soon give us the victory; hosts would be seen flooding into our midst searching with honest heart for the truth; the branches would be seen blossoming like the rose, and overladen with delicious fruits,—the gifts of the Spirit of God, and thousands would soon be seen hastening to make their home in the safe haven at dusk like “doves flying to their windows,” before the tempestuous storm. Kind brethren, Saints of our Lord! what do you say! will you approve this exhortation of ours? Shall we awake, and arm ourselves all with the weapons of warfare of our King to fight his battles against the traitor of the kingdom—the arch enemy of God and man? Let us search for a place to work,—let us strive to fill the area in which we are placed by the one who is in charge of organization, and let us pray mightily for the assistance of the Spirit of this divine kingdom to follow our counsels, and impress them on the minds of our listeners, so they may bring forth fruit that springs forth towards eternal life. Yes, we have sufficient faith to trust that all the Saints will accede to our requests in this because that is their obligation to their God and to their fellowmen; and longingly let us look for the corresponding success of their diligence.

Our earnest pleas for devotion are not because we see in our brethren a lack of appropriate feeling, or a lack of desire for the

growth of the kingdom of God—we cannot allow room in our hearts for such narrow thoughts, but they stem from consideration of the fact that our personal feelings, even if our hearts are burning in our breasts, only affect anyone or answer their purpose to the extent that our associated acts prove it to others. Feeling is mute and deaf, it possesses no voice to call anyone to repentance, nor does it persuade another to any deed; and if it does not prompt its possessor to prove his zeal through his works, it will not benefit another; consequently, the only way to win the energetic cooperation of our brethren is, by challenging them to imitate our own great devotion; and thus, Paul-like, we dare them “to follow us, as we follow Christ.”

We are obliged by all related facts to recognize the divine nature of our message—its *divine nature* obliges us to acknowledge its *uniqueness*, and consequently, facts that are nothing short of divine make the importance of delivering it correctly essential:—the purpose of our being sent is the salvation of men through their obedience to our message; much depends on the manner in which we proclaim it; there is a big difference between announcing the verdict of our message on those who disobey it and persuading our listeners to obey it; the latter should be our primary objective; he who sent us will do the former quite effectively, after our earnest, worthy and loving efforts fail, and it will fail to have the desired effects. *Salvation*, not the *condemnation* of our listeners should be our only objective,—*feelings* of that will stir up corresponding earnestness: “a threat and a shot, and the shot foremost” is not God’s way, rather the warning of an impulsive man,— completely contrary to that should be the manner of the missionaries of God—*saviors*, not *executioners* of men: “ministers of the reconciliation” should *reconcile* with God, and not quarrel with them—conciliatory and loving behavior should prove to the world to whom is entrusted “the word of reconciliation,” this treasure in clay vessels. A proper appreciation of the blessings that we ourselves enjoy—a proper consideration of our debt to our God for them—a proper understanding of the loss of being without them, and a proper desire to please our God is what persuades us to a proper delivery of our message; and “a proper sharing of the word of truth” will be blessed a hundredfold; therefore, let us be wise, let us be lively, humble, and yet brave, harmless, yet wise; yes, let us be all things, like Paul of old, to all without bending a hair’s breadth on

principle, doctrine, or one iota of our message or the procedure of our God, so that the more the better of our listeners will be saved. Those who go out in the name of their God and do thus will be blessed to be a great blessing to many. Again, we would like to impress on the minds of our brethren, that they are sent to teach the world, and not to be taught by them—to teach that which was taught to them by the one who sent them, and not to be taught by the scholars, to whom they were sent to teach, and to witness with soberness, that which they know of themselves, not that which they believe or hope only; our generation and our country have received an itching on their ears, and a stupefying of their senses practically, by preaching only “belief and hope,” instead of “testimony,” and doubt and fear, instead of “a great certainty in the Holy Ghost;” this will destroy and not save the world; as the lamentable facts prove to us that that has already driven our country into a state of being too dull to believe a *proven divine fact*.

HOME NEWS.—The West Glamorgan quarterly conference was held last Sunday in Swansea; the general assembly of the Saints from the various branches—cheerfulness and love together with polite behavior of all would suggest that the success of the Redeemer’s cause was of great interest in their sight; the report of the branches in the morning meeting, and the unanimous approval, without exception, of all the measures proposed for their cooperation in the coming quarter, proved that the kingdom of God is increasing in the hearts of its members, in multiplying their numbers, and in growing zeal. It was very pleasing to hear of the devotions of the Saints in every branch in selling tracts, and in paying for the books; but even more pleasant was to hear all the representatives concurring that the Lord has approved their labor by presenting more and more blessings,—the gifts of the Holy Ghost, unity and love in every place in proportion to their diligence: this induces everyone to greater diligence, and it strengthens their faith in proportion to the proofs received of God’s approval.

The Spirit of God rested powerfully on the various Presidents and on all those who preached in the meetings throughout the day. The beneficial objectives of the President and his co-workers were seen clearly, not only in their efforts to proper organization and to pay their old debts, but also in their determinations to expand this

work to places where it is not yet established; they are not satisfied, any more than their faithful brethren in Monmouthshire, to restrict their labor within the confines of their counties; rather, the President first, as a brave soldier, offered himself to go on a mission to the borders of Wales where there is a greater need for his labor, and he earnestly beseeched his brethren to imitate his example by coming with him; this is very deserving of imitation, and we hope that he will succeed in getting many faithful brethren, who can manage their family circumstances in order to move to work in places where there is no preaching; and that he will get many of the officers, on whom others are not dependent, to go with him to the North; and while he is there it will be very advantageous for them. It was agreed for the branches to assist those who can go to preach by giving them pamphlets, &c.—The President counseled that a meeting be held on the first Monday night of each month in every branch to unite in praying for a blessing on the labor of these missionaries, and to contribute money to purchase pamphlets to send to them; and since no Conference is obligated to receive books without requesting them, it would be useful for every branch President to send through the chief distributor for a supply of every kind of pamphlet to be on hand by the time the brethren start off. It was decided also that a “Love Feast,” is to be Monday night after the next Conference, the profit of which will be to assist in the expanding of the work in new places. When we see dedicated efforts like these we can confidently expect corresponding success, which is our earnest and constant prayer.

BOOKS NEEDED.

FOR the purpose of making Volumes of the “*Millennial Star*,” “Trumpet,” “Book of Mormon,” and the “Doc. and Cov.,” we wish for the Branch Presidents of the East Glamorgan Conference, to exchange with us the issues they have on hand according to the following table; or that they request them from others who have them in their branches as soon as they can, and we will assist them in making complete volumes by giving to them the same number of some others in their place. Remember that the letter N. in the table, above the number indicates the different issues that are *Needed*.

Star, Vol, 13		Ditto 14		Tr. Vol. 3.		Ditto 4		B. Mor.		Doc. and Gov.	
Num.	N.	Num.	N.	Num.	N.	Num.	N.	Num.	N.	Num.	N.
1	37	1	34	1	65	1	77	1	27	1	49
2	38	2	23	2	65	2	76	2	31	2	48
3	33	3	30	3	65	3	70	3	31	3	46
4	34	4	34	4	64	4	75	4	30	4	45
5	34	5	22	5	33	5	60	5	28	5	43
6	35	6	25	6	52	6	41	6	21	6	47
7	32	7	31	7	62	7	35	7	24	7	48
8	30	8	29	8	64	8	56	8	16	8	45
9	31	10	21	9	61	9	29	9	27	9	46
10	28	11	16	10	38	10	6	10	17	10	41
11	34	12	10	11	2	12	32	11	16	11	37
12	17	13	1	12	56	13	26	12	16	12	37
13	32	15	17	13	62	14	110	13	13	13	38
14	19	16	10	14	34	15	96	14	12	14	8
15	18	17	5	15	2	16	95	15	13	15	32
16	19	18	20	16	11	17	121	16	12	16	30
17	19	19	48	17	20	18	101	17	11	18	4
18	9	20	44			19	109	18	13	19	4
19	18	21	44			20	120	19	6		
20	21	22	44			21	120	20	2		
21	19	23	44			22	121	21	4		
22	13	24	41			23	121	22	3		
23	19	25	42			24	121	23	3		
		26	42			25	120	24	2		
		27	41			26	121	25	9		
		28	45					26	4		
		29	46					27	11		
		30	46					28	2		
		31	44					29	2		
		32	44					30	2		
		33	43								
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We trust that the Presidency of every branch will strive to assist us in the task of putting these publications into volumes, for that will serve, not only to keep them from damage, but to enrich the branches in the future; and those that we get will belong to the Conference. We expect that the great success that is already as it were at the door will provide a good marketplace for all the volumes, and it is good to have them. It is known that all Books are increasing in value, especially the publications of the Saints, by the continued demand, but in vain, for back issues of "Prophet of the Jubilee," and

*From 37 to the last issue there is need for 43 of each one.

back volumes of the “*Star*,” the “*Times & Seasons*,” &c. The growth of this work makes it more interesting, and its eternal consequences make its early history still more valuable. In a few more years’ time the volumes we possess now will be nearly impossible to purchase for money; consequently, let past experience teach us to secure for our children after us, that which they cannot get for themselves. We intend to prepare to bind books before long more cheaply than they can be done now, for which there will yet be a notice. Although we are calling on the branches of this Conference to fill the foregoing table; yet, we implore the attention of every Conference President to imitate us in the various branches of their conferences; where there are *odd* numbers, do not neglect to make them into volumes. We will be pleased to have your prompt attention in this matter.

NOTICE, &c.

GWYNEDD—We sound the trumpet loudly to the inhabitants of the North to the extremes of their borders to awaken to a battle that is hotter than the battle of Armageddon, or to put down their weapons as honest men; and to the presidents and the Saints we say prepare to battle—put on the whole armor of the gospel; for, the warriors of the Lord and the two-edged sword of the Spirit are coming to assist you in a short while. Conference Presidents, and Branch Presidents, and traveling Elders and all the brave men of the south we can spare, are now calling for *Volunteers*, not against Nicholas but against a stronger and more hated enemy—namely, his master; and the God of heaven on their side will give them victory. It is expected that President Robert Evans, and the first group of his regiment, together with Elder Robert Parry, and part of his regiment, not to mention other Spiritual Generals, will visit you by the next Conferences.

RECEIPTS FOR BOOKS FROM APRIL 12, TO THE 17,—Denbighshire, £1; East Glamorgan, £2 4s 7c; Cardiganshire, £2.

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 16.]

APRIL 29, 1854.

[VOL. VII.

AMUSEMENT.

BY PRESIDENT BRIGHAM YOUNG.

WHEN you go to amuse, or recreate yourselves in any manner whatever, if you cannot enjoy the Spirit of the Lord then and there, as you would at a prayer meeting, leave that place; and return not to such amusements or recreation, until you have obtained the mastery over yourself, until you can command the influences around you, that you may have the Spirit of the Lord in any situation in which you may be placed. Then, and not until then, does it become the privilege of you, of me, or of any of the Saints, to join in the festivities designed by our Creator for our recreation. I wish that you would remember it; and that you may, I repeat that it is not your lawful privilege to yield to anything in the shape of amusement, *until you have performed every duty, and obtained the power of God* to enable you to withstand and resist all foul spirits that might attack you, and lead you astray; until you have command over them, and by your faith, obtained, through prayer and supplication, the blessings of the Holy Spirit, and it rests upon you and abides continually with you.

You can never obtain my consent to engage in amusements

and recreations, until you are in this situation, until you are exercised and influenced by the Spirit of the Lord our God. *Hear it, all ye Latter-day Saints! Will you spend the time of your probation for naught, and fool away your existence and being?* You were organized, and brought into being, for the purpose of enduring forever, if you fulfill the measure of your creation, pursue the right path, observe the requirements of the Celestial law, and obey the commandments of our God. It is then, and then only, you may expect that the blessing of eternal lives will be conferred upon you. It can be obtained upon no other principle. Do you understand that you will cease to be, that you come to a *full end*, by pursuing the opposite course?

The privileges and blessings of the Saints of the Most High God are many. Yes! All there is in heaven, and on the earth—kingdoms, thrones, principalities, powers, heights, depths, things present, and things to come; with all you can see, hear, or think of, realize or contemplate; everything in heaven, earth, or hell is for your glory, exaltation, and excellence, if by your lives you honor the Priesthood which has been conferred upon you: and, in the proper time, all will become subservient unto you, but not until then. But if you submit to serve your own feelings, and if you desire not to build up the kingdom of God, and sanctify your hearts, they will lead you down to be eternally subject thereunto, subject to the power that will afflict and torment you, and eventually bring you to destruction; whereas, if you pursue the opposite course, those feelings and passions will become subject unto you; you will be enabled to govern and control them, and cause them to serve you, and subserve the object and design for which they were planted in your bosoms.

Often I have looked at individuals passing to and fro through our Territory, and heard them say, “These are the jolly Mormons; these are the merry Mormons, I never saw such a society!” Why is this? Simply because they enjoy themselves, because they take so much comfort.

Is a man a Saint, who comes into the Church of God under such influences, merely because the Saints appear to be happy? No, he is not. No person can be a Saint, unless he receives the Holy Gospel, for the purity, justice, holiness, and eternal duration of it. Everything else tends to decay, separation, annihilation; no, not annihilation, as the term is used by some; for there is no such principle as this, but dissolution or decomposition.

EAST GLAMORGAN CONFERENCE.

[Continued from page 237]

What good is it to talk of living in Zion, without trying to live as we should here? What does it profit to talk of living in joy, without striving to live by the will of God in tribulation? God wants to show his power in weakness.—Let us put, Saints, our whole trust in the Lord, for food and clothing, for sleep and being awake, for the gifts of the Spirit, and for eternal life. The Saints of the Swansea Conference are satisfied with the Trumpet; they understand the voice of their shepherd and trust in him. There is great success there; and the presidents and others are receiving the spiritual gifts. They have confidence in our President, as have I. Let us give ourselves to the Lord as his property, eating, drinking, and doing all we can for his glory. He will take care of us according to his promise. May we strive to go forward increasing in holiness, casting all our care on him, and putting our whole trust in the Lord for his Spirit, through Jesus Christ. Amen.

President Jones,—True trust consists of obedience to the truth, out of love for it, for we would prefer to be able to do our duties than not. Since we have no doubt that God will fulfill his promises, and since there is delight, benefit and blessing in doing his will, that should incline us to trust in Him by not letting our personal failings keep us from trusting in the Priesthood of Christ, which is perfect and undefiled. Is it not strange for the children of a *Banker* to fear poverty, when they have a check in their possession? The head *Banker* of the world is our Father. We ought to have confidence in each other, striving to benefit one another. It would be strange for a soldier

to speak up to the national government, or for an angel to argue with God, and ask whether such and such would be better! That would be an insult to the wisdom of those who sent them to serve. Since the soldiers obey through trusting the wisdom of the national government, by going to battle against Russia, will the children of this world be able to be wiser in their generation than the children of the light?

If we wish to rejoice together in Zion, let us strive to assist the emigration there; and let us pay the debt of our Conference. Missionaries came from Zion, trusting in the presidency; they were assisted here to go to the Cape of Good Hope; and how greatly the Lord prospered them, for the sake of the salvation of men in that place. Since the Lord fulfills his promise, and trusts in our promises, can our promises to that mission remain unfulfilled? Remember the books: I would be glad to see a penny paid for every threepence owing.—Let us strive to pay for the books that are on hand; and instead of leaving them to spiderwebs, or as food for mice, let them be paid for, and distributed as food for souls: let the pamphlets be distributed, proving that we consider the Lord worthy of all our trust.—Let all good means be put into action; being constantly careful to be under the blessing of the Holy Ghost, trusting in the Lord, in complete diligence in every good work, through Jesus Christ. Amen.

The meeting was ended, with a benediction by Elder Thomas Giles of Tredegar, and the Choir sang remarkably especially well.

Half past six.—The Choir sang, “Seek ye first the kingdom of God.” President Daniels prayed, and “Ye chosen people of God” was sung.

After President Jones spoke of his hope that the purpose of each one is to have and receive benefit, by listening, believing, and doing the good things which are taught to them, President Jeremy gave an account of his journey in North Wales, the way the people behaved toward him, the attitude of the Saints, and an exhortation to the brethren who may be able to, to visit the North, and preach the Gospel there.

He told the story of his return through the assistance of President Jones, to the Saints; and recounting the kind of experience he had at that time, he said things likely to benefit young professors of the

faith; and great was the good he did to many by so doing. He told of the persecution he received; and also, that from the day the Lord blessed him, through his Spirit, until today, he knows that this is the Church of Jesus Christ.

The Choir sang splendidly.

President Jones.—Everyone here appears to be cheerful, and we have heard a very detailed account of the way that some get their beginning in Christ, from brother Jeremy. It was a good lesson to hear how one who was young in the Church was persecuted; but the most important lesson, was one which fits the topic I thought of saying a little about; namely, the lesson to the officers, that they should strive to go to the north and preach the Gospel there. Is our longing for others to enjoy the blessings of the Gospel, as strong as our longing for the hope that was placed before us; namely, eternal life? As I mentioned before, we are not to be idle. Let us consider the worth of immortal souls. If we had not been in Llanybydder, the honest people who believed would not have heard until now, unless someone else had gone. There are brethren here by the scores and hundreds who have the treasure in clay vessels. Can we stand at the judgment, and say that we have done all that we could toward saving souls? Has preaching ceased? I have received letters saying that there are towns, parishes, and counties in Wales without any preaching in them, and needing preachers. Can we remain idle, not striving to send the Gospel to the hosts who are gathered together from here to Holyhead with no one to preside over them? Who will go? Who will answer, "Here am I, send me?" Who will say, "I will go?" Some maintain that they cannot, for they are working; and that in spite of working hard, they are getting poorer and poorer still. Is it any wonder they are getting poorer and poorer since they, through worrying about money, are disobeying God by not preaching the Gospel to the people? Others say they cannot because they are going to get married: I am not against men getting married, but I would like to whisper in the ears of the women that they should not go with men whom God needs. Let a man get married when he has time, but do the work of the Lord first. Seek ye first the kingdom of God and His righteousness, and all other things shall be added unto you. I cannot tell you my feelings about this matter; you know, because God has made known to you that this is the Church of

Jesus Christ; therefore, is it not incumbent upon us to go and preach the word of this salvation to others? There is an abundance of preachers alternating with one another; let us spread out so that we do not hear one another preaching, for God says GO. We consider that what we do is not sufficient until we fulfill our duties to the Lord. Assistance is available if we but go in the name of the Lord; let it not be said, "I would go if I had the means;" some have come eight thousand miles to be here, among strangers, and from among strangers of other countries; but do we think that we cannot go and preach amongst our compatriots? Do we think that we cannot live and have a hearing amongst our own people, the Welsh? I propose that each branch president think about his responsibility and take this matter under advisement. My heart is touched as I hear earnest pleas for preachers to people. Who will turn around voluntarily to go and preach to the people? If we want the reward of great people, let us do the work of great people. What is the voice of God to those whom he hired for his vineyard only to have them take His time to take care of their own interests? I hope that my exhortations will have their proper effect and that officers will come along to rise up and go and do God's work through the labor of love. Through the diligence of some servants of God a branch and branches were established, so that conferences developed from them. Thus, through the diligence and faithfulness of people like them it is still possible to create and succeed. Seriously, is it not surprising that men who have found religion, that man who have received a testimony that is sufficiently strong to persuade them to leave friends, and relatives and the land of their birth, going thousands of miles away; is it not surprising I say, that such men do not consider such a testimony worth taking and proclaiming in every corner of their country, for the purpose of trying to bring others of their fellow countrymen to enjoy the same priceless blessings? Those pastors who see the people sitting in the valley of darkness and the shadow of death, without warning the people, are pastors from whose hands God will require the blood of the people. Who can be apathetic? Who can be indifferent to freeing himself from the danger of hearing God requiring the blood of the people from his hands?

It is lovely to meet together, in a Conference like this, and see the faces of Priests, and Elders of the Church of God. And it will

be most delightful to be able to meet again in Zion, and there tell the story of how it was with us in Babylon. Brethren, Beware! Take care that hearing there that you did not preach to those to whom you could have preached will be like death in Hell for you! Receiving a blessing from God depends on a man walking the path of his duty. We do not have a right to our time, our health, our possessions or ourselves; God owns us and all that we have; therefore let us take care to give Him that which is His! Are our tongues ready to say that we are going,—going and preaching to the people? There are so many preachers here that their president does not know whom to call to stand up, lest he anger another! There are other places with too few preachers, and there are also places without one! In some places there are too many books; let them be distributed to places where there are no books, and let the preachers be dispersed to places where it would be a blessing to have them and to hear them. The world is at war, and men are mobilizing by the thousands to kill their fellow creatures; let us mobilize, let us enlist to save, to give life, and to call men to God so that they may have eternal life.

I propose that a love feast be held here, at the end of our next Conference meeting, and that the money left over from the cost be given to assist those who go to preach throughout the country: the Lord will open a way; He will take care of us; and let us all awake to our duties and act in such a way that we may give an account happily. May the eternal Father bless us with an abundance of the Holy Ghost, through Jesus Christ. Amen.

President Daniels.—He was confident that everyone was desirous to do the work of the great harvest; it was known to him that there is a need for workers: and after speaking vivaciously and lovingly in order to urge preaching throughout the land, he mentioned that the deliverance of all the faithful is nigh; and that it is our privilege to be willing to conform to the revealed will of God. He rejoiced because of the signs that the Saints have complete trust in the officers: he implored those who may be able to go and call men from darkness to light; and to be determined once more to do all they may under the guidance of the holy Spirit, for the glory of the Father, through the Son Jesus Christ. Amen.

The Choir sang wonderfully.

Elder Thomas Giles, Tredegar, told a little of the story of his beginning with the best cause; he mentioned some circumstances which came to meet him and he recounted many entertaining and edifying things, and continued with exhortations to go and preach in the same way as did Presidents Jones, Jeremy and Daniels.

Elder Dewi Elfed Jones.—He indicated that the Llanelli Conference is in good spirits, improving, and enjoying more than usual of the Spirit of God. That the world is listening well, and that some people of the world are showing their kindness by giving assistance: but that he also feels deeply for such kind people and that his wish is to see them coming into the Church through believing in Christ, repenting of their sins, being baptized for the forgiveness of sins, receiving the laying on of hands of the Elders, receiving from them the Holy Ghost, and persevering until they attain eternal life in joy.

President Jones.—Our vessels were well filled today. We wish the elders to be striving always to fill the minds of their listeners with good things. If they were filled with all kinds of things, there would be a danger of the one thing running over, and the other that would not be as good, staying inside. I hope that every Elder and priest will go out in obedience to the divine call to strive to save the people who are in darkness, going toward perdition. May the importance of the work remain on our minds, in solemnity, because we are eager to fulfill the whole of God's will under the guidance of the Holy Ghost, through Jesus Christ. Amen.

The Choir sang "The morning draws near, &c.," with lively strength, melodious skill, and uncommonly pleasing effects.

The meeting was closed, with a benediction by Elder John Evans of Cardigan.

UNITY OF PURPOSE.

ONE PURPOSE, it is good to know it,—is the knot
 At the heart of the universe:
 That is, to give pure, comprehensive
 Extremely splendid praise to the DEITY!

ROBYN DDU, ERYRI.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, APRIL 29, 1854.

HOME CHURCH ACCOUNTS.—*A host of Priests and Reverends, preaching Mormonism.* A more pleasant sound and a more lovely melody of baptisms, increasing gifts, and devotions to practicing religion, are reaching our ears continually from different sections of the Welsh church; the renewed devotions of the preachers of the false religions of our country “to lecture,” as they say, rather to falsely accuse, as we say, that which they call Mormonism, together with the awakening of the devil from his slumber to possess people again, co-testify that the kingdom of God is increasing among us. Until a short time ago the drone that was heard from preachers was, “leave the ‘Mormons’ alone, stop persecuting them, they are killing themselves off quickly between those who emigrate to California, and those who turn back, soon they will all leave us alone, do not trouble yourselves about them.” And thus there has not been much lecturing against them for some time, except for an occasional bit of a story through the publications, to get a laugh, the scurrilous and dull stories of the “Priests” in treatises and ballads; but who is so stupid as to believe anything the “Priests” say? Indeed! is there anyone so ignorant from here to the top of the Epynt mountains who does not know that the Priests are the lowest servants to the father of the lies, and the only difference between their lies and those of the drunk and the ballad singer, or their own father is, that there is a bit more of *collegiate* stink on their breath; this, in the time of the reign of the Reverend *bogeyman* over the minds of the common folk, was a fairish amount of slime surrounding a lump of pretty dreadful untruth, and by greasing it with a bit of seeming godliness it was quickly shoved down the throats of their bewitched followers; but not so now; people know the need to use their own noses, and they know the difference

between the stink of Priests' dung pits and the flowerbed of the truth; they see clearly when they look through their own natural eyes, which the Creator put in their heads, that the *spectacles* of the Priests made everything look more frightful than it really is; the *magnifying powers*, or the *magical force* of the Priestly *spectacles* become more obvious the more they try to hide it. Who but the pious Priests of the "*chief principality*" are worthy of having the "*Aladdin's lamp*" of the age,—who, but they, could make more use of it to show everything about something that does not exist, and to show the true as false, and the false as true, the darkness as light and the light as darkness? Who else has so much idle time to say and write lies about the religion of their neighbors, and who else receives so much money for preventing the people from hearing and receiving the gospel of Christ as do the Priests of Babel, and their zeal is not a bit less worthy of their mission, than was the zeal of their Baal-worshipping brethren of old? And so, why do they not deserve this useful *Lamp*, which always depicts every truth as false and good as evil. But what of that? Nothing but a small way for the Priests to do their worst, poor things, that Mormonism cares no more about all of them than did Elijah about Baal's false prophets of yore. They shout, they weave, they twist their lies, as prettily colored as their white shirts, yet they cannot do any harm to Mormonism; it is out of their grasp, and although they do their utmost, it will be none the worse.

But to leave the Priests until "the refuse has built up;" we intended to say that the Priests are receiving help now to preach Mormonism; for we understand that some Wesleyan minister in Llanymddyfri is preaching Mormonism very busily; he failed to catch anyone in his Wesleyan net, and he is trying the Mormon net to catch fish; *well done*, Mormonism! it is more popular than Wesleyism, otherwise, Wesley would not have thrown down his old, dilapidated net, and raised Mormonism in its place! But, to return to our story; hush, yes, we forgot to report that someone else is preaching the Mormonism of Salt Lake; describing the elephant, his tusks and his hooves from his crown to his soles soon in Aberystwyth; oh, oh, how did we forget to trumpet this, and the man has been in California itself! he will be sure, to tell the truth about the saints, for he is a *ready enemy* to them; the truth is sure to be had from such, besides the fact that he is also

a *Wesleyan*; having worshiped and followed the *yellow* God clear to California; and there he understood that he taken the wrong coach in his sleep, and before he had fully awoken he escaped back to worship him in Wales, under the name of Mormonism instead. Who would seriously think that Mormonism is more popular than mines or California; that one Wesley, whether *small* or *large*, is so zealous for Mormonism as to come all the way from there to Aberystwyth, to preach it, when he could, by staying there, have filled his pockets with gold! Now here is a faithful man; who will not go to listen to him and believe everything he says? To be sure, every word he says can be believed, because he is an *enemy*, even though several Mormons have come from the Valley, who lived there for years, and are now in Wales; but, poor things, they cannot speak the truth as well as the Wesley can, although he had but caught a glimpse of the place as he went by. But what of that? Nothing at all; he colors his story with his brush and his paint every bit as well as if it were true, and it is easier to swallow.

But to try to return once again; what we have been trying to say all along is that the Rev. Mr. Jones, [*not from Llangollen* but from] Capel Seion, Merthyr, a respected minister with the Baptists, is preaching Mormonism extremely well from what we have heard! it is a pity that Mr. Jones is ashamed to preach Mormonism in his home, but escapes as far as Llanelli in Breconshire to preach it; to be sure, we would be glad to hear him preach Mormonism, and here we have been trying with all our might to preach it for years now! Why are we not proud to receive the assistance of famous people like these to preach Mormonism? The more who come, the better; since we have the lead in this, and we happen to be practically the first to raise our voice on its behalf, we believe that we have something of a right to invite others to the work, and we invite all the *Reverends* of the country from every sect, atheists and drunken religionists to curse it, and the blind to sing ballads to it! All the preachers of Mormonism in our land will play a prettier *interlude* than “*Twm o’r Nant*” ever did! Hardly anyone is a *spectator*; everyone is a *player*! Is not Mormonism something remarkably charming? What is as good as it is at attracting attention, such an “insignificant and trivial” little thing, too! Well, no one should be idle or indolent when there is so much danger in Mormonism as to drag Mr. Jones, on his

crutches, the whole long way as far as Llanelli to preach it! Friends, take heed, awaken quickly and come along to preach Mormonism together, great and small, from every party and the unaffiliated, it is high time to do so when cripples are dragging themselves across the world to the praiseworthy campaign! There is no need for anyone to be discouraged; everyone can do something; and no matter what that may be, it is better than nothing. *Mormonism* is a long word—greatly comprehensive and enough of a subject for however many sermons you may all want; there is no need ever to be out of materials; it is like *India Rubber* always stretching however much you pull on it. Were not all the lectures that were given throughout Wales from Cardiff to Dowlais, Rhymney, pooh, yes, everywhere and Holyhead too, remarkable, and it is not one bit less in substance now than before they all began. Let us all take heart; there is plenty of subject matter for all of us; yes, a subject which always remains new, although everyone in his turn finishes it—this is a cat with nine times the life of the mother cats of the world in it which never stays dead after being killed and buried; there has never been a creature as immortal as this one between the teeth or under the teeth of Priests, Reverends, or Beelzebub himself! They are all still destroying it, and it becomes more alive each time, however much it is denounced! Well, who needs to be without enough work then? No one as long as Mormonism is alive. Come one, come all, let all residents of hell come also; what does it avail, what difference does it make; come nearer, friends, and let us whisper a small word in your ears; *hush*, listen, “*labor in vain*,” trust a dull man making sense; or, in case you do not understand English, and thus missed this *secret*, we shall translate it for you like this; Mormonism is the true gospel of Jesus Christ, say what you will, and we know that. God is on our side and the side of Mormonism, and He is against you and your false Christianity, the invention of your father, the father of every persecution that ever was on true religion; and you are too dull for anything if you do not see that by now! What else, seriously, do you think is the reason that all of you between you could not kill it, although you tried your best? What else but the Divinity that is in it caused it to seize in its bosom the honest in heart from your side, from your societies, from your seats under the pulpits; yes, nearer still; unless there were truth in its heart would

it dare to be so bold as to climb into your pulpits now and again, and fell your giants without your permission. And immediately, instead of following them as you should, you howl "hoo-di-hoo" after them! What but the divinity of Mormonism would keep its hold on such through all mockery until death? Oh you, blind and stupid, are you the ones who can destroy Mormonism? It is the hardest prick you have kicked against; and it will prick its opponents until it pricks all of them together to their father, to the furthest corners of Hell, and there they will have a place and time to repent for their stupidity in trying to preach Mormonism before understanding what it was! But once again we shall return from our wanderings; and what about all that stupidity, says the reader? Just a little amusement to fill the pages of the TRUMPET, not being able to remember anything else, perhaps; wiser than Paul is the man who does not say something stupid at times; we promised to play through our TRUMPET, an occasional *tune* on the popularity of the age and we do not know of anything more popular than Mormonism: but we beg permission to leave its sectarian preachers for a while to listen to the stories of its true preachers, and after that let it be decided which are the best.

Well, the latter are at it with all their might following our example, preaching according to the scriptures and baptizing people and encouraging them to live righteously and in a godly way; while the others are preaching commentaries and creeds that are contrary to scripture, and contrary to each other, howling like the *jackals* that the blessings of the Church of Christ have ceased, and that they are not needed. Yet, it does no harm; Mormonism is stronger, one must admit; and instead of dying, there is more life in its veins now than ever; and if that is not admitted before the end of this season, we might just as well be called false prophets as not.

Some Conference Presidents throughout the *South* here, and also some further north, are too busy baptizing to write to us hardly ever, to tell their news, nor do they remember to ask their scribes to send the account of their Conferences, or practically anything else we request. Well, keep moving forward, baptize all you can, and when you have a chance, let us hear whether or not you have killed yourselves!

There are constant calls for preachers to different counties, and occasionally one preparing to go sometime. Elder Jeremy reports that there are good signs, and several have promised to be baptized in Breconshire; people are listening to the Saints, and there is agitation in some of the Baptists' chapels because the Saints enjoy the spiritual gifts, and they themselves are destitute of them! That is quite a difference also! It is worthy looking into; nevertheless, they will not be had from that kind of Baptist if they were looked for until their dying day; for they are not true, but false Baptists. We speak boldly, for it is true, and the heavens by refusing them the gifts prove that they had no right to baptize or do anything else in his name; and it is no use for them to knock their heads together, or against the doorpost, nor seek true religion with them; and a good reason why is that it is not there to be had for themselves or for anyone else.

Elder Jeremy says that populous towns such as Brecon, Talgarth, &c., &c., are calling for preachers there and offering work to whoever would come there. Brethren, will they be allowed to call in vain?

Elder D. Price reports that there are frequent calls for him in the region of Llanymddyfri, and he wishes earnestly for others to come to assist him; he has started to baptize, with many promises; and several scattered Saints are begging for pastors to feed them, while the feet of hundreds have frozen in the muddy moors of this Conference, until there is room to fear that only the whips of *Cholera* or something similar, can flog them to the places God wishes to have them. That is between them and him. We think it is high time for them to awaken to the task, when Priests and Reverends, and the devil himself are preaching Mormonism so zealously, for fear that the others will go off with their prize, for it must be preached by some until the honest embrace it, and the recusants are left without excuse.

OVERSEAS CHURCH ACCOUNTS.—It appears that there is renewed excitement throughout the camp of the Saints in England and Scotland—more zealous efforts, more frequent baptisms and more blessings are enjoyed than there have been for a long time, and that brings great happiness among them; and corresponding to their faithfulness is the diligence of the Preachers and Editors to give publicity to their message. The letters of the Overseas Elders give an interesting account of the progress of the church in the Sandwich Islands; Elder R. Ballantyne writes, from Madras, where they have,

despite the sectarian missionaries, four places in which to preach. Those rascals, servants of the devil, have sent all the way to the "land of bibles," not for bibles but for ballads and all the *old stories* of "Joe Smith, and Mormonism," which they are busily spreading among the black Hindus and Bengalis of India, to prevent them from believing the religion the Bible describes; and great is their zeal in circulating them and affirming them. And it is strange how similar in their taste they are to their sectarian brethren in this country; they use the same weapons, and they are in the same army; and it is as certain and undeniable to us that they are servants of Babel, as it is self-evident to us that the Gospel of Jesus is the Mormonism they oppose; and that is beyond argument despite all the emissaries of the ————. That part of the world is threatened with a heavy famine because of lack of rain; it is a much more fitting work for the Prophets of Baal to devote themselves to it, like those of old to keep them from the work of evil.

LONGING FOR ZION.

O Zion, Zion, there is a great longing
 By the Lord's Saints night and day,
 Throughout all the districts of Wales
 To be able to inherit thee;
 Foolish men persecute us,
 Here in the grip of the land of sorrow;
 Hard labor, hunger, thirst,
 Is what Babel bestows, and slavery;
 But the happy hope that warms our hearts,
 Is that there is a release from this.

O Zion, Zion, land of the Saints,
 Valleys of the descendants of Abraham,
 Where there is pure peace as far as the grave,
 Under the presidency of Brigham.
 Sweet praise without ever fearing,
 The Saints give, in the midst of the prophets,
 There is no persecution, pain, or affliction,
 Within beautiful Zion's happy vale,
 But there, in praise, under the sign of heaven,
 One may behold bliss.

O Zion, Zion, before long
 I shall reign with my King,
 Over a thousand years on thy land,
 Far from the tempest's reach:
 Prince Michael will be on high,
 With the Saints in peaceful Zion,
 Foul, dismal old Satan,
 Will be completely bound in the chain,
 And his horde will be turned into black darkness,
 For refusing to belong to Christ.

O Zion, Zion, when shall I live,
 Within your wholesome walls?
 There one can listen to the words of God
 And walk in the ways of his laws:
 I shall receive the ordinances of the temples,
 And angelic ministrings,
 The servants of Jesus will teach,
 All will be bound perfectly into one family,
 I am sad every night and day,
 For I long to freely possess it.


Cwmbach.

DAVID S. HARRIS.

CONFERENCES OF THE NORTH, &c.

FLINTSHIRE, May 14th; Denbighshire, on the 21st; Conwy Valley, on the 28th; and Merionethshire, on the 4th of June.

RECEIPTS FOR BOOKS FROM APRIL 18 TO 25.—West Glamorgan, £3; East Glamorgan, £1 17s 3c; Llanelli, £7 0s 6c.

 Send all letters, containing orders and payments, to *Capt. D. Jones*, 14, *Castle Street, Merthyr Tydfil*.

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 17.]

MAY 6, 1854.

[VOL. VII.

WHY LOVE THE TRUTH?

BY PRESIDENT BRIGHAM YOUNG.

WHAT do you love the truth for? Is it because you can discover a beauty in it, because it is congenial to you; or because you think it will make you a ruler, or a Lord? If you conceive that you will attain to power upon such a motive, you are much mistaken. It is a trick of the unseen power, that is abroad amongst the inhabitants of the earth, that leads them astray, binds their minds, and subverts their understanding.

Suppose that our Father in heaven, our elder brother, the risen Redeemer, the Savior of the world, or any of the Gods of eternity should act upon this principle, to love truth, knowledge, and wisdom, because they are all powerful, and by the aid of this power they could send devils to hell, torment the people of the earth, exercise sovereignty over them, and make them miserable at their pleasure; they would cease to be Gods; and as fast as they adopted and acted upon such principles, they would become devils, and be thrust down in the twinkling of an eye; the extension of their kingdom would cease, and their Godhood come to an end.

Language, to convey all the truth, does not exist. Even in the Bible, and all books that have been revealed from heaven unto man, the language fails to convey all the truth as it is. Truth, wisdom, power, glory, light and intelligence exist upon their own qualities; they do not, neither can they, exist upon any other principle. Truth is congenial with itself, and light cleaves unto light, it seeks after itself, and clings thereto. It is the same with knowledge and virtue, and all the eternal attributes; they follow after and attract each other. Mercy cleaves to mercy, because it is mercy; light to light, because it is light, and there is no darkness, no deception, no falsehood in it. Truth cleaves unto truth, because it is truth; and it exists because it is an attribute of God, for its excellence, for itself. It is upon this principle, that these principles should be held, esteemed, and practiced. Any persons, men or women, who do not receive these principles for the love which they bear towards them, because of their beauty, excellence, and glory; and because they are congenial to their feelings upon this principle, are not Saints! They exist upon their own basis, and rest upon their own foundation. Eternal justice, mercy, love, and truth, never can be moved; they are attributes that correspond, and are congenial with each other; they promote each other, fortify the heavens, the Gods, and that which the Gods possess.

Now, look upon the opposite side of these principles. Suppose you say, "We will not give up the pursuits of our holy religion. We are not Latter-day Saints. Let us go and seek after the things of the world, speculate, get unto ourselves riches, turn away from our duties, neglect the things pertaining to our salvation, go with the giddy, the frivolous, the seeker after gold, to California, Australia, or elsewhere, for the purpose of acquiring wealth." I tell you the result of that course. You would cease to increase in all the attributes of excellence, glory, and eternal duration, from that very moment. So soon as you conceive such ideas, they find a soil within you prepared to nurture them, and it brings forth their direful effects; from that

very moment you cease to increase. The opposite principle seizes you, fastens itself upon you, and you decrease, lessen, diminish, decay, and waste away in quality, excellence, and strength, until your organization becomes extinct, oblivion covers you, your name is blotted out from the Book of Life, from the heavens, from the earth, and from under the earth, and you will return, and sink into your natural element, which cannot be destroyed, though many read the Bible as conveying such an idea, but it does not.

The principle opposite to that of eternal increase from the beginning, leads down to hell; the person decreases, loses his knowledge, tact, talent, and ultimately, in a short period of time, is lost; he returns to his mother earth, his name is forgotten. But where, O! where is his spirit? I will not now take the time to follow his destiny; but here, strong language could be used, for when the Lord Jesus Christ shall be revealed, after the termination of the thousand years' rest, he will summon the armies of heaven for the conflict, he will come forth in flaming fire, he will descend to execute the mandates of an incensed God, and, amid the thunderings of the wrath of Omnipotence, roll up the heavens as a scroll, and destroy death, and him that has the power of it. The rebellious will be thrown back into their native element, there to remain myriads of years before their dust will again be revived, before they will be reorganized. Some might argue that this principle would lead to the reorganization of Satan, and all the devils. I say nothing about this, only what the Lord says—that when he comes, “he will destroy death, and him that has the power of it.” It cannot be annihilated; you cannot annihilate matter. If you could, it would prove there was empty space. If philosophers could annihilate the least conceivable amount of matter, they could then prove there was the minutest vacuum, or empty space; but there is not even that much, and it is beyond the power of man to prove that there is any.

HEALING OF A DEAF AND DUMB MAN.

(Quotation from a Letter to President S. W. Richards.)

I WILL now relate an interesting circumstance, which attended the ministry of myself and brother Dille, a short time since, and leave it for you to dispose of at your discretion.

On the 28th day of March, we left Manchester, to fill an appointment at Rochdale. That evening four persons presented themselves for baptism; these were Mrs. Howarth, a widow, a daughter of about sixteen years of age, and a son of nine, also a brother of Mrs. Howarth, Halsden Marsden, a lad of eighteen years of age, who was born both deaf and dumb.

I had some conversation with Mrs. Howarth, as to whether the lad had been properly instructed pertaining to the ordinance of baptism. She stated that she had instructed him, that he could read well, and converse fluently by the language of the hand. Brother Dille, however, took up a slate and wrote this question on it, "Do you want to be baptized for the remission of your sins? If so, please answer." The lad asked his sister the meaning of remission. She replied it was forgiveness. He then wrote on the slate the word, "Yes," for answer, and handed it to brother Dille. We both were simultaneously impressed that the young man would receive his hearing and his speech, and we so said to each other.

We now repaired to the usual place of baptism, and brother Dille baptized them. We then returned to the house of brother Rigg, where we confirmed them. I officiated in confirming the young man. I felt to ask God, while our hands were upon the young man's head, that he might be made to hear and speak. We then told his sister, that if she would come again with her brother in the morning, we would anoint him for his hearing.

In the morning we procured some oil, and consecrated it, and when they came, I proceeded to administer the oil. I gave him a little inwardly, that it might touch his tongue; applied some also about his ears, and dropped some into them, in the name of the Lord, praying that the youth might be blessed with hearing and with speech. Brother Dille officiated next, as we laid our hands upon his head, but brother Dille did not speak with that confidence which is

void of doubt—he said nothing positive.

I felt a little disappointed in my spirit, and, after reflecting a few minutes, it occurred to me that we ought to act in our official capacity “as men having authority,” for to this end we were called and sent; and that in places where there were none over us in authority, we must officiate instead of and for God, on the earth. I expressed my feelings, and said I thought we ought to command every obstruction to his hearing and speaking to depart from him, in the name of the Lord. Brother Dille assented. So we again laid our hands upon the youth, and I rebuked every obstruction to his hearing and speech, in the name of the Lord Jesus Christ, and commanded the same to depart from him, so that he should have the power of both speech and hearing given unto him, and said, this should be his blessing, if he would receive it in faith, for a testimony to him, and to all who were acquainted with him.

His sister now communicated to him what we had sealed upon him, if he would believe. He rejoiced greatly, and it was manifest to all, that the Spirit rested greatly upon him. He said that he did believe, by sticking up his thumb, which meant anything that was good. He also communicated that we were men of God. He opened the Bible at the last chapter of St. Mark, and pointed to the words of the Savior to the Apostles, and the promise to them that believed and were baptized, that these signs should follow them.

We now repaired to his sister's house, and soon engaged in a desultory conversation concerning him. I discovered, about an hour after the administration of the oil, that he manifested signs of hearing. I removed from his ear the cotton which I had applied after the oil, and requested to his sister to read the alphabet to him on the hand, and at the same time to speak the letters. He was requested to observe the movements of her lips and tongue, and to imitate her in the sound. We then learned, to our great joy, that he could actually hear, and, as he was directed, he followed his sister in sounding every letter in the alphabet, many of them quite distinctly.

We now made the discovery, an idea before unthought of by us, that he had to be taught the signification of every sound or word, because all sound was alike new to him. He repeated the words

father, mother, brother, sister; his own name, brother Dille's, my own, and many others. He was exceedingly delighted at the acquisition which he had made. His hearing appeared to become gradually more distinct, so that he heard, satisfactorily, words spoken with the usual strength of voice, when directed clearly to him. We practiced him till he made us understand that his lungs were tired. This, upon reflection, we found was reasonable, as it was the first lesson of the kind that he had ever practiced. We accordingly dismissed him for that time.

I instructed his sister to give him frequent lessons, but not to weary him, for although he had the intellect of a man, he must, childlike, learn the application of all sound, and by practice learn the use and power of the tongue.

His brother, next younger than he, was much astonished. He said his brother had never talked before, and now he knew that what we preached was verily true, and that he was ready to obey the Gospel and be baptized. So we baptized him the self-same hour. And we all rejoiced greatly in the Lord our God.

I have given you a rather long, but very minute and faithful account of the incidents attending the baptism of this young man, believing it to be more satisfactory in this form, than if it were more abridged. I remain, dear brother, truly yours in the new and everlasting covenant,

JOHN S. FULLMER.

Having been connected and identified with the circumstances above related, I take great pleasure in testifying to them as being verily true.

DAVID B. DILLE.

THE MISSION IN THE SANDWICH ISLANDS.

(From the "*Deseret News*," December 15, 1853.)

Honolulu, September 9, 1853.

DEAR BROTHER CAMPBELL.—Between the "Mormons," and the smallpox, there has been a great overturn here since we arrived, each came into this port about the same time.

On finding it was going to be a slow job to learn the language, for some of us at least, we adopted the policy of ordaining every native that we thought would do any good, and instructed them, and set them at work in Honolulu and surrounding country. We soon had a great stir among the people. The natives thought it a great thing to be a missionary, and did the best they knew how, and soon had the streets of Honolulu full of natives and foreigners going to see the "Mormons" baptize, as they had never seen any baptized by immersion in this kingdom, Hawaii. It would have made you look good humored to have seen us walk at the head of a band of 30 or 40 candidates, and from 1500 to 2000 spectators bringing up the rear of natives and foreigners, missionaries and their sons, all following the "Mormons." Some of them said this would not be allowed on the Sabbath, and petitioned the legislature to pass a law to that effect, but failed.

All doors were closed against preaching to the foreign population. Bro. Thomas Karren and myself took a young native that could speak some English, and started for the island of Hawaii. We were eight days in making the trip, whereas we expected to have been only 3 days, and we were in a heavy gale, which tore away our sails, so that we could not make the place where we intended. The Captain came to us for counsel. We told him to run before the wind to the best port, and that would please us. He did so, and in a few hours we were safe in port; not where we chose to go, but where the Lord chose to have us. On this trip we suffered much; Karren said he did not suffer half as much on his whole trip in the battalion as he did in those nine days. We ate only one meal during the trip. When we landed, we could scarcely stand, and no chance to get anything to eat, for some time. I was going to say something about eating, but it is too inhuman. It would only be jeopardizing my word to say anything about our fare; and I could not do the subject justice if I should try.

However, we did not think of stopping only till the wind changed; but we went to preaching, and the next morning before breakfast we baptized twenty-five; and before we got ready to leave, we had so large a branch we could not leave them. We were organizing a

branch of sixty members when the schooner got ready to leave. When the Captain heard what we were doing, he said that was the reason he could not get to Helo; he had three Jonahs on board, and that they had to be landed here.

On his return he and his crew called to be baptized, but we were not there.

The missionary in that district, learning what we were doing, called his flock together and told them he was afraid they were all going to leave him and go to the "Mormons;" but if they would not, he would reduce his tax on them two-thirds; those that paid him seventy-five dollars might pay only twenty-five dollars, and those that paid thirty dollars might pay only ten dollars, &c. So are all throughout his church, and that is a great reformation for him, sure.

We landed on this island on the 9th of June, and we left on the 23rd of August. We baptized two hundred Saints last month. After we had baptized about one hundred and fifty, our spokesman died, but we ordained several more in his place.

We were eight times arraigned before the Judge; and finding that our new Elders and Priests could carry on the work, we left and came to this place to seek redress in the law, from the higher authorities. We do not at present know what we can do, nor do we care much if they will not favor us; the Lord will.

Brothers Lewis and Farrar have been knocked down and beaten severely, while in the act of administering to the sick; and when complaint was made to the Sheriff, he said they had done no more than he told them to do, and was disposed to pay no attention to it; but brother B. F. Johnson took up the case with so much energy that he could not be denied. The mob was fined the small sum of 12 dollars.

The number of Saints has increased about 1500 since we arrived here: and we think we can roll the work forward now if the Lord works with us—and we think He will.

We have been preaching that the hour of God's judgments were at hand, and the smallpox has borne a faithful testimony to the fact—

it is supposed that one half of the population of this city have died since we came here—and is only abated for the want of subjects. It is spreading all over the islands, and its number has worried our hearts. There have died in this city from 50 to 60 in a day. They have been forced to make a law to oblige men to bury the dead without remuneration. Many have started in the agony of death and died in the streets, and have been eaten by the hogs and dogs.

Some of our native Saints have died, and some of our foreign elders have had a slight attack; but they have not been alarmed by it—they continue to administer.

NATHAN TANNER.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, MAY 6, 1854.

THE CHURCH OF GOD is *Light*,—not the Moon, but the *Sun* of the civilized world; the light of the Moon is useful on a dark, stormy night; human wisdom is good in the absence of anything better; but it would be like the Moon throwing its apron over the face of the Sun to hide its light, for human wisdom to try to establish and guide the church of God instead of the other; and just as the brilliant noonday light of the sun excels over the light of the moon, the light of the “great Sun of righteousness” far excels over the wisdom of all the wise men of the world, to guide the church of God. Just as the light of the former reflects from the one to the other of the invisible particles that fill the expanse, the light of the Spirit of God is transferred onto the eyes of the spiritual man who is enlightened by it; and it is as necessary for man to open his physical eyelids to receive the light of the former as it is for the spiritual man to open his mind and his heart to receive the latter, because neither the former nor the latter forces its light on anyone; and it is as essential

to come out of the darkness into the light of the sun in order to see it, as it is to come to the Church of God, the only place the *true* light is to be had, in order to benefit from it.

Just as the light of the sun is self evident to denote its existence, the light of the church of God should shine on the eyes of every honest inquirer after the truth. Just as the everlasting enjoyment of the fullness of the amenities of heaven excels over the temporal toys of the world, the usefulness of the one light excels over the other; consequently, the zeal and devotion of the children of the light to enlighten others are the most convincing facts of the worth of their divine light, and in proportion to the strength of the light they possess will it reflect clearly to others. It is just as essential for the children of God to walk along the path of their duties in order to enjoy the light of the Spirit of God, as it is to walk where the light of the sun shines in order to enjoy it, for it will not come to any other place but within the circuit of its pathways, namely in his *church*, "which the world cannot receive," says Christ.

All the testimonies, lives, and devotions of the children of the light, should be just as united as are all the rays of the sun's light to light the world, to show the church of God to the world. Just as no ray is of any use except to the extent that it lights the world, and so the Saints are of no use to light the world except to the extent they reflect their light to it, any more than salt is of any use to add flavor if it has lost its savor. Just as useless as the revolving of the sun would be through the firmament without lighting the world, is the revolving of man in the world without lighting the way he walks. Just as the sun does not answer the purpose of its creation without showing its light, so the man who has received light from God does not benefit except to the extent he reflects that light to others. It would be just as foolish to light a candle and put it under a bushel, as it would be for a man to hide the light with which God had enlightened his Spirit, namely His "candle."

In short, the sum and substance of what we are trying to say is, that the church of God is the light of the world, and the members are the candles—let our light shine then, lest the God who presented the light to us "move our candlestick from its place;"—may our greatest delight be to show our light and may our greatest, incontrovertible feat be to anoint the eyes of the blind with the eye ointment which was given to us, and may

the opener of the eyes of the spiritually blind with rays from the inexhaustible source of His light follow our efforts until we drive out the darkness of the black night and bring dawn on the souls of many throughout our country.

We are delighted to see the continual awakening among our brethren to explain the light to the world,—the preaching out of doors with a generally more attentive hearing indicates more desire among the Saints to radiate their light, and among the world to enjoy their light. The *Volunteers* are continually mobilizing, and all the Saints are increasing in Spiritual gifts and all blessings proportionate to their diligence in *living their religion*,—there is some talk again of establishing pamphlet societies in every Branch, and some have already taken hold of the praiseworthy task with enthusiastic zeal,—the men, especially the young boys are gathering on Saturday night, not to go to the tavern, or to spend their tokens for trifles among the taverns and the streets, but to the book club; *lots* are drawn every club night for the full value of the contributions and great is the desire of some, and the sisters are not the last or the least zealous in their labor of love of distributing pamphlets that are thus obtained, to the houses of their neighbors. Imitate them, as much as possible, in every place, and we know that our labor is not in vain, but that we shall have a great reward.

We expect to hear that this plan through faithful cooperation, will be of great benefit throughout the Principality in this season.

No doubt the “remarkable healing of the deaf and dumb,” according to the account of our revered old friend J. S. Fulmer, will be a reinvigorating subject for the Saints of God for revealing his great power in answer to the prayer of faith, and an additional proof that the blessings of heaven and earth are within reach of the Saints, and the key that unlocks them is their faithful works. Let the enjoyment of every restorative blessing have the pleasing effect of stimulating everyone to carry out his duties so that our God may have room to dispense more and more of his gifts.

HOME INTELLIGENCE.—*Monmouth Conference*,—President Giles writes that the work of God is on the increase throughout the Conference, several baptisms and signs for more soon—the *Volunteers* are increasing in number and preparing, and some are already in the field, others are following them soon, and the president is encouraging

them all to go if they wish, Presidents and all, and he will raise up, or rather that God will raise up from the leftover materials some others who are better in their place: what praiseworthy faith and zeal! Four were baptized after one meeting when he was in Cwmteleri which proves that God confirms his word by filling the gaps caused by the *Volunteers*. Brethren, test Him, until the fulfillment is more abundant than the promise. Zeal is increasing here to distribute pamphlets, and he does not do as some Conference Presidents sending for from *one to half a dozen* pamphlets of a penny or two, but by the hundreds of every one at once. They have done and will do great good wherever they are distributed.

Llanelli Conference,—let it be seen by the account of their plans that these brethren are serious about enlightening the world while it is still day, as far as possible let the exactness of their distribution be imitated so that everyone will be offered the gospel.

The letter of Pastor J. Parry, from Gwynedd, is interesting, and great is the happiness the hope of strong assistance from the south is creating, in the heated battle those few heroes are waging with the great host who oppose their message. May more go quickly.

OVERSEAS NEWS.—There is in the letter of our dear brother Tanner from the Sandwich Islands, an expression of gratitude to him to whom the divine work belongs because the gospel is increasing there despite the opposition of the world and hell also, and because God is fulfilling his promises to those natives as well as to the black Negros of Africa, according to their readiness to obey his commandments through his servants in these days as in former times. Praise be to his name.

In Switzerland.—Elder Savage was pelted with stones almost to death, in a rural town where he was baptizing five or six people. Elder Mayer was just released from jail in Zurich, where he was put for eight days for preaching the gospel. What other religion or sect has sufficient godliness in it in these days to unlock the old locks of the ages, and to open the old iron doors of the prisons on their axes that had rusted since the early ages of the true religion? Let the connection of the effect to its proper cause be seen.

Cape of Good Hope.—Prejudice is giving way to the extent the Elders and their message are gaining recognition. Elder Walker

was in Fort Beaufort about 700 miles from Cape Town, and has baptized six. Elders Haven and Smith were busy in other places with hopes for success. There was considerable excitement throughout the land because of the discovery of gold in the country about 600 miles from the Cape, and the inhabitants say, "there is gold wherever the Mormons walk." Elder Haven says, "it appears as if the Lord intends to give this generation their choice, either the gold or the gospel!"

Conference Presidents!—We beg to have the detailed report from your Districts of every quarterly Conference, namely, the number of officers, the increase, &c. Together with accounting of the value of the books on hand, the increase of *sales* of the *Trumpet* and the *Star* since the beginning of the year and the number that remains on hand. We also hope that you will send for pamphlets promptly to be on hand by the time the aforementioned army comes out, and that the Northern Conferences will help the brothers who are traveling with pamphlets in the places where they call; and that nothing will be lacking, in cooperation, which can be done to reach the praiseworthy goal of saving the souls of our fellow countrymen, or leaving them with no excuse through refusing worthy offers.

We also ask the Presidents to inform us as to where faithful men can obtain work to support their families, what trade, &c., and we shall strive to get men to go to them.

Landing of the Welsh Emigrants in St. Louis.—Through several letters which have arrived lately, we are informed that the Saints who emigrated this year on the ship *Golconda* reached St. Louis, March 31. It is sad to hear that the Cholera has taken away some from their midst between Orleans and St. Louis, but a few at best, and the number is diminishing. They intended to leave from there to go further up the Missouri soon. There were about a thousand on the same boat going to St. Louis, and all of them were determined to leave the borders of Babylon for Zion as soon as they could, and greatly rejoicing that there is a safe haven to keep them from plagues and iniquity.

The water of the rivers was low, which made the transport for them and their goods more expensive than usual.

LETTER TO PRESIDENT D. JONES.

Saint George, April 24, 1854.

DEAR PRESIDENT D. JONES.—I am sending this letter to you to make you aware of our condition in this Conference. We had an extremely good Conference Council a fortnight ago in Rhuddlan; all the officers testified that they had never had a better one. We imitated your procedure there, by calling all the officers to state their feelings and their decisions, and all were found having a good feeling and unshakeable determination to take firm hold of the work. We decided to fast once each month to assist the Traveling Elders, and there are two Traveling Elders in the field.

We have baptized four since the Council, and we have commitments from several others.

Thus the wheels are turning slowly, but we rejoice upon thinking of the soldiers who are coming to assist us; we are also like the Turks on the field of battle still, with a strong faith that we will gain the victory when the armies of the South come to help us. Therefore, I say, Soldiers of Jesus come on, you will have a great welcome in our midst. I would be glad to hear that President Daniels is coming to visit us, together with the other brethren. I wish to convey my fondest regards to President T. Jeremy, and yourself in particular, being confident that we shall have the privilege of seeing you amongst us during the summer.

I am your brother in the eternal gospel,

JOHN PARRY.

 THE MORMONS.

(From the "Brighton Guardian," March 22.)

THERE ARE now several Mormon settlements between the spot at which they planted their first stake and the little lake Utah, about 40 miles further down the valley. They are chiefly distinguished by the air of comfort which pervades them. If cleanliness really be akin to godliness, the "Saints" may be considered saints indeed; for, so far as the laws of the community bear upon the physical condition

of the people, it must be recognized that their actions are wise and beneficial to the utmost degree. It is, no doubt, much easier to begin well in such matters, establishing a settlement on a spot where there is every facility for encouraging cleanliness, than it is, by laying down any law whatever, to be able to direct a community huddled together in the streets of an old city. But the wonder about the Mormons, thousands of whom must have emigrated from the dirtiest parts of our manufacturing towns, is that they have been converted to a fastidiously cleanly people. The plan of their first city of Deseret provided expressly for the preservation of that freshness and natural purity which its founders admired when the site was chosen. The houses are all built at some little distance from each other; and the water of the river which flows through the valley, has been conveyed into the City for sanitary as well as agricultural purposes. Intemperance is little known among them, there is no lack of excitement among them; and yet, during our sojourn in the city of the Great Salt Lake, there was only one occasion on which intoxicating liquors were placed before the guests. The Mormons are all fond of amusement, and more information may be obtained respecting their habits and doctrines amid the chattering of an afternoon meeting than from the lips of their Governor. Every female who has not been placed, can, by proper arrangements, demand to be married. Thus, there is a sort of perpetual leap year, and that, too, in the very strictest sense of the privilege supposed to belong to the fair sex at that period.

LLANELLI CONFERENCE.

THIS CONFERENCE was held, Sunday, April 23, in the Saints' chapel in this town. The Saints gathered together much as usual, with obvious signs in all their faces that their mind was on doing God's work, their hearts were light, their chief enjoyment was to build the Church of Jesus Christ, and there were no signs whatsoever that anything had modified their feelings for a long time. All the proposals set before them were unanimously and wholeheartedly approved. The diligence, knowledge, and zeal of the Saints is constantly increasing, love is multiplying in them more and more, the eager devotion of the Presidents and their officers to spread the principles of eternal life are stronger and stronger each day. God's approval of our tireless efforts, is made clear in the

different gifts of the Holy Ghost imparted to the Saints.

The plan laid out in the councils pertaining to the Conference is being put into careful practice by the branch officers, which is, *to bear individual personal witness to every man and woman in every cottage, House, Village, Town, region, and neighborhood*, through the length and breadth of this Conference, from Carmarthen to Loughor, and from Cidwch to Cefn Arthau, Ystradffin at the junction of Breconshire and Cardiganshire. The areas pertaining to the branches have been divided up, and the various officers have been appointed to testify and distribute books, pamphlets, &c., in all these areas. And the work is going ahead quickly—and the Spirit of God is being felt more powerfully because of this day after day. No doubt the harvest is great, and the workers here are few, we beg you to send workers to assist us. Scores can get good jobs in Pontyberem, to earn from about eighteen Shillings to a pound per week, because the old work that was idle for years, is starting up again. Also housing and work can be obtained for several in Cwmaman.—We had very edifying teachings and sermons during the Conference. They put new life in all the Saints, and a stronger determination in them to fulfill the will of God. We have all decided to be free and clean from the blood of every living soul throughout this Conference this year. We shall do this by the power of God and under the influence of His Spirit, and we sing, “Of Zion my song will sweetly be,” wishing to be there soon.

The Report is as follows—Branches 10, Eld. 57, Pr. 15, Tea. 7, Dea. 13, Emig. 32, Excom. 4, Bap. 17. Total 306. We hope from a good foundation that we will baptize hosts soon. It is determined to do all we can to assist those who will be sent out to preach through the various counties of Wales. As usual, we love everyone, and are doing our best to benefit everyone, especially the Saints. Yours sincerely, DEWI ELFED.

RECEIPTS FOR BOOKS FROM APRIL 25 TO MAY 6.—Conwy Valley and Anglesey, £1; East Glamorgan, £1.

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THE WORD OF WISDOM.

BY PRESIDENT S. W. RICHARDS.

(From the "Star.")

“So likewise ye, when ye shall have done all these things which are commanded you, say, we are unprofitable servants; we have done that which was our duty to do”—LUKE XVII 10.

THIS saying of the Son of God is based upon principle, and has a general application to all Saints. It applies with equal force to the Saints and servants of God in this day, as when spoken to his disciples in ancient days. Now, we apprehend there is no true Saint that does not desire to escape the punishment that will be inflicted upon unprofitable servants, for they shall be cast out from the presence of God, into outer darkness, where there shall be weeping and gnashing of teeth, and receive their reward with dogs, sorcerers, and whoremongers. Indeed it is the desire of all, who have any true conception of the justice of God, to escape so fearful an end. If, then, the Lord regards those who simply keep His commandments as unprofitable servants, the question arises, and a most important one it is—What shall we do to become profitable servants? There seems to be but one answer to this question, and that is, Do something we are not commanded to do.

“But,” says one, “what can I do that would be well pleasing in the sight of God, that I am not commanded to do?” We answer,

Keep the Word of Wisdom. It was given for this very purpose, not by commandment nor by constraint, but by revelation, showing forth the will of God. It claims to be given "for a principle with promise." The principle in question is what the Saints should understand, and it amounts to this—Will Saints do the will of God, when made known to them by revelation, without being commanded, or will they do nothing but what they feel compelled to do in order to escape the punishment of law? This is a point upon which every Saint must be proven, and the Word of Wisdom is the test.

The Lord has said, in modern revelations, given through Joseph Smith, that he who waiteth to be commanded in all things, shall be accounted as a slothful servant, and shall not be able to stand. This perfectly agrees with the saying of Jesus, quoted above, and shows the absolute necessity of receiving counsel from God, through His servants, as readily, and with as much assurance as we would obey any known law, in anticipation of a reward. Any saint whose motive is purely to do the will of God, will submit to that will when it is made known through a word of wisdom, as readily and cheerfully as though it came to them by way of commandment, or in the form of a law, imperative in its requirements.

When the law of the Lord goes forth to His people, they of necessity must obey that law, or suffer the consequences. Many would perhaps obey that law, to escape the penalty of disobedience, while they would have but little regard for any benefit or blessing that might result from it. This principle the Lord is determined to eradicate from the hearts of the Saints. He does not thank them for any such service as this, it is the service of an unprofitable and ungrateful servant, and will meet its just reward.

We will suppose two servants are in the employ of an earthly master, who pays them an equivalent for their services, according to the time they are employed. When the term of agreement is expired, and they have received their wages, the master does not feel himself under any obligations to them, they have not profited him by increasing his substance, for they have received an equivalent for their labor, in return. But if either of those servants had been mindful of his master's interests, and sought every opportunity of doing more for him than was actually required, then he would delight in that servant as a profitable one, and

bestow upon him tokens of favor more to be prized than all that could be obtained by a mere discharge of duty, and probably never suffer that servant to depart from him. Just so it is with God, who not only gives commandments to His servants, but makes His will known in various ways, to see if they are watchful of his interests, in the building up of his kingdom upon the earth, and if they will avail themselves of every opportunity to do good, that God may be glorified. Upon all such, he bestows his choicest blessings, without measure. Such servants will never be turned away, while those who only keep the *commandment*—only do their *duty*, shall as slothful servants, incur His displeasure. The promised blessing attached to the Word of Wisdom, as a reward for keeping it, is great in the extreme, and anyone who would not secure that blessing, by keeping the word, can certainly have no just claim to any special favor of God, above the world of mankind.

(To be continued.)

CONFERENCE COUNCIL IN MERTHYR.

Summary of that which was done in the Conference Council.

Monday, March 27—A Council was held, for the purpose of dealing with the items of business that could not be completed in the Conference. After singing, a public prayer was offered by Elder Thomas Jones, Carmarthen, and the Choir sang again.

President Jeremy,—who gave several beneficial counsels, encouraged the officers to use gentleness and wisdom in preaching the Gospel; for them to manifest a desire to save souls, by striving more to show the superiority of that which they know to be truth, than to show the evil of the other religions, because of the strong tendency that is in a man to become angry because his opinions are being attacked, although they can be proved erroneous; that directing a traveler to the right road, contains the idea that no other road is correct. He urged them to testify of the blessings that we enjoy, persuading the listeners to come and enjoy the same blessings.

President Jones.—After consuming the delicacies you had yesterday, in abundance, I hope that you are eager today also, for

more. I believe there are a few leftovers here for you, and you can partake, without wasting, of the rest that was left, namely, of the crumbs we have. They are sure to be good, because crumbs come from the middle of the loaf; namely, from the best place in it. We would have given several of these crumbs to the Branch Presidents, if they had been here to get them; but it appears that they disdain the crumbs we have collected, not remembering they belong to the loaf, and if they were not there, our entire loaf would be crust, with a hollow cavity in the middle.

All good teaching is beneficial to receive, and I am confident there is in us desire and diligence to fulfill the work of God, because we see the need for that. Not one thing is stationary, rather it is either connecting, forming, enlivening, increasing, and procreating, or else everything is disconnecting, decomposing, dying, decreasing, and failing to bring forth offspring, as I mentioned before; if we look at the world, we hear tumult and we see the slaughter of terrible wars, frightful earthquakes, deadly plagues, and destructive pestilence stirring it up from one end to the other; and we see men giving themselves as warring volunteers, as the fighters of the battles of their kingdoms, and laying down their lives, if necessary, for the security of their land and the honor of their crown; but, if we look at the church, we see too much tranquility, and the officers are as if lulling each other to slumber and to sleep! If we were to thunder the word of God to the world, as we should, the world and its tumult would have to be quiet, and listen to His powerful word; then, we would be able to say, as the ancient prophet of old, "The Lord has spoken from the heavens, let the earth listen;" but before we can have that, we must first get the Church to listen; and O! that I could get everyone to listen to me. If I had a voice like thunder, I would shout until everyone heard my cry, and they would awaken from their slumber; however, that is not how it is; but I am striving all that I can in the area in which you see me; and the duty of all of us is to search for somewhere to do good, likening ourselves to our Father, who is searching for somewhere to be merciful. I am determined that I will not cease striving to awaken my brethren, until my voice is hoarse, so that I cannot speak, and until my arm withers, so that I cannot write! Why so? Because I see the destruction of the sword coming, and the inhabitants of the world in distress, looking for deliverance from

somewhere; that is why I am determined to get the watchmen of the walls of Zion to believe what I am saying. I think that what has been done in the time that has gone past is beautiful; I am happy that the Lord has placed in the hearts of my brethren to do what they have done; and I understand they have done it as if they had done much for me. It grieves me to see anyone neglecting the souls of men by not walking amongst them. I would wish that the Spirit of truth impress that which was said last night, about this matter, deeply on the minds of all those who heard it, to bring them to a proper consideration of the condition of the world and their own duties, until they are stirred to do good in their day and their season, and for them to go out as watchmen of Israel to warn the people, to preach the Gospel to men, and to win souls for God.

If I were a man who possessed the wealth of the earth, I would say to the brethren "here is money for you to support your families, or here is food for you from my Market, go out and preach the Gospel to the world;" and if it were like that for me, you would see men galloping out with their black clothing and their white neckerchiefs, as if it were better for those to go out and preach freely throughout the country. This is foolish talk, is it not? Why am I talking about a way of giving out food, clothes, and money? Is it not our Father who owns the earth and its fullness, the world and those who live in it? Are you not brothers of Jesus Christ, and heirs of all things? Does not his word intercede for you? Is not our Father the *Head Banker* of the worlds? Is not our elder Brother the chief keeper of money? Do we not have vouchers which He gave to us to exchange for money and everything? But how does it look, often? Children of the *Banker* are seen sometimes walking the streets in threadbare clothing, their stomachs empty, and fearing that they cannot get sufficient of the necessities of life, with the vouchers of the *Bank* in their hands, and the elder Brother in the Bank near them, and the great *Banker* ready to give out whatever things they ask in the name of His Son; but, they are too faithless to go and ask! Can we not have a little more faith for that money? "For without faith, it is impossible to please God." It is faith that we need; and if we can but obtain it there will be nothing to fear after that.

I knew that when I joined with the Saints, I would lose a good situation in the world; but I saw that it was better to lose earthly

money than to lose one's soul; that it is better to lose the pleasure of this life than to lose the happiness of eternal life. I crucified my feelings instead of doing according to my own whim. I made a covenant with heaven that I would do the work of God, and at the same time, heaven made covenant with me that it would look after my family, who, up to now, have not suffered want. I have spent, since that time hundreds of pounds, and I am not without anything so far; I spent the money I received, for the cause of God, and he took care of my cause; and the more I spent, the richer I constantly became; and for the life of me I cannot become poor! I may appear to be someone who would be reckless and careless concerning his family, but I am not a loser because of that, because my Master is taking care of them; and were I to neglect His work and look after my own affairs, He too would do his own work and leave mine behind!

While I see myself increasing instead of diminishing, the old covenant I made while on the waters of the Mississippi comes to mind; the Lord remembered me, and He sent men with money to me, almost before I needed them. There are none in Wales who can say that I have asked one halfpenny from them wrongly; I have no need to ask them, because I know that God contributes sufficient essentials to his work and influences the hearts of others to contribute.

Is there an assumption, brethren, that some of you may not be such as may be able to make a covenant of that kind with God, giving yourselves to him and allowing Him to take care of your affairs? O! what a bad feeling it is to be worried about money for tomorrow. But God tests his children in a variety of situations, and there are brethren here who have had a heavy test; nevertheless, he has never left one of his servants behind, as long as they completed His work. Many one of the men with money has come to me to ask advice; and they say, "Brother Jones, the work available in the place you sent us to preach or to preside is particularly poor; what would you think if we were to go to this place, or somewhere else, where we could earn two pounds a month more? That's asking advice, is it not? Instead of worshipping their God, they would rather go and worship the old *tokens*!

A preacher who belonged to the Wesleyans was leaving a place in America, to go and preach in another place, in which he would receive about a hundred Dollars more than was given him in that place, and in preaching his "*Farewell Sermon*," and complaining about

his great concern at having to leave the people under his care, he said that nothing could have enticed him away except that the Lord was calling him. He himself said that the Lord was calling him from there. But an old Negro, by the name of George, said to him, "No, no, Massa, the hundred Dollars is what is calling." Whenever brethren come and ask me for advice about going to the place where there are more *tokens* they make me think of the old Negro George.

Perhaps, on hearing me say things like this, you may suppose that you are servants to me; not so, rather I feel a great desire in the holy work, and I tell you these things for the purpose of agitating you and getting you to perceive that it is your duty to feel the same zeal that I do in the work, and say the same words that I say to others, and give of your intent not to serve me, but *to serve God*.

If some of you wish to be greater than others, let there be more good works in you to prove that. The candle that gives the most light is the best candle. You are the light of the world; enlighten them; and he who enlightens the most is the brightest candle. Not only the Saints, in their meetings, are to enlighten them; but you are needed to *Volunteer*, and go out to fight for the kingdom of God. Hosts of men of our country devote themselves by going to war and fighting with men of another country for a half stomachful of food, in much danger, and they sacrifice their lives if called upon to do so, for the perishable kingdoms of the world. Last night there was one here who was motivated by the fiery embers that were poured out upon him, and he felt eager to *Volunteer* and go out for God, and he offered himself to preach throughout the country; but a young woman jumped up, threatening him, and insisted on keeping him from being useful to me, or useful to the Lord.

You are not being asked to go to war to lose a life, rather to inherit eternal life, to be lifted up to be kings and Priests to God, to possess thrones, and reign in the kingdom of God. Brethren, will the drunkards of the world excel over you in faithfulness by volunteering to suffer hardships and harsh treatment, in hunger, going and killing their fellowmen, and losing, some thousands of them, their own lives, by fighting for a kingdom that will perish? Will some unbelievers excel over us, Elders of Israel, because of unwillingness in us to go voluntarily and save the souls of men, and enjoy the Spirit of God, and win honor and glory for ourselves from God? The devil perversely

governs the planet of our Lord and His Christ, and he gathers all his armies from every place, even from the midst of the prisons of hell, to release all his soldiers against the servants of the Almighty. Our Lord calls for *Volunteers*, and sends his officers out, for a battle is about to take place, and their skillful leader is the Ancient of Days, and He understands all the arrangements, the orders, and the plans of the chief enemy's *science* of war; He is the victorious Leader, and He is willing to give you wisdom of the same kind that He himself has, and send out whoever will receive it throughout north Wales to kill the thousands of sins, and to save the thousands of sinners who are there, to redemption. There is to be no loss of life of a servant of God in this war; if he were to fall and die, that would be a victory, for whoever loses his life will find it; and an opportunity is offered now, to each one of the brethren to go and win a victory, glory, and immortality for himself in eternal happiness,—*Who will go? WHO?*

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, MAY 13, 1854.

GROWTH OF THE WORK OF GOD,—is the favorite topic of our TRUMPET continually;—did we not promise it would be so? and still, the growth of the kingdom of God will be our song. It is good that we are not the only ones who feel a desire for the success of this work, rather there is a general desire and renewal, not only in Wales, but throughout the world; the Saints around here are as if they believed that the Lord is in earnest when he warns them of the plagues, and the pestilence, and the wars, and all the destruction that is about to come upon the wicked world. Several of the faithful brethren are inquiring as to what the Lord wants them to do to save their fellow men, while seriously considering the fact that we shall be asked to be responsible for our behavior toward them.

Our revered President S. W. Richards also feels a great interest in this work, and shows a desire for its growth, worthy of emulation, as is understood by the following earnest exhortations he writes in the *Star*.—"The Almighty, in past ages, poured out the manifestations of his Spirit in a remarkable manner. He has promised to pour them out more abundantly in the latter days. From the experience of the past, the Saints know that He has blessed his children with the gifts of his Spirit and with the solace of salvation, and we learn, from the communications we receive from the Pastors and Presidents of Conferences, that these blessings are on the increase among the British Saints. And our heavenly Father is much more willing to bestow still further those powerful manifestations of His Spirit, than the Saints generally are desirous to receive them.

"Seeing that such is the case, what should hinder the work in Britain from spreading forth with redoubled vigor? Why should not the power of God rest mightily upon all the Branches of the Church in these lands? Why should not a general spirit of inquiry rise up among the people, and a desire to know the truth of this last message be manifested, among thousands of Britain's sons and daughters? Why should not 1854 be signalized by a mighty outpouring of the Spirit of God, and an unprecedented harvest of souls? There is no obstacle or reason why not, except the backwardness of the Saints. But if the Saints in Britain will humble themselves, with one accord, before the Almighty, repent of their past failings, renew their diligence and faithfulness, and call earnestly upon Him to pour out his Holy Spirit abundantly upon them, and upon the British people, our faith is that blessings will be poured out, that there will not be room to contain—God's people will be filled with His Spirit, the manifestations thereof will be copiously given, thousands of honest souls will embrace the truth, to the joy of the Saints and the astonishment of the world.

"Again we ask, what should hinder such an increase in the work? Everything seems favorable. The Saints have increased in intelligence, new fields of contemplation have been opened to them, wherein their minds can legally wander, the just administration of the law of God on the righteous and the unrighteous has been presented before their eyes. The judgments of the Almighty are abroad in the earth. The desolations of war and pestilence will bear

witness to the truth of the testimony of the Elders, and not without effect either. Even the doctrines which have recently filled the Saints with hope and joy, and the world with renewed hatred and fear, will receive a testimony from the events coming on the nations. Mighty men will fall in battle, yea, the flower of manhood will be sacrificed to war and disease. Not only will the expediency of fleeing to Zion to escape the calamities of the nations be seen by the world, but the wisdom and beauty of the basic principles of the "celestial family" will become daily more manifest, as the strength of the nation is cut off by the sword and pestilence, so that the honest in heart will gladly lay hold on the hope set before them in the Gospel. Many of Britain's sons have been recently giving melancholy proofs of their incapacity to realize, or their wickedness in violating, the respect and esteem due to the fairer portion of creation—now those sons are called to go forth to the grim and bloody war, many of them never to return.

"Seeing that all these things are favorable for the extension of the work of the Lord in Britain, ought not all the Saints to feel themselves in duty bound to roll on the wheels of the kingdom, and crown their diligence with the blessings of heaven? Let us see if something cannot be done, this year, for the onward progress of the truth—something that shall fill the hearts of all the Saints throughout the earth with gladness, and with praises to the great I AM. It should not be forgotten that the blessings of the Almighty are bestowed in exact proportion to the faithfulness of the recipient. The Saints will therefore understand, that, so far, they have in their own hands the keys of their own blessings."

Such are the exhortations of our Presidents, Brethren! Forward, Forward to battle, to *victory, who will come?* Not who will *go*, rather, *before* our brave army, though small, we shout WHO WILL COME? Come one, come all who have the fear of God or respect for man—obedience to the one or love for the other, and anyone who wishes to raise his two-edged sword against a more cruel traitor and worse enemy than *Nicholas* himself, now is the opportunity, come to the call—God will be on his side like a shield.

CHANGE OF THE BRITISH PRESIDENCY.—We are informed by our respected President S. W. Richards, that the First Presidency, have

released him from his current assignment, and to succeed him they have called his brother, the well known and honorable Franklin D. Richards of the "Quorum of the twelve," who is on his way here now. A pleasant journey to him, welcome says our heart, wise man, voice for God, and may his work be greatly approved. Our readers will rejoice also, in the hope of the continued cooperation of heaven, with the new Presidency, as we were blessed abundantly in obeying his counsels during the years he was Presiding here, namely 1850-1. Pleasant journey and great success to our revered and beloved departing President when he goes; may the breezes of heaven favor him, and may he have a wonderful welcome to the bosom of dear Zion, and a joyful family—may the God of their fathers, repay him as can no other, and may his worthy head be crowned with the fruit of his great labor at the proper time, is the wish of his sorrowful fellow servant.

THE EUROPEAN EMIGRATION THIS YEAR.—From the 22nd of January to the 24th of April, nine large ships sailed from the port of Liverpool laden with Saints emigrating toward Zion, who were supervised by our worthy President S. W. Richards in all their preparations for departure. Of the total of 2702, there were 58 from the *Swiss* and *Italian* Mission, 678 from the German mission, and about 300 from Wales. A total of 216 were sent for by their relatives, and 857 others went through the assistance of the Perpetual Emigrating Society. This emigration cost from £40,000 to £50,000. And after completing all the great work, the President observed—"With great pleasure we noticed the good feelings, the love, unity, and the organization that denoted the character of the emigrating Saints during the past season, and this earned great praise from a sharp-eyed world. While such brotherly love continues, the Lord will be in their midst, to keep them safe from all harm, and to endow them with patience to remain faithful to the end of their journey."

THE PERPETUAL EMIGRATING SOCIETY.—May the present boldness permit us to call the attention of the Saints more particularly to this benevolent Society once more; for it is worthy of support. We are confident the Saints will take heart for the task when they

look over the above account, and see what it has already done. In contrast to their longing for Zion they rejoice about the way of deliverance,—and who will not say that this is not it—this is the mother who takes her faithful children in her bosom to their pleasant home.

In 1852 there were 250 who emigrated with the help of this Society. In 1853, it assisted 403, and by this year we see the majestic growth to 1073, the majority of whom were otherwise without hope of deliverance from Babylon now, if ever. Here one sees that it has more than doubled each year, and when one also considers, that those who went this year have committed to contribute to the Society, besides their transport, the sum of close to £2000 to be paid after they have arrived there, which, as in all the other changes, in all the turns of events of this Society, are increasing: in all these considerations let the Saints rejoice that the time of their deliverance, in spite of poverty and all obstacles, is nigh. The contributions for the past quarter cause us to fear that the Saints are losing sight of the majestic objectives of this Society, and we beg for the attention of all the Presidents in this matter.

We have said before to the Saints who have relatives or acquaintances, or whomever, in Zion to write to them to remind them of their duties to send for them to come after them—we encourage them in this again, for we know that it is easy for them to do this—appeal to their memory of their own earlier desire, and make them aware of the great troubles and perils of Babylon. Lately we saw a letter from a friend offering to pay the cost of two persons from Wales to Salt Lake, and he affirmed that SIX WEEKS of his work would pay the entire cost for those two! Who would not wish that he had a friend in Zion? What better way to prove friendship than by fetching them from captivity to freedom? Imitate that importunate widow then, and may her success crown the importunity that made it possible.

Besides those mentioned above, the Society has assisted many from Denmark and a great many from the United States.

“With this cheering account of the past,” says President Richards, “and with hopeful anticipations for the future, we trust the Saints will surpass all they have done through their more generous contributions to this Society, knowing that thereby they are promoting the redemption of the people of the Lord. This principle

is worthy of the special attention of every Elder in the British Isles, and the cooperation of every Saint; and we wish, before the close of the present quarter, to have ample evidence of this cooperation, by their liberal donations.”

We too trust that he will not be disappointed in his expectation, but that such facts from every corner of this Principality will give proof of the Saints' great desire for Zion.

APPOINTMENTS.—President Jeremy is requested to visit the Conferences of Pembrokeshire, and coordinate with those Presidents, the wisest measures to increase the work, and the most advantageous places in North Pembroke and the Carmarthen Conference for the brethren who come down to labor.

We would be glad to see President Daniels here as soon as is convenient after he organizes things in the Cardigan Conference.

President Robert Evans, West Glamorgan, has gone to the North, where he is requested to cooperate with the measures coordinated by him and Pastor J. Parry, in order to restore the Anglesey Conference, and to visit Conway Valley, &c.

Elder R. Parry and J. J. Phillips, are on their journey through the North and are free to labor there according to the wise organization of the consenting authorities there, until further information about the matter is obtained.

Elder Eunon from Rhymney has gone to the Cardigan Conference, Dafydd S. Harris from Cwmbach to Pontyberem,—Elder Howell Parry, from Monmouthshire, to labor in the Merioneth Conference; and Elder Isaac Rees, Cwm Celyn, to the same field of labor.

Let it be known that John Davies, who formerly labored in the Merioneth Conference has been appointed President of that Conference.

Elder John Rees has gone to the Cardiganshire Conference to labor under the Presidency of Elder J. Evans, to whom we say that we have utterly failed, despite every attempt, to get a man to suit him for the other place.

Let it be understood that we are not suggesting any change in the authorities or plans of any Conference by sending others there, rather to assist those that are already there, and we hope that the authorities involved, will open their eyes and their ideas widely to

play the ways and to see the best places for the *Volunteers* who are coming into their midst shortly to do mighty work in a short time.

FOREIGN INTELLIGENCE.—The *Deseret News* brings us much interesting news from the Valleys of the Mountains, which combine to testify about the great care—frequent blessings and beneficial intentions of our God to Zion;—a public meeting was held on the occasion of sending a petition to the American Senate to lay the railroad from the states to California through the Valley of Utah, which would take it through a great part of the path that is traveled now across the *Plains*,—through land that is rich in coal and iron ore, &c., and which would be of great value; and we are not without hope for their success, nor as a result, of the opening that would create for thousands of the scattered of Zion to be able to gather homewards. The Territorial Government promises a 400-dollar reward to whoever can produce the most hemp and flax on the least amount of land, this year; another, of a thousand dollars to any citizen who could effectively open a coal mine within 40 miles of the City; under consideration was the best plan to make a Canal from Utah Lake to the Great Salt Lake. The iron works in Cedar City, which were delayed for a while to make a fort, have started up strongly a second time. The wall around that city was close to being finished; a 60-foot by 25-foot schoolhouse was completed before the holidays, when about 300 of the neighboring Indians visited them, and the Brethren preached to them in their own language and presented them with a fat ox, vegetables, flour, &c., to their great delight. There is great devotion among the brethren to learn the languages of the natives. General peace has been restored between the Saints and the Indians. One hundred and fifty families have immigrated to strengthen the Manti City fort, where strong fortifications were again being made—and a New President is expected to succeed Patriarch Morley, who was released from the great responsibility he had in that area. Various of the Welsh have gone to Manti to settle,—others to Box Elder, 60 miles to the north of Salt Lake City, and through several letters their relatives in this country have received and who favored us with a glance at them, they highly praise their location and their privileges—general health, plenty of food, complete contentment with their condition and a strong call for their friends to follow them to that

place of deliverance; and when we let the thread of our thoughts run back there, I am ready to shout,—“Blessed are they that dwell in thy house; they always praise thee,” everything is fine there.

CHURCH COLLECTIONS.

IN response to frequent and varied requests on this subject, we state that the established laws of our Church teach everyone who deals with any church money, to keep clear accounts of the amount that each contributor pays against his name in a record book, to be audited by his President, and to satisfy every contributor who wishes to see it at any time, and they are to transfer the contributions to the accounts of the Conference, to be reported publicly in the Conference, so that each one will understand correctly that his money has been used for the purpose it was donated. Since each one donates according to his will, those to whom the task belongs should teach the Saints their duties with respect to each collection by showing the need for it, the benefit it provides and the harm of not doing that which is right with respect to everything in its proper place and time; but not to threaten or enslave minds, or to set determined amounts, except when there is already a debt and it must be paid by a specific time.

We cannot conceive that it is right for anyone, under any conditions, without permission of the *donor*, to spend or use a penny of his donations for anything except for what the donor intended:—Neither a president, nor a Council, nor a Conference, nor anyone has the right to dispose of donations but only according to the *wish of the donor*. If not, how is it known how much persons have contributed to anything, when the books are opened in Zion;—it would not be right, and let it not be done for fear of giving room to the *evil man!*

FLOWERS.

THE FLOWERS are truly gentle and sweet.
 And their garment is beautiful and speckled;
 They decorate the land in attractive posies,
 And their beauty is pearled with dew:—
 But in spite of their excellence, like gem over gem,
 And in spite of how enchanting they are,
 They quickly wither, looking wretched,
 No trace of them is seen but the thorns.

The beautiful, gentle youth, tall, strong and handsome,
 And the blushing, delicate, very lively girl,
 Excel in beauty over everything in the garden,
 And their fairness enchants every love;—
 But in spite of their superiority, without godly fruitfulness,
 They will only be worth burning;
 And punishment, to ignite them, under a burden of anger
 Follows the guilt of the beautiful.

Just as withered flowers leave behind them,
 Only thorns to be burned throughout the land,
 Youth, by behaving foolishly, you leave only,
 Spiritual fuel, truly;
 The chief beauty is moral virtue,
 And fruitful holiness until the grave,
 And then, after finishing with the short mortal life,
 Is found eternal progress in peace.


ROBYN DDU, ERYRI.

MISCELLANEOUS, &c.

THE CHOLERA—This foul broom is again at work with a heavy hand in cleaning the streets of Edinburgh, Glasgow,—closer than that,—in Hamilton, Liverpool, if not even closer than that, of their most polluted filth, namely, the boastful children of “Christianity” who were beautifully fashioned in the image of God; may true Christianity deliver its followers from its dominion.

SHIPWRECKS,—Lately are happening frequently, one with a loss of over 200 lives on the coasts of Britain, another further to the west sank just after getting about 800 emigrants from her on board another ship.

RECEIPTS FOR BOOKS.—£0,000,000,000,000,000 !!!

 Send all letters, containing orders and payments, to *Capt. D. Jones*, 14, *Castle Street, Merthyr Tydfil*.

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 19.]

MAY 20, 1854.

[VOL. VII.

THE WORD OF WISDOM.

BY PRESIDENT S. W. RICHARDS.

[Continued from page 279]

There has been much writing and preaching upon the subject of the Word of Wisdom, and by some Elders it has been made a test of fellowship, but notwithstanding all this, it has never been observed by some, and many who have once adopted its precepts, have felt free to return to their former foolish practices, like the sow once washed, to her wallowing in the mire, because the revelation did not positively command them to observe it. Those who have thus turned away from it, we imagine, never kept it for the sake of obtaining its blessings, but from some unworthy motive, either because it was forced upon them as an imperative duty, or because others kept it, and they must do the same for fear of being considered weak in the faith. All such motives as these are inconsistent with the design of that revelation, for it was not given "by commandment or constraint," and the voluntary observance of that expressed will of God, is the greatest possible evidence of the integrity of those who have submitted to His laws.

Wisdom has not always characterized the advocacy of this subject, or its happy results would have been more general and lasting.

If it is received with a correct understanding of the principle upon which it is based, and with a full purpose of heart to honor

that principle, and thereby obtain the blessing, the motive in thus complying must be as sure and eternal as the principle. And Saints cannot act knowingly upon the basis of a pure and eternal principle, without feeling that they transgress against themselves, the principle, and its Author, should they ever turn away from it; by so doing they would give the lie to their own lives, and betray themselves to the influence of a false spirit, which would lead them into darkness, and finally to death.

The Word of Wisdom claims to be the "will of God," and if so, no Saint can disregard it without feeling under a greater or lesser degree of condemnation. No Saint can pray for the will of God to be done on earth as it is in heaven, and at the same time trample upon the Word of Wisdom, without mocking Him; for if such a glorious time ever comes, they must not only keep the Word of Wisdom, but every other expressed will of heaven, whether by commandment or by counsel.

If any such expressed will of God is not voluntarily acted upon, it will soon come to them by way of commandment and a matter of necessity, and the reward for such obedience is that of an unprofitable servant. How much more pleasing it must be in the sight of God, for His children to delight to live by every word that declares His will concerning them, than to do nothing but what they are driven to by fearing those chastisements which follow the transgressor. As the wayward child only studies to render that obedience which will preserve it from being disinherited by its father, so it is with too many Saints, who seem to have no further interest than barely to maintain their standing in the Church with the least possible inconvenience to themselves. This disposition is particularly manifest in those who will not keep the Word of Wisdom, nor comply with many other counsels because they are not commanded. God will no more freely bestow the blessings of heaven upon such Saints, than the father would bestow his treasures upon the froward child. The reward of all such will be no greater than the justice of the law which they have obeyed demands, while those who live by every word of God will be richly endowed by Him to do good, to build up Zion, and will obtain His favor, so that no good thing shall be withheld from them, and their reward will be greater than has entered into the heart of man to conceive of. Surely the Lord could have no other motive

in revealing the Word of Wisdom than to bless, make happy, and exalt his children, and for them to despise such proffered blessings exhibits a degree of contempt for God's ways, which can only be expected from those who are either corrupt at heart, or too ignorant to lead themselves to happiness, much less to be entrusted with that of others.

Were it not for what we have so often witnessed among the Saints, we should consider it almost equivalent to an accusation, to urge them to keep the Word of Wisdom, say nothing of the necessity of doing so. It seems perfectly incredible that men and women should obey the gospel, and commit to obey all the revelations, and then when God speaks to them with the voice of wisdom, almost entirely disregard it; to say the least, it is an outrage upon consistency, and the honesty of such a profession will not bear the test of truth. Not a word, apparently, can be offered to palliate the guilt of such a flagrant violation of God's will, though it does not come by way of commandment. We say guilt, because it is written that "he who knoweth his master's will, and doeth it not, shall be beaten with many stripes."

After being satisfied of the propriety of keeping the Word of Wisdom, the question then arises—What does it consist in? or, as we have been asked, "What is the Word of Wisdom to the Saints in this land? Are tea, coffee, ale, porter, whisky, &c., the hot and strong drinks spoken of, or can a man or woman indulge in the free use of the same without violating the Word of Wisdom?" Such questions arise, not from the lack of common sense in every sane person to satisfactorily decide for himself, but from the many shameful perversions which have characterized the teachings of those whose precept and example were irreconcilably at variance, and who, when looked up to for correct impressions, have given such explanation as would best excuse them for disregarding the will of God, and gratifying some sensual appetite to which they and become enslaved. There is scarcely a child twelve years of age, in the Church, who has the Spirit of the Lord, that can read the Word of Wisdom without being satisfied as to its real intent and meaning, and without knowing how to shape his life so as to feel perfectly justified before God. Neither do we believe a candid Saint can read it without feeling

to justify its counsels and admonitions, and being able to decide wherein it is applicable to himself, and, by reducing that decision to practice, know assuredly that he has honored the revelation, and that wisdom is justified of her children.

The Lord has said that that revelation was adapted to the capacity of all Saints, which is a most unreasonable assertion if there is any necessity for the doubt and uncertainty which many feign to have of its true meaning; such dubiety, if it really exists, betokens a most woeful blindness. The Lord says it is not meet in His sight for Saints to use strong drinks, and the next thing we hear is—"Do you really think the Lord means whisky, ale, brandy, gin, porter, &c.?" from men and women that lay claim to a reasonable portion of common sense, as though they had never seen or heard of them as being strong drinks. One might ask, with greater propriety, if such a question was not designed for a burlesque, or to show contempt for the word of God. If the Word of Wisdom does not refer to those things, it is of but little use, so far as the indulgences of the Saints are concerned, and we should be much less surprised to hear one inquiring what it did mean, if not the things above named.

Again, accustomed teadrinkers—excellent, good brethren and sisters, will sit over their smoking hot cup of tea as one of the choicest luxuries of life, and they will wonder if the Word of Wisdom means tea and coffee, when it says "hot drinks are not good for the body or the belly;" and in case it should be made to appear that a hot cup of tea was really a hot drink when drunk hot, they will most sagely conclude to let it cool a little, while at the same time it is strong enough to keep a person, not accustomed to its use, awake all night, as we have sometimes been, after gratifying the wishes of others, to our inconvenience. Indeed, as a guilty conscience needs no accusing, a thousand arguments can be raised, and explanations offered, to revive, if possible, the almost expiring hope of being able to continue the use of tea, coffee, whisky, rum, and ale, and many other habits equally degrading and destructive, both to the mental and physical organization. Many persist in such a course rather than yield to the wise dictates of the spirit within them, until the conscience becomes callous to any just sense of condemnation for indulging in these unhallowed practices.

Again, it is written that tobacco is not good for man, but we have wondered how the Lord made such a mistake, when we see so many Saints who profess to be dictated by the Spirit that leads into all truth, cleave to this weed as they do to life, and love it better than the words of God. Certainly such barefaced inconsistency requires a much better apology than we can give, and we leave all such Saints to plead their own cause, not however without assuring them they will some day be called upon to reconcile their profession with the important revelation in question.

While the Saints are daily observers of the innumerable evils arising from the use of what is discountenanced in the Word of God, and behold the torrent of iniquity that cannot be stayed until the nations are overwhelmed and buried in corruption, it is no time for them to parley with the revelations of God, as many do with the Word of Wisdom. They should rise up at once, and set an example for the rising generation, that shall cause them to shun the vain customs of the Gentiles, and grow up a terror to the wicked. Unless this is done, many parents will have to answer for the sins of their children, who otherwise would have with giant strength rolled back the tide of wickedness that now excites the indignation of the Holy One, and in the name of Israel's God would have established the righteousness of Heaven upon the earth. Every child of sufficient age in the Church ought to commit to memory the Word of Wisdom, and be taught to observe its sayings, and then peradventure parents would give heed to them also, to avoid the shame and disgrace which otherwise would attach to them in the eyes of their own children.

The most degraded slaves upon earth are those who are enslaved by their own bodily appetites, which they have power to subdue, and must before they reap the promised blessing in this world, or the glories of the world to come. A very great responsibility rests upon parents who have children to instruct, in reference to these important principles. The parent's daily example before the child, will have an abiding influence over it, and will be the means of establishing the principal features of its character for life. How necessary, then, that children should be trained up unused to those things which plant so unsparingly the seeds of death in early life, as do the many Gentile customs which have shortened the span of life to almost a breath,

and which are now forbidden by God, that Hi children may live. It is of the utmost importance that the rising generation should be trained up, as representatives of God, doing all His pleasure among men! but while the daily examples of parents are in direct opposition to the precepts of Heaven, the Elders will find their exertions in teaching those precepts, to a great extent, fruitless. Children are most forcibly impressed by example, and, while such examples are before them, in spite of the efforts of God, angels, and men, the world may yet plod on in folly, misery, and corruption, until hell opens to receive them as they perish before the judgments of the Almighty. The following promise should be a sufficient inducement to both old and young to keep the Word of Wisdom—"And all Saints who remember to keep and do these sayings, 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."

REQUEST FOR PASTORS AND PRESIDENTS.

BELOVED BRETHREN.—In view of the approaching transfer of the business of this Office to our successor, we are induced to call your personal attention to a few business items which are of great importance to the interests of the Office and the Church generally.

During the last quarter but little has been accomplished in support of the principal Funds of the Church, particularly the TEMPLE OFFERING and the PERPETUAL EMIGRATING FUND, which, however, is partially accounted for by its being the quarter in which the main exertions of the Church have been directed to the subject of emigration. The present quarter is one in which the Presidents and officers generally should revive with energy those subjects which have been as it were momentarily lost sight of by many of the Saints, and no doubt considerable exertion will be necessary on the part of all to recover from the past, and enable the Conferences to send in their half-yearly returns in a manner commendable to themselves, and which will meet

our expectations. We are particularly anxious on this point, as we wish none of the Funds to be behind at the close of our administration, which is expected to terminate with the present quarter.

Those Presidents who have lately entered upon the duties of their calling, have no doubt made themselves acquainted with the annual amount which has been called for from their respective Conferences, as an offering to the Temple of the Lord, which is now being built by the Saints in Zion. We hope none will fail in forwarding at least half the amount before the half-year closes, with a suitable donation to the Emigrating Fund, which has so universally the sympathy of the Saints.

The lately published list of debts due for Books and *Stars*, by the several Conferences, shows a considerable increase over that of the previous one, and at the present time, especially, remittances are not as prompt as is desirable to efficiently sustain the publishing department. This subject we hope will receive its share of attention, and if the Saints will individually lend their influence to it, and all who are indebted to our agents will pay up their arrears, we shall not have to hand over such a startling amount of debt to our successor as appears in the present quarterly List.

We most earnestly solicit the united cooperation of all in reference to these business items, the remainder of the present quarter, that we may be able on the first of July next to present the business of the Church to our successor under more favorable circumstances.

Treasurers and Book Agents will do well to refer to our circular of instructions published in the *Star*, Vol. xiv. page 474 for general instructions, and they will please to see that in this case all remittances on account of the various Funds and Book for the current quarter reach us *on or before the 30th of June next*. This is important, as nothing can be received into our account after that date.

S. W. RICHARDS.

Liverpool, May 5, 1854.

PAY ATTENTION !!

We also declare our wish that Welsh Conference Presidents take the matters contained in the above Request of our President before the Saints for whom they are responsible, and use the plans that their wisdom

considers most effective to bring about results that will be praiseworthy to them and vocal about the godly cause for which their privilege and their duty is to oversee the important and responsible groups of that cause, with due consideration of that responsibility which they expect to give to its Author and to the court that will hold them accountable.

Exactness and coordination are praiseworthy if not essential for success in a perfect organization, and to earn it, nay to keep the necessary trust among leaders of its various areas; while, on the other hand, negligence in the smallest things betrays trust, leads to negligence in more important things, which creates confusion out of all proportion to its extent, if it does not signify a rebellious heart on the part of the negligent person: at least it shows an insult to the Priesthood which ordered it, the author and founder of which is the Son of God. For all who are worthy of receiving the trust of any presidency in a kingdom which asks for thorough obedience to all its requirements, and for the wise individuals who are worthy of keeping the keys of the salvation of the children of God, we trust that this timely *suggestion* will be sufficient to assure their sincere cooperation to the above, which will be demonstrated by the size and punctuality of the above collections to our hand. To anyone who neglects to send the mid-year report of his Conference—his contributions to the aforementioned Funds, and the books and names of the branches and the Treasurers here in time for us to send them from here *on the 28th of next month, namely, June!* to Liverpool, we shall have to admit that our appeal has been ineffective; but we believe better, yes, we try to believe that to request and receive will be the same thing—to ask and get an answer, and that it will be our pleasure to see eye to eye while the Spirit of light enlightens us.

VERSE.

STALWARTS of Israel come to the battlefield,
 Put on the weapons of heaven;
 The black foe and his cruel army
 Mean to destroy the Saints in country and town:
 The two-edged sword of the Spirit of God,
 And the helmet of the great salvation,
 Be with the Saints—who love to live,
 And the foe will fall from his seat to the ground.

Georgetown.

T. HARRIES.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, MAY 20, 1854.

THE WORD OF WISDOM.—No doubt our readers will have great satisfaction upon reading the observations of our President, the conclusion of which is in this issue, on this subject, and that everyone will strive to excel in doing everything he indicates about this principle. *Willingness* should be the driving cause for us to fulfill all our religious duties inasmuch as our own benefit depends on doing our all, while, those who obey lest they be punished for not doing so, or who are compelled by any principle other than willingness, will lose the most glorious prize, and instead will receive the wage of the unprofitable servant.

Let the gifted and zealous officers who are in their hundreds in this Conference, while thousands of our fellow countrymen in other parts have not heard the gospel, note carefully that it is the *Volunteers* that God calls to the brave work of winning a world full of immortal pearls from the grasp of the traitor, for freedom and glory. What wonder is that, since the King himself was a *Volunteer*,—when the Father of us all asked in the early council, “Who will go?” he was the one who answered first, “*Here am I, send me:*” and who can say that we were not all volunteers before coming to this sphere, that our commitments there are what direct our fate to have the privilege of receiving the opportunity to fulfill it here; if so, beware, not only of the reward of the unprofitable servant, but also of our being found in the coming day as breakers of covenants older than this world, and the consequences of that will continue longer than will the earth, for whose defiled gravel they are broken.

God does not delay in granting unto us any goodness to the extent that we are commanded—there is nothing that commands Him; thus it is for all who reach the lofty sphere of the Gods who are governed by the same godly principle, and like Him “they *search* for room to be merciful” to the wretched; therefore, is it not

high time for the children of God, those who expect to increase in their likeness to Him and to their elder Brother, until they become one in them, to give themselves as *volunteers* for every goodness, instead of excusing themselves from doing that which they see in their power, because they were not commanded to do such a thing or things?

The manifestation of the Lord's will should be sufficient motivation for everything; and the consequences of such willingness would be rewards, the glory of which the heart has never imagined. Because Israel disregarded this golden principle, "the law was added because of transgressions," says Paul. A schoolmaster to bring us as obedient servants to the same principle of being volunteers like Christ—these are all the commandments that are given. May our readiness make commandments unnecessary for us, and great will be our reward.

HOME INTELLIGENCE,—In this Conference, things are improving and growing gradually, several baptisms, especially in the eastern part of it, unity and charity of the gospel are increasing, the gifts are becoming more frequent and several of the officers talk of volunteering for the cause.

MONMOUTH.—There is rapid growth here one must admit, about 20 have been baptized since the Conference, and this is no wonder when we consider that from there are coming the majority by far of volunteers for the vineyard; the Lord confirms the word of their President in this, namely, "if half of them were to get out of the way, God would bless the labor of the rest all the more." Each to his own place should be the motto for all of us.

The report for the last Conference (just come to hand) was as follows. Eld. 86, Pr. 25, Tea. 30, Dea. 21, Total 568, Bap. 57. Circulation of the Publications is increasing as there only a few that remain on hand, renewed zeal for distributing the pamphlets, and several volunteers are starting off.

NORTH PEMBROKE.—There has been an attentive hearing from the world and enthusiastic zeal among the Saints, who have been excited more and more by the Spirit of God in their meetings through the spiritual gifts, and the President calls earnestly and loudly for the reapers of Glamorgan to come there to assist him, as an old farmer cries in pain when he sees a storm coming and dropping all his ripe harvest, the only hope of his life, to the

ground for lack of harvesters. We comfort him by informing him that three or four forerunners of the army of future reapers, are on the way there now with their shining and sharp sickles, and others are sharpening theirs.

Appointment.—Let it be understood that Dafydd Williams has been chosen as first Counselor of this Conference and as a traveling Elder, and we pray that the Lord will bless him with the required qualifications to fill this high and important calling—to instill in the hearts and capabilities of those he serves, sustenance for him and his family, and may he greatly bless those who bless him and who obey his counsel. He will labor mainly in the eastern groups for now.

Volunteers.—One of the old heroes who won the famous battles in Monmouthshire long ago, has waved his volunteer banner in the breeze again, namely, Richard Williams, President of the Rhymney Branch; he and three of the other faithful brethren, have resolutely set their minds on placing the banners of the kingdom of King Jesus to wave triumphantly on the highest castles of Llanidloes and environs with all haste. May angels of heaven be on their side until they have completely succeeded.

LETTER FROM UTAH TERRITORY,

TO MR. ISAAC JONES, CARMARTHEN, FROM HIS SON.

Ogden City, December 18, 1853.

DEAR PARENTS,—I received your dear letter, dated September 23, on the 14th of December, and its contents caused my heart to rejoice with gladness upon hearing of your condition, and that you are in good health.

We are here in a fullness of everything that is good and beneficial for our bodies and our spirits; this is the place where we can hear our President Brigham, the Twelve, and the authorities of the Church,—the place where we are lifted up in the kingdom of God if we are faithful. We as a family are enjoying good health, and in comfortable circumstances, and living in Ogden Fort, which is about 50 miles north of Great Salt Lake City. I am working at my trade, which is the best craft in the Valley; I can earn ten shillings per day. I live in the midst of the Americans, and there is not one other Welshman in this city.

Henry and his father, Capt. Thomas and Martha, William and Thomas Treharn and his wife, Abednego Jones, John Thomas from Cwmaman, David Williams, Gorslâs, and his wife, and several other Welshmen live in Box Elder, 16 miles to the north of this place. They all send their regards. Sarah Richards and Charlotte live in Salt Lake City, and Sarah earns 6 shillings per week and her food. I have taken a *lot* of land for you in this city, to build a house, and enclose a splendid garden around it, where you can live comfortably with no one to harm you. I intend to build a house for you by the time you come here. I think about you constantly, and about the captivity you are in, and pray for the Lord to deliver you from the captivity, so you may come to the place where general freedom reigns. When you come, bring as many weaver tools together with all the other things that pertain to your trade. It would be better for you to leave other things behind, so you can bring more of your *tools*.

Our house is full of work today; I have hired a loom with all the pertinent tools, the house and all, for four shillings per week, until I have the chance to build a house for myself. Bring Hymn books with you also. Eliza Lloyd is well, and sends her regards to her mother and Mary, Henry and family, D. Michael, Margaret, Mary Jane and the family, Mrs. Lewis and all her friends. Tell everyone to hasten to come here.

Your dear son,

DAVID JONES.

HEALING THROUGH THE GOSPEL.

Newmarket, April, 28, 1854.

MR. EDITOR,—In the 13th issue of the TRUMPET, I saw an account of the power of God manifest by administering the ordinance that He established, namely, the anointing with oil and the laying on of hands of the Elders; since your publication is open to give an account of the things that God has done through his servants in these last days, I take this opportunity to send you the following account:—

There was a person by the name of Jane, the wife of Edward Williams of the Llanasa Parish, Flintshire, to whom a child was born about three months ago. She did not have much milk in her breasts

to nourish her child, and this caused her considerable sorrow and no small amount of distress, by obliging her to arise in the night to feed it; despite that the child was growing only a very little, and she was encouraged to seek oil and consecrate it for the purpose of administering to her, namely the laying on of hands of the Elders, and the prayer of faith, which was done without delay. She received the blessing, namely to get sufficient milk in her breasts to nourish her child, until it is coming along extremely well, and the mother praises the name of the Lord, that the signs follow the believers in these days, and not only in the former days as the wise men of this age say. The husband of the woman is a witness of this, and the following Elders were present when she was ministered to, namely, Hugh Evans, Robert Parry, Joseph Jones, John Parry, and William Jones.

Your brother in the gospel,

HUGH EVANS.

QUESTION AND ANSWER.

MR. EDITOR,—Is an Elder who neglects reading the TRUMPET and the *Star* fit to preside over a Conference, or can some excuse be sufficient not to, but only reading one out of every six or seven?—M. P.

We answer,—we do not know, nor can we imagine what excuse that can justify any Conference, Branch, or Group President, or family, or excuse any member from failing to read and *do*, according to each issue, everything they are instructed to do in each issue of the TRUMPET and the *Star*. If every bit of counsel in them is not worth obeying, neither is it worth writing, printing and purchasing; and if so, please convince us of that, and we will be quite happy, through that, to be released from an important, costly, and more troublesome task than the pennies that come from it, *if they were to come* to the pocket of its Editor, could tempt us to do.

These two publications are the church media, at the service and under the supervision of those whom God has called to direct his children along the paths of the truth toward life; and since we are bound to live according to every word *that comes* from the mouth of the Lord through his servants, and since this is the way their words

come to us; for we cannot be omnipresent, we see that failing to read these publications is tantamount to disregarding, and refusing their words and the words of the One that sent them. But for a *President* in any sphere, especially a Conference President, to neglect reading the TRUMPET, is to render him unable to instruct the Saints under his care according to our counsels; and, in short, we cannot understand that that is anything less than gross neglect, if not contempt for us, and if it continues, perhaps we shall be obliged to prove that it is intolerable rebellion!

CARMARTHEN CONFERENCE.

DEAR BROTHER CAPT. D. JONES,—On Sunday, the 30th of last month, a Conference meeting was held by the Saints in Carmarthen, where a great many officers and Saints met together, when we came to understand that this Conference is in very good condition. Also where it was unanimously determined that we are one and that we continue to sustain the authorities of the church, together with all those who preside over us. Also we came to understand that Mormonism is going forward, and increasing throughout the District, and that the officers and the Saints are very strongly enjoying the Spirit of God; and the prospects are very good also for having an abundant harvest into the church during the coming summer. We had excellent sermons in the afternoon and evening from various officers, namely, Dewi Elfed Jones, Robert Parry, John Evans from Cardiganshire, David Evans from Llanymddyfri, David Davies from Llanelli Conference, and James Josiah Phillips, in addition to sermons from our dear Presidents Thomas Jeremy, Daniel Daniels, and the Conference President, Thomas Jones. And there was a remarkably good influence that accompanied all their teachings.

It was determined that another Conference meeting is to be held in St. Clears on the 14th of this month, when it is expected that Dewi Elfed Jones and several others of the Llanelli Conference, besides the officers of this Conference will be there on that occasion. And on the following Sunday after that, a Conference meeting will be held in Llanymddyfri, when it is expected that the Elders of the two Conferences will meet there. We have decided to put in one place the nets of the region of the three Counties, near Newcastle Emlyn, to Ystradffin, where the three Counties come together, namely

Carmarthen, Brecon, and Cardigan. Also we are determined to go from that meeting to Cilycwm the following Monday night, to hold a preaching meeting. The noise of the cannons of the kingdom of Jesus will sound until they frighten the kingdom of the devil, so that those who hear them will decide to enlist under the banner of Jesus, and through that receive a witness that they are sons and daughters of God. Also, we beseech you to send assistance to us in this Conference, for there is *very*, VERY great need for them to work here. Our great affection to you.

We are yours,

THOMAS JONES, *President*,

ISAAC JONES, *Scribe*.

LETTER FROM J. DAVIES, MERIONETH.

DEAR PRESIDENT JONES,—To inform you of our present condition in this Conference, I write the following lines:—

The majority of the officers and the Saints like myself are determined, according to your earnest exhortations through the TRUMPET, to use our whole strength and influence to save souls to eternal life. The Spirit of God is felt abundantly, together with its sweet gifts, in nearly every branch of the Conference; and we trust that we shall have them more abundantly little by little.

Our voices were heard preaching out in several places this year before the Cuckoo's song, and we intend to *sing* our song loudly even after her season has gone by. We are striving to get every resident within our confines to hear our warning voices; but to our sorrow, we must confess, we cannot accomplish this to the third or even the fourth part of them, because of the paucity of the singers. We have so many places to spread out through two Counties, and part of the third, so that a dozen or two could be placed between two of us, and still the distance between them would challenge the one to hear the voices of the other.

If some faithful brethren could sacrifice their time to serve the Lord for a period, it would be easy for several of them to get work in this area at present; for, as you have heard, probably, GOLD is the object that everyone is busily looking for; and they have found, I think, several valuable workings; and because of that, and some other things, there is a general shortage of workers, according to what I hear.

Also we are not insensitive to your references in the TRUMPET about money for the Books. We beg your patience for a little while

longer, and we shall strive to send payment to you for some of them; but better late than never, we shall be more prompt from now on.

Brother David Roberts and his family are well and send their regards; he has begun writing a letter to you, and you will probably receive it some time. Jason Thomas and his family are about like you saw them, and send their fondest regards.

I expect to baptize some before long, according to the present signs in a place or two.

I am your brother in Christ,

Ffestiniog, May 4.


JOHN DAVIES.

THE "ANCIENT RELIGION ANEW !!!"

"THE ANCIENT RELIGION ANEW" will come ere long,
 Through all of Wales—let it have respect;
 It shows the KINGDOM OF GOD purely,
As it once did, through divine decree:—
 Now Saints, let us give praise, and sing,
 Because our God gives us the honor
 Of spreading this without fail,—
 It will bring, *as before*, a host to be Saints.

AN OLD SAINT FROM GEORGETOWN.

RECEIPTS for books from April 25 until now,—exactly the same amount as is seen on the cover of the previous issue, namely, not enough to buy the seeds that the *little bird* eats that sings above us? and we must bend down to search for his bit.

 Send all letters, containing orders and payments, to *Capt. D. Jones*, 14, *Castle Street, Merthyr Tydfil*.

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ZION'S TRUMPET,

OR

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No. 20.]

MAY 27, 1854.

[VOL. VII.

EXCERPT FROM THE "ANCIENT RELIGION ANEW."

TO SAY that the signs or the gifts were given to establish Christianity, is the same, in fact, as saying that Christianity was given earlier to establish itself; and to assert that there is no need of any of them now is to say there is no need for Christianity now, which would not be much better than atheism disguised, and a literal fulfillment of the prophecy that says,—“Mockers will come in the last days, lovers of their own selves,” who will “heap *to themselves* teachers [uninspired, denying the need for the primitive signs,] having a form of godliness, but denying the POWER thereof.” Such would be highly incapable men to establish Christianity; and, in fact, no one but God can establish the true Christianity, for its establishment will be equal to the certainty that He gives, by the signs which will follow those who obey his word through his servants. Without them it is their own christianity that will be established, and not His Christianity.

This is sufficient now, so as not to go on too long, to prove the illogic of saying that the signs were necessary to establish primitive Christianity, and that the same signs are unnecessary to establish the same Christianity now. We shall say next, if a plan is established on the earth, namely an organization lacking the power that is envisioned by the establishment of Christianity, then those who assert that should prove that they conform to that church organization that is found in the New Testament, before they can claim that they have established Christianity. And since two opposing organizations cannot both be correct, then all of the organizations and sects that

claim to be Christian condemn all the others except themselves of being antichristian, namely that Christianity has not been established in their midst; this, according to their own admission that the purpose of signs was to establish it, proves that they should strive to have the signs to establish it among the others, and should condemn themselves for not trying to achieve that objective.

Furthermore, if establishing the belief of the death and resurrection of Christ means to establish Christianity, and that that was proved primitively, one asks why there is not the same need to have men believing that now; and if so, why should they not have the same signs? So says the atheist, with a degree of consistency, in light of the assertion that that is the purpose of the signs; and those who say that the purpose of signs was to convince the world, ought to work miracles, or cease to profess so much zeal and desire to get the world to believe in him, before they can be consistent with themselves. But in spite of reasoning with "Christians" on the basis of their own assertions of the purposes of the "signs," they are not yet convinced that that was the *true* purpose of the signs or miracles of Christ or his followers; also, since the rejection and persecution they received increased, one must allow that they were impeded proportionate to the greatness and publicity of the signs that were seen, until our dear Lord once cried out in the midst of a shower of stones of his godly stone throwers, "For which of my mighty works do ye stone me?" Furthermore, when Lazarus arose from the grave, the people were so infuriated that the two were forced to flee for their lives: strange how Jesus was disappointed if he expected miracles to convince the onlookers of his divinity! And although at times some have believed upon seeing the signs, that does not prove that showing signs before their eyes is the *way* that God arranged to convince the world. It has already been proven that the godly signs were promised to FOLLOW those who already believed the witness of the servants of Christ, and not to cause the unbelievers to believe. Faith *comes* through *hearing*, not through seeing, rather hearing the word of God from the mouths of his servants; and the *word of God* to every age and people is the message that He sends to them through his servants, obedience to which is indispensable, before they have right to experience or enjoy those *signs* for themselves.

The spiritual gifts and the power of God are a reward for believers and not things for the unbelievers;—they are found *inside* the church and not outside. There are those who say that the purpose of miracles was to establish Christianity. While it may seem reasonable to ask them to work miracles themselves to establish it, yet, it is entirely unreasonable to ask the same thing from those who believe the opposite. Those who believe the Christianity that is portrayed in this treatise do not profess to have miraculous power themselves; and since God has sent them to preach the message he gave to them, and since they, like Paul of old,

know that it is "by the foolishness of preaching [not working miracles] it pleased God to save them that believe" their words, and not their miracles, then it is unreasonable to refuse their words and ask to see miracles before their message will be believed.

The last counterargument the limits of this small treatise will permit to examine, and the most popular one, we suppose, that is offered against this religion is,—that all the revelations that can be considered necessary for the salvation of man have already been given, and are contained in the Bible; and that this age is so enlightened that more revelations are unnecessary for us.

Very little can be said here about the many refutations we have to this assertion; we shall merely point out that God established and guided his Church on the earth in every age and country by giving new and continual revelations,—there is not one word mentioned in the scriptures that denies the need for new and continuous revelations or that the Church of God should not enjoy them; and consequently the existence of the Church of God without having new revelations could be considered a miracle, the like of which we shall never have from God in all the future ages. All the "Christians," as they call themselves, say that the God who gave continuous revelations and the Jesus who promised them, together with the Holy Ghost who presented them to the Church in the primitive ages, are alive now, and unchangeable, and that there are as many angels in heaven now as there ever have been, and that they are just as desirous of saving men as they ever have been; does not that belief, in the name of consistency, persuade one to believe that they are just as ready to serve as a blessing and furnish light for men now, if they are deserving of that?

Not so much as one servant of God, under any circumstance, is known to have said there is no need for more revelations; but on the other hand the speech of the Antichrist and his servants has always proved this; it does not matter to him how sanctimonious men may be—what kind, or how many churches they have—what ordinances or doctrines, or how often and long they hypocritically pray not to have new revelations. No church, devoid of inspired officials, has ever troubled him. He has never been afraid of a church without revelations, rather he laughs up his sleeve when he sees all the churches of the world, and he rejoices over the millions who have believed the unscriptural and unchristian assertion, namely, that new revelations are unnecessary. He knows that while that is the case he will be able to lead them around to heresy.

The most noteworthy achievement that Satan ever accomplished to establish his kingdom was to get "the third council in Carthage," toward the end of the fourth century, to sit in judgment on the early writings that contained the word of God, which they gathered and selected for

a volume, rejecting the rest, by establishing a law that no other books or revelations could ever be added to the "Volume." This forced all their charmed followers in the succeeding centuries to refuse everything that professed to be a new revelation, and he knew perfectly well that there was no danger that men would understand his tricks as long as he kept this cover across their eyes. He was greatly satisfied after that as he saw the Papists being converted to Protestants and multiplying so that he could favor all the people with the religion they chose, and everything to keep them quiet and satisfied in doing without new revelations. But the minute God sends his angels to the earth, and the minute he sends inspired men to establish a Church to himself, and the minute revelations and the gifts of the Spirit are enjoyed, Satan stirs up all the false churches he has in the world to join in fighting with every stratagem against that one; and the stratagem under scrutiny, namely the needlessness of new revelations, is not the least in its effects in his favor; rather through this, together with the lying stories about the character of the servants of God, with zeal for the religions of their forefathers, and the Bible, he stirs up his strongest religious armies against them; and if he cannot kill them he will not be satisfied until he tries to kill their influence so their testimony will not be believed; and his only purpose in all of this is to keep his subjects in darkness by refusing new revelations and the light of the Spirit of God through his gifts and powers. His chief soldiers, those who were pampered by him with respectable and profitable livings, take fright lest their hope for profit cease when they hear of a religion that is preached without purse or scrip; anguish makes them afraid when they hear of the restoration of the old godly Christianity and its revelations, its vision, and the power of the Holy Ghost; they fear that the light of heaven might bring their darkness and their hypocrisy to light, and that they might not receive wages except for preaching contradictory, sectarian, and heretical creeds; and since they cannot expect a reward from God, that which they could receive from those who know them well would be too meager in their sight.

There is much boasting that this is the "*age of light*," is there not! "The age of the light of the gospel," "the country of the light of the Bibles," and "the garden of the light of Christianity," they say! There has never been a darker age with respect to religious light from heaven, ever since man was created on the earth! How much greater darkness can man be in than to believe that light is darkness, and that darkness is light? And to assert that is to say that there is no need for additional revelations, because through revelation already given, every ray of true light has been obtained for our world. Isaiah must have been looking at this age when he said, "darkness shall cover the earth, and gross darkness the people;" and it is the age of gross darkness—the mist of the gathering of centuries, through the heresies of false Christianity, and the refusal of revelations. A mist so thick that not one ray of heaven's bright light penetrated through

it for ages, until a mighty angel came to earth from the firmament to the depths of darkness bringing the true Christianity—the gospel of the power of God—new revelations, and the light of heaven to shine once again on the hearts of those who receive it, but the false Christians are so accustomed to darkness that they will not wish to see the true light, many of them, although it is shining in their midst.

At last, dear reader, these observations are presented for your serious consideration by one who *knows* that the Christianity that is portrayed here is the *only* religion that can save the soul—that through this eternal gospel life and purity can come to light; and this testimony is true,—namely, that God *has* established *the Church that is portrayed here in OUR COUNTRY*, and has put in it all the offices, ordinances, gifts and blessings that he put in his primitive Church. It is assured that forgiveness of sins is to be received by all who believe and repent and are baptized in *THIS Church*; and by and in the authority of the God who sent us, we affirm that the gift of the Holy Ghost will be received as it was before, and HE *will prove* that those things which are said against us is lying tales, to keep the searcher from receiving it. But that which we *know* we testify,—it is our duty and our privilege to do so, that every jot of this truth will stand when all the false religions of the world are gone, and the world itself has gone past like a shadow, and we shall bring our testimony before the reader again, before the judgment where all shall have the truth, and there we shall testify that *this is the Church of Christ, AND THAT WE KNOW THAT!*

DUTIES OF BRANCH PRESIDENTS.

EVERY Branch President that is set apart by the Conference President, in accordance with the revelations, and according to the direction of the Holy Ghost, and inasmuch as such are accountable to his God and to the one who has set him apart, for the doctrine that is taught, the examples that are given, and the discipline that is administered to all.

1. Every Branch President should be a pure man in doctrine, firm in the faith, zealous in the work of his God, with respect for His commandments and counsels first and foremost of all things, in all places, and at all times; a virtuous man, one who practices godliness at home, keeps his family in order, and instructs them according to the law of the Lord.

2. Come to the Conference council every fortnight (or every week if there is one) to receive instructions, with respect to doctrine, duties, and Presiding; and see to it that the counsels he receives are taught to his

fellow officers in the council of his branch, under the influence of the same Spirit, and in the same way as they were taught in the Conference council; and make sure that all the Presidents of the groups understand the nature of what is taught them, so that they may be zealous in the teachings, and a light to teach those that are under their care, so that the duties that are fulfilled will be effects of feeling, and willingness of heart, and that the blessing of the Lord will follow them.

3. Take charge of the council of his branch every time if possible, to teach that which he has heard, and to hear the condition of the groups, to hear who is living faithfully (officers and Saints), and to hear whether there are some who are not, for what reason, and to determine whether it is unbelief in the general principles of the Church, or objection to the Presidency of the Church. These are three things in which all the officers and the Saints are to be exact, in order to possess sufficient of the Spirit of God, and to continue courageously through all difficulties that may come into the meetings of this Church.

4. Take care also that all the public meetings are held in their proper place and time, and that there is order in the meetings, that the speaker teaches serious and important things, and that all the listeners are sincere, not talking with one another, or reading some books, as they do in school. The brethren who are in the area should have a chance to preach and teach, according to the invitation of the President, and they should take care not to speak too long, or say anything but that which they understand, and not to say all of that in each place, the first principles to the world, and exhortations to the Saints to believe and to carry out the commandments and duties that are given them by the Presidents, the importance of that, and the blessings by so doing, and the consequences of not so doing.

Every branch President should teach this in his council, and take care that if some brother has neglected his calling, the President should call him to give an accounting of his negligence, and if there is a legitimate reason that has prevented him from doing so, having failed to get anyone to go in his place, let a letter be sent signed by his branch President, to prove there is a legitimate reason that has prevented him.

5. Keep good order in the council, being sincere and sober, not light and careless in feeling, aspect, or word, taking care that good discipline is kept; because, if there is negligence in administering discipline on the Elders and officers of the council, sins will be sure

to slip into the branch, and the President who allows the discipline of this Church to be trampled under foot, will be considered a greater transgressor than the worst within his branch; the small tolerance of this nature will cause great liberties and indifference.

They should take care that there be impartiality toward officers and Saints and toward *everything*, collections of money as other duties as much as anything, and insist on knowing that everything is in its place, and its time, and that all the Presidents of groups are putting careful men to collect, and that clear accounts be given of all the collections at the end of each quarter; also, insist on knowing that the debt for Books published in the TRUMPET at the end of the quarter is for Books in hand, and is an outstanding debt, if such there be, which is not permissible, and it is to be hoped that there will not be, but if there is, it is the duty of the branch President to ascertain that the distributor is an honest man, so that all the Saints may trust him.

6. Take care that the Presidents of the branches are experienced men in the faith, and know well the rules of the Church, that the teachers in every branch are mature men, (if any can be found) full of patience, affection, discretion and wisdom, that they know their task, and fulfill it, so that all the Elders and Priests can go out to preach every Sunday, and carry out their duties during the week; the Elders to visit the sick, and administer the ordinances to have spiritual blessings, and the Priests to go around to teach the first principles, and preach in every place they can, and take care to be physically clean and well dressed, thus all the officers when they go to deal with the work of the Lord, the Deacons to visit the homes of the Saints every week, the same thing as the other officers, inquire as to whether the family is in need of help, and instruct them in righteousness and goodness, and urge them to keep themselves out of debt, and when they fail to do so, they should explain their circumstances to the one to whom they are indebted, so that he does not denigrate the religion of the Saints, and put them in the Petty Sessions, cause shame, and obtain double the money, and all that because of neglecting to speak with the Merchant that was dealt with. Brethren, let us examine the glory of the Lord's work, and let us do all things justly, decently and in order.

DANIEL DANIELS.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, MAY 27, 1854.

THE WAY TO HAPPINESS,—To achieve happiness is the purpose of man in his every movement, I suppose, and their attempts to do so are just as varied as their opinions concerning the nature of happiness: many think that satisfying the lusts of the flesh will give them the most happiness, others are the complete opposite and seek to make themselves happy by going against practically all the desires of nature; not a few are those who think that money is the key that unlocks the cells of happiness, but the majority believe that religion is indispensable to enjoy happiness. And the popularity of that saying prompts further inquiry, namely, how can religion make men happy? We notice that religion must be substance or that substance must be linked to religion before it can create a happy or an unhappy effect, for if there is no substance, it is nothingness, and the effects of nothing will always be nothing. It appears, then, that happiness is a condition, for which it is essential to have substance to bring it about, and that substance must itself be of a happy nature, before its effects can be happy. That this substance is beyond the reach of man, in and of himself, is acknowledged in his practicing of religion in order to obtain it. It is supposed by some that the one thing will make them happy in this life, but that it is necessary to have something else of a different nature to make them happy in the life to come; and consequently the desire for religion is but a preparation for the next life; but one sees the error of this in the fact that the enjoyment of the fruit of deeds that are done here will be in the life to come, “whether they be good or bad:” also, since the happy substance that is in religion is the only thing that will cause happiness in the world to come, we see that that will make its possessor happy with the same kind of happiness here and there; and consequently that that substance is the only thing that brings true happiness here and in the hereafter.

Moreover, it is obvious that only in the enjoyment of that substance is there true happiness; and that the degrees of happiness that are enjoyed, both here and there, depend on, and are in proportion to, the degrees with which that substance is possessed, and it is proved from the scriptures that prove there will be a fullness of all happiness in heaven, because everyone will be perfect there. From this we see that neither succumbing to satisfying lusts or to loving impure objects will create true happiness here or in the life to come, rather it is obedience to this perfecting substance; and thus the most important question in the mind of a wise man is, how can one obtain that substance, and how can one augment it? Because, since obtaining the fullness of happiness is the highest achievement—the greatest wealth, and the best treasure, then that which puts it in our possession is of equal importance to our obtaining it.

It will not be anything new to the Saints when we say that this happy and perfecting substance is the Spirit of God; but perhaps it will be new to the occasional reader when we affirm that this is available now by obeying the requirements of God through his servants, and receiving their baptism and the laying on of their hands; and this is good news of great joy for all who have done so, and we declare that our purpose in this line of reasoning is to bring those who have felt degrees of this happiness to reason for themselves, as to how they can increase that happiness all the more. Inasmuch as it is the firstfruits of the Holy Ghost that gave them whatever they possess of true happiness, so only an increase in it can increase their happiness; and inasmuch as it is through obedience to God that they will receive degrees of that, who does not see that it is in obedience to all the commandments of God that it increases? Similarly, on the other hand, it will come as no surprise that this Spirit retreats, and its happy influences are overcome by unhappiness to the extent that His commandments are not obeyed.

There is no need to add more reasons to this, and there is no need for any of the Saints to come to us asking what they can do to feel happier; the way is before them—clearly—freely, and every happiness induces them “to *run* this course,” and not to *stand* in the middle of it; and the unhappiness that fills them through negligence should motivate them to faithfulness with the only true

happiness that can be obtained. It is as obvious that an increase in their happiness is contingent on their faithfulness in doing so, as it is obvious to them, that it is by doing what they did that they obtained the happiness they have felt. To remain without doing anything until the happy feelings come to them is like waiting for the light of the Sun to force their eyelids to open before it despite themselves;—not doing good until one feels happy, is waiting for God to bless them for transgressing his commandments, when unhappiness is nothing but the effects of unfaithfulness.

We are glad that the officers in these areas have opened their eyes to this principle, and instead of blaming something else or waiting any longer, as did the impotent folk by the pool of Siloam for the troubling of the waters, they have decided to trouble the great waters themselves—determining to “open their mouths” so that God may fulfill his promise by filling them with the words of life. By doing his duty of preaching, the preacher enjoys happiness—by edifying and succoring the weak, the Teacher finds happiness—by testifying, distributing pamphlets, and by living devoutly along the paths of God, the members will feel happy, and by obeying every word that comes out of the mouth of the Lord through his servants, true happiness of every one of the Saints will increase:—search is futile, there is no other rule,—this rule, with happiness, or being without this rule, and being without happiness. At last, it is obvious that the keys of happiness for every officer and member are in *their own hands*; he who uses them, will prove the fact; *he who does not, let him blame only HIMSELF!*

CARDIGANSHIRE CONFERENCE.—We understand through interesting letters from Presidents Evans, Jeremy, Daniels and Elder Robert Parry, that they had an excellent Conference in Ffair Rhos, Sunday the 7th of this month, containing 5 branches, 7 baptized, total 112. And they had an enjoyable time in Aberystwyth, in the following days,—the fact that our Counselors had reviewed and refuted the false accusations of the Wesleyan Reverend attracted some of our attention, together with his Lecture, in a previous issue of the TRUMPET, to the complete satisfaction of the numerous crowd of attentive and courteous listeners that had gathered in the

ample and convenient *Assembly Rooms*, which through the kindness and courtesy of the praiseworthy Mayor, and other gentlemen of the town, and it was permitted, on the occasion, for the Saints to defend and for Brother Parry to preach about 'Mormonism;' and when these intelligent Brethren, who know what wisdom and truth are as greatly as they say they do, had satisfied themselves, we believe that all the other lovers of the whole truth should have been satisfied as well.

The *Rev.* said that he had not been in a 'Mormon' establishment, and that he did not know anything about them except what he had heard from their enemies, and he wearied his listeners by grating on their ears with the old tale of "walking on water" across the Mississippi river, on planks that had been set on poles the night before, &c. President Daniels answered that setting poles in the river in the place specified, namely near Nauvoo, the bottom of which is rock the entire distance of one mile and three quarters, and in water that runs as rapidly as six miles per hour, would be more of a miracle than the Saints themselves believed that Joseph Smith had ever attempted to work!

President Jeremy read testimonies in the two languages, which were published by unbiased witnesses, to show *Deseret* and its inhabitants guiltless of all the false accusations that had been brought against them, to the satisfaction of all the listeners according to all indications, and the attack caused much investigation into the religion that was too inconspicuous there before, and there are hopeful signs that it will receive the obedience that it deserves from its honest investigators.

We heard that Brother Parry, who followed them, preached with great influence and testified powerfully to his former colleagues, hundreds of whom had come to listen to him, that he by then had gotten hold of the true Church of God. We heard that the publisher of the story of the "stockings of the old woman" hid his face in shame from the hundreds of angry looks which fixed on him when Brother Parry reminded him of such a feat of "enlightening the country of the deceit of Mormonism," and publishing such a fable.

All in all, we feel that God is strengthening his servants to defend the truth and that he is overruling all the madness of man

to help them move forward; thus may all the children of God continue to pray with us.

NORTH PEMBROKE.—A Conference was held in Fishguard the 14th of this month, and we are informed through comforting letters from Presidents Jeremy and Reese that the Spirit of the Lord rested powerfully on the preachers and the Saints throughout all the meetings, that the churches are enjoying more and more of the spiritual gifts, unity and charity are increasing, and some of the honest people from among the false religions are inquiring after God in His own order:—several of the volunteers from here have arrived there, and great was the happiness of the battling army, to have their assistance, and they call for yet more. Who will go?

LETTER FROM GREAT SALT LAKE CITY.

Great Salt Lake City, Jan. 22, 1854.

DEAR PARENTS,—I take this opportunity to inform you that we as a family arrived in this place on the 10th of last September, and we are all delighted to be in this excellent place. The place has a healthful climate, the air and water are pure, the land is rich and fertile for sustaining men and animals, and for much of it, one has only to dig around it and cultivate it; it yields 30 to 50 bushels per acre of wheat or any other grain. Everything grows here that you have there, and a great many other things that cannot be raised there without *hothouses* or *hotbeds*, grow here by simply planting them in the ground, without any manure or much treatment. In fact this place is such that an extremely poor man can become wealthy in land and animals, and every other necessary thing for the happiness of man, in a few years. I did some work here as a mason, or *bricklayer*, if you will, and earned 3 dollars per day, and had I been more accustomed to that work I would have earned more. The wages of workers in this place are as follows:—Craftsmen, 3 dollars per day; common laborers, from one and a half to two dollars per day. The price of wheat is generally 2 dollars per bushel. I wish to say to Thomas, my brother, to cease to be disheartened because of poverty, but to make every preparation that he can to come away; I am willing to pay his expenses so that his *passage* will be free by next *spring*.

Wm. Richards, the *Engineer*, and David Jones, Cwmbach, and his family, wish to be remembered to Thomas Rees and his family, informing them that they are comfortable and delighted. This is a place in which a man can prepare more in the summer than he will need by winter. David Jones informs that he has written to the girls, and I wish for you to let me know in your letter if they have received it or not.

Send a letter back as soon as you receive this.

I am, your son,

JOHN REES.

SIGNS OF THE TIMES, FOR THE RESTORATION OF ALL THINGS.

“NEVERTHELESS we, according to his promise, look for new heavens and a *new earth*, wherein dwelleth righteousness,” is the speech of the Elders of the Church of God on the earth, 2 Peter iii, 13.

“Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and Priests: *and we shall reign on the earth.*”—is the song of the Elders in heaven. Rev. v, 9, 10.

And the saying of an Apostle, about Jesus, is that “The heavens must receive him, *until the times of restitution of all things.*” Acts iii, 19, 21.

The first man Adam came to the earth, as Enoch and Elias left it, having no corruption or seeds of death: to take care of the garden and keep it; to bring forth children, to multiply his family, and to govern over all the creatures of the whole world; his wife Eve, came as a suitable helpmeet, and as a loving companion for him; and the two in one were handsome in loveliness, heavenly in saintliness, endearing in blessedness, and loving in innocence, not knowing good and evil.

The creation around them appeared to them as a large, splendid, and adorned palace, to receive the two married residents to its quiet and paradisiacal place of abode; the stars of heaven as a topsy-turvy cluster upon cluster of stars upon brightly shining and countless stars, dotted all the vaulted firmament, like flourishing lamps, clear and glowing above them in the night; the waters were gathered in the same place, and the great sun moved slowly and beautifully across their horizontal boundaries, bringing forth their white-crested, rippling bands with yellowish rays, and shining gently on the rosy-cheeked man and woman like a golden eye, through the pure eyelids of the morning; the earth was

a green and velvety carpet, patched with multi-colored flowers, under the beautiful feet of the two innocents; and their bodies, of the color of the whitest pearl, and their limbs more beautiful than one can ever sculpt in marble, were angelic in refinement and humanity. Eve's long, ringed hair played with the salubrious breeze that blew on her ivory and fair neck; the eyes of the two were shining in pleasant health; the image of the governor was imprinted in the loving face of the noble man; and the fish of the sea, the animals of the field, the beasts of the land, and the fowls of the air, submitted themselves willingly to the rightful lordship of the one who was shaped in the image of the Creator; and compelling were the sweet, warbling songs of the birds, the whispering of the streams, and the song of the man and the woman to the Lord who made them; while the deep silence of the countless and majestic worlds, rolling and whirling through the space of the cavity of the uttermost and incomprehensible expanses bears witness of the steadfast truth of the primitive song of praise, "Behold it was very good," when the morning stars sang, and all the sons of God rejoiced.

The woman, desiring to be a goddess, "Saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, and she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat, and the eyes of them both were opened:" and from that day until now, the eyes of man are opened, to know good and evil.

Man transgressed the holy law; he sinned, and the wages of sin came in; that is, death. Men transgressed the laws of nature, by lowering themselves further to the corruption of sin, and as an additional punishment, because of additional sin, sickness, disease, and pestilence came in, to the point of shortening life, and causing death to grasp and take men away in every opportunity, so that there is no age from birth to old age, that does not claim some in death.

Confusion enveloped man; the earth was cursed under his feet; thorns, thistles and briars choke the growth of fruits; tares mix in with the crops of the field; the excellent creature became a baneful sinner; there is no one who is righteous, there is not one; death reigns, the sting of death is severe, the grave is ready, hell opens wide its jaws, and perdition awaits the guilty transgressor, for his part eternally.—(*To be continued.*)

R. DDU, ERYRI.

THE SAINT'S LAMENT.

TUNE.—"Fair Canaan"

I AM tired of living
 In the land of adversity,
 If only I could go
 To live in peaceful Zion;

Here is only wrath and violence,
 And the people are arrogant,
 Their talk is constantly
 Talk of war.

I cannot find one place
 Free from talk of war,
 Town and village are filled
 With talk of war;
 Turkey and Russia now
 Are filling the whole earth,
 With talk of a great war
 Which fills the countries.

Where? oh where? oh where?
 Shall I find a quiet abode,
 Or any place under the sun
 With no talk of war;
 Woe, woe, you earthly inhabitants,
 For the spirit of Belial,
 Has come now upon kings
 In the spirit of war.


All this is nothing,
 But the start of sorrow,
 For every tribe and tongue
 In all the earth;
 Signs of the end of days,
 Have come in their time,
 And all the people now
 Are talking of war.

If only I could live
 With peacemakers,
 Before the earth is struck
 With painful woe;
 My spirit is cast down,
 Troubled night and day,
 Wanting free escape
 From the sounds of wars.

O Zion, dear Zion,
 When can I tread thy ground?
 The wars of Babylon,
 Are causing tumult:
 O God eternal Father,
 Speed my liberation,
 So I may have a country
 With no talk of war.

 JUST OFF THE PRESS. 


THE "*Ancient Religion Anew*" has finally come out, and the Distributors can request it whenever they wish. It contains about ten additional pages of reading over what was in the first Edition, yet its price is only sixpence; it is in smaller letters as can be seen from the sample we quoted of the first Treatise in this issue, and with better paper.


 The usual profit will be given to the Distributors, to the Volunteers, and to the Pamphlet Societies!

MISCELLANEOUS, & C.

THE WAR.—It is said that the Navy, under Sir Charles Napier, has brought down several towns, and has taken 1500 Russians as prisoners near the Gulf of Finland,—that 18 British and French ships under the chief Admiral Dundas, have destroyed all the defenses and war matériel,—two powder houses, and have either sunk or burned 11 warships belonging to the Russians, and one warship belonging to Austria; and they have taken 11 Russian ships which were loaded with war materiel, losing only 8, and 18 wounded, while it is thought that the numbers killed of the opposing force were very numerous. The Turkish army of 70,000 men won a battle with the Russians in Silistria, and another afterwards in Nicopolis, where 1,500 Russians were killed. And on the second of this month they won another battle in Radova.

RECEIPTS FOR BOOKS FROM MAY 6 TO THE 26.—Monmouth, £2; Welsh Liverpool, £1 10s; West Glamorgan, £5; East Glamorgan, £3 17s.

 Home and foreign letters, and interesting correspondence will appear in our next issue.

 Send all letters, containing orders and payments, to *Capt. D. Jones*, 14, *Castle Street, Merthyr Tydfil*.

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 21.]

JUNE 3, 1854.

[VOL. VII.

WHY LOVE THE TRUTH?

BY PRESIDENT BRIGHAM YOUNG.

BRETHREN, what is it that you love the truth for? Is it because it gives you the power, the authority of the Priesthood? Is it because it makes you rulers, kings, and priests unto our God, and gives you *great power*? There are men professing to be Saints, even in this congregation, within the sound of my voice, who feel how *almighty they have become*. They will curse, if you do not see proper to *comply with their wishes*. Many men have feelings in their hearts towards their wives, that if they will not do *precisely* as they wish to perform this or that, they will curse them. What wonderful things they are going to do! “If you do not obey *my* voice, *my* counsel, I will send you to hell, and turn the keys upon you, that you may *never!* no *never!* be released.”

Sisters, you might as well heed the crackling of thorns under the pot, the passing idle bird, or the croaking of a crane, so far as their Priesthood is concerned. You are safe, if they will only keep their hands off from you; let them curse. It reminds me of a proverb which the Arabs have, that “cursings are like young chickens, they will still come home to roost.”

Is it for *this*—is it because it gives you such *great power* and

authority, that *you love the Truth*? That it gives you power to curse your neighbors, your neighbor's children, their cattle, and everything around you? Let all such go away to their own place, to California, by the northern route; not to San Bernardino, at brothers Lyman and Rich's location, for they have devils enough there already: but go into the world entirely away from the Saints, and the sooner the better.

Men should act upon the principle of righteousness, because it is right, and is a principle which they love to cherish and see practiced by all men. They should love mercy, because of its benevolence, charity, love, clemency, and of all its lovely attributes, and be inspired thereby to deal justly, fairly, honorably, meting out to others their just deservings.

If selfishness prompts you to embrace the truth, if it is merely to exalt yourself and your friends that you covenant to serve your God, and that is your only motive, you had better pass on the northern route, for we can do you no good if you wait, or remain with us: not but that God has regard for all his children; but he loves those who love all the principles of righteousness, because they are righteous, and have a delight in the exercise of pure principles, of virtue, of excellence and truth, of meekness, longsuffering, and self-denial, mercy, and charity.

I am aware that my language fails to convey my ideas to you as I could wish * * * * but I shall say, pray the Lord to inspire your hearts. Ask for wisdom and knowledge. It is our duty to seek after it. Let us seek, and we shall find; knock, and it will be opened unto us. But as for his coming down here to pour his Spirit upon you, while you are aiming after the vain and frivolous things of the world; indulging in all the vanity, nonsense, and foolery which surrounds you; drinking in all the filthy abomination which should be spurned from every community on the earth—so long as you continue this course, rest assured He will not come near you.

I ask that you would leave it off; refrain, purify, and sanctify yourselves before your God, and get so much of the spirit of truth

that you may become filled with it, so that you can shout aloud with all your might to the praise of God, and feel your hearts clear as the noonday sun. Then you can dance, and glorify God: and as you shall abide in the truth, God will raise you up, and add to your numbers, so that your train will fill the holy Temple, as it was said of the Lord by one of old. May the Lord bless you.

PARABLE OF THE JEWS AND THE PIG.

SOME *butcher* had mysteriously been losing pork for a long time, and the butcher at last had reason to believe that the neighboring Jews were stealing it at night; after watching in vain for a long time, and since they all testified that eating pork was against their religion, he decided to put the matter to the test; and, having butchered a fine, fat pig, he went along the street in front of the houses of the Jews shouting, "Pork for free, pork as a gift." Soon he saw their heads in the doors, looking greedily and eagerly at seeing anyone breaking the cords of conscience; and finally one ventured forth, and said, "That's certainly a fine pig; if I ate pork I would choose the head, and certainly what use is it to miss out on a good offer for the sake of conscience; cut the head off for me, and I shall make a *nice sauce* of it, for then it will not be pork, for I would not eat pork for anything." "Very fine, brother," says another, "I am of the same opinion as you; I believe I should choose the ham; it does not matter to stifle the conscience a little sometimes, yet believe me that I shall not eat pork for anything." Others went for the feet, others for the ribs, shoulders and all, affirming that they were not *infidels* enough as to eat or touch a pig. The butcher shouted after them, as each one went with his piece on his shoulder, licking his lips as he thought about the *roast*: "Where is my pig among you all, denying that you eat pork? There is nothing of my pig left. I see clearly that you are the thieves." And from then on he was wary of them. Who will interpret the parable? What is the pig and who are the Jews? Who knows and will say?

LETTER FROM MANTI CITY.

Manti City, February, 1854.

DEAR FATHER AND MOTHER, BROTHERS AND SISTERS,—We are all alive and well, and we hope that you are as well. We have been very successful since we left St. Louis, and we crossed the Rocky Mountains more easily than we expected. We are glad we have come to this place; we were for a time making *adobies*, about ten miles to the north of Great Salt Lake City, where we earned about 3 dollars per day (12s 6c), and we earned about 4 dollars per day (16s 8c) by walling them; you can see from this that this is a good place for a worker. We came to this place through the counsel of the officers, one of one hundred and fifty families, to increase the population of this settlement, to learn the language and preach to the Indians, for their time has come to hear the gospel. We feel that we have come home in this place. We received a hearty welcome from the inhabitants of this place, especially by the Welsh who are here. I am building a house now, and will next become a farmer. I already have food for me and my family for months, and if there are some of you who have obeyed the gospel, I would like to assist you in coming to this place. I would really like for you to welcome Capt. Jones and give him a meal for the hearty welcome his wife gave to us here.

I would like to hear that my father-in-law has come to the Saints, and I would like to assist him and my brother Thomas to come here next spring, and if any of you come here, I shall do my best to make preparations for you.

I am yours, &c.,

JOHN REES.

[There is no need for us to add our observations to the above with respect to the fruitfulness and advantages of Zion, as they speak for themselves, and they are more powerful than are the false portrayals of the enemies from this country, but we would just like to report that the parents have answered the request of their son, and have come to extend a loving invitation; and we went to their house, and we enjoyed ourselves greatly in their kindness and the meal, but not so much in the delicious food, though it was good, as in the consideration that the payback was for kindness which our dear wife had extended to them over the ocean. And over the cup of tea,

we were reminded of the old stories, that we were taking the men to sell them, intending to steal their possessions, and a great many evils which we were accused of planning to do; but by now, without our bothering much about them, all have proved to be completely untruthful, and here we are having survived a host of their inventors, to return to be welcomed, not for those things, but for a kindness that was extended, not here but there: this is sweet after it all, and we believe that the wheel has only begun to turn, and that if we can live for yet a while longer the people will come to understand that we are their well-wisher, despite the stories of our falsely religious enemies. Evil will keep the d—l as its servant,—“Murder will out,” thus will the truth appear in its time. We trust that we shall yet have frequent love feasts of the same nature, and recall the old tales, reflecting on them sweetly, for we know that is how everyone there feels.—EDITOR.]

EFFECTS OF TOBACCO.

TOBACCO, according to botanical arrangement, belongs to the same natural order as *Atropa Belladonna*, or deadly nightshade, and *Datura Stramonium*, or poison thorn-apple, both of which are among the most powerful and deadly of the acronarcotic poisons of the vegetable kingdom; and that the essential oil of tobacco, as also an infusion from its leaves, is one of the most virulent poisons known. “The empyreumatic oil of tobacco,” says Christison, in his work on Poisons, “is well known to be an active poison, which produces convulsions, coma, and death.” There are a variety of facts and authorities on this point, some of which I will cite.

According to Dr. Waterhouse, Linnæus has placed, in his natural arrangement, tobacco in the class *Luridæ*, which signifies pale, ghastly, livid, dismal, and fatal. “To the same ominous class,” he adds, “belong fox-glove, henbane, deadly nightshade, and other poisonous plants, bearing the tremendous name, *Atropa*, one of the furies.” When tobacco is taken into the stomach for the first time, it creates a nausea and extreme disgust. If swallowed, it excites violent convulsions of the stomach and bowels to eject the poison either upward or downward. If it be not very speedily and entirely ejected, it produces great anxiety, vertigo, faintness, and prostration of all the senses; and in some instances death has followed.

“The oil of this plant,” he adds, “is one of the strongest vegetable poisons, insomuch as we know of no animal that can resist its mortal effects.” Dr. Waterhouse, who had ample opportunities for observation, said, “I never observed so many pallid faces, and so many marks of declining health, nor ever knew so many hectic habits, and consumptive affections, as of late years; and I trace this alarming inroad on young constitutions principally to the pernicious custom of smoking cigars.”

Of *nicotia*, *nicotin*, or *nicotina*, the active or poisonous principle of tobacco, Dr. Wood, one of the authors of the book called “*Dispensatory*,” observes, “It is one of the most virulent poisons known; and a drop of it, in the state of concentrated solution, is sufficient to destroy a dog; and small birds perished at the approach of a tube containing it.”

Soldiers have not infrequently disabled themselves from duty by applying a moistened tobacco leaf to the armpit, which causes great prostration and vomiting, and violent sickness after eating.

Great prostration and nausea have been caused by placing only a part of the hand, for a few minutes, in a strong infusion of tobacco.

Orfila, the celebrated French writer on poisons, says, “A woman applied to the heads of her children, for a disease of the scalp, an ointment prepared with the powder of tobacco and butter; soon after, they experienced dizziness, violent vomiting, and faintings, accompanied with profuse sweats.”

A decoction made from a few grains of tobacco, and given to relieve spasms, has been repeatedly known to destroy life.

(To be continued.)

LETTER FROM AMERICA.

Minersville, May, 1, 1854.

HONORABLE AND RESPECTED BROTHER CAPT. D. JONES.—After a long delay I take the present opportunity to write these few lines to you, to share with you a few of our affairs in this place, earnestly begging you and wishing for you to answer back as soon as you have an opportunity, for my soul thirsts for news from among the Saints in

every place, as the deer thirsts for streams of water, and especially from you dear brother Jones, and from among my fellow nation; for it was you who was an instrument in the hands of God to bring me from darkness to light, from the possession of Satan to the true and living God, &c.

I wish to hear how much success the truth is having in Wales in the present days, and of the goodness and wonders of God in your midst as a Nation; as much as you can of your affairs in every sense, for I consider good news from a far country like cold water to a thirsty soul.

I have been in this place for 7 months, and the Branch I established has been here since the 6th of October, 1853. At present we are 15 in number, and the officers are 5 elders, and 2 priests.

Until now, we have not had many doors open to preaching, neither are there any great signs for success for the few with whom we are laboring in our homes. But God fulfills his promise in our midst as Saints, by imparting of his Holy Spirit to abundant degrees, which edifies us, counsels us, and comforts us, in the face of all the wrath, scorn, and contempt of the false religionists of the area.

My constant prayer to God is that he will give us his Holy Spirit to keep us with his work from now until the end, and that all his Saints will soon be seen gathered together on mount Zion, where they will be redeemed from the great destruction and the calamity that will come on Babylon.

Yours in the New Covenant,

THOMAS M. RICHARDS.

LETTER OF PRESIDENT DANIELS.

Penlan Noeth, May 13.

MR. EDITOR.—After the battle was over in Aberystwyth, I returned my sword to its sheath, and I came here, and I found another battle. Almost the first new one I had was to hear of the letter that David Davies, Crugyreryr, near Talgarreg, received from his son in New Orleans, which portrayed the manner of the Saints among themselves on the ship as it went away from our country. He said

that as soon as they had gone out of sight of land, they undid the marriages of Babylon, and re-did them according to the mind of the presidents; and that they put an old man and a young girl together, and a young boy and an old woman together, and that the women were heartbroken to see such things, but that it was necessary to obey, and that many old men took two girls, with himself in the middle, saying, "Great is our love, the Saints, for one another." There are many other shameful things in the letter; he says that a girl from the town of Aberystwyth is who gave that account to him; she had the great privilege of escaping by his help and the policeman in retrieving her clothes.

That story was believed throughout almost all the area, and the people had gotten to the point of such cruelty that they were almost planning to kill Saints and burn their houses, so that they could not deceive any more innocent people. After seeing such zeal, brother Evans and I started off in the morning to Crugyreryr, and we proved clearly to him that his son was a fabricator of lies, and that the letter from the girl was enough to prove that he was a lying man, and we made him promise to show that it was a lie. In the afternoon there was a marriage feast in the neighborhood, and we went there and explained the matter in the presence of the crowd. There the lie was beaten down again.

Brother Evans and I preach every night, and go from house to house all day long. There are better signs for baptizing here now than there ever have been; three have promised to obey Wednesday night, and we are confident that many will come forth soon. I have an invitation to go to Cellan Monday night, and Tuesday night to Llanybydder; my faith is strong that I will baptize some, and return others to God's way of saving. I shall be around Brechfa and Felingwm on Sunday, and I intend to baptize there also; from there I shall go back to Carmarthen.

Brother Evans and his wife join with me in sending our kindest regards to you, and to your family, and everyone, and the Saints everywhere send their regards to you.

Yours in the truth,

D. DANIELS.

ZION'S TRUMPET,
OR
Star of the Saints.

SATURDAY, JUNE 3, 1854.

DEATH OF OUR DEAR BROTHER WILLARD
RICHARDS.

It becomes our sad duty to announce that the able hero Willard Richards has died, at his residence in Great Salt Lake City, of Dropsy, on the 11th of last March. The last time that he ever left his house, was in order to discharge his public duty, as President of the Legislative Council. He had often expressed to his friends that his unraveling was nigh, and in his last effort to fulfill his office he said, "I will go and perform this last duty, if, like John Q. Adams, I die in the attempt." In his farewell address to the Legislature he said, "death stares me in the face, waiting for his prey." The Palsy, which had followed him ever since he began to investigate, and to follow the paths of truth and obey the order of God, at length, in conjunction with Dropsy to win a victory and finish the mortal career of one of the chief stalwarts of Israel, in the presence of a numerous and affectionate family, and a host of dear friends, with whom the Church sympathizes greatly in their sorrow as they share his loss, not only in Utah but throughout all nations of the world, where the law of the God of Zion reaches.

His love for, and his quick perception of, the truth persuaded him to search into the principles of the gospel—these qualifications shined more brightly throughout his life, in proportion to his continual efforts and his bravery in defending truth and justice in the face of all dangers that arose to meet him, which were not few or infrequent, as is seen from Church history.

Such great yet humble talents, and a mind so capable and comprehensive in the faithful and thorough presentation of them to build the kingdom of God, could not escape from the keen sight of the martyred Prophet. He was a bosom friend of Joseph. It is pleasant to remember his efforts to convince the mob of the lies that had infuriated them in the last rush on Carthage—memorable are his conversations in the jail with him the last night our dear Prophet was alive, while others of us watched the door against the rushing in of murderers in the middle of the night, Willard Richards with his quick talents assiduously wrote defenses of his innocent life, until his last candle left him in darkness. He fearlessly followed Joseph through the midst of the mob of thousands who thirsted after his blood; while in the jail, as in every place, for the sake of the Church and the cause of truth his attempt was not to free himself, rather the Prophet. When we went out of the jail at his request to notify Governor Ford, in the morning, that a conspiracy against their lives was known to us and that a defense was needed—and when we tried to go back, the guards kept us from re-entering the jail, we had a letter for the brother which he was obliged to come out to ask for; it is remembered very well the feelings of his heart when he understood that there was no defense for them to be had—he steadfastly trusted in the Author of the religion which he defended, and his saying was “save your own life, God will take care of us.” When within a few hours after that Joseph and Hyrum fell under a shower of bullets, only one drop of his blood blended with the blood of their hearts. When the blood of the martyrs of Jesus blended with the blood of Brother Taylor, who, besides himself, was the only one who escaped alive, when the bullets through the windows whirled around like hail, and when the shouts of hundreds of monsters who had painted their faces before the slaughter, together with the tumult of arms and the sound of rifles through the wall, a concentration of powers sufficient to face the situation bravely were found in Willard Richards,—to battle with a stick, the muzzles of the rifles that were aimed at his heart; when his best friend fell through the window on the bayonets of his enemies, Willard looked through the window to see the end of the one whom he had loved so much. Yes, he demonstrated such foresight,—incomparable patience and wisdom through the entire situation so it would not be forgotten.

We remember the magnanimous behavior of Dr. W. Richards after returning the bodies of the martyrs to Nauvoo, and while there were thousands weeping and mourning until the place was swimming as it were in a sea of tears, and when unworthy traitors tried to grab the reins of government in the absence of the twelve; he raised his voice until it shook the multitude, as if by the roar of a lion in the forest, and he scared the high treason out of his presence. His voice resounded in the midst of the shout of the wise and the powerful, surprising the crowds with his wise counsels, and the children of Zion throughout all its valleys and the world rejoiced at his fatherly care for their benefit, when they read the columns of the "Deseret News," under his splendid editorship. But his voice has now become silent and until it blends sweetly with the sound of the harpists of the resurrected,—he will rest with his fathers, until they with theirs as a heavenly host, come forth at the shout of the Archangel and the Trump of God; yes, faithful Brother Willard, after a faithful effort, of more than 18 years for the cause of God, in which he won an everlasting crown, through all the bitter persecutions, the murders and the exiles with the Church in Ohio, Missouri, Illinois, &c., and after fording rivers of blood, as it were, today his feet have trod the golden confines, where Joseph and Hyrum have long awaited him, with a host of martyrs of Jesus from among the Church of the Firstborn. May he rest in peace, and honor to his memory.

Willard Richards occupied several important and honorable offices. In 1848 he was chosen as the second counselor in the First Presidency; 11 years earlier he was chosen by revelation through Joseph the Seer to the quorum of the twelve apostles. He distinguished himself through his skill as the Church Historian for years. He filled the important office of Secretary of the State of Deseret, and the greatest share of the tasks of the same office fell upon him in the Territory of Utah, and he presided over the state Council for about the same period. He was the Postmaster General for the Territory—the Proprietor and Editor of the *Deseret News*, the columns of which are now clothed in mourning and show that the hand that wrote them rests in the grave, that their author has given his place to another; this reminds us all that this is our course too, and may we be found worthy of the same reward as Willard when we are called.

Let us strive to appreciate the Presidency that remains over us and honor their counsels as Willard did without exception,—may our eyes, as did his, look up to them, and may our steps follow after their feet until we have finished our course; and then there will be no danger that we will not enjoy their company and that of all the faithful servants of Jesus in the land of the light, where there will be no sorrow, pain, or woe, nor anyone constantly quarreling, rather all of one mind and heart will praise the Lamb who made us Kings and Priests to God and who has allowed us with Him to reign ON THE EARTH!

NEWS FROM THE TERRITORY OF UTAH.—The railroad from the States to the Pacific Ocean is one of the chief topics of conversation throughout the country; public meetings are held, in which are shown the resulting advantages to the Territory because of that, and the hopes of success in getting the railroad through their lush valleys cheer the hearts of the inhabitants. In hopes of that President Brigham Young calls on all the inhabitants of the valleys to devote themselves to raising all the corn they can from the earth, and to build storehouses to keep their excess for when the great call comes that is expected for all produce, from the workers on this new railroad. The wall around the city is progressing quickly, with five parts of six of it completed in some areas; good health is enjoyed, peace and prosperity, temporal and spiritual, throughout all those peaceful valleys; may their inhabitants be blessed.

New and strong forts are being built in the southern settlements; the iron works are successful. President O. Hyde has been quite successful in establishing a new settlement on the Green River. The Saints in Parowan had the privilege of saving the lives of the famous traveler through the rocky mountains, namely Col. Fremont, and his convoy, from dying of hunger; there were 8 Americans with him and about the same number of Indians, traveling across the snowy mountains for about 40 days without food except for the mules that died from under them, and those were so scarce that they were obliged to make use of every part of the animal and burn the bones and eat the ashes. When they arrived in the midst of the Saints some of them were almost dead and could go no further; they received every kindness and succor, so that, within a few weeks

they were all enabled to go their way happy and with food, with grateful feelings for the kindness of the Mormons. The objective of Mr. Fremont is to determine the best path for making the railroad from the States to California.

HOME NEWS.—*East Glamorgan.*—There is renewed excitement throughout this Conference,—the brethren are desirous and eager of preaching out—crowds listening sincerely and wanting to learn, pamphlets being distributed which are bringing a benevolent effect, and several baptisms besides the promises for Sunday public baptisms beforehand. The Saints are seen gathering to the meetings in greater number, and the result is that God is blessing them abundantly with his goodness; and the branches are quite generally putting their mind to reforming the weak and getting every member to one or two groups before the coming Conference. We trust that they will be imitated and that no one will be left without a visit, if they neglect their duties, and a blessing on their visits.

West Glamorgan.—We are informed that the signs here are increasing of the faith of the brethren to preach and distribute pamphlets and that the constant increase is general, especially, Elder J. Bowen, from Pyle, says that those areas have caught fire in every corner alike, through the diligence of the officers' preaching, and the pamphlets. As usual, when the honest are awakened to search for the truth, the enemy sends his *peddlers* with their bags full of the old and the new lies to annoy the people and scorn the children of God, as it is here; and the tool he is using this time is one of the Methodist Preachers! And the way he wages the battle is through breathing threats and slaughter against the Saints and proclaiming that they are beyond ever receiving forgiveness,—disturbing their meetings, &c. Poor things, it would be too foolish to be angry at their kind, for they know not what they do; it has been only a few years since we were so foolish ourselves, and the old Methodist passion filled our veins, some of us, until like Saul of Tarsus of Biblical times, we supposed that persecuting God's dear children was a service to Him. No doubt ample degrees of the innocent blood of their charmed ones will be required: despite all this God will bless his Saints with more and more grace and strength to live godly lives,

which will open the eyes of others to see the way of being saved despite all the opposition.

South Pembroke.—This Conference was held in Pembroke, Sunday, May 21. Unanimous approval was given to sustain all the authorities of the Church of Zion throughout all its related areas. Represented were Bran. 13, Eld. 30, Pri. 6, Tea. 8, Dea. 8, Total 208. Interesting teachings were received from Presidents Jeremy, Price, J. J. Phillips and others, with a great manifestation of the presence of the Spirit of the Lord to the delight of the Saints.

Flintshire.—This Conference was Sunday the 14th of May in Cefn Mawr; after manifesting approval of the Church Presidencies, it was reported that there are Branches 5, Eld. 19, Pri. 5, Tea. 5, Dea. 2, Bap. 6, Total 113. There was an attentive and numerous audience for the eloquent discourses by Pastor Parry, President Evans, Jones, and Elder Robert Parry, who was warmly welcomed by his old acquaintances. We are confident that effects will follow the Conference, and that these faithful brethren will take pleasure in enjoying them, and that God will take pleasure in blessing them.

Conwy Valley.—In a recent letter President R. Roberts tells us, that there are better signs throughout the field of his labor, and the world and the Church than he has ever before seen—unity and charity, and some who have been in the Church for years just receiving the gifts of the Holy Ghost. Four were baptized lately and several promises to come soon—religionists and the occasional preacher admitting that it was not only on the distant kingdoms the Spirit was poured out but also war on the chapels in those parts, to the point that those who professed religious brotherhood felt sufficiently angry to sharpen their swords for each other. Is it any wonder they fight against the Saints, then? Yes, they must get better religions than they now have before they can ever be taught to beat their swords into plowshares, and so they will no longer teach war; if their religion does not bring peace in to fill a chapel, how can it fill the world with peace? Oh, no, it is vain to expect that anything less than the Spirit of God will bring peace to encompass the world, which is something not possessed by any branch of Christianity which overruns it at present. There is a great call by the Saints for the volunteers from the south to the areas of Arfon, and the country

in general is calling for preaching, and high wages and plenty of work are to be had in those areas: there is a great welcome for the TRUMPET by some of the world and good circulation. The President reports that he could get work for several if they were there now, and he constantly inquires, "When are they coming?" We hope they carry their own answer shortly, is the most correct response we can give now.

FOREIGN NEWS.—In Switzerland, in spite of the anger of the state and church government, the work of the Lord is increasing in this superstitious country; Elder T. B. Stenhouse writes that they have established a branch containing 31 members in the town of Zurich and have ordained several good men to the Priesthood. He highly praises the generosity of the Honorable G. H. Goundie, the American Consul, for his kindness in procuring the release of Elder Mayer from the prison in which he was placed for preaching, and offered pecuniary assistance; and we shall add, may the Lord repay him an hundredfold. Brother Mayer is again free and baptized several as soon as he left the prison.

Italy.—A Church to God was established in this Papist country lately, containing 19 members, and the Lord poured out his Spirit powerfully in his gifts on them until it caused them to rejoice greatly in the gospel. The Catholic Priests strive their hardest to hinder them, but despite all that, there is a stronger arm on the side of the Saints, and they are having more and more success.


Sandwich Islands.—Great is the increase that the best cause is having in these Islands; in a few months after the Elders landed on the Island of Honolulu, where they fled from persecution that was stirred up against them by the Sectarian Missionaries, they baptized 400 in one place, in addition to many in other parts of the island.

On the island of Hawaii, over 200 were baptized in two months; on the islands of Maui and Molokai there are wondrous additions to all the Churches; since the previous Conference the numbers of Saints increased to over 2000, with signs that a host is at the door. Elders are now on every one of these islands, and the Lord is working with them mightily. Even though idolatry was deeply ingrained into these inhabitants, the Spirit of God, through powerful works of

his gracious gifts, is able to uproot them and plant in their hearts a mighty faith, so that hardly any of them request doctors when they are sick, rather through the administering of the Elders they receive health in a wondrous manner, until there is talk of that and seeing the great godly power frequently creates a desire among the world to request us to administer to them.

MISCELLANEOUS, & c.

CONFERENCE.—The East Glamorgan Conference will be held on the 25th of June; Monmouth on the 2nd of July; Brecon on the 9th; West Glamorgan on the 16th; Llanelli on the 23rd; Carmarthen on the 30th; Cardigan on the 6th of August; North Pembroke on the 13th; and South Pembroke on the 20th.

 We remind the Presidents of the Welsh Conference in a timely fashion with respect to the Half-year Reports, together with the donations for the Temple and the Perpetual Emigrating Fund; please remember that we are to send them from here on the 28th of this month. Send names of the Branches and the chief Treasurers for the donations for the P. E. Fund, and names of the Treasurers for the Temple donations from every Conference. We desire an answer to our previous request also from every Conference, namely, how many of the *Star* and the TRUMPET were on hand at the end of the year, and how many are there now that have not been sold?

RECEIPTS FOR BOOKS FROM MAY 27 TO JUNE 1.—North Pembroke, £1 5s; Carmarthen, £1 8s; Llanelli, £2.—*East Glamorgan Branches*—Llanfagon, 7s 7c; Hirwaun, 2s 5c; Georgetown, 4s 6c; Merthyr, 12s; Gwernllwyn, 8c; Troedyrhiw, 3s; Pontypridd, 10s.

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MERTHYR TYDFIL:

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 22.]

JUNE 10, 1854.

[VOL. VII.

PROCLAMATION

TO ALL THE PRIESTS, REVERENDS, PREACHERS, AND ALL THE TEACHERS
OF RELIGION IN WALES.

RESPECTED GENTLEMEN,—Deep consideration of the importance of educating the human mind in things that determine its eternal destiny, in light of the fact that “God shall bring every work to judgment,” and that he who transgresses one of Christ’s commandments, and teaches others to do likewise, will be called the least in the kingdom of heaven, together with a great desire for you to understand the beneficial and important divine truths that are known to us, are what persuaded, yes, forced us to draw your attention to the following:—

God has sent messengers from heaven to the inhabitants of the earth in our days. Do not cast this small treatise from your hand as being unworthy of your notice; for it is a fact that God has spoken by sending one of his angelic messengers to our earth with a gracious and important message from Him; this is true, and we *know this!* This is incontrovertible truth, truth that is shown in this treatise so that you can know it, through facts that are just as irrefutable as those which were proved to us.

An important truth also is that the present and eternal happiness of all who hear, or have a chance to hear this message, depends on their obedience to it; and it is according to their behavior toward it that its divine Author will establish the fate of all who

are able to hear it. On the basis of the fact that the salvation of the world depends on their obedience to the message of God through his messengers in the past ages and dispensations, comparative logic acknowledges the equal importance of this message and theirs, if our witness is true, and we are not ignorant of the difficulties that are along the way for one to believe the divinity of our message; but the fact will prove that the task is not greater than we dare to venture upon. It is a venture worthy of a more able adventurer it is true, worthy of all human and angelic talents; from your midst then, we shall strive to find some to enjoy a divine witness of this fact, and we are confident that you will be more able to convince others; our confidence for success is founded on your profession of honesty of principle, a love for the truth, and a desire to obey God and to save people.

The benefit of others is what every order, class and denomination have in mind in their religious endeavors, and while we feel respect and love for every effort for kindness according to the conscientiousness of the striver, yet it is all too clear to hide that our nation is deteriorating more and more despite the efforts that are made in favor of "Christianity" in their midst; and the more that are won over to the one party the more numerous are the enemies of the other, which is as harmful in its influence as far as it reaches as is the shameful and public immorality of those who are not proselytized to the one or to the other. The irreligious fruits of our country, after several centuries of opportunities to prove them, force thousands to completely scorn and shun religion and to assert that there is no benefit to be obtained through it; and is it not a natural conclusion, since the malady is *worsening* from the ineffectiveness of the medicines that are administered?

Granted that it is a desire to benefit your listeners that compels you in all that you do for them, but what good can you do for them unless you can direct them to receive a divine religion; or how can you direct them properly except you enjoy divine religion yourselves? The *divinity* of religion proves the uniqueness of religion; the uniqueness of the Author proves either the uniqueness of his religion or His own mutability. If the latter option is not allowed, we must acknowledge that all the religious sects and organizations throughout the world except for one are not divine, rather secular.

It is true that this is an unpopular statement,—and its utterance brings to an end the popularity of the one who utters it; yet, it is totally logical and scriptural, and popular in heaven, and with all of God's appointed servants on the earth. The important question is which one of all is the divine religion, and may it have a thorough and sincere search. The variety of opinions that continues after so much debating, preaching, writing, and explaining by so many learned men on this topic, proves that the way of getting hold of the divine religion is not infallible; yet, the differences that divide our nation into opposing sects do not gainsay the uniqueness of religion, except for the woeful facts of failure in the search for it, and they compel us to search for it along some other road, which we shall do as follows:—

We acknowledge that divine religion was self-proving in previous ages; we also acknowledge that the immutability of the Author, and the objective of religion proved the immutability of religion, which obliges us to acknowledge that a believer's doubt about the divinity of his religion proves that it is not divine: the religion that does not bring forth proofs of its divinity is not scriptural, for there is no account in the scriptures of any true religion in any age of the world except for the one for which its Author proved its divinity, to every one of its adepts, by explanatory facts; consequently, factual logic is that the present enjoyment of such facts, by obedience to such conditions, will be proofs just as strong of the divinity of the religion that bears them now as they were at that time; for if the religion was false it would not be approved by the only One who can furnish divine proofs of the true religion: His approval of it, and not suppositions or opinions of secular wisdom will be our standard to prove which one, of all that profess to be, is the true religion.

Which proofs of the divinity of religion are considered sufficient? Does one need to see a miracle for that purpose? Those who assert that the purpose of miracles was to convince unbelievers should, in order to be consistent with themselves, work miracles to convince the world of the divinity of their own various contradictory and unscriptural sects; for we do not allow that working miracles before the world is God's way of convincing men; but the devil's way is to try to convince by working a miracle, he being the first one who asked that from our Lord;—“*If* thou

be the Son of God, command this stone that it be made bread," said he; but, "get thee behind me, Satan," was the answer of our Lord to him, despite how reasonable his request appeared to the world in every age. There is no account of anyone's asking for a sign to prove religion except those who are condemned by their contemporaries for being evil men: "An evil and adulterous generation seeketh after a sign," says Christ; and since there is not one instance in which He or any of his servants ever obeyed the anti-Christ, the chief sign seeker, as far as to work a miracle to satisfy him, comparative logic says that the divinity of religion will not now be proved in this manner. Since it is on God we depend for proofs, it is logical that we should seek those proofs according to the conditions on which they are promised, and that way was "by the foolishness of preaching" a message, [and not by giving signs] "that it pleased God to save them that believed" what they *heard*, and not what they *saw*. Faith is indispensable for salvation; without faith it is impossible to please God, and the scriptures confirm that faith comes through *hearing* the word of God, and not through *seeing* miracles. It is prophesied in the scriptures that the time will come when the devil will make "great signs and wonders," and that he will even make fire come down from heaven in the sight of men to prove that the servants of God are his servants, and that his message is divine. This proves that he could thus trick the world into believing the false to be true, if working miracles for signs is the way to prove the divinity of religion. But it is so clear that that is not the correct way, that we shall not enlarge upon it; rather we shall offer a way that we consider far easier, shorter and clearer, as follows:—All Bible believers acknowledge that there are blessings that none but God could give. Such blessings are enjoyed by those who obey the religion that is acknowledged as a standard of the true religion in early times, and those blessings are such that they would not permit their possessor to doubt their existence; and the possessor's logic would not allow him to doubt the divinity of the system that put them in his possession; and neither logic nor religion will permit anyone to doubt the divinity of the religion that brings the enjoyment of such blessings now.

No one who believes the scriptures,—and who believes in the immutability of the Author of religion, and accepts the Philosophical

fact that the immovable laws that govern all His creations, connect every effect to its essential cause, will be displeased to determine this important matter according to what is found in the scriptures. What do the scriptures say were the promises of the true religion? There is no need to quote passages that are most certainly so familiar to you as are the valuable and numerous promises that speckle the pages of the Bible, and in a letter as short as this one we can do no more than simply refer to them. The great Author and Establisher of true religion promised that his subjects would enjoy the influences of His Spirit in a powerful manner, and that the effects of His Spirit would bring them all to a “unity of the faith.” And such unity would cause them all to agree amongst themselves in the principles, ordinances, responsibilities and blessings of religion, for they would all be in agreement with Him according to the standard: this Spirit would cause them to love one another with a godly love, because of the love it would nurture in each one of them for the truth, and such love would motivate all of them to strive together to bring others to the same Church by doing the same things, and not in opposition to one another for various churches by doing different things; together they would testify to them with their spirits that they are children of God by presenting them with revelations of His will—by showing them his gifts and the fulfillment of his promises to his children only; all this would remove every doubt from their minds about their relationship with God, and consequently it would remove every doubt about the plan they obeyed. Various were the ways in which they influenced others by their own testimonies, but the effect in every case was to make them more like Him in proportion to the power of those influences; at times their eyes would see splendid sights from heaven and its glory, things that non-spiritual eyes could not behold; historically, politically, and religiously portrayed before them were things future and past about themselves, about each other, their families, the nations, the ages, and the world, all of which constitute visions. Would not the enjoyment of such things prove to you that the religion that furnished them is of God? Would not the heart be compelled to testify, here is a divine religion, while the soul enjoys the ecstasy of the brilliant glory of such sights?

This Spirit overcame them at times until it used their tongues to speak angelic languages, and to speak the mysteries of the

Lord, which were unknown to them without that, which is “to speak with new tongues.” The same Spirit influenced others to interpret that speech to the language that was intelligible to those present, and by that they were strengthened in the faith—they rejoiced in the divine approval of themselves and of their service through the condescension of their Father to associate with them in that manner; and it created in them a renewed determination to obey the commandments they received, line upon line, here a little, and in another Church meeting a little more, all of which is the “interpretation of tongues.” How could anyone who enjoyed these effects himself doubt their cause? Well, these are the divine, enlightening proofs of religion. These would constitute direct revelations from God, to warn them of dangers that awaited them, and to teach them the way to avoid these dangers, comforting them in trials, making their hearts happy, increasing their love and hopes, and strengthening their testimonies; and all of these things would sanctify them continually. When they were sick, this Spirit, through their faithful practicing of the ordinances, would restore them to health, unless such sickness was unto death. These were some of the blessings of the religion acknowledged as divine on a scriptural foundation; not unfamiliar to us is the effort that has been made and continues to be made to convince the world of the superfluity of these blessings now, and to prove that their purpose at that time was “to establish Christianity.” These assertions we have proved unscriptural and illogical in treatises called “*The Ancient Religion Anew*,” the “*Scriptural Treasury*,” and in other writings; thus there is no need to enlarge upon them here, except to say that if you were to enjoy these blessings now you would have proof so undeniable of their necessity that you would not believe the assertions of all the men of the world that they are superfluous.

Gentlemen! Who among you, who has a love for the truth—for personal benefit, or a yearning to benefit others, would not desire with his whole heart to enjoy these godly blessings for himself, and would not take pleasure in instructing his listeners how to enjoy the same blessings and the same proofs of the divinity of their religion? Who can think that forms without these foundations are better now? Or who can solemnly consider the importance of those blessings that were enjoyed by the early Saints without sighing from his heart to

heaven his desire to have them? May the Spirit of truth impress that wish on the soul so that it will not be removed until it is obtained; for we testify in soberness, and declare in fact that that divine religion that brought the aforementioned blessings to its subjects earlier has been restored from heaven to men in our days, and that its subjects enjoy the fulfillment of its promises now as at that time, and WE KNOW that! To that religion we implore your strict attention to it, your thorough examination of it, and your conformity to all its requirements. If you will do so, we testify earnestly in the name of and in behalf of its divine Author that He, and not we, will give a witness to you, as he has given to us through nothing less than the enjoyment of such gifts, that the true Church of God is the one into which we lovingly invite you to come. This is a fair way—a free and attainable way for all to prove the divinity of our religion. No one who has enjoyed these gifts has ever said, nor does any reasonable person say, that seeing miracles is the best way to convince the world of the divinity of a message; therefore, we say this to you, one and all, come and see that the gifts and fruits of the true religion *are now to be found* IN the Church of the living God, and not *outside* its walls. Not only come and see, but come and *hear*—come and *feel*—come, and you yourselves will enjoy them as surely as the God who promised them lives, and as surely as He who ascended to the heavens and who gives these gifts to his Church lives. He imparts them even now to his children. Why debate any longer—why doubt such an emphatic statement so simple to prove by *facts*, whether it is true or false? It is futile to debate about religion, for it is not something secular—rather it is God who proves that his religion is true in every age. It has never been within the power of man to prove it to his fellowman, nor within the power of man or the devil to ever prove it false. If you doubt our testimony, come and prove it through the only practical way, namely, through proving yourselves destitute of the blessings that we promise, and not through the unproved assertions and lying tales of our enemies. Our testimony is of sufficient importance to merit your examination, for it proves that we are the ones who have the Only True Church of God. To be outside it is to be destitute of the true religion, thereby depriving you of eternal life. On the other hand, if it is false, it is easy to prove it false; and thus, there is no reason to debate anything concerning our religion, and there

is no need for anyone in the country to continue in uncertainty of mind whether it is true or false, because its Author proves to its loyal subjects that it is divine. And its opponents, even if they had the wisdom of the whole world, cannot prove it false.

(To be continued.)

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, JUNE 10, 1854.

HOME NEWS.—Joyful news reaches us daily of the success of the Kingdom of God, and it appears from it all, that the world is awaking in a very praiseworthy manner to hear the divine and gracious mission that God has sent to them—they are flocking together by the hundreds, we are told, not to scorn and disdain as in the time that the false accusations of the pseudo-religionists against us were believed; those places of refuge have vanished to a large extent in light of the second and more logical thought, and it proves that the seekers after truth need only hear our principles in order to understand that it is because of their logic and their Scripturalness that the pseudo-religionists misrepresent them and defame them, and not because they deserve that. We often hear of crowds of cheerful listeners where there are public baptisms, and there are gatherings of neighborhood branches to hold very influential public meetings to obtain a hearing of our friends of the world.

Among the other praiseworthy efforts the Saints make to save their neighbors, not the least in their effect is the distributing of pamphlets, which is proved by the fact that the world is inquiring after them, expressing gratitude for them by paying, and greatly wondering where the Saints have been all this time, without spreading around their Pamphlets. In spite of the beneficent effects we observe, there is no one but the Omniscient who knows the good

that is done by distributing the *printed word*. Everyone who has tried them sees plenty of facts to encourage them in the effort, and we hope that no general or Assistant Director will be deprived of the requisite variety and abundance to enable them to be distributed in their midst. We cannot believe that those Branches, and we almost said those *Conferences*, who have requested hardly any Pamphlets this year, understand the importance of the matter, as it appears to us, or else there is not sufficient desire within them to save men. Nor does it appear that there is as much desire in those Distributors and Preachers who walk throughout the land with their hands empty, in the midst of people who lie in the darkness that enveloped us and many of the other faithful brethren, and we were for years, and would like to be again, taking pamphlets from house to house along the streets where we were traveling, from Holyhead to Cardiff, more than once or twice; and to this day we have pleasure in recalling the efforts put forth—in hearing many declare that that was the beginning of their conversion, and we rejoice greatly in the hope of being rewarded for it in the Kingdom of God, with them and all who did what they could.

NORTH.—Elder J. Parry writes that they are having enjoyable and beneficial Conferences—that Elder R. Parry and R. Evans are assiduous in preaching to numerous crowds practically every day throughout Flintshire and Denbighshire, and that there are hopes of many obeying their message before long. He says that now the cold and tardy North is beginning to ripen for the great harvest—that the lying tales have been clearly disproved, and that the Saints are diligent in distributing Pamphlets in the houses of their neighbors. There is nothing to prevent the blessings of heaven from crowning such faithfulness with success: that He who owns the work will strengthen them to do more and more of it, is our constant prayer.

Volunteers.—Through a recent and interesting letter from Elders H. Parry and I. Rees, we understand that they are laboring diligently and acceptably in Llanidloes, Newtown, and the environs, receiving a courteous hearing, and that the country is desirous for pamphlets and are ripe for the gospel. Two other Brothers from Monmouthshire went there to join them lately.

ANGLESEY.—Elders O. Thomas and T. Bates from Tredegar,

went to labor in this lovely island; may they have great success to save thousands of its inhabitants.

CONWY VALLEY.—This Conference was held, May 28, in Eglwysbach;—Br. 5, Eld. 18, Pri. 10, Tea. 4, Dea. 4, Bap. 4, Total 98. The eloquent sermons of the Elders brought about an especially beneficial influence on numerous crowds of listeners, and on the Saints.

THE CONFERENCE CHIEF DISTRIBUTOR,—should verify his numbers with his assistant distributors on the last day of March, June, September, and December, and without delay send to them a verification of the total of their debts to the Conference.

Let each Conference appoint two Auditors to look over the numbers of the Chief Distributor at the same time as we verify our numbers with them. Let the Auditors make a verification of the money and the books the Distributor has on hand, according to the price that is requested by this office, together with the debts that are owing at that time from the assistant distributors.

Let the Auditors keep their verification until they see the total owed and required from their Conference, published in the *Star* and the TRUMPET after that. If they agree, good; if they do not, let the Conference President search out the cause of the difference: whatever it may be, let the Auditors give their verification to the Conference President, and they will search together whether the payments in the Distributor's book agree with what was published; if there is no error there, compare the Distributor's account with the account that is sent with the books from here, and if no error is seen there, write to the appropriate Office. But if the accounts match, and still there is insufficient money, books, and debts in the hands of the Distributor to account for that, he is deficient, and the President should defend the Conference from suffering any wrong from him, through prompt attention. If the distributor acknowledges that money is on hand at the time, he should send it to the Main Office without delay, which if he does so, the acknowledgment of that will be seen in the TRUMPET and the *Star* that follow the number that contains the quarterly debts.

If, after every due effort, there are remnants of the TRUMPET or *Star* on hand after a volume has concluded, it would wise for the Conference to bind them for future sale, as the number of members increases.

It would be wise for every Chief Distributor to keep a variety, and plenty of record books of the Church and Pamphlets on hand,

so that every request can be answered. And the President sees some of the faithful *Volunteers* laboring in his Conference, in need, and he meets that need with pamphlets, let him send here an account of those given, and we shall endeavor to release him from the debt for them, if his Conference is unable to pay for them.

BRANCH DISTRIBUTORS.—Let two Auditors in every branch be set in place to look over the accounts of the Distributor in consultation with the Chief Distributor, on the days noted earlier; let the books on hand be counted since they were previously audited, but do not count those that were counted before that, and figure those in according to the prices of the Chief Distributor. They will keep that verification until they see the debt of the Branch to the Chief Distributor; if they agree, good; and if they do not, we request that the Branch President assist them to search for the error with the Chief Distributor and the President, in the same way that they were instructed above to refer to the Main Office. If the Chief Distributor does not acknowledge the receipt of any payment from the Branch, let him be interviewed by the President, and further by the Conference President until satisfaction is obtained. There should be an ample variety on hand in every Branch to satisfy every request, and let each President make sure that plenty are on hand between money and books to balance the request of the Chief Distributor at the end of every quarter. The Distributor of every Branch is considered accountable to the Branch for all the books they sell; if they give credit they themselves will be accountable, unless a special circumstance justifies the President in ordering an exception to this rule. See that the money on hand is transferred promptly to the Chief Distributor.

We counsel the President to see that worthy care is taken for the books on hand, belonging to the Branch; and if all of them cannot be sold, bind whatever volumes you can, for the benefit of the Branch.

EFFECTS OF TOBACCO.

[Continued from page 330.]

THE tea of tobacco, applied to the pit of the stomach, occasions fainting, giddiness, vomiting, and cold sweats. The tea, when rubbed

upon sores, ulcers, ringworms, and parts affected with itch, has been known to cause vomitings, faintings, and convulsions.

Dr. Eberle, in his *Treatises and Materia Medica* remarks, "In employing the tobacco injection, it is of the utmost importance to proceed with very great caution. If the quantity injected be too great, it will produce the most alarming symptoms, such as vomiting, cold sweats, universal prostration, syncope, and even death. I have known an empiric destroy in less than twenty minutes, the life of a charming little boy—the son of a gentleman at Lancaster, whose family I attended while residing in that place—by an immoderate injection of the infusion of tobacco."

We are told by those who have visited the Sandwich Islands, that tobacco is so generally used there that children are taught to smoke before they are able to walk; and they carry the practice to such excess that they fall down senseless, and suddenly die.

Mr. Barrow, a traveler in Africa, says, "A Hottentot applied some of the oil of tobacco from the short end of his wooden pipe to the mouth of a snake while darting out his tongue. The effect was as instantaneous as that of an electric shock. With a momentary convulsion, the snake half untwisted itself, and never stirred more; and its muscles were so contracted that the whole animal felt as hard and rigid as if dried in the sun."

Dr. Massey made, among others, the following experiments. Two drops of oil of tobacco, placed upon the tongue, were sufficient to destroy life in cats which had been brought up, as it were, in the midst of tobacco smoke, in three or four minutes. Three drops, rubbed on the tongue of a full grown cat, killed it within three minutes. One drop destroyed a half-grown cat in five minutes. Two drops on the tongue of a red squirrel destroyed it in one minute. A small puncture made in the tip of the nose with a surgeon's needle, bedewed with the oil of tobacco, caused death in six minutes. I know of a tea that was made of twenty or thirty grains of tobacco, introduced into the human body for the purpose of relieving spasms, has repeatedly destroyed life.

Barbarous experiments have been made upon mice by placing a small portion of the oil of tobacco on a fine cambric needle, and

piercing it into the nose of the animal; this is found to produce death almost instantaneously.

Dr. Clay, of Manchester, England, gives the following case, "A little boy, aged eight years, had long been affected with *tinea capitis* or scald head, which had proved very obstinate. His father applied over his head the expressed juice of tobacco, obtained by wetting the dried tobacco leaves, then placing them between two iron plates and pressing them, by which means the juice is extracted. The fluid was applied at five minutes before two in the afternoon; the child almost immediately complained of giddiness and loss of sight, so that his father smilingly observed that the boy was drunk; he soon after became sick, vomited frequently, and in large quantities; he had also a desire to evacuate the bowels, which he could not accomplish; his limbs tottered, his face grew pale, and became covered with a cold sweat: his mother helped him to bed, into which he had no sooner entered than he had an involuntary discharge from the bowels; his countenance now appeared sunk; his limbs were motionless, excepting now and then, when his legs were drawn towards the abdomen convulsively; he complained of violent thirst, and pain in the bowels; his whole body was bedewed with a cold sweat, and at half-past five he expired, only three hours and a half after the application. On dissection, no organic change was perceptible."

Severe sickness, and not infrequently death, have been caused by the external application of tobacco for diseases of the skin. I might quote from medical works, numbers of cases of this kind.

(To be continued.)

SIGNS OF THE TIMES, &c.

[Continued from page 322.]

AFTER that broad, introductory look, we can now go into detail, in the following manner:—namely, God revealed that the times of the restoration of all things will come.

The injustice, that is in the world, calls for a restoration of all things.

And there will be clear *Signs* that God intends to fulfill his word, within a short time, by bringing about the times of the restoration of all things.

God revealed that the times of the restoration of all things will come, in the promise of the Seed of the woman bruising the head of the serpent; in the promise of creating all things anew; in the prophecies that men will not teach war anymore; the wolf will dwell with the lamb; the lion, the fatling, and the ox will graze together, and their young will lie down together; the knowledge of the Lord will fill the earth, because He will pour out his Spirit on every flesh; and the meek shall inherit the earth. The Lord revealed this also, in the ministry of Christ; in his death, in his coming to preach to the spirits in prison; in his resurrection, and in his ascension to the high place and his sitting down on the right hand of the Almighty, in the heights of heaven, giving in that a pledge to men of a resurrection to life and incorruption, to reign with Christ for a thousand years, according to the promises of the Most High, which He ever spoke through the mouths of all his holy prophets, by foretelling of the times to rest, and that He will send Jesus Christ, the second time.

Just and holy is the Lord; and his mercy, full of love, patience, compassion, and infinite goodness, is infinitely just, through the merit of the righteous one who took the place of the unrighteous: and the injustice, the tyranny, and the violent oppression that are in the hearts of men, and breaking out through their behavior toward each other, call for the just Lord to explain his justice, as a restoration of everything to its primal condition.

Wherever we turn our eyes, injustice is to be seen, worse and more hideous in its spectacle than the *Seven-headed Hydra*, stinging us wherever we stand or go.

The unreasoning creatures are full of fury, the one for the other; irritability is dishonoring the fairness of the feathered forces: there is no agreement among the animals; if it were only a dog and a cat on the same hearth, one would steal away with the bone given to the other to scrape; the fish devour each other, and the beasts prey on each other ravenously: fighting and killing are what stir the whole

force of their mighty sinews, all the energy of their pointed talons, and all the powers of their sharp teeth, making the sea a frightful place of execution, the wilderness a cruel place of murder, and all the earth a slaughter-house of dead bodies, from one pole of the world to the other.

Men also claw in wickedness. Honesty is an innate instinct in men, and that is obvious with children, when they play with one another; one listens, and they are heard saying they like one, and are jealous of another, with no concern for the gain or the loss for speaking their minds; but, after growing to the age of men, that honesty is lost to an extent, by dropping the tongue to express things that are contrary to one's conscience, crushing the weak, the poor, and the servile, for the purpose of flattering the strong, the rich, and masterly. Someone painted the portrait of a lady: and since she and her friends claimed that the portrait did not resemble her, the artist asked the lady to come the following day, and to bring her lap dog: when they arrived, the dog went and licked the portrait of his mistress, and everyone wondered at their not being able to see any likeness, while the little dog could see so much of a likeness that it licked the portrait of his mistress. A closer look revealed that the artist had rubbed some lard on the portrait, and the dog was licking the grease! There are some men and women in our world, who are much more similar in their behavior to devils, than they are to truthful, fair, and magnanimous beings; nevertheless, since they are greased with gold, a big name, and a high office in the country or in a particular society, the masses are seen licking them with garrulous and petty flattery, as if they were angels from heaven! Thus, injustice makes the one appear disgraceful in submission, and the other appear repugnant in empty elevation, while the wise and the sensible abhor the two, with scorn and pity.

(*To be continued.*)

IF I WERE A VOICE.

If I were a voice,—a *comforting* voice,
 I would fly on lively wings,
 To the place of grief and shame I'd go,
 To tell the truth fairly and fully,
 To save mankind from pain;


I'd fly, I'd fly, across darkness great,
 I'd fall like the light of the sun below,
 Among those who are feeling sadness,
 I would teach all of them to rejoice.

If I were a voice,—a *powerful* voice,
 I'd fly on a whirlwind strong,
 If anywhere I saw man undone
 By violence, war and harsh judgment,
 I'd boldly uproot wrong:—
 I'd fly, I'd fly like the leaping roar
 Of great angry thunder, its lightning aflame,
 I'd obstruct the wrath, I'd stop the killing,
 And love I'd teach to every rank.

If I were a voice,—a *reasonable* voice,
 I'd fly o'er land and sea,
 To all the chapels on earth I could turn,
 Empty surmise and persecution would flee,
 The truth would have fair play:
 I'd fly, I'd fly like an angel of God,
 I'd show the way to a sanctified life,
 Full knowledge and pure testimony,
 I'd give instead of fear and pain.

If I were a voice,—an *immortal* voice,
 I'd remove the heavy yoke,
 If calls were made for the faithful's freedom,
 Without coming to Christ to be free,
 I'd whisper great disappointment:—
 I'd fly, I'd fly on the wings of a breeze.
 I'd reprove the bad, I'd praise the good,
 To benefit all would be my desire
 If I were a voice,—an immortal voice. R. DDU.

RECEIPTS FOR BOOKS FROM JUNE 1 TO 6.—Breconshire, £1 0s 0c; Denbighshire, £1. *East Glamorgan Branches*—Georgetown, 5s 11c; Cefn, 14s 10c; Cwmbach, 7s.

 The Brecon Conference will be held on the 2nd of July, and the Monmouth Conference on the 9th instead of the 2nd.

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MERTHYR TYDFIL:

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 23.]

JUNE 17, 1854.

[VOL. VII.

PROCLAMATION

TO PRIESTS, REVERENDS, PREACHERS, AND ALL TEACHERS OF RELIGION
IN WALES.

[Continued from page 348]

It would not be reasonable to turn a deaf ear to this testimony, declaring it to be impudent and presumptuous; we would be presumptuous if we did not testify, soberly, clearly and definitely about that which *we know*, that which we enjoy. It would be presumption for us *not* to testify of that which God commands us to do, and we would be presumptuous if we were to go out in the name of the Lord to teach people to be religious before we *knew* that He had sent us, which, *after knowing it* would be presumptuous not to say it. Thus, the supposed presumption, in the proper consideration of it, is an exhortatory reason to believe us, because the knowledge of the fact about which we testify is what gives us such independence,—the certainty we have of our divine mission is what compels us to promise these blessings, and the enjoyment of them would make you testify just as positively as we do: to the doubter, if there is one, we say, “*Come, and see.*”

It is not reasonable to disregard this testimony, saying that we *have been* deceived to believe the things we do; for, it is not on *belief* that our testimony is founded, rather on *knowledge*,

which caused us to know through self-evident, powerful, and substantial facts, and not through whim or fanaticism. Not from man or the devil do these facts derive, for the one and the other are inimical to them, and they deny the need and the usefulness of them. That they are blessings from heaven is proved through their being manifest after, not before, or without, rather through our obedience to the commandments of heaven. We never enjoyed them or anything similar until *after* we obeyed the commandments of the plan to which we draw your attention. The fact that these blessings are lost when its commandments are broken also proves that they are enjoyed in connection with it. The nature and purpose of the blessings prove their divinity; consequently, *if* we are deceived, heaven deceives us, and the more the better of such deceit, until we are deceived to enjoy the fullness of its blessings and its glory. Furthermore, these blessings come to us through obedience to the religion portrayed in the scriptures, and they are so similar to the blessings the early Saints enjoyed, according to the scriptural account, that we cannot have been deceived without their having been deceived, thereby deceiving us to the same deceit. Also, the early Saints profess having foreseen that a message would be sent like the one that we declare,—they profess having seen those who obeyed enjoying the same blessings that are enjoyed by us. And through what they professed to be the Spirit of Prophecy they saw them being despised, falsely portrayed, and their message scorned as deceit; and they saw them being reviled with the bad names that we are called by those who profess the greatest respect for religion, those who should be in the lead and most eager to receive the message that has been sent. The early Saints saw all this, and they saw it much more precisely through the Spirit they possessed, the fulfillment of which things we now testify; and thus it must be with a similar deceit that we and they are deceived; and it must be that we are in a class of people who are considered true and sincere: we give thanks for such deceivers as company and such deceit to comfort us, and we are confident that we shall have eternal enjoyment of the fullness of such deceit with them where no one will oppose. Since believing false as true is deceit, we cannot be deceived, for we not only believe what we say, we *know* it, *see* it, *hear* it, and *feel* it by means of all our senses to

the point of confirming the fact on our soul beyond the possibility of error; and thus, instead of being deceived, if our *testimony* is not true, we must be deceivers,—deceivers of the worst kind.

Furthermore, *if* we are deceivers we are the most foolish of all deceivers, for we set our listeners on the path to prove us so; we put the scales in their hands to weigh us, and we are still in it, and have been for years; and if we were found wanting of the truth we are ignorant of that until this time. We cannot be deceivers without knowing that ourselves; and if we did know that, would we be giving promises to our adepts that no one but God can fulfill? Those promises are such that people cannot be deprived of them without being aware of their absence, and would we not foresee that their being deprived of them would prove the promises were false? And therefore would it not be obvious that it was a deceiver who gave them? Is this not an inevitable result, and does not our own reason force us to foresee that it would be thus? And foreseeing that, would we promise that our adepts would receive such blessings? We do not believe that there ever was an example of such foolishness in a deceiver unless he was an obvious madman. And thus, if we are deceivers, we are miraculous deceivers, because we are without equal in the ages of the world. We have been over numerous throngs of wise people of “this enlightened age” from one corner of the country to the other. We have promised them gifts of the Holy Ghost, and thousands have obeyed and have continued with us afterwards, often losing their good names and their jobs, suffering all manner of wrath, mockery, contempt and abuse. These are people who have held every office and walked in all circles of every other religion throughout the country, and yet they continue to suffer all that has happened to them for the sake of our deliberate deceit to them. Meanwhile your diligence in attempting to turn them back shows that they continue with us in spite of you. We continually challenge them to explain our deceit to us if we are deceivers. But to the present time we have failed to obtain anything but evidence of their satisfaction. We pledged to give them the truth, and God has fulfilled our pledge by granting to them the promised blessings. Oh, no, what we say is nothing like the language of a deceiver; it would be more like deceit for us to go around persuading men that these blessings are *not* to be

had, and that "they are *not* needed." We would be more likely to hide deceit by saying that *there is no* testimony of divine approval, or *assurance of* a true religion to be had, and that it is pointless to search for it. It would be far easier to teach more popular principles and refrain from giving to the people a promise of proof until they are in the river of death; for it would be of no benefit to us to give the promise unless they received the fulfillment of it; rather it would be of benefit to them in helping them to understand the deceit, if it is deceit. Besides that, it is up to those who claim that we are deceivers to prove, from our deeds, that our consciences have been seared to the extreme required to assert such illogic and that there is neither fear of God in us nor respect for man, nor care for our own souls. But this task is as impossible for them to accomplish as it is to gainsay the divinity of our religion.

Furthermore, if we are deceivers, we must have some false purposes that we hide under the pretense;—What are they? Who will reveal them? Is it for gain? One can hardly think that our motive is profit while we preach for free and ask for nothing; rather we desire to give something which but a few would seek from those who were deceived by us! It is said that only the poor of the country believe us, so they could not make us very wealthy. And if they are deceived, why is it that not only our preachers testify, but also the members, male and female, old and young, rich and poor alike? And why do the most devout testify more strongly than the weaker ones, and why do they contribute their money to demonstrate their conscientiousness in the matter?

It cannot be popularity and praise we have in mind, or we would have been convinced years ago by the wrath and mockery of the world that we had mistaken the road to popularity completely, and we would not have been so foolish as to continue forward. No one has ever heard of anyone winning the praise of the world by saying the things we say, and by doing the things we do; and it is strange if we are all considered too foolish to foresee that we would be unpopular by preaching what has been considered unpopular in every age and country! Oh no, we do not declare deceit, nor are we deceivers, rather the knowledge we have of the divinity of our religion is what causes us, yes, *forces us* to testify; a *constraint* has been placed on us, *and woe betide us unless we do this*. Our only purpose in urging you to

consider these things is love for you and a desire for you and your listeners through you to have the divine blessings offered. You know that we would not be so unreasonable to say this unless it were true; for if it were false, it would be impossible to hide: and thus the logic of our testimony merits trust,—its refusal will bring condemnation.

It is unreasonable to ask *us to prove* the divinity of our message, because it is not secular; mankind has never been able to prove divinity; no one but God has been able to *prove* the divinity of any message he has sent to the world. And it is unreasonable to ask for proof from Him, except in the way that he has set up. We cannot prove, nor has any servant of God ever *proved* except by reasoning and testifying the things he knew. This we have done, and we shall continue to do, and we shall direct you to the infallible way to have God *prove* to you that our testimony is true, by giving you the same testimony. It is pointless for us to quote scriptures that you well know to prove how to get this testimony, for they have been distorted so greatly through private explanations and interpretations. Consequently, they would not put an end to arguments any more than they have brought opposing parties to a unity of the faith: since they have not yet come to any such unity it is vain to expect they ever will in that way. However, we know of a far more sure way:—on the truthfulness of our testimony we must *know* independently of every instruction we have ever received from the scriptures and independently of every living man in what manner we have received this testimony ourselves. Consequently, it is fruitless to argue about this. Since God gives a testimony to those who do as we have outlined and since he has never given a testimony to any who teach in opposition to us, it is *reasonable* to believe what we say, and also because we say only what *we know*. We realize that this is different from the ways that are taught by others, but we also know that this is the only way that all the missionaries of God have taught. And if we are blamed for this, our Lord is therefore blamed for doing the same thing, for it was He who set down this rule:—“If any man will *do* his will, he shall *know* of the doctrine, whether it be of God, or whether I speak of myself.”—John vii. 17. What more sincere and more divinely proven language could even the truthful Jesus speak? It is impossible for a deceiver or for any man of himself to say such a thing; and yet, every preacher

who cannot say the same thing and give the same promise for the same *knowledge* is a deceiver. He who does not know that God has sent him dares not say that; but he who knows his mission dares not *refrain* from saying that to please the world or to receive its wealth. He was sent to say that and to show the world how to obtain this knowledge. And here we see proof of the principle taught earlier, namely, that *doing* that which is commanded is essential to one's receiving the knowledge; and there is no promise that God will give you knowledge in advance or before *doing*, and not your own will, rather His will. And here is what he wishes for you and all men everywhere who are called on to do:—Believe in the divine mission, crucifixion and resurrection of His Son, Jesus Christ,—repent of all your rebellion against him with a determination to serve Him from now on,—be baptized by his missionaries by immersion for the remission of sins, and afterwards, by the laying on of hands by the Elders of His Church, *you* shall receive the *gift of the Holy Ghost!* Now it has been said,—this is the way that God has set up, and He honors this way by presenting the Holy Ghost from on high in his several gifts, just as Jesus Christ promised while on the earth. There is no use refusing this way without trying it, and then declaring belief in the scriptures, for the enjoyment of this Spirit is what will provide proof. Conversely, the absence of this Spirit will prove that the place where the Church of God is *not* is where He will *not* be found.

Gentlemen—here is a correct testimony for you, for your own sakes, and for the sake of those who listen to you, and for the glory of God who calls on you through us; obey, put to the test, and enjoy a religion that has power—a religion that proves by your adoption through it that you are children of God. It is a religion that will fill your hearts with ten thousand times more joy, light, and happiness than you ever thought you could have on the earth, a religion that will enrich you with heaven's unsearchable wealth for eternity. We leave this sober testimony and this priceless promise with you; make whatever use of it you wish; you will be held accountable for the outcome. There is nothing that excuses the refusal of it before the tribunal where we must meet face to face, and eye to eye.—(*To be continued.*)

INDIAN OPPOSITION TO THE CHRISTIAN
MISSIONARIES.

THE profound inspiration of the Indians, is illustrated in a reply of the celebrated chief called *Red Jacket*, in answer to a question put by Hon. J. C. Spencer late Secretary of the Navy. Red Jacket was proposed as a witness in an important trial on the charge of murder. But it was whispered in the ear of the Hon. Secretary that *Red Jacket* was a pagan and consequently an infidel who did not believe in the being and rule of God. The Hon. Secretary says, do you believe in the existence of God? *Red Jacket* replies instantly with an indignant look: "more truly than one can who could ask me such a question." The deep philosophy of the Pagan who knew intuitively that all men believe in the existence of a God shone in triumph over the ignorance of the Hon. Secretary.

While the black coats or Missionaries were striving to plant their doctrines among the Seneca Nation, *Red Jacket* was as determined to resist their approaches as he was valiant in the bloody conflicts of war. His language to Governor Clinton of New York concerning them may be appreciated by one or two extracts:

"Brother: Listen to what we say. Those men do us no good. They deceive everybody. They deny the Great Spirit, which we, and our fathers before us, have looked upon as our creator. They disturb us in our worship. They tell our children they must not believe like our fathers and mothers, and tell us many things we do not understand and cannot believe. They tell us we must be like white people—but they are lazy and won't work, nor do they teach our young men to do so. The habits of our women are worse than they were before these men came amongst us, and our young men drink more *whiskey*. We are willing to be taught to read, and write, and work, but not by people who have done us so much injury."

On another occasion his sarcastic reply to the enquiry why he opposed the missionaries was expressed in the following words: "Because they do us no good. If they are not useful to the

white people, why do they send them among the Indians? If they are useful to the white people, and do them good, why do they not keep them at home? They are surely bad enough to need the labor of everyone who can make them better. These men know we do not understand their religion. We cannot read their book—they tell us different stories about what it contains, and we believe they make the book talk to suit themselves. If we had no money, no land, and no country to be cheated out of, these black coats would not trouble themselves about our good hereafter. The Great Spirit will not punish us for what we do not know. He will do justice to his red children. These black coats talk to the Great Spirit, and ask for light that we may see as they do, when they are blind themselves, and quarrel about the light which guides them. These things we do not understand, and the light they give us makes the straight and plain path trod by our fathers dark and dreary. The black coats tell us to work and raise corn: they do nothing themselves, and would starve to death if somebody did not feed them. All they do is to pray to the Great Spirit; but that will not make corn or potatoes grow; if it will, why do they beg from us and from the white people? The red men knew nothing of trouble until it came from the white men; as soon as they crossed the great waters they wanted our country, and in return have always been ready to teach us to quarrel about their religion. *Red Jacket* can never be the friend of such men.”

The devout spirit of many tribes that are sneeringly called Pagans may be learnt from his language on another occasion:

“As to religion, we all ought to have it. We should adore and worship our Creator for his great favors in placing us over all his works. If we cannot with the same fluency of speech, and in the same flowing language, worship as you do, we have our mode of adoring, which we do with a sincere heart—then can you say that our prayers and thanksgivings, proceeding from grateful hearts and sincere minds, are less acceptable to the Great God of the heavens and the earth, though manifested either

by speaking, dancing, or feasting, than yours, uttered in your own manner and style?"

“Who is it that causes this river to rise in the high mountains, and to empty itself into the ocean? Who is it that causes to blow the loud winds of winter, and that calms them again in summer? Who is it that rears up the shade of those lofty forests, and blasts them with the quick lightning at his pleasure? The same Being who gave to you a country on the other side of the waters, gave ours to us: and by this title we will defend it,’ said the warrior, throwing his tomahawk upon the ground, and raising the war-sound of his nation.”

Trans. ROBYN DDU, ERYRI.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, JUNE 17, 1854.

MORMONISM.—This little, contemptible word has become a very big and popular word throughout the world now, and according to the present rate of growth of its popularity, it will not be long before it is the biggest word in the world, it seems; its range is from around the pulpits of the world; and it is the word that is shouted out the loudest, with the most gnashing of teeth and stamping of feet and striking of fists; of every word, except one, namely the name of its founder, there is not one with a stronger influence than the word “*Mormonism*.” It is seen in another place in this issue, that it appears better in Parliament, than could be expected from the general misrepresentations given it; but they have not yet found out all the word contains by far. These gentlemen were wiser in going to the horse’s mouth instead of the way taken by the *Reverends* and

the *Editors*, that is by publishing the stories of its enemies, and we do not hesitate to prophesy that that Mormonism would be more praiseworthy in the sight of all the reasonable lovers of the truth, if they were to examine it before the court where its friends defend it instead of its executioners assassinate it, and that is the way it is in the Senate. But with patience it will work its way into prominence, for there is life in it that cannot be extinguished, nor hidden.

Great is the amusement the wise family "Jonathan" receives on the other side of the pond, in the American senate, laughing and becoming frantic, groaning and planning what in the world they are going to do about the Polygamy of the Mormons in Utah! Great is the debate there has been, whether they should hang them, exile them, or to starve them! They remind us of the parable of the little dog and the hedgehog, the way they snap at the Mormon hedgehog until their mouths bleed, and they turn away from the Senate without having decided what to do. Some would like to reward those who refuse to take more than one wife with 160 acres of land in Utah, which would be worth about £41 13s 4c. It is reminiscent of their brethren of old, who for "thirty pieces of silver," purchased from Judas his Master, but it is not for money or land rather for obedience to God the Mormons accept the principle, and there is not sufficient money or land in the world to keep them from obeying God. Perhaps these lawmakers consider £41 13s 4c each to be the worth of their own wives; one would think that to be the case from their work at trying to get the Mormons to sell their wives for this amount. It is strange the itch that is still in their claws against "Mormonism;" one would think they ought to be left alone by now after withdrawing to the ends of the world practically to have peace; the American Senators are so contrary to Abraham, the "father of the faithful;" the fewer wives, the more land, they say, while the order of the God of old was more and more land proportionate to the number of wives; and, it is known that these eloquent Senators will argue against Abraham and all the old and well-known polygamists who possessed the land in the days of old, when they return to again inherit it! Whatever about that, "those of the faith of Abraham, are the children of Abraham, and heirs according to the promise," namely, the promise of inheriting the land, and their wives and children in it forever.

HOME INTELLIGENCE.—*Denbighshire*.—The Conference for this District was held in Newmarket, on the 22nd of May. The Representation is as follows:—5 Branches, 17 Elders, 5 Priests, 4 Teachers, 2 Deacons, 9 baptized, and the Total 123. Beneficial sermons were received, and there were numerous and attentive listeners.

EFFECTS OF TOBACCO.

[Continued from page 353.]

THE internal application of tobacco is, however, more dangerous than the external. A small quantity in the form of injection has not infrequently been known to produce death. It is lamentable to notice in medical works on poisons, the numbers of cases of this kind.

Dr. Grahl, of Hamburgh, some years ago, published a case in which a female quack administered by injection to a lady, about an ounce of tobacco boiled in water for fifteen minutes. The patient was seized in two minutes with vomiting, violent convulsions, stertorous breathing, and died in three-quarters of an hour. In the form of injection, two drams, a fourth part of an ounce, or even a dram and a half, are considered by no means a safe dose. A single dram in infusion has been known to kill the patient. More cases than one of this kind are on record. A case of this kind is mentioned by Dr. Christison, as having not long since taken place at Guy's Hospital in London; the patient died in thirty-five minutes.

Dr. Paris, a medical writer of celebrity, tells us that he witnessed a lamentable instance of the effects of tobacco, where a patient had been exhausted by previous suffering. A doctor, after repeated trials to reduce a strangulated hernia, injected an infusion of tobacco, and shortly afterward sent the patient in a carriage to Westminster Hospital, for the purpose of undergoing the necessary operation, but the unfortunate man arrived only a few minutes before he expired.

And Dr. Paris further remarks, that any quantity of infusion containing more than half a dram of tobacco cannot be injected without great danger. He also observes, "Tobacco clysters were recommended for some in difficult labor, but the alarming symptoms which followed in the only case in which it was tried prevented a repetition of the experiment."

Sir Astley Cooper, and Sir Charles Bell have both recorded cases of a similar kind. The latter, in speaking of the use of tobacco in a case of a strangulated hernia, says, "The patient's strength held up until the tobacco was administered to him, after which he very suddenly fell low and died." Numbers of instances of a similar kind could be quoted from medical authorities.

Tobacco appears to be an equally deadly poison when introduced into the stomach. The celebrated French poet SANTEUIL was accidentally killed in this way at the Prince of Condé's table. A portion of Spanish snuff was put by one of his companions, into his glass of wine, as a joke—this was after the bottles had passed rather freely. Soon after drinking the draught, the poet was attacked with vomiting and fever, and expired in two days.

The fumes of tobacco, as taken into the system by smoking, have been known to cause death. Not long since, in Salem, Massachusetts, the death of a lad named James Barry, aged twelve years, was said in the papers to have been caused by excessive smoking of cigars. We are informed by Gruelin, a German medical author, of two instances of death from smoking, one person having accomplished seventeen pipes, the other nineteen, at a sitting.

Dr. Clay, of England, says that about one half the deaths occurring between the ages of eighteen and twenty-five, are attributable to smoking and chewing tobacco. To one who has traveled in this country, and witnessed the almost incredible amount of smoking that is almost everywhere practiced, this assertion would not appear so incredible.

That we may gain a more clear and correct idea of the specific and varied effects of tobacco on the human frame, some remarks of a physico-pathological nature will be necessary.

(To be continued.)

SIGNS OF THE TIMES, &c.

BY ROBYN DDU, ERYRI.

[Continued from page 355.]

If we look at trade, we will see that the one deceives the other in wholesale; and in selling retail, frequently one will receive a face as

long as a fiddle, and a measure as short as two inches short of a yard; and often one will receive a groan as big as the cavity of a cauldron, and weights as small as ten pence short of a shilling. *Tim o'r Nant* told the truth about many, that they "with a slight movement of their fingers, they make things weigh."

The report of every parliamentary committee is ugly about the bribes that are sent to the House, by members who never went there because of the powers of their common sense; and many a trial in a court of law indicates that there is discrimination; a heavier penalty is received for injuring the greyhound of a rich man, than for beating up a preacher, and a longer prison sentence for stealing a pheasant from the aristocrat's park, than for stealing money from the day-laborer.

If the Indians are unwilling to lose their land, in Hindustan, they are killed by soldiers; and whether they are willing or not their land is taken: and because poppy is sowed instead of grain, the natives are afflicted with a shortage of food. The poppy is sent over to China in exchange for the Tea; and when the peasants complained about that, seeking money, instead of poppy, in exchange for their property, soldiers were sent to kill them.

Back home again, more money is spent for getting drunk than would pay the whole debt of the kingdom, and for keeping all the families in full comfort. Kean, the player, was paid seven hundred pounds for playing one evening performance; Jenny Lind was paid, for singing, thirty thousand pounds, in nine months; thousands are paid, each year, to various parochial union workshops, not to mention every kind of reveling and carousing and harlotry, hardly taking notice of the hosts who are oppressed by poverty, disease, and need, while many starve, from want of daily bread.

The Papists are grabbing wealth, by frightening the masses with fear of purgatory:—the Church of England clutches the power of its wealth to the heights of vanity, and the sects heap up teachers, while clutching money for the chosen ones, and leave their competitors for preaching, their clothing threadbare, their shoes worn out, and their pantries quite empty.

The Crown of England is the head of the churches, which style themselves Christian churches; and the state government pays thousands of pounds, to maintain the bishopric in England, Presbyterianism in Scotland, Papism in Ireland, Lutherism in Hanover, and Brahminism in India; and the minor sects are tolerated, because their being so busy quarreling with each other, shows there is no danger of the government

being brought to justice by them, as was previously feared, in times of persecution, imprisonment, and martyrdom.

As soldiers were made heroes, after their death, by the learned Pagans of Athens, so are soldiers and others made saints by Roman Papism; and thus also are gods made of their leaders by the sects. If the name of the Almighty were taken in vain, within the hearing of a sectarian professor, the guilty one would be counseled to refrain, and it would be done with kindness; but if one were to dare to speak contemptuously about the leaders of his sect, such as Calvin, Knox, or Wesley, within his hearing, he would fume, become angry, and he would send him out of his house immediately; this behavior proves that they feel more for their mortal gods than they feel out of respect for the name of the Blessed One.

The religious ignorance of those who are considered notable in matters of state is also very deep. Lately, when a day of submission and prayer was requested, to ask the Lord to prosper the arms of Britain against Russia, one lord said, solemnly, that he feared Russia had pre-empted us and prayed for success before we thought about it! And if France and Russia were to succeed in getting Mary, and the different saints to listen and answer their request; and if Turkey and England were to succeed in getting the objects of their prayers to grant their petitions, the battle in heaven would get as hot as on the banks of the Danube river!

The way the world looks in its best places is wretched. Violence, oppression, and injustice are prospering; the people are made into targets, to please the pride and ambition of the great ones of the earth; women are left widows, before the death of their husbands; and little children are made orphans, before their fathers perish. Let the strongest conquer, without hearing the cry of the weak; let the masterful oppress, without sympathizing with the lament of the weak and the disabled, are the watchwords of the countries: the horse is sent to battle, bullocks are killed to feed the avengers, the populace is starved to feed the warriors, and men are thrust to their death by the thousands, to provide the merriment of wine and dance for a few egotists; and because of that, the earth trembles, heaven frowns, creation groans, and every devout person longs for the revelations of the sons of God, and for the times of the restoration of all things.

(To be continued.)

MORMONISM IN PARLIAMENT.

From the "Silurian," for June 3, 1854.

ONE of the most interesting inquiries, last week, was that one of the leaders of the Mormons, appeared before the special Immigration Committee, in the House of Commons. It is likely that the reader knows that the Mormons have their own organized institution in the United Kingdom. The gentleman being examined was one of the highest authorities in their midst. His honor, the gentleman referred to, Mr. Samuel Richards, is a man of middle age, agreeable appearance, his dress very similar to that of a priest, clean-shaven, and with curly hair, his *coat* rolled over his collar. He had a slight sound of the *Yankee* in his language. His position here is a responsible one: he is the head governor of the Mormons in this country, and he has among his duties the supervision of the emigration of Mormons from Liverpool. He set forth, that in the first three months of each year, about 2,600 emigrants leave Liverpool for the City of Utah, the Great Salt Lake, in ships prepared for them by Mr. Richards. The arrangements put to shame many shipowners and proprietors of companies with greater pretensions. There are never more than five hundred persons on one ship. The regular food for common emigrants always contains meat; and the emigrants, during their entire voyage, are under the care of a President, who sees to it that their temporal needs are supplied. When they reach New Orleans, the emigrants are received by another supervisor, who sends notice to Mr. Richards of the condition in which they were received. The average cost of the voyage for each emigrant to New Orleans is £3 12s 6c: then comes the journey to Utah, which usually costs an additional £20. Of the 2,600 that emigrated this year, only twenty were Irish. The throng was converted from among the Nonconformist sects in Wales and England. In answer to questions from Mr. Frederick Peel, Mr. Richards indicated that the great intent of the Mormons is to establish a vast kingdom near the Great Salt Lake, and it is there the Leaders wish for all the streams converge. Utah is their Canaan—their promised land, flowing with milk and honey—their permanent city. Mr. Richards testified intelligently and fearlessly; he earned and received the gratitude of the Committee as a result. The impression


seems to be that, however repugnant Mormonism may be, yet there was one thing they did handsomely and well, which is, to carry their disciples splendidly, appropriately, and healthfully across the Atlantic Ocean. It is a pity that only Mormons can go on Mormon ships.


Trans. T. H.

MISCELLANEOUS, & C.

GOOD NEWS.—Elder F. D. Richards, and 6 other well-known brethren landed in Liverpool from Zion, on the 4th of this month hale and hearty, and their coming heartens us to expect a generous portion of the strength of the Most High to be with them, and his great power to be in their favor, that they will constitute a great blessing for the Saints, and build His kingdom; not without remembering the service and bravery of these brethren in the midst of dangers from the mobs and from the Indians, we can rejoice in having them, as it were, by our side once more, to battle with the sword of the Spirit in these distant parts, and we beseech God to favor us with a great victory here again.

RECEIPTS FOR BOOKS FROM JUNE 6 TO 13.—Conwy Valley, £1; Merionethshire, £2.—*East Glamorgan Branches*—Pontypridd, 11s 10c; Aberdare, 7s; Aberaman, 3s; Dowlais, 4s 2½c; Hirwaun, 9s; Georgetown, 7s 6c; Pendarren, 10s; Ffynnon Tydfil, 8s; Cwmbach, 10s.

 To our correspondent from Llwyni we say, that that is not how we were taught—there is no call for intervention where there is singularity, but where there is abundance, let him see the necessity for the intervention he considers unnecessary, and the irrefutable reasons for it in the “*Seer*.”

 Send all letters, containing orders and payments to *Capt. D. Jones*, 14, *Castle Street, Merthyr Tydfil*.

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 24.]

JUNE 24, 1854.

[VOL. VII.

APPOINTMENT

OF ELDER F. D. RICHARDS TO THE PRESIDENCY OF THE CHURCH OF
JESUS CHRIST OF LATTER-DAY SAINTS IN THE BRITISH ISLES, AND THE
ADJACENT COUNTRIES.

BELOVED SAINTS—It is with much joy and thanksgiving that, after a lapse of a little more than two years, I am permitted again to engage with you in the work of salvation in these lands, preserved as I have been from the dangers of journeying by land and by sea, while multitudes of our fellow-creatures have found watery graves, and otherwise met with premature death.

Great is the mercy of God toward His journeying Saints, while mankind so lightly esteem human life, and while the curse is abroad upon the waters, in that we are so seldom called to mourn the loss of friends by any of the dire calamities which are mournfully prevalent both by land and water. But faithful as the angels are to the safety of His people, there are still greater occasions for gratitude and praise than the preservation of our mortal lives. Better sleep with the dead than be found in the way of unrighteousness, and in the displeasure of God.

This is our chief joy, that we are counted worthy to partake of the blessed Gospel, the Holy Priesthood, and to help to build up the kingdom of God on the earth in this the last time. This being the primary object of each Elder, especially of the

Twelve, it is most gratifying to me to behold the strong and healthy condition of the Saints in Europe generally, but perhaps more particularly of those in the British Isles, whose experience and advantages have been greatest.

Since my departure from your midst, the revelations of truth which have been sent forth from Zion, have greatly increased the faith, confirmed the hopes, and buoyed up the spirits of the faithful everywhere, beginning at Great Salt Lake City, the cornerstone of Zion; thus are the just obtaining power to become the sons and daughters of God, gaining strength to endure the buffetings of the world, and of Satan, until they are gathered to Zion, and there receive of the blessings and powers of the worlds to come, by which to obtain the victory, and the crown of endless lives, in the kingdom of our God.

As opportunity shall permit, I purpose to communicate, through the columns of the "*Star*," upon such subjects as the Holy Spirit shall dictate, and as may seem befitting to the condition of the people, but I desire to inform you at this time of the nature of my mission among you, which will be seen by a perusal of the following Letter of Appointment—

To all unto whom these letters shall come, greeting:—

By this understand that Elder Franklin D. Richards, a member of the Quorum of the Twelve Apostles, is hereby delegated to repair to England to preach the Gospel, print, publish, superintend the emigration, and preside over all the Conferences, and all affairs of the Church of Jesus Christ of Latter-day Saints, in the British Islands; and we call upon all the Saints to give diligent heed to his teaching, and follow his counsel in all things, for in so doing they will be blessed.

Done at Great Salt Lake City, Territory of Utah, United States of America, this twenty-ninth day of March, 1854, and signed for and in behalf of said Church, by the Presiding Council thereof.

BRIGHAM YOUNG, }
 HEBER C. KIMBALL, } *The First Presidency.*

By the foregoing it will be observed, that although the work of the Lord is very great in Britain, the field of my labor is extended to the adjacent countries of Europe.

The Presidents of the several missions are hereby requested to communicate to me, at this office, the condition and prospects of their several fields of labor, in their temporal and spiritual aspects, at their earliest convenience, together with any suggestions which they may feel to make concerning the same, that we may be enabled more efficiently to cooperate in promoting their welfare and growth.

The great increase of knowledge and power bestowed upon the Saints, and the many means employed by the good hand of God to give favor to the Truth, and His servants in the eyes of the world, even in high places, demands of his people increasing diligence in the discharge of all their duties, whether to the world or to the Church.

“Where much is given much will be required.”

A pleasing remembrance of many precious seasons enjoyed under the influences of the Holy Spirit in your midst, and the confidence in my behalf, evinced by your faith and prayers formerly, encourage me to believe that I shall again meet with that support and cooperation on your part, which, by the blessing of God, and the inspiration of His Holy Spirit, will sanctify my feeble exertions to the promotion of His cause, and the comfort of His people throughout these lands. Most truly your servant, in the love the Gospel,

FRANKLIN D. RICHARDS.

Office of the “Millennial Star,”
Liverpool, June 8, 1854.

PROCLAMATION

TO PRIESTS, REVERENDS, PREACHERS, AND ALL TEACHERS OF
RELIGION IN WALES.

[Continued from page 362.]

Do not discount our message just because some of our doctrines appear new to you or contrary to your thoughts, for every divine doctrine seemed thus to the human mind until it was understood. And it is reasonable for those who expect to achieve a perfection of knowledge to receive the law of God “line upon line,” for without that knowledge they cannot *progress*. Furthermore, we assure you that the Spirit of God will make clear to all who obey this message, that those principles that seem to be so opposed to human wisdom are divine. Thus, what need is there to fear? What reason is there to

refuse them without putting them to the test?

Do not condemn our message because of the fables that are told, preached, published, and sung throughout our country and the world against the characters of the instruments that God has chosen to deliver them to the world; for it is not reasonable to believe the stories of our enemies while God offers to prove just the opposite by confirming our message. The accusations that are brought against us are not true, although none of us profess to be but fallible men; furthermore, it is *known* to us that all the bad things we have read and heard about Joseph Smith and the other elders of this Church are lies. Our reason for this assertion is because we have had years of time to search into the roots of those stories, for the most part where they originated, and have found them to be lies;—we have had personal and thorough acquaintance with that “despised” person in different circles and under various circumstances, in family, in private and in public. We have received an abundance of facts through his well known deeds to prove to us that he was a meek, humble, moral, and pious man. Consequently, and as *infallible* proofs of this, we offer our special witness that he was a servant of God, living worthy of the honorable character attributed to him. He endeavored to serve God, because the God of heaven is fulfilling Joseph Smith’s promises to us and to all who ever gave obedience to the religion he taught. This has never been said of any *deceiver*. We cannot believe that he is the man that some are trying to convince the world he is; and we cannot refrain from believing the opposite to that, because it is the Spirit of God that compels us. Not to believe so would be to believe his enemies instead of believing God, something we cannot do, although on God’s truthfulness it makes liars of all his accusers.

It is obvious from the tireless efforts of our enemies who scour the world, and its most corrupt Newspapers for false accusations against persons, supposing that such accusations would gainsay the divinity of our message. But we doubt the truth of such supposition: while we can allow that men consider strong testimony as corresponding to their own opinion about the character of the witness, we cannot allow that a witness who is wrong about *some* things can testify correctly and credibly about *other* things, which, in and of itself, proves the erroneous bias

of the reasoning. But, say some, we base our belief that Joseph Smith and others are not servants of God on the truthfulness of the shameful accusations declared against them. Certainly God would not claim such corrupt men. But, say we, coming closer to the root of that argument, the truthfulness of your witnesses against Joseph Smith depends on their characters, in the same way that the truthfulness of his own testimony of the divinity of his mission depends on his character, which leads us to examine what kind of men are his accusers, and whether they are impartial. It is said that they are very religious, pious, and saintly people, and that many of them have superior titles, from every party and denomination on this side and the other side of the seas, such as,—Reverends, Bishops, Priests, Vicars, Curates, Teachers, a host of Preachers, and a list of D.D.'s, A.B.'s, B.A.'s, &c. Power of testimony is considered to accompany those titles; but as is well known, was there not an army just as numerous of persons, just as pious and zealous with as many titles, just as honorable attesting to the same accusations against practically every servant that God ever sent to the world, not excluding his Only Begotten Son or his apostles after him! There is evidence of that in the scriptures, and certainly the least likely place to obtain the truth concerning the character of someone of a different belief is among that class. For a servant of God will earn the anger of the dishonest among them by testifying against their deceit and their heresies and by calling them to repent and to return to the correct way; and those who are the greatest in religious appearance are the most zealous to destroy the character of the witness who would testify against them, believing that they could thus prevent the public from listening to him while he exposed their deceit.

It is unreasonable to condemn any who profess to be missionaries of God because of the accusations of their enemies against their characters, for the scriptural accounts prove that thus has the world done with all the missionaries of God in every age and country; and so, instead of being counter proofs, these accusations, on the basis of comparable reasoning, prove that this is the same mission that incites the world to revile the missionaries and falsely accuse them now as that one earlier that is acknowledged as divine although it was opposed in the same way.

We have been striving with all our might for years to convince the country of the divinity of our Message. We have published refutations for all the lying stories and false accusations we have heard against this religion, and for those who have been falsely accused for its sake, through fair reasonings, truthful testimonies of eye witnesses who did not profess any religion. Our defenses are now across the country as far as we can distribute them. But the preachers and Editors are so eager to believe lies and certify them as truth from their pulpits and their publications, that it is almost as difficult to get the public to listen to or read our defenses as it was for Paul to get the Ephesians to hear his voice in the midst of that shout,—“Great is Diana of the Ephesians.” To get those who believe the shameless stories that are spread about us to examine our own story and witnesses is the same as shouting for the furious roar of the ocean waves to be still—or arguing amidst the roar of cannons and the tumult of weapons mixed with the moaning of the dying. Over the pulpits people are encouraged to send children after us to howl and make noise to drown out our voices wherever there is preaching. This is reminiscent of the children earlier who shouted “go up, thou bald head” at the Prophet when he declared his message, a prophet no more godly than the one we have. Every denomination warns its listeners that there is danger in coming to hear us, and sometimes people are excommunicated for doing so. Lectures are given here and there against us by our *enemies*, and in every lecture we and our religion are falsely accused. And permission to defend ourselves is always refused. Inasmuch as you profess to be the leaders of the people you are the ones who should be the first in the country to examine the message that professes to come from God, lest, like the Scribes or Saul of Tarsus, you be found opposing God with misdirected zeal.

Do not let the supposed unpopularity of this denomination prevent you from receiving its divine message. You know that every divine message that has come to the earth was considered unpopular by the world and all the contemporary religionists. Since religion is popular, the best religion should be considered the most popular in truth; and since this religion promises more blessings than any other religion promises, why is this one not the most popular? We know that this is the most popular religion in heaven, and the one that likens man unto his God—the infallible *standard of true* popularity,

and it ought to be considered the most popular by all His worshipers on the earth. Yet, the fellow sufferers with its Author in his earthly shame are the ones who will be crowned with true popularity at his side. Since you are popular, bring your popularity with you then, to honor the true Church of Christ: *you yourselves*, and not *we* can do that, for our popularity has vanished by receiving the Church. Thus if its unpopularity is blameworthy, the blame is on you!

That which compels us to address you in this manner is not a desire to proselytize or to obtain what is *yours*; matters concerning your *wages*, your *chapels*, and your *possessions*, are for you to decide, as we do not seek them. But for the God who sent us and in his name we beseech you to receive this gracious message that God has sent to you, and to use the influence that He has given you to convince all you can to receive it, so that you and yours will be reconciled with God, and so that you may enjoy the *unity*, the *love*, the *happiness*, the *assurance*, and *all the blessings* that your hearts desire. We *sincerely* beseech *your* assistance for this, because in *your* hands are the keys of the hearts of thousands whose ears we cannot reach; consequently, at *your* doors lies the responsibility for the souls of your listeners if you do not do this! *God asks this of you,—and we KNOW, and TESTIFY this!*

Now we bring our “Proclamation” to an end, earnestly praying that the divine Author of the message we declare, through the Spirit of truth, will open your eyes to see the importance of obeying it, so that your souls will be saved and that you yourselves will be made missionaries for God to save others, until all the lovers of truth throughout our country will become children of God, and heirs of the substance of Christ’s religion, which is the primary objective of the present effort and the desire of the soul of,

Your humble servant,

THE EDITOR.

ATTEMPT TO INTERPRET THE PARABLE OF THE JEWS AND THE PIG.

RESPECTED EDITOR,—My purpose in writing to you is to *try* to interpret the “Parable of the Jews and the Pig,” which appeared in the TRUMPET lately.

The first question is,—What is the Pig? I answer that it is Mormonism; and the Jews are the believers who say they do not defile themselves with such corruption as the religion of the “old Saints,” which has been and is still offered freely to everyone; and from that the preachers and members have each one taken a piece of it, and the poor Saints are counted in the end of being in possession of an “unclean pig” that no one would eat, and yet it is so tasty that each one has taken a piece of it, without any thanks to the Saints in the end. Is it not correct to say that such men are thieves and robbers, who climb in some other way, or in a secret manner, and cut up the pig among them, fearing lest anyone know they are defiling themselves, by refusing to come in the proper way, by denying their old traditions completely, and avowing publicly the entire religion of the Latter-day Saints, the one part as well as the other, and cease to make *sauce* of faith, repentance, and baptism to lubricate their different gospels which are anathema, for their charmed ones to more easily swallow them, namely “*do not receive the Holy Ghost,*” because “our gospel *was* in word, weakness, fear, and alarm, that we do not possess the Holy Ghost;” instead of by the power of the Holy Ghost, &c.; and God weakens the word through fears of not being correct, of those who follow, without a single one of the gifts of the Holy Ghost, in the “signs and wonders, and the several gifts of the Holy Ghost.” He who believes you should not always care about sauce that is, his baptism makes no difference, he will be saved; and he who does not believe, but believes another gospel, if it is a respected and popular one, will be saved; and these signs will not follow, &c. Is it not obvious who is taking the head of the pig to make sauce to lubricate as noted? These are the ones with the sauce, or a form of godliness, but they deny its power, or its meat.

You sectarian Jews, why are you so perverse
 To a butcher with a pig for you to make sauce;
 One took its tail, the others took its trotters,
 Another its flank after drinking its blood.

The butcher is deprived, between all of you,
 Of his pig—the thieves have stolen the booty!
 And who but the thieves are shouting the loudest,
 And telling the people,—“You must not eat pork!”

WILLIAM LEW.

[Of the several interpretations we received of the Parable, we give the foregoing to invite whoever may improve its faults; if there is no better *Butcher*, we shall have to look into the *pig* before long, for there is more than that of richness and marrow in its bones, believe us! Who will show it?—EDITOR.]

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, JUNE 24, 1854.

DISTRIBUTING PAMPHLETS.—To those who have been enlightened to perceive the importance of saving souls, their duty to God and to man is obvious, a duty of devotion in the “labor of love,” of distributing pamphlets among their neighbors; if there be any who doubt the usefulness of so doing, may they go and try it; but to those faithful Saints who have been diligent with the task, the fruits of their labor prove to them that the blessing of heaven is on it motivating them to continue. From the President to the most insignificant member, there is not one, under any circumstance, in any place who cannot be involved in this praiseworthy work, and in so doing, the talents of the youngest are equal to those of the greatest; and because the opportunities one has for persons that another cannot reach, we see the *universality* of the duty. There are many inhabitants of our land who live in areas, move in circles under circumstances that keep them from listening to our preaching, or else they cannot come to do so, even though they are just as desirous of having the true religion as those who listen to us, yet they would read our pamphlets if they had them; let the zealous diligence of the Saints demonstrate the divinity of their religion by offering them to such people and leave them without excuse. Great is the good this would do, and it can be done by distributing pamphlets! We know of some branches who are diligent in distributing pamphlets until they attract the attention and stir up such inquiry among their neighbors, in a few weeks, until the result is four or six baptisms in one week, and sometimes seven are confirmed in the same meetings, and the

hopes for more continue to improve in proportion to their diligence; meanwhile the other nearby Branches—bordering them—around them, with advantages just as good as theirs, who have taken few or no pamphlets around this year; and the result is that they practically never baptize anyone, nor are they nearly as happy as the others!! Is not this example, and others that could be pointed out, sufficiently clear to demonstrate the benefit of distributing pamphlets? How can the heavens reveal that more clearly than through recommendation and approval such as this?

Since the knowledge of the divinity of our message compels us to *any* efforts to proclaim it to others, why is it not as compelling for *all* efforts, and especially that of distributing “the printed word?” The stubborn cannot argue against this, nor can they give it two meanings—it always says the same thing, and it tells the truth so deliberately and so understandably as they themselves want!

Distributing pamphlets is beneficial not only to the world, but we know that God blesses, through his Holy Spirit, those who do so more than those who refuse to do so; we know this by perception—by experience, and this co-testifies to the experiences of all who have done it and who now do it. Who wishes to feel happy, Brethren? This is the way! Who among you, sisters, would like to be a great blessing and be greatly blessed? This is the way! Warn,—warn your neighbors by giving them pamphlets and testifying; for, God commands this, and there is but a short time, remember, to do so, before the tribulation comes. *Capitalize* on the time, for these are bad times!!

THE MERIONETH CONFERENCE,—was held in Blaenau Ffestiniog on Sunday, June 4th. Represented were 6 Branches, Eld. 15, Pri. 6, Tea. 2, Dea. 1, Baptized 2, Total 72; it was voted unanimously to uphold all the Church Presidencies by their deeds and their faithfully strong prayers; valuable teachings were had from Pastor J. Parry who preached, along with President R. Evans and Elder R. Parry, in a persuasive manner to the congregations who were present, and who showed clear signs of their belief in the truths they heard; the Spirit of truth impressed them on their hearts, and may these truths conduct them into the ranks of the obedient and make them beneficiaries of their blessings.

The President and the Pastor earnestly wish to have brethren to assist them in Ffestiniog and environs: there is a great need for a brave Elder in Caernarvon, another in Bethesda, and in several surrounding places; one can obtain work at a good wage and hosts of listeners. Brethren! Who will go? By the time they are distributed among the places of greatest need, our army of *Volunteers* reveal other places where the need is still greater. To the field then, Brethren! to those who wish “unfading crowns,” this is the way to win them! Those who wish to go to Zion, this is the way to start,—go as far as you can warning the travelers toward judgment, that you are travelers toward Zion—that it is there that God calls, and that only there can they have safety from the terrible judgments that are like pregnant clouds with an angry passion about ready to split apart and pour out upon them. Let us apply ourselves, as “watchmen of Zion” placed by God on the fortresses to warn of the coming grievous world; remember that anyone who sees the sword approaching and does not warn the country, and they are killed by the sword, will die in sin, but their blood will be required at the hand of that watchman. This is the steadfast law of our God, and he who keeps it, will keep his soul together with those who listen to him—and he who transgresses it will be held accountable by its Author and by the lost souls who face it for the justice due them, because of the one who neglected to warn them in time of the judgments he foresaw! Remember Jonah, remember Lot’s wife—remember the day of reckoning, and reckon the cost of neglecting to warn our fellow men.

Those brethren who are able to go to the vineyard of God to answer their call, are requested to inform us as promptly as they can, either in person or by letter, of their circumstances, so that we can make advance arrangements in their behalf. Now is the best time of the year to go, because of the suitability of the weather to preach out of doors and to distribute pamphlets; when the winter comes it will not be as easy for the people who live in the country to come to listen; *now* is the recommended time—so act *now*, Brethren, and may He who owns you pay you an hundredfold!

South Pembroke.—President Price and the Saints are very diligently preaching and distributing pamphlets around Haverfordwest, &c., and the preachers are ever, as in every age and land, like crows pecking the good seed before the earth swallows it; strange that the

Wesleyans would not have sufficient work for their preachers, instead of sending them to preach Mormonism; Mormonism is ashamed to claim the missionaries they send to the field, because they have sworn to say everything *except the truth*, whereas Mormonism is *only the truth*. It is best for them to take them to their next Sunday school to pull out another *brush* to polish them. The old fashion of trying the "Jacks" who come from the College against Mormonism, like taking the roosters sometimes to try them on a strange dunghill, is now the *new* fashion in Haverfordwest, and great is the effort put forth by these latest "Jacks," as if they have already forgotten, that all their hardheaded giants who fought against Mormonism, have beat their brains out against her hard forehead. But what use is it to expect them to take warning, "like father like son in growth and in tongue," until their death, is it not, if Twm o'r Nant is to be believed.

EAST INDIA.—Our respected brother N. V. Jones from Calcutta says that the Elders are very faithful in preaching through many disadvantages, in eastern and northern India. The Newspapers, after spewing forth their unhealthy filth, as usual, shut up rather than publishing defenses; after telling their pile of stories about "Old Joe," the "Spaulding Romance," and a thousand but one of equally stupid ones, the Priests persuaded them that Newspaper columns were not the appropriate place to debate about religion, but they wait to see their debater lose the day before saying that, to be sure. The Priests have shown more unity and effort in keeping the Saints from having a hearing from the populace, than in anything else in the country; they have sent letters to all the fortresses throughout India, to warn the people not to listen to the "Mormon blasphemy," and they even warn the Indians not to receive them into their homes, rather they have to force them to lie outside among the beasts, or the filthy stables of the animals, and they wish to starve them if they could, while they themselves are reveling at the cost of the pennies and halfpennies of the poor throughout Wales. Oh, day of reckoning, how long will you delay? We imagine hearing, "A *little* while still." Like this have some of the brethren traveled for more than a thousand miles throughout a filthy country, among such people, and they have returned having had sufficient proofs that they refuse the gospel. Elder Findley

publishes pamphlets on the first principles in other places. The Book of Mormon will be translated into Bengali in Calcutta, where eight were baptized lately. It is intended to emigrate the Saints from there to Zion next season. The work is increasing *lately* in Madras,—with good hopes, and the Indians are rejoicing in the privileges and gifts of the Church of God.

LETTER FROM ELDER DEWI ELFED JONES.

Llanelli, June 12, 1854.

HONORABLE PRESIDENT JONES—I am pleased to be able to inform you that the work of God is increasing in this Conference. Testifying from house to house, distributing pamphlets, preaching are on an expeditious journey throughout the length and width of the area of our labor. We earnestly pray for more of the *Volunteers* to visit us; two have come to us—their work is before them. All are working together here with increasing vivacity.

The testifying, &c., have united these places in great commotion from end to end; and the officers feel that they are *assiduous* because of this, with more strength in them than they have ever before felt. And inasmuch as a beneficent effect followed, and still continues to follow the Conferences or the Public Meetings we held last year, in several places where there were no Saints, we are again working in earnest this year. This is the best way we have experienced here to lower the impediments, and create influence for the Saints. This is the manner in which we go forward, namely that one. Whenever there is angry opposition against the officers' preaching in some place, we strive without delay to obtain permission to erect a *Stage* in some lawful and convenient place in that particular place; then we indicate the Sunday on which there will be preaching there, we put from six to nine Elders to preach, some at ten o'clock in the morning, two in the afternoon, and at six in the evening. And we have been successful with every attempt. We have received from every place we have been, an invitation to go back again.

Sometimes we are welcomed by *some Police*, threatening us sharply and bitterly, with horrid eyes, and a hateful look. Our names are taken by them as they shake, and their faces are like snow or lime.

At this time they are *tools* in the hands of the Reverends, stewards of *societies*, and Lords of the sects. But we do not care who is against us, as long as God is with us. Thanks be to him for his strength to us in the face of the objections of the fuming and cruel enemies.

Sunday the 4th of this month, we held a preaching Conference in the Fân Galch, in a rented house we have for the service of the Branch in that place, which was opened for that purpose on the above date. It is an extremely convenient small house, floored with stones and lime, with an uncommonly convenient platform and pulpit. At the side of it is a place made as if on purpose for baptizing, all for a reasonable yearly rent. Sermons were given in the meeting by the following brethren:—D. Davies, John Edmunds, Morris Jenkins, Thos. Jones, Carmarthen Conference President, J. J. Phillips, Dewi Elfed Jones, and President Thomas Jeremy.

After concluding the meeting, we went up to the lake where there were several observers. The choir sang. And after a prayer by Elder D. Davies, we called on President Jeremy, who preached "*short and sweet*" on baptism. Then Elder Thos. Rees went into the water, and one of the members with the Baptists in Pont Henry was baptized. I am glad to see my old brothers and sisters coming after me to take hold of the truth as it is in Jesus. Others witnessed their decision to join soon. Next day, three of us went to Pontyberem, and we had a very edifying meeting there. The following evening, brother D. Davies and I preached out of doors on the border of a small town on Mynyddygarreg to a congregation of attentive and agreeable listeners. The following evening in another place, in front of the house of an affable neighbor, J. J. Phillips, D. Davies, and I preached. There are in these places several who have promised to receive their baptism soon.

The next Conference will be held in Porthyrhyd, Llanddarog, where we expect to have a *stage* in a convenient place to preach, and for hundreds of listeners to hear the words of life.

We have decided to be free and clean from the blood of all within this District. We shall be earnest in the strength of our God to testify, distribute pamphlets, and preach until the rocks rend, the hills and the woods respond to one another, the vales and the valleys will ring through them all, with the sound of the preaching of our Lord Jesus Christ, from the mouths of servants authorized by the God of Abraham, Isaac, Jacob, and Joseph. Priests and reverends, preachers

and deacons, sectarian members and hearers will be stirred by us through the divine strength of the truth, so that we may be free from their blood, and they will be without excuse in the coming day.

In frequent prayers for you, and continual wishes for the power of the Holy Ghost, together with the blessing of God on our labor,

I remain yours humbly,

DEWI ELFED JONES.

LATE NEWS FROM UTAH TERRITORY.

IT HAS been a general time of health through all the settlements; there are already twenty large and commodious school houses in Salt Lake City, and others under construction, not counting the admirable endeavors that are being made in all the settlements; in Lehi, Lake City, Pleasant Grove, Springville, Palmyra, Payson, and in a variety of other new cities, schools were held during last winter. The Translator D. B. Huntington published the second printing of his Grammar of the language of the *Utahs* and the *Shoshone*; someone else published a Grammar of the *Piedes* language, and general and zealous efforts are being made by the Saints to learn the languages of the surrounding Indians, many of whom take pleasure in helping in that regard, to the point that they can preach understandably to the Indians in the southern settlements. Walker and his braves came in humbled seeking a peace treaty with the Saints, and he pledged to keep peace among the Indians as much as he was able. The iron works are quite successful, and the surrounding Indians are friendly and willing to work; all signs indicate that there will be an abundant harvest, and that there will be plenty of food in the Territory this year, with diligence; the wall surrounding the Temple has progressed slowly during the winter, and will be finished early in the spring. The militia has been reorganized into seven battalions of infantry, and one of cavalry. In Utah Valley the spring has opened earlier this year than in the Salt Lake Valley; they seeded the ground easily in March. The emigrants to California who remained there over the winter have already started on their journey. A four-mile wall around Provo City has been started. It is likely that wheat will cost three dollars per bushel before the harvest. A stone wall is being built around the City of Pleasant Grove, under the Leadership


of Bishop John Banks. Several grist mills were built during last winter. The Danish brethren are settling in San Pete; they will be furnished with bread and seed grain on the condition that in exchange they will work in building a schoolhouse for themselves.

MISCELLANEOUS, & c.

PRIZE FOR SELLING OR DISTRIBUTING PAMPHLETS!

We will reward those who sell the most of our pamphlets from now until the end of the year with a volume containing all that we publish during this year, together with a *portrait of the author*, bound as well as we can have it bound; those who are competing for this achievement will want to start right away, for some early contestants have already begun in the South!

AGAIN.—The same prize also will be awarded for whoever *distributes* the most pamphlets in the meantime; send us the information as to the number with the name of his President attached to his verification, in order to secure the prize. Engraved on it in *gold letters* will be the feat for which it was awarded, and it will be a remembrance to motivate their descendants to imitate the hero who wins it. We would prefer that one of the sisters win it! Who will receive it?

 Again, we remind the Presidents that the mid-year reports are needed, at the latest, before the end of the 4 days after the last day of June, containing the name of the Conference, the number of Branches, High Priests, Elders, Priests, Deacons, Excommunicated, Deceased, Emigrated, Baptized, since the previous report and the total number of members, containing the Officers and those who are scattered, together with the names of the Pastor, President, and Scribe. Let each one take notice of the directions that are seen in the *Star*, Number xv, page 474.

RECEIPTS FOR BOOKS FROM JUNE 13 TO 21.—Monmouthshire, £2; West Glamorgan, £3 10s.—*East Glamorgan Branches*—Cardiff, 17s; Dinas, 2s 6c; Pontypridd, 16s 6c; Cap Coch, £1; Georgetown, 9s 4c; Ffynnon Tydfil, 2s 2c; Troedyrhiw, 10s.

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MERTHYR TYDFIL:

PRINTED AND PUBLISHED BY D. JONES, 14, CASTLE STREET.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 25.]

JULY 8, 1854.

[VOL: VII.

ELEVENTH GENERAL EPISTLE OF THE PRESIDENCY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

To the Saints in the valleys of the mountains, and those scattered abroad throughout the earth, greeting:—

BELOVED BRETHERN.—Ever feeling a deep and abiding interest in the prosperity of Zion, and the advancement of our Redeemer's Kingdom upon the earth, and being also desirous of benefiting, cheering, and consoling the Saints in their warfare against the machinations of Satan and the power of the adversary, we feel to dedicate unto you, a short time in delineating a few items of the history of the past, our general welfare, intentions, desires, &c., for your edification and instruction.

Since our last General Epistle, we have received intelligence of the general success and spread of the Gospel of Christ, with few exceptions, wherever it has been preached; which is cheering to our souls, and causes our hearts to rejoice in the goodness of God towards our fellow men, by inclining the honest in heart among the nations of the earth unto the truth, as it is in Christ Jesus.

Prosperity has generally characterized all our efforts, both at home and abroad; and the work is making rapid progress throughout the earth. The Lord has opened the way before the Elders in foreign countries, and upon the islands of the sea, in the most remarkable manner. No mission has been appointed, but the

Elders appointed to go, have been able to reach their destination with little or no delay; and in all, except Prussia and the West India Islands, been permitted to remain and promulgate the Gospel in its fullness.

Brothers Hosea Stout, James Lewis, and Chapman Duncan, returned from the China mission, after having arrived at Hong Kong, and without effecting any impression, or establishing the standard of truth in that mighty empire. This was owing to the disturbed state of the country, which hindered them penetrating the interior and acquainting themselves with the manners, customs, and in some degree the language of the people.

In the Sandwich Islands, under the superintendence of Elders Philip B. Lewis, George Q. Cannon, B. F. Johnson, and others, the work has been eminently successful. By advices received from brothers Lewis and Cannon, dated Honolulu, November 20, 1853, we learn that over three thousand had been baptized, and that native Elders were engaged, heart and hand, in publishing the glad tidings which are unto all people. The mission, it is expected, will establish a press, and publish in the native language, the Book of Mormon being translated and ready for publication.

In the Society Islands, persecution has continued to rage against the Saints, insomuch that communication has measurably been cut off, the American Elders having been obliged to leave: they are, however endeavoring to again open communication with the natives, many of whom, notwithstanding their persecution, continued, at last advices, to teach as well as practice those principles of life and salvation, which they had formerly received from Elders Pratt, Grouard and others, who had been sent among them. The Brethren are exploring to find an island, where they can gather together in peace with each other, free from the pernicious influence that so unhappily pervades them, in all their intercourse with foreigners in their present locations.

From Australia we have the most cheering accounts. Elder Wandell has arrived at San Bernardino, and Elder Augustus Farnham, of this city, was chosen to preside in that mission. A paper, called "Zion's Watchman," had been established at Sidney, New South Wales, with a very fair prospect of being well sustained, and accomplishing great good. The Saints in the various Conferences

numbered several hundreds, and were constantly on the increase. Elder Burr Frost was at Melbourne, and the other Elders scattered over the colony at various spaces. Elder Farnham expected to send from Sidney, a mission to Hobart Town, Van Dieman's Land, and New Zealand.

The Calcutta mission, has been wonderfully preserved from the pestilence and tempests peculiar to that region, while passing from place to place, in the discharge of their various duties. The Elders have visited, from this point, Ava, in the Burman Empire, Dinapore, Chinsurah, Madras, and Ceylon, and it is expected that brothers Ludington and Savage are now at Siam. Elders Findlay, West, and Dewey are at Bombay, and Elder Willis has been laboring in the Northern Provinces of India.

Elder Jesse Haven was, at last advices, at Cape Town, where he had made a small beginning with good prospects.

In Europe the missions have all been successful, with the exception of the Prussian. In Germany, France, and Italy, the work is slowly but surely progressing. The Book of Mormon has been translated and published in the Welsh, German, French, Italian, and Danish languages. No death among the Foreign missions has been heard of, except that of Willard Snow, who died on board of ship, sailing from Copenhagen to Hull, on the 25 of August, 1853.

The Elders appointed to go to the West India Islands, remained there but a short time, as their presence seemed to be regarded in rather an unfavorable light by the authorities. They, together with those appointed to British Guiana, sailed for the United States, where, with the exception of Elijah Thomas, who returned last fall, they have since been laboring.

Elder Orson Pratt is still at the City of Washington, publishing the *Seer*, but will return this season; as also will Elder S. W. Richards, now presiding in Great Britain, and H. S. Eldredge, President at St. Louis.

Elders Lyman and Rich are still at San Bernardino, presiding over that Stake, which is said to be in a flourishing condition. The remainder of the Twelve Apostles have been laboring, since our last, in this territory, through the various settlements, as duty seemed to require.

On the 15th of November, a company raised by brother Orson Hyde left for Green River County, and have settled on Smith's Fork at a place they call *Fort Supply*. The settlement consists of about one hundred efficient men.

There have also been considerable accessions to the various settlements south, in accordance with the instructions given at last Conference.

On the 16th of October, the main company of Saints, emigrating by the aid of the Perpetual Emigrating Fund, arrived in good health, having accomplished the journey across the plains without accident, or any material loss, except cattle.

On the 25th of the same month, the Valley of the Great Salt Lake was covered with snow, but the weather continued mild thereafter, until about the 10th of January, since when, until about the 18th of March, we have had pretty constant stormy weather—the thermometer at times ranging nineteen degrees below zero.

On the 8th of November, Captain Morrison, with his command, and the remainder of the lamented Captain Gunnison's Pacific railroad exploring party, arrived in this city, since when they have remained here waiting for orders, and for the season to open, until the 4th day of April, when they left to resume their explorations.

Common schools have been taught in the various wards, together with evening schools for lectures, and the acquisition of various languages. Elder P. P. Pratt has taught the Spanish, D. B. Huntington the Utah and Shoshone dialects; he has also published a dictionary in each of those languages, for the benefit of the young learner. There have been regular meetings in all the Wards, and Quorums, which have been very regularly attended.

The Regency have formed a new Alphabet, which it is expected will prove highly beneficial, in acquiring the English language, to foreigners, as well as the youth of our country. We recommend it to the favorable consideration of the people, and desire that all of our teachers and instructors will introduce it in their schools. The orthography of the English language needs reforming—a *word to the wise is sufficient*.

On the 5th of November, the "*Deseret Dramatic Association*" opened at the *Social Hall*; since when, with few interruptions, amusements of various kinds have been kept up weekly in that building, until the

present time.

On the 5th of February, the Seventies held their Quarterly Conference, in the *Social Hall*, which, although the weather was very stormy, was well attended, and continued two days. During this meeting, three new Quorums were organized, namely the 37th, 38th, and 39th.

The Wall around the Temple Block has advanced considerably since our last Epistle; the stone and adobie work, except the coping and gates, being completed on two-and-a-half sides.

The City wall is also fast progressing, and it is expected will be finished the present season. Many of the settlements have secured themselves by fortifying in; but much remains to be done. It is desirable, and we urge it upon all the Saints, to not cease their vigilance, nor their exertions, until their defenses are completed. Although the Indians are quiet now, and have been for several months, yet we have no assurance that they will remain so; it therefore becomes necessary for your temporal salvation and the quiet of the Territory, that you should be prepared for any emergency that may arise. On no occasion trust yourselves to go into canyons or by places, where an Indian can lurk unseen by you, without first exploring and ascertaining that all is safe. Go in companies sufficiently large and strong to intimidate the foe, and you will be less liable to be attacked. So with all your preparations, you will be less liable to have to fight, go on expeditions, or suffer loss, if you are always prepared, ready, and fully capable of defending yourselves at a moment's notice. It is in the moment of indolence, carelessness, or indifference, that destruction comes upon you; "out of sight, out of danger," has become too practical a proverb. We tell all the Saints in the valleys of the mountains, in the name of Israel's God, if you do not better observe the counsel which is given, and comply with the requirements of your leaders, you will suffer loss, the natural consequence of disobedience. The Lord will have a people who will do His bidding, who will comply with His reasonable requirements. If willingly, so much the better; if not willingly, they may expect to be chastised; for the Lord is not to be trifled with after pouring out His blessing of intelligence, in floods of light by revelation of principles pure and holy, of deliverance from oppression and mobocracy, and unequalled prosperity in peace and quietness.

From henceforth let one and all go forth with one accord and build their forts, wall in their cities and villages, herd and guard their cattle and property, and keep their guns and ammunition in good order and convenience, ready for instant use; and then, when thus prepared and ready at all points to ward off danger, to defend yourselves, and continually guarded against surprise, and you meet the Indians, treat them civilly, friendly; endeavor to get speech with, and treat with, them in a friendly manner; seek to gain their good will, and induce them from their hostility, their savage and warlike feelings, their propensities for theft, shedding of blood, plunder, and to follow the pursuits of peace and civilization. They, as well as ourselves and all others, are in the hands of God. Let us do our duty, and all will be well. Let us also exert ourselves to save Israel, not destroy them, for the Promises concerning them will be fulfilled.

(To be continued.)

SEARCHLIGHT ON THE WORLD AND ITS "CHRISTIANITY."

THERE is no doubt that our small globe spins at present in parlous times. The perils of its atmosphere affect, just as alcohol does, the innards of its inhabitants. It creates a madness that drives them, whether in sorrow or bloodlust, to beat their heads together from one end of the globe to the other: from the far, frozen extremities of Kamchatka to the snowy peaks of Tierra del Fuego. Throughout China, India, Persia, Afghanistan, Greece and Turkey they ignite their thorns beneath the cauldron of conflict until its fluid boils over and one must ask does any country not suffer from the poisonous excess?! If peace has not been removed from our world, pray tell in which of its corners does it hide so securely?! To date, all our effort to discover its dwelling-place among the nations of the earth by searching the publications of this age—the oracles of our time—have been as much in vain as those of other observers searching for evidence of it. It is of warfare, of wars and the mention of further war that one reads in every newspaper. The slaying, burning and murdering of men, women and children and new devices for the destruction of human life with greater speed is what draws our attention from wall to wall: from pulpits, platforms

and publications throughout the world! Not from overseas, but from nearer home, our ears are stung by news of the trials and tribulations of Christians: the famished sufferings of the poor; the groans of the dying victims of oppression; and behold, parents with their children by the half-dozen wallowing in innocent blood of their own making! Oh, Christianity! What have you accomplished having had a fair chance for so long? Is such a slaughter as this the outcome of your great boastfulness and passionate zeal? Is it in order to instruct our age in such feats that you were given so many millions in gold and silver to try your hand in governing the world? Is it in order to promote such distractions in our land that so many thousands of your playhouses were built and that you are adorned with your "benevolent Priests" and the best debauchers in the country? Is it for ends such as these that you were given influence like a rushing stream on the precepts of the faithful? What is the answer? Who will speak it? What! Are such things the effects of disobedience towards you? Thus far, you have not constrained such ills; rather, they increase according to your increase and multiply in proportion to the multiplying of your priests and altars! Are you unable to constrain these ills? If so, then for what good do you exist, are you maintained at such great cost, are you revered, is such delight taken in you? Since you have not achieved a better order after having had hundreds of years of all the help needed, what can you promise to accomplish were you to receive prolonged existence? If you cannot bring your most fervent adherents to peace with one another, how can you hope to reconcile enemies, realms, states—the world—to a condition you profess is essential to your purpose?

We do not accuse you of being the cause of destruction or of the moral decline which gathers pace with your pomp. The undeniable accusation that you do not constrain such things, or diminish them, is a sufficient indictment. If you have the power to do so, then you are a contributory factor for standing aside! If you do not have the competence, then you are a hypocrite for professing it without, to date, beginning to bring forth fruit! What if some other craft, mechanism or system, though less boastful than you, had been such a failure for as long as you? Would it not have been denounced by the youths of our streets a long time since as the agency most contradictory of its professed purpose that ever was; and would not its founders long since have been ashamed—and their descendants after them—

to admit that they had played any part or role in such a travesty? Doubtless it would be so: yet behold—miraculously while denying miracles—you raise the pinnacles of your temples heavenward quite shamelessly as a monument to your continued existence; you multiply your altars, your priests and your sacrifices as if it were your intention to live to a great age and very copiously, and as if your latter days were to be the best of your reign. But it is known that the blood of your human victims stains red the marble floors of the court that will judge you in your pride, in your failure to rely on the original fountain of TRUE Christianity and in your trust in your own feeble arm and in the yearning of your sabre—all of which deceive you at a critical hour. You will not be saved by the arm of the Almighty whom you disregard. The groans of your victims will no longer rise to His ears to merit mercy. For you have shut fast, yes, and *sealed* the heavens with your *creeds* so that He may not speak to you. You do not seek his law, rather you scorn and persecute his messengers of peace as you soak your hands in a vat of intoxication and flounder thereby in the ocean of its inexhaustible depth as you are offered a sip of “the dregs of the dreadful cup” that you prepared for others! Oh, “Christianity,” despite your pomp and magnificence, lower your haughty ear to heed the word of truth that is your fate. Do as you will with all that revere you: your burial will be like that of a millstone in the sea unless you repent. Your wealthiest espousers, those who indulge you most, will be your foes when God, your nemesis, reveals your nakedness, the awfulness of your counteractions and your enmity towards the *true* Christianity;—the original Christianity which He has restored to our world as salt to purify it where you caused corruption; as a light to illuminate it against the impenetrable fog with which you shrouded it; as a restorative for his faithful against the abjectness you brought upon them; as a precursor of the fire that consumes, of the plagues that rage, of the wars that slay, of the pestilences and scourges that sweep your unrepentant adherents from the stage in order to make room for their betters; and to bring peace at last to your pitiful sufferers that accept it, the original gospel.

This is your successor who will fulfill the work of your boasting; who will turn swords into ploughshares; who will bring peace like a mighty river; and who will perform the “great work urgently, in justice.” She is come!

ZION'S TRUMPET,
OR
Star of the Saints.

SATURDAY, JULY 8, 1854.

GENERAL COUNCIL IN LONDON.—We have just returned from a Council that was held, of the authorities of the Church in Britain, and of the united missions, which was held in London on the 26, 27, and the 28 of June, Elder F. D. Richards, who has just arrived from Great Salt Lake City, Presiding. All the American Elders, Pastors, and Conference Presidents throughout Britain, France, &c., met together, except for Wales; there were only five from here. Since the measures that were organized there will be published, before long, there is no need for us to give the details, and since our happiness at seeing so many of our old contemporaries, as fellow servants, through the significance and warmth of the day, overflowing with the Holy Spirit, having had such success in their labors, is inexpressible, we shall not venture to describe it now; but we will say, Dear Saints, take heart; God favors His work; He reveals His will to his children; and he fills the vessels of the Presidents of Zion with wisdom from above. Every element of the impetus of the kingdom proves the nearness of the crowning of its King; and the interest of the majestic principles which God reveals to his Church, are like suns through its atmosphere following each others' shadows prove that they are forerunners to the great Sun of Righteousness,—that they are “a light in the evening” to light His way before him, to increase the light of the righteous more and more until midday, and to reveal the oppression and superstitious wantonness of those who refuse the true light. Light will shine from heaven line upon line, according to their need, and the last is always the sweetest for us. Let the Saints prepare their hearts to take upon them the burden the Lord has for them in the General Epistle which begins in this issue; more of it will be given in the next. Our former and respected President S. W. Richards will depart for Zion in a few

days, after earning praiseworthy approval from heaven, and from all his brethren, through his faithfulness in the work of the Lord; may he have fair winds and a short journey to Zion. We received great joy in the aforementioned association, and we feel its virtues motivating our spirit to strive all the more in the work of the Lord, and let the Saints expect with confidence to see the power of God more evident from day to day after it, throughout the land, and thousands are expected, restored, before long in the kingdom of God.

THE "STAR."—President F. D. Richards declares, if Conference Presidents have more entire volumes of the *Star* on hand than they can sell, after every effort has been made, that he will purchase them at the end of this volume; it is not the purpose of the Church to publish books to be a burden or to lie idle.

But notice, only complete volumes will be received back, and only those that have each issue clean, not torn or read. And he trusts that no one will take advantage of his present generosity by gathering up *odd* numbers to make volumes to turn back; rather all should strive to sell the *odd* numbers, and to pay the old debts to the office.

The office of the *Star* will instruct without delay which volumes are coming to them in excess, and directions will yet be given as to what should be done with them.

THE TRUMPET.—Our fears are increasing that our health will not allow us to continue much longer to publish the TRUMPET weekly, and fulfill all the other important duties that rest on our shoulders, unless we have the assistance of the faith of others, besides our own, and the strength of the Lord in greater abundance to enable us; if it fails to visit the readers every week, do not be angry with it, for it would like to come; again, it will come as often as it can. In answer to the frequent request of our subscribers, we declare that we agree that it would be wiser to make pamphlets available to the world as separate publications, and not in the TRUMPET, which is our aim, except for the occasional excerpt. We would like to keep the price of the TRUMPET down as much as we can; therefore, send information as to how many additional copies of it can be received if it were to come out every fortnight.

Our warmest thanks to all the Conference Presidents, for the prompt answers they gave to our calls for numbers of the Societies,

and the mid-year reports,—may all our future governing be characterized by such proficiency!

Book Debts.—Every President is to compare his numbers with the following tabulation of debts, and be sure to see that the amount of money for books corresponds. If there are mistakes, let us know without delay. Strive to convert the remainder into money as soon as possible.

We trust that the commendable effort made lately in distributing pamphlets to enlighten the world, and not any neglect in paying, is what causes the increase in the this quarter's debt over the previous quarter. It is good there is,—and well there *should be* a variety on hand in every Branch to satisfy every call promptly—that is good use of them, and unanimous devotion in distributing them will no doubt crown the cause of the Redeemer with great success. Worrisome cases of this have transpired lately which prompt us to exhort the Presidents to keep an eye on the handling of the Books among all their distributors! A word to the wise is sufficient!

THE EMIGRATION.—The announcement of the establishment of gathering places in the States, will no doubt be of great interest to the Welsh Saints, for it will facilitate the emigration of a great many who can go to that point, and who cannot go any further immediately; and it shows the great concern the Presidents of the Church have for the benefit of the Saints, and their tireless efforts to gather them to safety before the hard days come. Who would not be grateful for such loving fathers to direct them, and to God for giving them such wisdom and providential care of what is his! May it be our pleasure to give obedience to their directions.

It is not intended for the places indicated in the States, to be a “permanent City” for the Saints at present, neither has the blessed time come yet in which they will inherit Jackson county and the promised holy places for the “heavenly city,” although it is at the door; rather it is to give opportunities to the Saints to get a way of gathering more quickly to the valleys of the mountains. The plagues have not purified, nor have the godly brooms cleansed that land so that it is sufficiently holy yet, and the Saints have not yet learned to obey the heavenly law well enough to see Zion restored in its natural beauty and holiness; consequently, the need for them to gather to the preparatory school for that incomparable era, in the place where the indispensable teaching will be given from heaven

line upon line, from grace to grace and from power to power to travel the ways of holiness; for it is well known that only those with clean hands and a pure heart, will dwell on mount Zion, which we await.

Let not the brethren be in too great a hurry to emigrate just yet, for it is not with haste, remember, but in a proper manner and with order that God has carried forth the emigration part of his work until now. It is likely that the way across the ocean for the next emigration will be changed, at least for those who choose to go to the settlement in Ohio; and considerable will be required for them to prepare for and receive and shelter the immigrants who arrive, let us be patient until we have directions for that, which the British Presidency have promised that we will receive promptly, and that will be conveyed through the TRUMPET at that time; until the call is received, let us prepare by warning, and testifying to our fellow nation, through worthy examples, distributing pamphlets, preaching, and in every way possible.

Also, no one should expect approval to emigrate until they have fulfilled their Church commitments, with respect to books, &c., and have become clean, so that the work of our God will not be hindered after their departure. Those who are anxious to go should show that by their preparatory works!

THE LATEST NEWS FROM UTAH.

APRIL the 27th is the date of our latest instructions from Utah Territory; good health has been enjoyed through the various settlements, with the occasional rare exception, such as our revered Patriarch John Smith, who was feeling the weight of old age driving him quickly toward the end of his long life of usefulness and full of distinction during the last days; and like Jacob of old our old Patriarch longed to sleep with his fathers, and rest his head in the bosom of his father Abraham. Great exertions are being made to plant more crops than ever, and to drive agriculture in all its branches to the borders of the lush valleys of Ephraim, and make it bring forth provisions for the coming thousands of the children of Zion, this season. Buildings of every size have been seen like *mushrooms*,

jumping from their foundations to existence in every corner, to the extent there were energies to build, and the builders are very scarce, and their wages are high. Proportionate to the increase of faith and godliness of the inhabitants, the mild showers of early rain are increasing on their meadows and their vineyards, which is a great blessing to the land that was earlier a parched soil in need of rain, and a great part of the land could not be irrigated from the rivers. This is another proof of the care of God for his own. Construction was started on the new Council House on the northwest corner of the Temple block. The machine for making sugar is quite successful, under the superintendence of Bishop A. O. Smoot; for whom a new ward had been set off, by the name of Sugarhouse.

President Young has established the foundations for a new city, and the building lots in it are half an acre each; this city lies about ten miles to the north of Great Salt Lake city, but it has not yet been named. The President started on his yearly visit to all the southern settlements early in May. Elders Woodruff, Smith, Benson, and E. Snow, together with others not identified, were expected to accompany him. P. P. Pratt was appointed to establish a gathering place in Upper California, at, or near St. Jose. Orson Pratt and Orson Spencer were appointed to establish a gathering place for the Saints in Ohio, near Cincinnati. Elder Spencer was expected to proceed to that place, and commence operations, without delay. Orson Pratt will likely spend the approaching winter in Utah, and join Orson Spencer in the spring. Erastus Snow was appointed to locate another gathering place near St. Louis. Elder Milo Andrus who presides in St. Louis is under the direction of Elder Snow. Cyrus H. Wheelock, James Ferguson, W. C. Dunbar, and nine others were appointed on missions to the British Isles; eighteen others to the United States; twenty to the islands of the Pacific Ocean, and three to North America.

In Manti, a new fort is being built enclosing fifty-nine acres, out of stones and *adobies*, to be 8 feet high. The east side was finished early this year, and a considerable portion of the other sides. There were two mills within the city, one a grist mill and the other a saw mill. Fifty families from Manti intended to re-settle in a place called Pine Creek, six miles to the south; they built a fort there, and the pasturage is unusually good.

Several families settled in the Cotton Wood, ten miles to the north; they had lived in their fort, and had tilled the earth with all their might. The Indians behaved in quite a friendly manner,—several of them visited the settlements. Migo, one of the chief leaders of the tribe that had killed the brethren there, sent five of his warriors to the city to seek peace with them on the 5th of February; following that Migo came with his army to Manti in quite a loving manner, and he said that he had had a dream, in which the Lord told him to stop fighting against the “Mormonis,” rather that he was to make peace with them; and he showed a ring that he had made on his arm for the purpose of reminding him of his dream.

LETTER FROM ELDER ROBERT PARRY.

Trevor, May 20, 1854.

DEAR PRESIDENT JONES.—I cannot make these people happy without writing to inform you that all of them wish to be remembered to you, Griffiths, Llanfair Talhaiarn, Brooks of the Lighthouse, some from Mostyn, Edwin Price, his wife, and his mother, together with the friends in Flint and Bagillt, all of them, as did many, many, many others, speak very highly of you; and I delight in having the opportunity of telling them of the many good things I have seen in you as well.

The congregation yesterday afternoon was large. One preacher belonging to the Independents has promised to receive baptism. Since I have no doubt as to their truthfulness, I venture to say, that many will be baptized here. I told them in response to some questions, that our church is superior to all others, not only in the various spiritual gifts, but also in the effects that are caused by them, such as godly men, unity, charity, and doing good with generosity, that I have seen more brotherly love in this church, during six months, than in the seventeen years I belonged to the Independents, and that the few defects I have seen in any of the brethren are merely the shadow of a famous painting, showing the picture in broader strokes.

The goodness of grace is going forward; the Spirit of God is powerful on the few Saints; it shows me that John Parry is a good man and that the love among the brethren is great; and I myself am

extremely pleased to have such a wonderful opportunity to do good for my fellowmen. May the blessing of heaven seal its work on us, and through us. Let it be said by the North, do not stay thy hand.

All the Saints here love you, and say good things about you. * * * *

May the Lord continue to comfort you; may your feast and your rejoicing be the great increase in the cause of the Savior, and may all you do prosper for the glory of God. Down with the enemy, up with Christ, conversion to the sinners, happiness to Captain Jones, courage to our preachers, and glory to God!

Your faithful one,

ROBYN DDU, ERYRI.

STATISTICAL REPORT.

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN WALES, FOR THE HALF YEAR ENDING JUNE 30, 1854.

PRESIDENT.

Dan Jones.

COUNSELORS.

Thomas Jeremy,

Daniel Daniels.

<i>Conferences</i>	<i>Br.</i>	<i>HP Eld.</i>	<i>Pr.</i>	<i>Tea.</i>	<i>Dea.</i>	<i>Cut.</i>	<i>Died.</i>	<i>Emi.</i>	<i>Bap.</i>	<i>Tot.</i>	<i>Pres.</i>	
East Glamorgan.	32	2	266	94	103	65	136	32	98	160	1887	D. Jones
Monmouthshire..	19	0	83	28	29	21	38	2	28	86	578	T. D. Giles
West Glamorgan.	18	0	62	35	22	14	35	1	24	38	462	R. Evans
Llanelli.....	10	0	58	16	7	15	12	4	42	24	288	D. E. Jones
South Pembroke..	13	0	31	7	6	8	6	3	7	8	210	John Price
Carmarthenshire.	6	1	24	12	6	5	4	1	13	7	157	Thos. Jones
Breconshire.....	7	0	25	10	6	7	5	2	0	15	151	T. Morgan
Denbighshire.....	6	0	17	6	6	2	0	1	6	13	125	John Parry
Flintshire.....	5	0	19	5	5	2	5	0	6	8	115	John Jones
Cardiganshire.....	5	0	15	5	3	2	1	2	10	11	113	J. Evans
Conwy Valley.....	5	0	19	11	4	4	2	2	0	6	99	R. Roberts
Merionethshire....	6	0	17	8	2	1	0	0	0	2	76	J. Davies
North Pembroke..	4	0	14	5	2	2	4	0	2	0	57	David Rees
Total.....	135	3	652	242	201	148	248	50	236	378	4318	

MISCELLANEOUS, &c.

A BRANCH of the Church of Jesus Christ, containing several Elders, and four Priests, was established lately in Scutari in Turkey, in the middle of the present war zone, and the only house of worship the brethren

could gather to was one of the Cemeteries of the Turks! So sweetly the tongue of angels and the spiritual gifts, echoed among the gravestones of the Turkish Muslims! It was nicknamed the "Branch of the warring Regiment." They stirred up considerable inquiry into the religion, and they hope to baptized soon. May the God of the work be on their side and prosper their efforts.

BOOK DEBTS FROM THE CONFERENCES AND THE BRANCHES, FOR THE
QUARTER ENDING JUNE 30, 1854.

Conferences—Monmouthshire, £46 9s 11³/₄c; Breconshire, £2 19s 11; West Glamorgan, £107 6s 9¹/₄c; Llanelli, £33 0s 6c; Carmarthen, £12 16s 2¹/₄c; Cardiganshire, £13 15s 11³/₄c; Merionethshire, £10 12s 9¹/₄c; Denbighshire, £20 5s 2³/₄c; North Pembroke, £4 13s 3³/₄c; Anglesey, £12 18s 9³/₄c; Flintshire, £21 3s 6¹/₄c; Conwy Valley, £10 14s 3³/₄c; Liverpool Welsh Branch, £1 19s 4¹/₄c; Liverpool Office, £1 2s 11¹/₄c; *East Glamorgan Branches*, Pendulwyn, 12s 8³/₄c; Twynyrodyn, 17s 0c; Newchurch, £2 1s 1¹/₄c; Bridgestone, £1 17s 0³/₄c; Cardiff, £8 8s 10; Dinas, 16s 5; Pontypridd, £2 8s 10c; Llanelltid, 12s 9¹/₄c; Llanfabon, £1 2s 10; Aberdare, £16 3s 2c; Aberaman, £7 12s 1¹/₂c; Cap Coch, £2 8s 11c; Dowlais, £9 6s 4c; Hirwaun, £2 0s 0¹/₂c; Neath, £2 2s 8¹/₂c; Rhymney (Welsh), £1 18s 4¹/₂c; Georgetown, £2 2s 5³/₄c; Merthyr, 10 11s 3c; Pendarren, £7 7s 0c; Cefn, £5 13s 10¹/₂c; Gwernllwyn, £2 5s 11¹/₂c; Ffynon Tydfil, £6 12s 3¹/₂c; Troedyrhiw, £2 6s 10c; Cwmbach, £8 19s 7c; Twyn Carno, £1 6s 1¹/₂c; Trefforest, 6s 9c; Ynysgau, £1 7s 6¹/₂c; Llandaff, £1 14s 6³/₄c; Cog, 13s 7¹/₂c; Rhymney (English), 12s 11c; Gellifaelog, £2 2s 2c; Aberdare (English), £1 13s 5c; Individuals £2 3s 5³/₄c.

BOOK RECEIPTS FOR JUNE 21 TO 30.—Flintshire, £2 0s 0c; North Pembroke, 9s 0c; *East Glamorgan Branches*, Pendulwyn, 6s 0c; Cardiff, £1 10s 0s; Dinas, 3s 0c; Pontypridd, 10s 6c; Aberaman, 5s 0c; Rhymney, 18s 9¹/₂c; Georgetown, 4s 4c; Merthyr, £1 0s 4c; Cefn, 18s 6c; Gwernllwyn, 12s 0c; Troedyrhiw, 8s 1c; Cwmbach, 12s 11c.

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MERTHYR TYDFIL:

PRINTED AND PUBLISHED BY D. JONES, 14, CASTLE STREET.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 26.]

JULY 15, 1854.

[VOL. VII.

ELEVENTH GENERAL EPISTLE OF THE PRESIDENCY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

To the Saints in the valleys of the mountains, and those scattered abroad throughout the earth, greeting:—

[Continued from page 394.]

ON the 12th of December the Legislative Assembly of Utah Territory organized in the State House of this city; and after holding the usual session, passing laws upon various subjects, and adopting various memorials to Congress, adjourned, having accomplished what business came before them.

Among the most important of their acts will be found "An act regulating herd grounds and herdsman," and a law authorizing the construction of a canal from Utah Lake, or the outlet thereof above the rapids, to Great Salt Lake, a distance of about 40 miles, which, when completed, will furnish water for irrigating many thousand acres of good land, which otherwise would remain comparatively useless.

The Legislature also memorialized Congress for a National Railroad across the Continent; and on the 31st of January there was a public meeting held in the Tabernacle, which was very numerously attended, spirited and enthusiastic in its proceedings; the memorial of the Legislature was adopted, as well as a series of

resolutions expressive of their feelings in relation to that important subject.

The law concerning herding is of the more importance to us, as a people, as the natural wealth of the country, which consists in grazing, induces heavy investments in stock growing. This fills our valleys with stock, which, too often ranging without proper herding, is often lost, and is liable to be stolen by Indian or white thieves; consequently not only lost to the owner, but actually furnishes inducements and temptations to the natives, who are truly ignorant, and know no better than to commit crime. For generations and centuries they have held and taught their children, that to be successful in robbery, thieving, and war, was the path to glory, the road to influence and power. How then can we expect them to refrain, when they have the opportunity, from taking our stock? Let us act wisely and take care of our stock and property, and not tempt them to take it by giving such ample opportunity by neither guarding nor herding it. It is like throwing irresistible temptations in their way.

On the 9th of November, the Indians burned six houses at Summit Creek; and on the 23rd of November, news arrived of their having burned a sawmill near Manti; and on the 6th of January the place called Allred's settlement, which was evacuated last summer, was burnt to the ground.

On the 26th day of February, about eighty head of cattle were driven from Spanish Fork and Springville settlements.

These are the last depredations that we have heard of being committed. And we now say, that every solitary instance of Indian hostility and depredation has been committed through neglect, disobedience of orders, carelessness, or disregarding the counsel which has been given from time to time. Brethren, when will you be wise, and follow in the precepts of wisdom? Must you first be destroyed and wasted away like unto the Nephites, or will you hearken unto counsel in time to save yourselves and your families, your flocks and your herds from destruction?

Having received advices that Indian Walker was friendly disposed, and wished to make peace, Major Bedell, Indian Agent

for this Territory, and Interpreter Huntington, accordingly went to Fillmore, the place fixed by him and his band, to meet them, and concluded a treaty of peace. But let no person presume thereby to fall asleep, lulled into a false security, to be awoke only by the war-whoop of the merciless savage.

We have also learned that some friendly Indians at Peteetnect have finally succeeded in finding some of the cattle which were driven from Spanish Fork on the 28th day of Feb., and actually returned some 25 head of them; the remainder were killed.

It is proper to state, that many of these depredations, in fact nearly all of them, have been committed in the absence of Walker and Arrowpine, and without their knowledge or consent. It is known that he was hostile in his feelings, but many of his men were much more so, and he found it impossible longer to restrain them.

It was not Walker nor his band who massacred Captain Gunnison and party, but a band of the Utahs called Pahvantes, with whom they had no communications at the time, and who had been uniformly friendly previous thereto, although they were, at the time of that unfortunate occurrence, actually gathering to come against the settlement at Fillmore, to retaliate upon them the murder of one of their own men by a company of California emigrants, who passed through their country a few days previous.

During the Indian troubles of the past season, Elder George A. Smith has been very active; and to his influence and untiring exertions may be attributed the execution of those prompt and energetic measures which so suddenly placed the settlements in a comparative state of security. We now must sincerely hope and trust that they will profit by the lessons of the past season, and hereafter not depart from the observance of those precepts which their experience has so fully illustrated were fraught with wisdom, and were for their safety and preservation.

The crops of grain and vegetables were generally good, and were tolerably well preserved; and it is presumed, notwithstanding so large an immigration, that there will, with proper economy, be sufficient to carry us safe through another harvest. It is an evident truth that more grain should be raised. The constant influx of people from all quarters,—the demands of the Indian tribes for bread; and the

almost certain prospect of approaching thousands to our borders, bid us prepare for the future. Food for man and beast, is the cry; food for unnumbered millions who ere long will be pouring upon us like doves to the windows; food for a famishing world, spiritual and temporal, are the drafts we may expect to have to pay.

Then prepare; fill your minds with knowledge and wisdom, and your storehouses with grain; raise and preserve your stock; raise your own wool and flax; make your own leather; and manufacture your own clothing, soap, candles, oil, sugar, molasses, glue, combs, brushes, glass, iron, and every other article within your reach, and save your money. In this way you will stop this great draining of the precious metals from our midst, and be enabled to do more for the spread of the Gospel, the gathering of Israel, the building up of Zion, and erecting a holy Temple unto the God of Jacob.

Brethren, pay your tithing; and pay it in such a manner too, as shall be of some benefit; as will avail something towards promoting the work of the last days. To him who thinks, if he can only obtain a credit upon the books, whether he does anything or not; who indolently passes his time for the privilege of drawing pay, but feels no interest in the work, or who grudgingly, penuriously settles and compromises with his own covetous soul whether to pay anything,—to all such we say, you are mistaken if you consider that such offerings are acceptable in the sight of God; you might as well, aye, far better, keep away, than thus expose your half-hearted, selfish spirit. It is too much like the hypocritical cant of the day, to get a great deal of credit for doing nothing. Brethren, it is our counsel to you, to pay your tithing, to pay your debts to the Perpetual Emigrating Fund Company, and make your consecrations in a spirit of liberality, and with a willing heart.

Bishops, we have a word of counsel to you. You are the father of the poor, and stewards in Israel. Lend your efficient aid in collecting together the tithing and consecrations of the Saints; and see that all is preserved and taken care of, and faithfully deposited in the storehouse of the Lord, and not diverted from its legitimate use. True charity to a poor family or person consists in placing them in a

situation in which they can support themselves. In this country there is no person possessing an ordinary degree of health and strength, but can earn a support for himself and family. But many of our brethren have been raised at some particular trade or employment in the old country, and have not tact and ingenuity to turn their hand to anything, which forms a strong feature in American character. It therefore becomes our duty to teach them the way to live. They are generally good citizens, of industrious habits, and with a little teaching will soon be able to support themselves. We desire the bishops to give them employment which they can perform, and exercise a little patience in instructing them; and it will soon be found that they will no longer prove a burden upon the public Funds. They are frequently landed here without food or means of any kind; for a short time they will necessarily need assistance; but if the above suggestions are complied with, they can soon not only sustain themselves, but repay all that has been advanced.

Let not the honest poor suffer, but administer unto them in wisdom. So shall the Lord reward you, and the cries of the poor not arise unto the Lord our God in testimony against us.

There are many thousands of dollars now owing to the Perpetual Emigrating Fund Company, from those who have received assistance from the Company to emigrate to this country. When we consider the great good annually accomplished by the agency of this Fund, we feel that all Saints should aid, and contribute of their means to accomplish the emigration of the poor Saints from among the various nations, where oppression holds her bloody sway, famine menaces, and gross darkness and wickedness pervade the minds of the people, holding them enchained in the bonds of bigotry and ignorance.

While the God of all the earth is pouring out his judgments upon a wicked world, in fulfillment of His word spoken by the mouth of his Prophets in past and present generations, by pestilence, famine, tempest, and devouring flame, men and nations, drunk with their own fury, appear impatient to hasten their own consummation. In recklessness and wrath they destroy each other upon the rivers of water, and rail roads, the wide spread lakes and open sea; they rush to their own destruction. Nation rises against nation; civil discord

engenders strife; and war, crimson war, with all its attendant horrors, lends its desolating aid to depopulate the earth.

Thus, amid crime and famine, pestilence and war, the convulsions of nations, and of the earth, the gospel of salvation, by the discerning honest mind, is hailed as a beacon of joy, and is no sooner received than it begets an earnest desire for deliverance from wicked Babylon, that they may pass the ordeal and withstand, in unison with the Saints in Zion, the scourge, the consumption which God has decreed shall make the earth empty, when they may rest until His fiery indignation shall be overpassed.

Then haste, ye Elders, to the work which lies before you; and let all the Saints go to with their might to prepare for the great day of power and devastation which will assuredly come upon the whole earth, for the day when the Son of Man appear, the Ancient of Days shall sit in judgment, and each and every one will be required to render a faithful and true account of his stewardship.

Humble yourselves, O ye Saints of the Most High! for the day draweth nigh! Let your division, discord, envying, and wickedness cease from among you; and dwell together in peace and unity. Give your hearts to God, and your might, mind and strength to the accomplishment of his purposes in the last days. Let nothing swerve you from the path of duty. Awake to the importance of your calling and the work which is for you to accomplish. Shake off the lethargy which enwraps you as a mantle; and let your works and faith appear like the noonday sun in brightness and glory to all around. Have continually in your minds the work of God, the salvation of Israel, the deliverance of the poor from the tyrant's grasp and the oppressor's rod.

And to the poor we say, be industrious and faithful; and so soon as you shall be able to return in some available means the advances which have aided you in coming to this land; remember those who, in like circumstances with yourselves, are anxiously looking to the same source for relief which you received.

In these secluded vales we gather the Saints that we may enjoy the rights and privileges of the Constitution, denied to us elsewhere;

that we may have the privilege of worshiping God according to the dictates of our own consciences. We gather that we may enjoy not only the rights of citizenship, but live in peace, and have the respect and courtesy extended to ourselves and our families by our associates, which is denied to us in any other place. We gather that we may obey the ordinances and keep the commandments of God, and concentrate our ability in rolling forth the great work of God upon the earth, establishing His kingdom, building temples, and preparing the way for the coming of the Son of Man. And when those professing to be Saints, gather with us, we naturally expect them to be influenced by the same motives.

We are gathered here, not to scatter around and go off to the mines or any other place, but to build up the kingdom of God. And those who gather for any other purpose, we wish them no harm, but cannot consider or hold them as in fellowship. We have no fellowship for those who embrace this work for aught else than the love of the truth and the testimony of Jesus; who are not willing to endure all, leave all, sacrifice all and everything for the sake of the Gospel of Christ.

It is the duty of the rich to relieve the suffering poor, to administer to their necessities, and faithfully apply their means to the gathering of Israel, the spread of the Gospel, and the building up of the Kingdom.

On the other hand, the poor should appreciate the blessings extended unto them, and be willing to reciprocate accommodations, and repay in faithful labor as fast as they can. It is a matter of regret that too many who have been assisted by those having means, no sooner get located in a country where plenty and peace smile upon them, than they forget the hand which wrought salvation and deliverance for them. It is owing in a great measure to this cause, that those who have means are reluctant to impart of their substance. Ingratitude is a crime which rankles deeply in the hearts of those upon whom it is practiced. To do a kindness to a man and have him turn and rend you, shuts up the bowels of compassion, and keeps others from exercising that charity and benevolence which otherwise would have been their joy and delight to have extended.

We therefore caution the poor Saints who have been assisted to come from the old countries, not to fail to repay, and remember in kindness those who assisted them, that others who yet seek deliverance may not be excluded from the blessings which they enjoy, by their acts of selfishness and ungrateful remembrance.

The Elders in the Sandwich Islands are looking for a location for the Saints of the Pacific Isles, where they may temporarily be gathered and preserved from those pernicious influences which appear in part the result of their intercourse with the whites, whose precursor to civilization to the aborigines of our country and the Indian races generally, is gross licentiousness and intemperance, which gradually wastes them away, and finally terminates in death and the extinction of the native tribes. To avoid as much as possible such disastrous results, it was considered wisdom to gather them upon some island where they can be instructed in the principles of virtue and moral practice, and have their minds prepared to receive light and intelligence emanating from God for their exaltation and glory. A few might be brought to San Bernardino, and being instructed in the arts of civilization, become of great benefit in carrying truth, salvation, and its concomitant blessings to their various tribes. If the climate should agree with their health, their emigration might be increased, and the island location serve as a subsidiary gathering place, like others which we contemplate establishing in various parts of the continent.

We also recommend the Saints in Europe to come to the United States, under the instructions and direction of the Presidency of the British Isles, unto such place or places as may be selected for them to locate, where they can tarry until the way shall open for them to come to the Valleys of the Mountains.

It is presumed that in a few years a railroad will be completed from the Missouri to this country; in the meantime the Saints coming from the old country, will find their interest very much consulted by crossing the ocean and locating at the gathering places, where labor can readily be obtained with fair compensation; and when the railroad is finished, the Saints can be gathered with much less expense and inconvenience. It will immediately afford an opportunity

for thousands of the Saints in the old country to emigrate, and be gathered where they can receive instructions, and enjoy the privilege of each other's Society.

The Saints in Australia, India, and all countries bordering upon the Pacific, are instructed to gather to California, where they will be directed in their future movements by the Presidency of the Church in that country.

We also desire that the Saints from the United States and Europe, coming to the Valleys of the Mountains, should bring with them seeds of every kind, especially fruit seed—apple, peach, apricots, pear, plum, cherry, quince, currant, gooseberry, strawberry, and flower seed in all their variety; also *teale* seed and madder, indigo, and other seeds, the plants of which are used for dyestuffs, which are appropriate to this latitude; also various grasses, clover and cotton seeds for our southern settlements.

(To be continued.)

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, JULY 15, 1854.

THE GENERAL EPISTLE OF THE FIRST PRESIDENCY—Is the main contents of our current issue, which will make it because of that better than anything we can say, to the taste of all our readers who can relish in the mysteries of the land of their love—"the city of their meeting," where they can expect to live eternally in fullness and eternal peace. So self-evident to every perceptive mind, is the necessity of complete harmony of thoughts, intents, and all the secrets of the hearts of the happy dwellers of the heavenly realm, for all to share together their pleasures perfectly, without any envy, or oppression, or ill will! Just as obvious as that appears the duty of the "children who have yet to reach the age of expecting their estate," to consecrate their treasures now, for the kingdom where

they expect to enjoy their perfect estates, thereby creating the unity of heart that is so desirable, through the consecration of themselves and all they possess, for the building of the kingdom of their Father. Similar to the notions of the fanatics who expect that death will purify and adapt the spirit the second it goes to the fiery presence of the eternal Father, is the trust that some adopt, from even among the Saints, of attaining all the unity that is necessary to be *one*, as the Father is in the Son and the Son is in the Father, when the eternal dwelling places are reached, without their being able to first possess the required unity with respect to the things that are in their hands now. Anyone who believes that he can enjoy that complete unity at that time, in *all things* that our Father requires of us, while presently they cannot agree among themselves about the less important things they see, will be disappointed; for they will not be happier with the heavenly unity, containing the *all of all things*, than they are with the earthly unity which contains the few perishable things over which their Father has made them stewards.

The man who ventures into the kingdom of God, while considering his treasure to be safer in the present, dishonest world, is like a friend who hid his purse from us, under a rock, before daring to come into our house; and since the heart is where the treasure was hidden, such a man can only pretend he is in the Kingdom of God while his heart is out of it; and what benefit can such a one expect to receive in this world or in the world to come? No one will be seen among the heavenly family, except he who has offered himself completely, body and spirit, and all that he had to God, and entrusting both to the care of the Church of God; and to refuse the latter is to consider the latter of greater worth than the former two things; this would prove that the heart is in one's possession, though he professes to the contrary. But the Lord showed in his behavior toward Ananias and Saphira that he will not be mocked by those who have received heavenly light to that extent.

To those whose microscopes show them that the sacrifice is too much for them to make, we give scriptural counsel, that fits the circumstances, although it is in English, namely, "*Fret not thy gizzard,*" and you shall have light in the scriptures before and after that. Notice that it is not compulsion, rather free agency that is still the law; the meanings of the word *consecration* and the word *compulsion* are totally opposite to each other,—choose whichever one

you wish, then, but do not refuse the principle to others, or else that will be an intolerable rebellion in the Church of God. As an old brother before us said, "Let patience have her perfect work," and that is what we say also; for, the heavens are yet full of mysteries, and they drop down one by one, to the children of God, until they are educated in all the organization of the heavenly family. And those who refuse them will forfeit their membership in that family. Let us remember this—let us remember that all that is worth having, depends on *living by every word* THAT COMES out of the mouth of the Lord, and not only by that which *has come!* The wise will see it and do it, while the miser, like Judas, will love the purse more than the word, and more than the life of his Lord. May *eternal life* be the aim of His Saints at the cost of everything.

The rest of the Epistle will be in our next issue.

You can get the tables for collecting in the groups next week; let every distributor send for what he wishes. We urge the use of this plan for every group in all places.

THE ELEVENTH GENERAL EPISTLE.

[Continued from page 413.]

THE Elders who are sent from Zion to the various nations of the earth, are instructed to carry out our instructions under the direction of the Presidency over the various fields of their labors; and we exhort all the Elders to be faithful in their calling, and keep themselves pure and holy unto the Lord our God. If any of them are failing in their health, they are at liberty to return home without waiting to be called. It is the privilege and the duty of the Elders while abroad, to counsel often together in their various fields of labor, and seek to know the will of the Lord; with fasting and prayer before God, decide upon such plans, and perform such duties, pertaining to the interest of the cause of truth, as shall be manifested unto them, that inactivity and delay may not retard the work while seeking counsel from us who are so far distant from them.

In matters of moment, which are of importance, and the time delayed in communication will not militate too much against the progress of the work, we would wish to be consulted. It must be

evident to all, that as the work increases, great order should be preserved in the transaction of business. We therefore suggest to all of our agents to be prompt in making their Reports and Returns to us; and also to keep us advised of all matters pertaining to the interest of the cause in those countries where they are laboring. We have given, and intend to give, instructions through the Press, from time to time, which will guide the Elders and Agents in their duties more definitely upon particular subjects, than is practicable in a General Epistle. From our own experience, we know that Elders will, if they are faithful, find themselves wholly dependent upon the Lord, not only for grace, but for means of subsistence.

In union there is strength; but how can a people become united while their interests are diversified? How can they become united in spiritual matters, and see eye to eye, which they can only partly understand, until they become united in regard to temporal things, which they do comprehend? It was given in a revelation unto brother Joseph Smith, in the early days of the Church, that all the Saints should consecrate their substance unto the Church, and receive their inheritances at the hands of Bishop Partridge, who was then officiating in that office.

Some years afterwards, the Lord seeing that the people had polluted their inheritances, and that they would not comply with His former commandment, directed in another Revelation to brother Joseph, that the people should consecrate all their surplus property; which seemingly was not fully understood or practiced. After this was given, the Law of Tithing, which required that all should in the first instance pay one tenth of their entire property into the Church, and thereafter pay one tenth of all their increase annually; which was for the poor, to promote the spread of the gospel among the nations of the earth, support the ministry, and building of Temples unto the Most High.

This is a brief statement concerning property held by those who become members of the Church of Jesus Christ of Latter-day Saints. There were many obstacles in the way why these requirements could not be carried out: the Church was in its infancy, and had to meet the ignorance, bigotry, and intolerance of a wicked and benighted

world. The brethren themselves had not been able to throw off their own traditions: and in many instances, apostasy and persecution well nigh overwhelmed the people of God, and caused them to be driven from place to place, until they have finally found a resting place amid the valleys of these mountains.

During the Conference, the teachings turned upon this subject, and the doctrine of being united in the things which could be understood by all, and concentrating our interests in things in which we could see eye to eye, was considered as being the first step towards effecting that union so desirable to be accomplished; which would give us that power to put down iniquity, and drive every evil and pernicious influence from our midst. This principle manifested itself to the understanding of the brethren in all its plainness, beauty and simplicity. The people seemed to feel a strong desire to comply with every commandment and requirement which had been given; and appeared to feel as though now there were no obstacles to a full and frank compliance with the law of consecration, as first given to brother Joseph.

The sequel thus far proves their sincerity in this thing; for they flock by hundreds and thousands to give in their names, devoting and deeding all they possess, unto the Church, receiving their inheritances, and so much of their property as is needful for them, from the hands of the Bishop.

February 14th, Mother Smith, wife of the aged Patriarch, Father John Smith, went to her rest among the faithful Saints. She is the mother of brother George A. Smith, and was one among the first to receive the fullness of the everlasting Gospel.

(To be continued.)

LETTER FROM PRESIDENT JEREMY.

Llanelli, March 22, 1854.

DEAR PRESIDENT JONES,—We visited with the Saints in Carmarthen and in St. Clears; they feel well there also, and frequently they inquire as to when the Captain will be coming this way, and so it is everywhere; there are good signs of success practically everywhere I

go, and I am glad to understand that you are succeeding where you are, and that some backsliders are returning to the fold.

I received a very kind letter from brother Robert Parry, telling me of the good signs for success where he is, and he has great praise for you and me in his letter, dated March 17, 1854, which he wrote from Merthyr. He wrote most of his letter in English; the following is my translation:—

“Dear Brother Jeremy,—We left here last Saturday, and I preached in Cardiff throughout the day on Sunday, and Monday afternoon; Tuesday night in Treforrest, and in Llanilltud Wednesday afternoon, to a large congregation, many of whom promised to receive baptism, and almost all the backsliders are returning home, humbled, as they must be to have a better place. * * * *

“It gives me great comfort to know that you, brother Jeremy, are striving with all your might to save souls through the gospel, and to reform those who have fallen into error. Oh, may the Lord bless you and your labor of love, for the salvation of multitudes.
* * * *

“I shall tell you a little *secret*,—Captain Jones, who is a kindred spirit with my heart,—is not only a *good* man, rather I consider him to be one of the BEST men I have ever met. If I considered him unworthy of the respect I have for him, I would have concluded these lines without mentioning his name, any more than to say that he sends you his regards. But as I told you, he is one of the *best* I have seen; it is not necessary to say that I am sincere in my statement,—I can swear to you and prove that he is such, and with pleasure, trust, and Christian love I can put my name in writing by this statement.
* * * *

“Good afternoon to you gentle, kind, and gracious brother Jeremy.”

“ROBERT PARRY.”

I am glad that brother Parry judges you to be such a man; for myself, like the Queen of the south, I declare that brother Parry has indicated only half of your virtues and your goodness, which I have seen in you for many years this side and the other side of the Ocean.

I conclude now, desiring for the Lord to bless you with a generous portion of his Holy Spirit for you to fulfill your important office, to

the glory of his name and a great benefit to hosts.

Your brother, &c.,

THOMAS JEREMY.

[Let not the author be angry because of the long delay in printing his letter, since it has somehow been able to hide from our presence until recently, as everything that praises us is most apt to do, and as are the good things said about our brethren, yet it is better late than never perhaps, to understand one another's thoughts about one another, and we shall do what we can to continue to be worthy of the good word which is better than precious ointment, and if we fail, we beg to be THE FIRST OF ALL to know about it, for that is the plea of your—EDITOR.]

LETTER FROM IRON COUNTY.

Cedar City, November 30, 1853.

DEAR BROTHER EPHRAIM,—As a family we take this opportunity to send this letter to you, hoping that you and your family are healthy as are all of us at present, thanks be to God for that. We received your letter yesterday, that is the 29th of this month, dated September 28, 1853. In response to your request in your letter to come away next spring, I say that it is not possible for you to come, because it is too late in the year; but we are so tender-hearted that we have decided to have you come away in the spring of 1855; therefore, prepare yourself by that time.

Perhaps you would like to hear our circumstances,—we have built a fine house worth about 3 or 4 hundred dollars, two cows, two yoke of oxen, two mules, one horse, three wagons, three pigs, and 23 acres of land; that is our wealth at present.

I, Job, have married a woman by the name of Mary Parry from Denbighshire in the North, and there are signs of an increase in the family.

This land is very healthful; there are not many who are sick, or any who have died. The iron works here have started, and three veins of coal have been discovered, one 8 feet, the second 4 and a half feet, and the other 3 feet, with good signs they will work successfully. There are mountains of iron ore here as well.

Remember us to Morgan and Margret and the family, and we would really like to hear from them, and how they feel about the Saints now, and whether they are favorable or not. Remember us to the Saints in Dowlais, and all of our acquaintances. We were sad to hear that our uncle Richard had died. We would like to hear a little from our relatives. Phebe Bowen, the daughter of Dafydd Evans, formerly of Pont Yates, lives here, and sends her best to you and your wife. We would like to hear how the Saints are succeeding in Dowlais and that neighborhood. The three of us greet Brother Capt. D. Jones respectfully.


This is all for now from your dear brothers,

JOB, THOMAS, AND BENJAMIN ROWLANDS.

MISCELLANEOUS, &c.

THE WARRING WORLD is expanding continually; like a burning, fiery mountain, the flow of war is choking the other *crater* to tear open another huge mouth to empty through it the contents of its poisonous bowels,—the fountain of the “river of death” is this. The dangerous and threatening revolution has aroused Spain—a tempest in a teacup! It is said that the Emperor of China has offered to divide his kingdom with the Leader of the insurgents,—that Russia has retreated from the siege of Silistria, with a loss of 12,000.

BOOK RECEIPTS FOR JUNE 30 TO JULY 13.—*East Glamorgan Branches*—Newchurch, 9s 6c; Pontfaen, 2s 2c; Dinas, 10s 5c; Llanilltud, 7s 9½c; Llanfabon, 3s 6c; Pontypridd, 2s 6c; Aberdare, 6; Cap Coch, 3s 9c; Hirwaun, 16s; Rhymney, £1 10s 1c; Georgetown, 9s 2c; Cefn, 5s 11c; Ynysgau, 5s; Twyn Carno, 17s 11c; Cwmbach, 13s 1c; Neath, 13s 0½c; Aberaman, 7s.

 Send all letters, containing orders and payments to *Capt. D. Jones*, 14, *Castle Street, Merthyr Tydfil*.

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MERTHYR TYDFIL:

PRINTED AND PUBLISHED BY D. JONES, 14, CASTLE STREET.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 27.]

JULY 22, 1854.

[VOL. VII.

ELEVENTH GENERAL EPISTLE OF THE PRESIDENCY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

To the Saints in the valleys of the mountains, and those scattered abroad throughout the earth, greeting:—

[Continued from page 417.]

OUR beloved brother, Willard Richards, has passed the veil; to us he is *gone*; to Joseph and Hyrum he is *come*. For a short period truly, his body may rest in the grave, only to be renewed, quickened, and prepared for an immortal career, beyond the influence of sin, Satan, disease, and death. In the zenith of his life and usefulness he has been taken, seemingly, only to relieve him from toil, care, and peradventure tribulation and persecution yet to come, of which he had endured his full share. Our separation will be but short, although life should be extended to us to that degree usually allotted to the children of men. He was taken seriously ill on the 22nd of January, and continued through severe suffering until the 11th of March, at half past nine in the morning, when he fell asleep in the triumphs of the Gospel; in that Gospel and faith which had so long sustained him, and afforded him strength and ability in his greatest tribulations, and imparted consolation amid the keenest distress and anguish. His impulses only throbbed for

the spread of the Gospel, and the salvation of his species; his great heart only beat for truth, the salvation of Israel, and the redemption of Zion.

During the last few years of his existence, he clung to life through much suffering, that he might have the privilege before he should sleep with the Saints, of discharging his duties as general church recorder and historian. His great desire was that he might be the faithful chronicler of the works of the Lord in the last days. To record a plain simple truth, the scenes through which the Saints were passing; their trials and persecutions, journeying, anxieties, distress, and death; and as often their remarkable preservation, re-gatherings, rejoicings, and blessings, and enroll in the archives of the Church, and hand-dealing of God with his people—furnished a theme so full of incident, so interwoven with all their everyday life and experience, so glorious, and congenial to his feelings, that no wonder death was kept waiting at the door, while his great energy and power, impelled by the Spirit of Almighty God, caused him to wield the pen of a ready writer, in portraying, in great beauty and exactness, the history of this people, in defending the cause of truth, and transmitting to the latest generation, the noble bearing, pure motives, and character of inspired men—men of God whom the present age have vilified, slandered, abused, and finally treacherously betrayed and massacred, while under the pledged faith of a so called loyal and civilized government.

In the circle of his family, friends, and acquaintances, his death has caused many an aching heart, and in the many important offices which he filled with distinguished ability, honor, and faithfulness, his loss is severely felt.

In the consolations of our holy religion, we find that although it is our *loss*, it is his *gain*. Although bereft, by his loss, of the most steadfast integrity—the warmest and most undeviating friendship—the genial warmth of sympathy, counsel, true devotion, and fidelity, which always so nobly characterized his intercourse with us, and with this people, yet he is not lost to us: although separated in body, the kindred feeling existing in our bosoms will never be eradicated, nor will his usefulness be abated, for his works will follow him.

Adieu, dear doctor, for a short season! The tender thread of thy mortal career is broken, and we mourn in sympathy with thy bereaved family and friends, and for ourselves, but not for thee: for thee! who hath gloriously won the race, and safely moored thy bark in the harbor of eternal life.

Elders Franklin D. Richards, Joseph A. Young, Wm. H. Kimball, George D. Grant, Edmund Ellsworth, William Young, James A. Little, left on the 29th of March, on a mission to England, together with Frederick Kesler, George Halliday, who accompany them to St. Louis, on business. This mission was appointed previous to the Conference, that they might arrive at the field of their labors in time to enable Samuel W. Richards to return home the present season.

As will be perceived by the accompanying Minutes, the Annual Conference, after four days' session, adjourned on Sunday evening, the 9th instant, to meet again on the 27th day of June next, although at the commencement the weather was rather cold and stormy, yet the large and commodious Tabernacle was not capacious enough to contain all of the congregation.

On Saturday afternoon and Sunday they became so numerous, and the weather becoming milder, the meeting convened on the outside, within the wall of the Temple block, immediately on the north end of the Tabernacle. Elder G. A. Smith was appointed General Church Recorder and Historian, and Jedediah M. Grant was chosen second Counselor to the First President.

The appointment of Franklin D. Richards and the Elders who had left for England, was sustained by vote of Conference, and brothers Orson Pratt, Erastus Snow, Orson Spencer, and many others, were appointed to missions in the United States. Brother Parley P. Pratt was appointed to preside in California, and will dictate the mission to the Islands and countries bordering upon the Pacific Ocean.

Some twenty young Elders were chosen to go to the Islands of the Pacific, making sixty-five in all appointed to go on missions at this Conference. We can truly say it was a season of refreshing, mingled, it is true, with toil and labor to us, yet we came out with our health unimpaired, our feelings strengthened, our emotions overflowing with gratitude and love to God, and full of blessings upon his people.

Great liberty in preaching was experienced by all who spoke to the Conference, and the Spirit of the Lord accompanied the words with power to the understanding of the silently listening thousands who appeared literally to feast upon the principles pertaining to life and exaltation, emanating from the fountain of wisdom and intelligence. Our hearts were gladdened by the union and good spirit which eminently prevailed during Conference, and we hope that our brethren and sisters will retain the same spirit with them in all their labors and associations at home and among their neighbors, that peace, harmony, union, love, and charity, may universally prevail throughout all the land; that contentions, strife, or discord, may no more be heard therein.

Before closing our epistle, we cannot refrain from admonishing our brethren again concerning the remnants of Israel, in whose midst we are at present located. While we send Elders to the nations afar off, remember that Israel at home must not go neglected; preach the Gospel to the natives in our midst, teach them the way to live, instruct them in the arts of civilization, and treat them as you would like to be treated, if you through the transgression of your fathers had fallen into the same state of ignorance, degradation, and misery, which is the portion they inherit. Remember the time is hastening when the curse will be removed, and although a remnant, still that remnant will be saved. If you want peace, it is the best policy not to fight them, for the more you fight them, the more you may; but, as we have before counseled you, take care of yourselves and property; do not resent the bitter taunts made in ignorance, nor level yourselves to their condition, but hold yourselves higher, and seek to elevate them to your standard. This will be doing them good, and do you no harm. This is the Gospel of salvation to them, who must gradually but surely perish if they cannot, through the agency of this people, be brought to an understanding of those principles of regeneration and salvation which perpetuate existence, and which was promised unto their father Abraham as his blessing.

Finally, brethren, give heed unto the whisperings of the Spirit of the Lord your God. Be ye filled with the Holy Ghost; let your peace

flow like unto a river, without let or hindrance; be merciful and kind to the stranger, and forbearing to each other; be faithful to keep your covenants, and abide the trial of your faith. Be humble before the Lord your God, and keep His commandments, and the veil of the covering will be raised, and the vision of your minds will be opened, and your hearts will be filled with joy and rejoicing from day to day, as ye see the time approaching, and witness the steppings of Almighty God amid the mighty tread of earth's millions hastening to destroy each other; put down iniquity, wickedness, and bring forth Zion, the peace of Jerusalem, and the universal triumph and reign of truth and righteousness upon the whole earth.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
JEDEDIAH M. GRANT.

Great Salt Lake City, April 10, 1854.

EFFECTS OF TOBACCO.

[Continued from page 368.]

THE VARIOUS substances that are taken into the human system as sustenance or a means of excitement, may be divided into three great classes; first, simply water, by and through which all the vital processes are carried on, and of which the living body is mostly composed—there being about 90 parts in the 100 by weight of simple water; second, nutritious substances, such as the mother's milk, the esculent fruits, vegetables, grains, &c.—things which are merely nutritious in their character, and contain no stimulating, narcotic, or medicinal principle; and third, substances which exert upon the living system a medicinal or excitant effect, and without affording any nourishment to the system. The first of these substances, by far the most universal and abundant in nature, is the best drink, the most natural, and in an undepraved state of the animal instinct, the most agreeable of all drinks. Water is, moreover, the only drink that nature demands. But of itself, when pure and unadulterated by human inventions, water is, in its nature, an inert substance. Applied

of a suitable temperature to the most delicate of the living tissues, it produces no excitement or vital reaction. It acts, however, by its temperature, cooling the body, or warming it, as the case may be. It acts, moreover, by moistening and lubricating the different parts, and affords throughout the entire system that amount of fluid which is indispensable to life and health, composing as before remarked, by far the larger portion of the whole system by weight.

Substances of the second class mentioned, act in some respects differently from simple water, although they contain usually a very large proportion of that fluid in their composition. Milk is more than 90 per cent water. A piece of plain beef-steak uncooked contains between 74 and 75 per cent water, and common bakers' bread, of the white or superfine kind, about 35 per cent.

When there is in the system a natural and healthful demand for nutriment, the substances generally used for nourishing the body, particularly those of the vegetable kingdom, are received as friendly agents. They excite upon the living tissues no undue stimulation or excitement. When the infant at the breast needs nourishment, there is nothing so friendly and grateful to its system as the pure milk from the maternal breast.

After the teeth have made their appearance, it readily takes to substance of more substantial form, as fruits and the preparations of farinaceous food. Gradually it comes to subsist wholly on the more substantial articles, leaving altogether the food it was at first accustomed to take.

As regards the third class of substances mentioned, those of a stimulating, excitant, or medicinal kind, it is different. No child at first loves medicine, spirits, tobacco, tea, coffee, and other substances of a medicinal kind. I know it will be said that children very soon learn to relish tea and coffee, toddy, and, in some cases, tobacco; substances of the stimulating or medicinal class. It is true, that some of these articles are introduced into the system of children of the civilized portions of the world, at the present day, almost from the very first. Perhaps in the very first draught of milk it receives from its mother, there is a portion of one or another of these articles, for

the lacteal secretion is a great vehicle and outlet for all medicinal or drug articles that are taken in the system. In this way infants have often been stupefied and made actually drunk, through the milk of the toddy drinking or tipping mother or nurse. Infants have been often narcotized and poisoned by medicines received in this way, and it is believed that life itself has been thus destroyed. Even tobacco, loathsome as it is to the uninitiated, some children are taught to relish, by being subjected daily to the fumes of the detestable weed. Long before infants have left the breast, I have known mothers and wise old grand-mammas teach them to suck at the pipe, which themselves in their depraved appetites so much relished, and for which they daily thanked God in their hearts, as much as for the bread they ate. But all this does not prove that the infant naturally relishes any of these stimulants in common and almost universal use. All correctly ascertained experience goes to prove the contrary. Even adult persons of undepraved appetites, and instincts, loathe every one of these articles, as very poison. If we have not been subjected to their influence in any way, so would we all loathe them. From alcohol, tobacco, tea, coffee, and so throughout the whole farrago of drugs and other stimulants, the animal instincts of an undepraved system always shrink.

In the light of these physiological principles, we may then proceed to investigate in detail the effects of tobacco on the human system, in the various forms in which it is used.

When tobacco is taken into the stomach in quantity sufficient to cause any considerable effect, extreme nausea, and disgust, and prostration follow. It excites also severe convulsions of the stomach and bowels to eject the poison. The infusion of a quantity so small as a single dram into the bowels has not infrequently destroyed life. So also in the common modes of using the article, as by smoking and chewing, nausea, sickness, and sometimes vomiting are caused. I well recollect myself, when at the age in which boys begin to think themselves men, and desire to imitate the foolish practices so common among certain classes, I undertook to learn to chew. But before the first effort was half finished, I was fortunately made so

sick that I have never wished to make the experiment again. Such is the effect upon all persons when they first commence either smoking or chewing, unless they are brought gradually under the influence of the drug, by being often subjected to its fumes from others smoking. The father, or elder brothers, or mother, or grandmother, are in the habit of smoking in the house, and, as before remarked, the pipe is sometimes put into the mouth of the children, and thus gradually the habit may be acquired without sickness being produced, as in the other instances. But most users of tobacco can tell us of the times when they were nauseated, and made extremely sick in commencing its use.

But by degrees the system becomes accustomed to its effects. And here we have a proof of the remarkable phenomenon in animal physiology, that a substance which at first is nauseous, loathsome, disgusting, offensive, and which is capable of suddenly destroying life, by use comes at length to be relished by the system as its best friend. And more than this, the system becomes so habituated to its effects, that it seems well-nigh impossible for the individual to subsist without it. Behold the woman who has drunk tea so much and so long that she experiences habitually tea headaches. She takes a strong cup, and all at once, as if by magic, the headache is gone. Judging from the experience of the moment, she is led to believe that tea is a most sovereign remedy for the headache. But if she knew enough of the human system to take a more extended view of the matter, she would perceive that the very thing which appeared for the time to be so good a remedy, is the cause of the difficulty she experiences. So, too, the unfortunate inebriate, when he attempts to reform his habits, and feels that "aching void" which none can appreciate except those who have experienced it, takes again to his cups, every sensibility of his system most emphatically tells him that of all things earthly spirits are the very best. And the same principle holds good with tobacco, which obtains over men a more powerful dominion than either of the stimulants mentioned, enslaving them to a perhaps greater degree than that of any other substance, opium not excepted.

Thus it is in the physiology of the human system; a substance which is at first to the pure and undepraved appetite, loathsome, disgusting, and sickening, becomes at length relished as a most friendly agent; and, to use a figure, the nerves of sensation become the angels of darkness, whereas they were, in the primitive state of nature, the angels of light. These principles of physiological science are of immense importance, and cannot be too deeply pondered by all who desire to live, as far as may be, in the permanent enjoyment of bodily and mental strength.

(To be continued.)

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, JULY 22, 1854.

SUCCESS OF THE GOSPEL.—The success of the gospel is the reason for our rejoicing, and our fellow workers rejoice with us because of it in every manifestation of its signs; encouraging letters from the volunteers in various places manifest their faithfulness and their determination in the work, in the face of obstacles which they meet, and they send earnest pleas for more workers in the vineyard. Brother Roberts from Bethesda says,—“Brethren of the south, do not fear to come to the north, for it is not a place as cold as you may think. Brethren, to you is our request; give your helping hand to us. You craftsmen, there is plenty of work for you; come here to assist us; there are hosts of people who are spiritually dying in Anglesey and Arfon, having heard hardly a word about the gospel of salvation, for there is no one to preach it to them; we hear that there are hundreds of you who are stepping on one another's heels there in the south; come up this way to help us. Elder O. Thomas, has begun to shout about the way of salvation in their midst, and he is receiving a good hearing!” We could mention the many other earnest pleas of other brethren for help against the powerful.

Brethren, who will answer them, "Here am I, send me?"

The beneficent effects of distributing Pamphlets are heard from every corner where that is being done, and the more that is done the better, and may we strive in every lawful way to bring men into the Church, and to prevent them from being tempted away by any influence.

Monmouthshire Conference,—held July 16 and 17, in Tredegar. The Hall was filled, and all who addressed the throngs felt power and eloquence in speaking, in the two languages. Many beneficial teachings were received from Elder E. Ellsworth, recently arrived from the Valley, and from Elder Galloway, President of the Herefordshire Conference, in addition to the Welsh Presidents.

The listeners greatly rejoiced in the teaching, and all the proposals made during the Conference received unanimous approval. The report was received as follows:—

Eld. 83, Prst. 27, Tea. 29, Dea. 18, Bap. 30, excom. 22, died 2, scattered 21, emig. 4, total 547.

EAST GLAMORGAN CONFERENCE.

THIS Conference was held on the 2nd of July, 1854, in the Cymreigyddion Hall, Merthyr.

At 11 o'clock in the morning, the Conference was called to order by President Dan Jones. The choir sang, "Let this conference bring forth," &c. President Daniels prayed, and the choir sang.

The President—Brethren, it appears that that everyone who is here today knows that this is the Gospel of Jesus Christ that is preached by us, and that this is the kingdom of God. This knowledge has brought every one of the Saints here today. May sincere consideration of this fact cause every honest heart to thirst for more of that, by relying on the Spirit of God for it from the inexhaustible fountain from which every good thing derives.

The first thing that will be dealt with this morning is the business of the Church. I trust that each one of you understands that the connection between us is such that we cannot do without one another; and consequently, it is necessary for us to have unity, and it

is everyone's loss who does not feel at one, because of the faults of his brother. I put before you, President Brigham Young, for you to show your approval of that man. Not because this is our custom to do so, but because of our true feeling of the unspeakable privilege of having such a man, who is so approved by heaven as he is. On the other hand, if there be any who feel to the contrary about some of the servants of God, they should reveal what is in their hearts.

You know of the death of our dear Brother Willard Richards. This is a matter of mourning and loss to the church, the passing of such a stalwart. Although some of you have never seen him, you love him. Some of us have had the privilege of knowing him, and receiving godly blessings through his service. I was able to see his bravery in Carthage Jail, trying to defend the innocent from the bloodthirsty *mobs*. The last night in the jail, he was faithful, while there was yet one ray of light, in writing a defense for the blameless; and when he could have escaped lest he lose his life, he did not do so; rather he mixed one drop of his blood with the blood of the godly martyrs. He stood his ground against injustice and aggression, and his voice frightened the evil doers. His memory will continue as long as truth is respected, and as long as angels watch over the innocent. At last he has flown to those martyrs, and hundreds of others, among the Church of the firstborn, leaving his memory printed on the hearts of thousands never to be deleted therefrom.

Now that he has gone, yet another is in his place, namely Jedediah M. Grant, who also stood in that frightful carnage at Carthage, his shoulders higher than those of anyone else who was there. I hope that his teaching will be as sweet to us when we are in Zion, as are the honeycombs on our lips. Then the First Presidency and the Twelve Apostles, together with all the Quorums, were unanimously sustained by the congregation.

The President noted that a contrary vote is something quite unusual among the Saints. It is sometimes asked, what is the reason that not all the presidents of the world are one. I answer that it is because they do not have the Spirit of God. They wonder, they fear, and they are horrified at seeing the unity and the growth of the Saints, whom they see filling the world, according to their present growth; and in their surprise, they ask, what do we have to unify men

with one another? I answer, that it is pure doctrine, and an orderly government of heaven, namely the Holy Priesthood; whenever a man obeys the Priesthood he obeys God, whose love will bind all in one, if they receive him, for, "he who receives you, receiveth me," said Jesus Christ to his servants. Therefore, let us do that now, and we shall yet be crowned with glory, and *we shall do* that because our eternal happiness depends on so doing. Who therefore will be so foolish as not do to so?

He reported the release of President S. W. Richards, from the Presidency of the British Isles,—that he had completed his administration, and his writings in the *Star*, considering his youth and his disadvantages. About 6000 emigrated, and about 7000 were baptized during the time of his presidency; and great principles were revealed, in which he showed his great wisdom to deal with the subject of polygamy, &c. His brother F. D. Richards has returned from the fountainhead, full of wisdom, teaching, and strength of Zion, to take his place.

We also wish to remember Brother Spencer. He is praying with all his heart for the Welsh Saints, and here today are the obvious effects of his deeds and his labor during the brief time he was here. His wishes for our success will be fulfilled, if we work together, and not only his wishes, but the wishes of heaven as well.

Then by vote the Presidency of the British Isles was unanimously sustained.

The President,—Each time we raise our hands to renew our support, there is a renewing blessing also, if we do according to our manifestations.

President Jeremy—Dear brethren and sisters,—I am glad to see the unity and the love that are in our midst. I have no doubt that you are desirous of showing your satisfaction with, and your trust in President Dan Jones. His teaching today, although brief, caused tears to run from my eyes, and the Spirit of God to course through my veins, as I heard him call to mind the scenes he has witnessed.

Brother Dan Jones was sustained as President over the Church in Wales, and over this Conference as well.

The President,—I do not consider this trust in me by so many people as are here a small thing; it shows charity and love, which places upon me

the obligation not to disappoint them in their expectation to the extent that I am able. The wish of my heart is to benefit you, and teach you the will of God, and as long as do this, I ask your voluntary obedience to me, and your trust in me to the same degree. I feel, and I know that my leaders teach me the will of God, and I am happy to see that the Saints show that same confidence in me. This does not puff me up in the least, rather it humbles me to see my weakness before God, who imparts of his influence to man through his Holy Spirit, and according to his humility.

Then brothers Jeremy and Daniels were sustained as counselors in the first Presidency.

It was reported that John Jones, who has been serving as a traveling elder, was released from that office, as he did not consider himself able to deal with the business of traveling.

Also Elder Robert Parry was permitted to go to North Wales to preach the gospel, according to his own desire. He was released from this Conference by unanimous vote.

Elder Dafydd Williams was sustained as a traveling elder, whose labor has already been crowned with success in this Conference, and also William Sims was sustained as Scribe and Head Distributor.

The President wished to hear the feeling and determination of the presidents of the Branches, and what directions they wanted, so they could go from here heartened, and full of power to accomplish the will of God, for which time does not permit this morning.

The Representation is as follows:—2 High Priests, 266 Elders, 94 Priests, 103 Teachers, 65 Deacons, 69 cut off, 12 died, 4 emigrated, 112 baptized, 85 released by letter, 57 received by letter, 56 scattered, and the total is 1887.

The choir sang, and the meeting was closed with a benediction by President Thomas Jeremy.

(To be continued.)

BRECONSHIRE CONFERENCE.

THE QUARTERLY Conference for this District was held in the Clarence Hall, Brynmawr, on the 9th of this month. Represented were

7 branches, which contained 28 elders, 10 priests, 7 teachers, 7 deacons, 5 scattered Saints, 7 baptized, the total 154. The Hall was filled with Saints and listeners. The meetings were lively, and the message was strong. Among other brethren we had the privilege of hearing our revered President Jones and his Counselors address the meetings, until we thought that the foundations of the kingdom of darkness were shaking. Unity and love reigned over all the Saints, and there were good signs for great success for the Redeemer's cause, which is the earnest desire of all of us.

THOMAS MORGAN, *President.*

THOMAS GRIFFITHS, *Scribe.*

THE MORMONS IN SAN BERNARDINO.

From the "Daily Alta California"

AMONG the many singular features of California, one worthy of especial notice, is the San Bernardino settlement of Mormons, Latter-day Saints, who believe that Joe Smith (and not John) had a direct commission from heaven to convert the earth, and to preach the only true doctrine, suited to the position of our times, who follow his evangel, as their pillar of fire by night and cloud by day, through the wilderness of life.

The persecution of the Mormons in Ohio, Missouri, and Illinois, made them wanderers. Previous to 1845 they had sent forth emissaries to seek a Canaan, it being nearly plain that they could not remain in peace in the Mississippi valley. Some of the emissaries came to California and made a favorable report. In 1847, a battalion of Mormons came with Colonel Cook to the coast of the Pacific Ocean, and many of them remained here. A Mormon discovered the first gold, at Sutter's Mill; and the proximity of their settlement at Utah enabled them to be among the first to reap the golden harvest. The families returned to Salt Lake, but carried back with them the fame of the fertile soil and sunny clime of the valley on the California coast. In 1851 they determined to make a settlement near San Diego, to which point they have their shortest and best road to the Pacific.

With the approval of Brigham Young, Amasa Lyman, one of the Twelve, and Elder C. C. Rich, were authorized to choose the new home of five hundred Emigrants; and they purchased the San Bernardino Branch on the San Diego and Salt Lake road, with cattle, horses, &c., for 70,000 dollars. The Emigrants arrived in the Fall of 1851. Two thousand acres were fenced, a fort for protection against the Indians was built, grain was sowed, and houses were built. The large enclosure was not common property, but each person had his share to sow and reap. During the first year, there were some difficulties,—quarrels among the congregation, as well as wants and trials, but the settlement prospered, as every Mormon settlement has. Roads were made, houses, grist mills, and saw mills were built; new immigrants arrived; and in 1852, before the colony was a year old, they sent flour to the San Francisco market, and made large purchases of merchandise there.

The present population is something more than a thousand, and it promises to increase. In no portion of the State is there a more busy or thriving settlement, or one which, in proportion to number, is working more effectively.

They promise that San Bernardino shall be the most beautiful city of California, and to judge by their beginning, and what they have done elsewhere, their promise will be kept.

By the last Legislature, San Bernardino was constituted a separate county, and thus the Mormons have a little government of their own. Jefferson Hunt has been elected as their representative in the next Legislature. Their spiritual leader is their Bishop, Crosby, but Rich is perhaps more influential.

Their valley is an exceedingly beautiful place, with great natural advantages. It is about 30 miles long, by east and west, and 15 miles wide, by north and south. On the east is the San Bernardino mountain, which rises almost to the region of perpetual snow; and from the foot hills of which numerous and bountiful springs flow. Besides a multitude of springs, the valley is watered by the Santa Anna river. About 60 miles to the southwest is the coast. Los Angeles is 60 miles, San Pedro 75 miles, and San Diego 80 miles from this place.

San Diego is intended to be the principal trading point for the settlement. The distance from Salt Lake City is about eight hundred miles in a southwest direction. The road is considerably better than any other from Bear River Valley to the Pacific. The greater part of the way there is plenty of water and grass; and in some places there is good timber.


The Saints have already awakened to the importance of a railroad, and the route is very favorable to that; and if once the leaders declare it must be made, then it will be made, and it is not improbable that it will be the first finished portion of the railroad to the Pacific Ocean.

The Mormons are generally looked upon as good neighbors, and are considered as upright and moral as the majority of the citizens of California. Little is said of the polygamic doctrines; and for the sake of peace they will probably not introduce the practice into the state. We are very glad there is no prejudice and hate against the Mormons here as there was in Mississippi, and it is to be hoped that it will continue so.

It is worthy of notice, that those who first discovered gold, the first farmer, and the wealthiest man in California, are or were all Mormons.

Trans. WM SIMS.

RECEIPTS FOR BOOKS FROM JULY 13 UNTIL JULY 18.—Monmouthshire, £7 10s.—*East Glamorgan Branches*—Pendeulwyn, 1s 6c; Twynyrodyn, 6s; Pontfaen, 1s 6c; Georgetown, 4s 4c; Troedyrhiw, 4s 6c; Cwmbach, 6s.

 Send all letters, containing orders and payments to *Capt. D. Jones*, 14, *Castle Street, Merthyr Tydfil*.

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MERTHYR TYDFIL:

PRINTED AND PUBLISHED BY D. JONES, 14, CASTLE STREET.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 28.]

JULY 29, 1854.

[VOL. VII.

EAST GLAMORGAN CONFERENCE.

[Continued from page 433.]

OBSERVATIONS OF PRESIDENT JONES.

Half past two.—The President rejoiced to see so many that had come together. I hope that no one will be disappointed (he said), but the Spirit of God will be enjoyed this afternoon again, as it was in the morning. May the Lord guide us to speak under the influence of His Holy Spirit for the glory of his name.

There are so many things to say, and so much desire for you to hear it all, that it is quite difficult to choose the best and most essential things to say.

The purpose of the honest man in practicing religion is to obtain a grasp on heaven, and his chief objective is to enjoy all the objects of his love. The focal point of all the religions of our country is heaven. The Saints have as their objective the enjoyment of many heavens, and they do not believe, as do some, that there is only one heaven to be obtained, a spiritual one, without any enjoyment of material things in it, but the Saints' first attraction is to a sort of heaven beyond that sea. Some have a great desire to hear about Zion, where they can dwell in peace, perfectly content. There are high expectations in a Conference like this one, to hear of the enjoyment that exists there, and the valuable teaching to be obtained there, teaching that will equip

them to endure the presence of Jesus Christ when He comes in his glory, and how they will come forth in the first resurrection, to inherit thrones, governments, and everlasting crowns in the Kingdom of God, &c. That is good for those who are *there* to think about, but the first thing for us to consider is our responsibilities here, and in so doing the way will open for us to go there. If we fail to consider that first, we will be like the sectarians who talk about some high heaven, "beyond the borders of space," but they do not show even the first step of the way there! To talk of the way one can *begin* to go there is an important and meaningless thing for them. The Saints talk of Zion, and of living there, and yearn to be there, which shows to me that it is only the Spirit of God that stirs them up to such good feelings, and which lifts their minds above oppression and violence, to the blessed habitation in Zion, among the Saints, to receive their endowments, and to be taught in the law of the heavenly family; but it is better at present to refrain from going so high with our spirits, where our bodies cannot go at the same time, rather to bring our spirits to the place where our bodies are, and our hearts where our work is, namely to the country where we live. The best way to practice religion is to do the first thing near at hand which is truly necessary to do, and which we can do, which will enable us to do something bigger, so that we will be a degree closer to heaven than before. Under this consideration I intend to present two topics to my brethren here to regard in this Conference, namely, *What we are, and what we should be.*—The time is short at present to say what we are, or what we should be either.

What are we? It has been proved to us that we are Saints of the Most High God, and members of the church of Jesus Christ, who expect an enjoyment of his glory, through an enjoyment of the assurance of the inheritance we have received, and to our sadness, some of us live on this side of the ocean, in Wales, yes, and to come closer to home, in the East Glamorgan Conference; to such I speak at present, and if anyone else receives benefit, and instruction, they are welcome to it.

There are duties resting on the Saints of the East Glamorgan Conference, and God requires them at their hand; consequently, it will be a sin against God for them not to do them. That is fair reasoning, and if any can reason themselves out of it, they do more

than I can do. If they prove that some things are better for them to do than that which they are taught, I would like for them to refrain from hiding them, but to reveal them to us. There is not one commandment given to one president, officer, family, or person within this Conference, that all the servants of God from here to Zion, and God himself does not command also. It is on this foundation that I stand as if on a castle stronghold, to get you to do that which God requires. What is the consequence of not doing that which God requires? If the will of God is his law, and if lawlessness is a sin, and if anyone here does not do every bit, in every circumstance that is required of him, that disobedience is a sin for him. I brought a set of scales here today, for everyone to weigh himself,—I have a mirror for everyone to see himself,—to look into the chronicles of heaven, and to see in golden letters, what is his character. Each one of our deeds prints our story, so that neither time nor anything else can ever delete them throughout eternity. Let each one look back on his deeds, and see what kind they are.

I am willing to do everything I can, says someone; God does not require anything more of you, then. If there is anyone here who cannot say that, and tell the truth, let him come to the point of being able to say that. There is a lot of talk about practicing religion; coming to Conference, and having good meetings, and going to Zion, is only a part of that, and it is quite an undertaking to make us as earthly as that. Our flight, according to the imaginings of the religion of our youth, are high above the clouds, and out of sight; but now there is in me a passion for this little planet, where I intend to lay my body down to sleep, and where my spirit will come to retrieve it again, and on which I shall live in happiness,—with the enjoyment of necessary things, and of all the objects of my love, in a heaven that is temporal, (if you can call it temporal) as well as spiritual, and I shall accomplish that by dealing with the religion that is as temporal as it is spiritual. The essence of the religions of the age is to teach men to renounce this earth, but I shall strive to get your soaring thoughts back to this earth where we are, and where our work and our religious duties are. For some it is a very strange thing to hear that giving money to the religion is *part* of the religion. I consider that I shall be religious in asking that of you,—that I shall be dealing with my

religion. There are collections associated with this Conference, namely the Perpetual Emigrating Fund, the Temple Fund, and the fund for supporting the servants laboring within it. I consider that each one of these collections is as indispensably necessary as any other part of our religion, because God requires them in the same way. If God requires this, it is a religious thing, or else God requires something irreligious; and if we believe that He does not require anything irreligious, then we have no right to set it aside without seeing it our duty to contribute money to the cause, and that that is also religious by nature. What is the reason that men refuse to do that? It is because there is too little religion in them. How have we received the Holy Ghost? Through believing, repenting, and receiving our baptism for the remission of sins, without seeing that as too much; and had we not done these things, we would be without so many blessings that we have at present. Since it is through obedience to the first part of religion that we have received the blessing of the gift of the Holy Ghost, thus it is through receiving every other part of our religion that we assure ourselves *all* the blessings of God. The man who is afraid of damaging his clothes if he were to be baptized, deprives himself of the Holy Ghost, thus the man who is afraid to contribute of his substance to support his religion deprives himself of the blessings of true religion. The religion of the Saints is not a patchwork religion, but an integral one; and a man will not be saved by dealing with just one part, and leaving the other undone.

Another group is willing to give to the one collection, but nothing to the other, and thus they deprive themselves of the promised blessings by so doing.

I have proven facts, and the names of some who have done this, under the same consideration as the man who was afraid of damaging his clothes if he were to be baptized; and they are the ones who are poorest and most destitute in the end.

If it is a privilege to live one part of a religion, it is a privilege to live it all. If we leave one part of our religion undone, how can we expect the approval of God by condemning the other part of it?

The books that are here show that you were faithful some time ago, in contributing to the Emigrating Fund, but not so now. I consider that to be the thing of greatest need and importance to

tell you today, instead of talking about Zion and its pleasure, as do the sectarians about heaven,—let us talk about *how one goes there*. It is the same with every other collection. Choosing one collection and refusing the other, is like choosing one ordinance, and refusing the other. God has blessed those who have given the tenth part of their property, and has filled their barns to overflowing, until they have no more room to contain their crops, and those who have refrained from contributing have become poorer, and all such people will become *poorer*, the less they give, their clothes will become greyer; the tighter one's heart, the tighter his pocket also; but why do we speak this way, is it our own property we are contributing? Does not God own us and our property? He has loaned his property to us to test us; we are stewards, then, of someone else's property, and it is to Him that we must give an accounting as to what we have done; and if we are bad stewards, all the less we will have to be stewards over.

One year and a half ago, hands were raised in this Conference to assist the missionaries of God to go to the Cape of Good Hope, on the continent of Africa; but I ask, *who* has stood by their promise? Very few branches of the many that are here. If that part of the religion was to assist these men to go to preach the gospel, no wonder that men who refrained from doing that are complaining that they do not feel as good as usual. "I thought I had my free agency," say such men. Yes, certainly, but what is free agency; is it permission to give or not to give? Men who understand it to be thus must be in darkness. Free agency like that will allow the unfaithful to have a crown of glory on the throne by the side of the faithful,—the idler to go to his rest in the Lord, as well as the one who suffered the weight and heat of the day,—one will save them all! The one who began that kind of free agency was Lucifer in heaven, and all who supported him. "I will save them all, send me, they will have free agency," said he. Those who have that free agency will finish their course with Lucifer, to have the pleasure of the same kingdom. The free agency of the Saints, and the holy angels in heaven, is to do the will of God once they know it. "Thy will, Oh Father, be done, and not my will." That is the free agency that was offered to the East Glamorgan Conference, and some have received it, while others have done according to

the will of old Lucifer. When Israel was coming up out of Egypt, Moses was with them to reveal to them the will of God,—the standard of their faith, and the end of all argument. Did they use that free agency well, by obeying the will of God? Oh no, they became too fat, and they tired of the food that pleased the angels of God in heaven to live on, and they cried out for meat according to their own will, and they did not count Moses as good enough for them any longer, or worth listening to; and finally they made a golden calf, according to their own free will, and they worshiped it, instead of the God who had delivered them, and had fed them with the food of angels, because he had given them free will to do as they pleased. When God saw their misuse of free will, he gave the Mosaic law to them, namely a tooth for a tooth, an eye for an eye, and death by stoning, a whip to scourge them for misusing it, and for their having trampled the food of heaven under foot. “For disregarding my will, and running far from me, I shall scourge them back,” said the merciful Father in the end. Paul says that because of transgression the law was added to, namely for *mis*-use of free agency.

There are some members with the Saints, who have become too rich, and misuse free agency, which was given to them with the knowledge of the will of God. Remember the unprofitable servant, who knew the will of the Lord and did it not, because he was given the freedom to do it or not to do it, and he was beaten with many stripes. How can they be profitable servants then? By doing more than is required of them, of that which they know they need to do; and if they do not do this, the plan of God is to scourge them until they do; such as saying that you owe such and such an amount per head of the remaining debt according to your proportion, for trampling one of the best principles of heaven, after our prolonged requests for you to respect it, or else, you deprive yourself of the privileges of the church which is supported by others.

Are there some here who wish to respect this principle? If so, I am ready to raise my hands up to heaven as an indication that we are yet going to make another fair attempt at it. The time is past for me to let men do as they wish. What is to be done? Something must be done. Some Branches have paid, and if I had the paper, I would announce their names. I know more about the

disobedience of some than you may think, and who knows but what your character in Zion has been chronicled to meet you in a coming day. There are some who consider it too much to give 1s 6½c, to the Temple fund. I do not want to keep people in the Church, who know the will of the Lord, and who have the means to do it, but do not do it. From now on I wish for the Branch Presidents to notice who is fulfilling their duties in donations, and every other duty, speaking well of one another, and living in unity and love. Because some of these things are being neglected, the Holy Spirit withdraws. Each President has the choice to impose this part of the Mosaic law on all who do not properly use free agency from God. Moses said to Israel of old, "You *must* do this if you wish to be citizens in Israel." You say to those who have taken upon them the name of Saints, that they *must* be Saints, if they wish to stay in this Church. I know that there are hundreds of men throughout these mountains who defend our religion, and they are kept from coming into the kingdom of God, because the Saints misuse their religion. The blood of such men will be required at their hands, each one of them who is damned, because of the unfaithfulness of the Saints to save them! When we came here there was about a half dozen Presiding Elders being supported comfortably, in this Conference, and they looked like gentlemen, and some complained that it was too heavy a burden on them, and I pulled them all out, except for one besides myself, and a scribe; the more frugally we strived to live, the less were the collections to support us, and that because of the misuse of the principle of free agency. When the other Presiding brethren went away, I said that I would not press upon you any more than I had to, and I presided over this Conference myself, so as not to press upon you, or keep anyone we could do without, to be supported by this Conference; and to the shame of nearly two thousand Saints, I declare that there has been and continues to be great negligence, in satisfying the needs of those who serve you faithfully full time! Is this just? Unless you act justly God will not bless you. Are we asking for more money from you unnecessarily? Not at all; rather we are teaching you to use properly the principle of free agency, to be profitable servants, and to escape lest the Lord put the whip to you, and lest your presidents force you to do so, or cut you

off,—lest you trample under your feet a principle that will lift you up for all eternity, if you obey it. This principle is what forced us to go down into the waters of baptism, and it brought to us a remission of sins, and the gift of the Holy Ghost, and hope for eternal enjoyment of bliss and peace; and this principle, if you use it properly, will lift you up to royal thrones, and make you heirs of all things.

I pity some of the branch presidents, who work day and night practically to support their families, and they go across hill and dale, while their legs continue to carry them, after some to restore them, losing their sleep at night, and damaging their health, after having to work all day, to get men to do what God requires, which they should *already* have been doing of their own free will.

“I have done my best,” says the branch President, to get men to contribute to the Temple, or some other fund. Let the Branch Presidents remember that they can do the one or the other.

After he read the *list* of the collections for the past quarter, containing about £6 8s toward the debt of the Conference, with the Merthyr Branch having given only sixpence toward that, he said,—Brethren of Merthyr,—Such scorn shall not be poured on the Priesthood of God, and of the principles of his kingdom. Would any of you be offended if we were to impose the law of Moses on you? I prefer to get rid of men who will not do the will of God, and get men of the world in their place, who will do so; yet, there are some faithful who are saddened when they see the lack of cooperation. I tell you the truth, that because of this men lose the Spirit of God, become cold, and go to taverns to spend their money, and they fall back into the mists of darkness. From now on I want for you either to insist on seeing that free agency is respected, or that the Mosaic law scourges those who disrespect it.

Then he looked at the *list* again, and saw that £11 had been collected for the Temple, and he said,—How much desire, do you suppose, does the God of heaven see in two thousand people to build a Temple to him? Will He bless those who know they are neglecting his clear-cut commandments? Where has the consideration of such gone?

Some are unwilling to contribute to the Emigrating Fund, because they cannot use the money as they wish, and emigrate those

whom they wish.

This Fund was established by President Brigham Young, and this people wishes to steal his office, after raising their hands to heaven to uphold him as President! They show that they hold him in very low esteem, because they cannot trust a few temporal things to his organization!

I trust that enough has been said to instill within you a desire to do what is right from now on, and if you wish to test your President as to whether he is telling the truth or not, do as he says, and you will be blessed an hundredfold in temporal things, and the blessings of God will flow like the river because of all of your efforts, because our God is a God of truth.

Some are moving from this Conference without paying the portion they owe toward the Debt of the Conference, &c., and I have set on them the Mosaic law to hold them responsible, since my Presidents have set it on me.

I hope that we can hold our heads above the wave, and get our Conference up out of this pit.

WILLIAM LEWIS, *Scribe.*

(To be continued.)

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, JULY 29, 1854.

THE EMIGRATION.—The latest notice of the First Presidency's intent to gather the European Saints to the United States, has stirred up a general turbulence throughout the Church in Wales; and while we rejoice with them in the yearning effect for Zion, and in the renewed hopes that are had through the organization of gathering places in the States; yet, the frequent requests for counsel to go now, and the freedom that some take to prepare to emigrate, compels

us to answer the question in this manner, to save the trouble of answering it almost every day; namely, that the direction we received is, to remain patient, until we are notified by our Presidency that the brethren have arrived there from Zion, have made the intended preparations, have agreed on the transport for the entire distance, and have sent us notice that they are ready. This is the counsel of the Church, and do not expect us to say anything different; and thus, we cannot consider anyone who goes before that, as anything but one who disobeys counsel; nevertheless, the circumstances of some may justify them for making an exception,—they will have to judge that according to their circumstances, and the consequence of that will be between them and their God; but this, we say, is useless for anyone to ask us for counsel to go, before we have that counsel; and we shall not delay in making it known, after receiving the time to begin.

Neither is that waiting season the time to be idle, rather the nearness of their time of departure from their country, their relatives, and their nation, should awaken those who foresee the danger of staying longer in Babylon, to the due diligence of warning others about it,—of the approach of the great and dreadful day of the Lord,—the day of the fall of great Babel, and all its false religions, and its ungodly mixture of all lasciviousness. May the profound consideration of their responsibility in light of the fact that, some day, they will have to stand face to face with one another, compel them to give clear and understandable testimony to those whom they are leaving, for the last time, perhaps, in this life, through their righteous, loving, and godly lives, to give them their earnest exhortations, with all diligence to convince them of their danger, and of the blessings of deliverance. The day of warning should be a sober day, for it is certain that soberness will fill every breast on the day of accounting. Market day is a busy day, and he who wisely uses the day of grace and the season of salvation will earn greater riches than the world and its wealth.

It would be wise for the emigrants to remember also before leaving, that there is a stronger winnowing, and even stronger to meet as they draw near to the barn; it is necessary to blow away the chaff, before the wheat is clean. Be prepared to meet the winnowing of the aforementioned gathering places, then; because some will be disappointed unless they raise up whirlwinds that are sufficiently

strong to propel some of the chaff back across the sea, and it may find its way into the eyes of some to afflict them, or even blind them. Just as the occasional attachment of a grain of wheat to its chaff, requires a stronger winnowing to separate it, the attachment of some men to their sins requires a more valiant effort to wrest them from their clutches; and like the occasional grain of wheat with the chaff, men will go with their sins, blaming the one who tries to separate them. Let everyone strive to cleanse himself, and then there will be no danger of his being blown by the winnowing with the chaff.

ASSIGNMENTS.—Elder Robert Evans has been released from the Presidency of the West Glamorgan Conference, and called as the President of the East Glamorgan Conference, with Elder William Lewis as Scribe, and it is wished that he start for his field of labor without delay.

Elder Dewi Elfed Jones, of the Presidency of the Llanelli Conference, has been assigned as President of the West Glamorgan Conference, with A. L. Jones as Scribe.

President Daniels has been in the North for a while, and writes encouraging news of the condition of the Churches there, and the success of the gospel.

LETTER OF PRESIDENT DEWI E. JONES.

Llanelli, July 19, 1854.

HONORABLE PRESIDENT JONES,—It is a pleasure for me to send to you from time to time our affairs and our circumstances in this Conference. There was a preaching meeting in Porthyrhyd a few weeks ago. Ten sermons were delivered there by eight of us. We received very, very great kindness from Mr. Thomas, the chief Host of this place; he gave an extremely convenient place for us to preach, and for others to listen. May the Lord pay him and his dear wife more than twice double, for their goodness and their endowment to servants of the living God.

Talk of the great PROPHET JOSEPH SMITH agitated some very traditional rapscallions, so that they showed us their departing backs, by putting *their last foot forward* as briskly as they could; and since one of

them was a bit more fleshy than the others, his gait was more clumsy, sluggish, and panting. When the morning meeting was over he sent for me from the other side of the road, and he greeted me, without uttering a word concerning the nature of the matter, while another read in the Newspaper, the account of the death of the wife of our revered Patriarch John Smith. They came back to the afternoon meeting, when we had excellent preaching and listening, except for one rather haggish woman who gave us a little trouble. At the end of the meeting some questions were given to me, by the aforementioned rascalions, with respect to preaching, namely "Did we call what we were saying preaching the gospel?" I replied that we did. I asked him if he knew anything about preaching, and if he did, to show me, in the presence of the congregation, the difference that existed, between a sermon, a discourse, and a lecture, &c., and how to compose each one of them. At this he went into a wild *confusion*. And he asked me if I was some little *hero*, determined to get the better of everyone, and make fools of men, &c. I said to him that I was a little hero for the truth, and that he could know that also; and that my chief objective was to bring men from traditional darkness to the simple light and knowledge of the gospel of Christ. This man was in the employment of one of the main gentlemen of that area, who had, one supposes, a considerable amount of influence on a certain kind of men. And because his speech accused him, I understood that traditions had been interwoven with his hefty constitution, and practically circulated with his blood to the distant parts of his body. He turned away with shame, with scores staring at him with loathing, for his impoliteness in such a public place, and one man shouted out from the crowd, "look at him running away,—there goes the *coward*; come back and stand your ground like a man," &c. Off he went mumbling; I told him *good-bye*, and I never saw him again. I trust, nevertheless, that he will soon come to repentance, and recognize the truth. This had a great effect on all the people, and caused a far more numerous gathering in the evening. Sermons were given with powerful influence, and an excellent hearing was had. Several sang melodiously with us at the end of the meeting. On going to the house, I was greeted with gladness by several of the listeners, who said, "*Well done*, you are still alive, and caused the giant to flee." There are many in this place who believe.

The following evening, two of us preached near the place, and one was baptized. On seeing that, a great noise went throughout the whole place. The different 'Christian' sects united against the Saints of the Most High. They held committee meetings,—they threatened the one who had given us a place to preach,—they designed the best path in their mind to kill our influence, and to hinder our campaign. They called together troops of the Sunday schools, forming them into regiments. The Reverend Generals led them to the battlefield. And the following Sunday, the sound of the guns of catechisms were heard shooting bullets of traditions against the Saints, and that with such force as if you could see hundreds of small children of the towns shooting, or blowing a bubble or froth from the end of a pipe to hinder the course of a whirlwind. And the daughter of Zion on the hill above, laughing loudly ha, ha, ha!

The following week, we established a new Branch near the place, containing six Saints, and one courageous soul was baptized there after that, which makes the number seven, with a strong sign of baptizing several more there. In the name of the Lord we have made a camp around the place, and the citadels of the three sectarian kingdoms are being shattered into small pieces. The place is under continual *bombardment* from us. Our cannon balls cut cruelly across their camps, until their Generals are as if they had been surprised in unequalled and prodigious confusion. I believe that one can say of this place as follows:—

The form of peace's banner,
Is raised to the clear, bright breezes;
Our Lord has overcome,—
And victory is seen.

Sunday, the 16th of this month, we held a preaching Conference in the Six Roads. Nine of the brethren preached under the influence of the Spirit of Truth, and an excellent hearing was had with hundreds present. There are good signs for baptizing in this place also. The following evening one was baptized by brother David Davies, my hard-working, diligent and faithful co-worker.

We formed a new branch also in Trimsaran, and I am happy to report to you that baptizing is going forward in these environs. Even

though the Pharisaic sectarians do not respect God, the lawyers do; we baptized one lawyer here, namely, Williams, Esq., Pinged, and he has thrown his whole heart into fulfilling the law of Christ, and doing the will of his Father who is in heaven. We baptized some last week, and some this week. There are several ready at the water's edge. Oh, that I could see hundreds more coming into this church, which I know is the Church of Jesus Christ.

We have been weeding over the past while, for which we are glad, because the others grow thick, luxuriant, budding, and fruitful, enjoying the Spirit of God more abundantly. Success on the preaching of the gospel of peace, in all places throughout the four corners of the world. May the gathering to Zion be by the thousands and thousands and many more.

O come, O come the happy hour,
I can be free of great Babel;
To Zion yonder and her success,
My heart's desire is drawn.

The whole wide world's finest things,
Are second-rate to my mind;
While a heart beats in my bosom,
I'll love the success of her peace.

In Zion I'll have forever,
What my heart wishes to enjoy;
Thinking of the glory there,
Lights my bosom's love each day.

Yours affectionately,

DEWI ELFED.

HEALING FROM THE AGUE.

St. George, July 9, 1854.

MR EDITOR,—Since the power of God is making itself manifest in our midst, we consider it our duty to make it known, for the glory of his Name, and so that the faith of His people may be strengthened. Two of the sisters were shaking from the Ague, namely Ann Parry, Park, and her daughter Leah, who belong to the Abergele Branch. They called for the Elders of the Church, namely, John Parry, Edward Parry, and Rice Williams; and they administered the ordinance of anointing with oil,

and laid hands on them in the name of the Lord, and the Ague left them, and they did not shake any more. There are several here in and out of the Church who are witnesses of the foregoing.

I am your brother in the Gospel,

EDWARD PARRY.

CONFESSION OF THOMAS JOHN OF HIS FALSE
ACCUSATIONS AGAINST CAPT. D. JONES.

Swansea, July 24, 1854.

RESPECTED SIR,—I fail to have any peace of my conscience, without recognizing my faults against you, and begging for your forgiveness. Although I saw in you so much goodness on the way to California and after arriving, and although I did not see in you any transgression of the law of God; yet, somehow, the enemy got such influence over me, so as to lead me into such darkness, until I went out of the Church of God, and I said bad things about your character, and even though I was not guilty of saying all, or even half, of what has been attributed to me, yet I am very sorry for having said even one bad thing against you, and I earnestly beg your forgiveness, the forgiveness of the Saints, and the forgiveness of God, so that I can come back to His Church, the only place where there is eternal life. A prompt answer, please.

Your humble servant,

his
THOMAS ✕ JOHN.
mark.

FEELING OF PRESIDENT JEREMY ABOUT T. JOHN.

Dear Brother Jones.—I hope that you will forgive Thomas John according to his wish, for it appears to me that he is *truly repentant* for all he has done against you; his soul is precious, and I trust that you will be as ready to forgive him as you have proven yourself ready to forgive many who have told lies about you, and that he will receive the forgiveness of heaven, is the wish of your brother,

THOMAS JEREMY.

ANSWER TO THE FOREGOING.

IT IS SAID that there is joy among the angels of God for *every* sinner who repents, and we ourselves feel joy in reporting that we can forgive


Thomas John in light of his repentance, *even though* his sins were as scarlet; but inasmuch as he did not sin so greatly as that by blackening the character of one as small as us, it is easy to forgive him, and may those who were impeded because of believing false accusations against us forgive him; it was to them that he did the biggest damage; he cannot, nor can anyone else but ourselves do damage to us,—our character has been entrusted to the care of one who is more capable of keeping it, and He does keep it. We shall see if the spreaders of those tales will be as willing as Thomas John to take them back, or whether they will be vexed, because they have been refuted so clearly and effortlessly by us. Let us all learn two lessons from this, namely to refrain from giving such rash judgment about another, and let us also learn to refrain from believing them; rather when there are baseless defamations, let us await the time for God's defense; vengeance is His. Let us wait quietly for Him to lead our other tale-tellers by the nose, even if they have their noses in the air, to lick the dust until they are deserving of forgiveness, like the wild ass,—their time will come. May God's longsuffering lead them to repentance, for the salvation of their own souls, is the prayer of the

EDITOR.

MISCELLANEOUS, & c.

THE WAR.—The navy in the Baltic has not yet taken Cronstadt, but the Russians were defeated by the Turks in several battles lately.

RECEIPT FOR BOOKS FROM JULY 18 TO JULY 27.—Denbighshire, £1.—East Glamorgan Branches—Georgetown, 4s 3c; Ffynnon Tydfil, 3s 6c; Cwmbach, 9s 5½c.

 Send all letters, containing orders and payments to *Capt. D. Jones*, 14, *Castle Street, Merthyr Tydfil*.

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 29.]

AUGUST 12, 1854.

[VOL. VII.

SPEECH OF PRESIDENT YOUNG IN THE CONFERENCE,

Held on the 6th of April, 1854, in the Tabernacle, in Great Salt Lake City.

FIRST of all, brethren and sisters, I wish to inquire distinctly of your feelings, to know if each individual who professes to be a Latter-day Saint, does know for a certainty this morning, that his peace is made with God,—that his peace is like an ever-flowing river, that the spirit of the Lord Jesus Christ is in him like a fountain of living water. If the Spirit of God is in you like this, springing up to everlasting life, it is known to you. This is the most important part of our Conference business. Business of more essential import could not be presented before our Conference, if it were to continue in session for years. It is twenty-four years today since this Church was organized. Suppose millions of people belonged to it; or suppose there were only a few, and they had forsaken the spirit of the Holy Gospel, had backslidden in their affections, faith and in the spirit of revelation,—had forsaken the Lord their God, the inspiration of the Holy Spirit, the ministering of angels,—and the gift and blessings had left them, and they assembled merely out of form, in compliance with an established custom, and they exercised themselves in the ordinances of the kingdom of God, followed the rules and regulations in the organization of

the Church of Jesus Christ of Latter-day Saints, and it was nothing more than a dead form to them, they could not derive one particle of real benefit by meeting together in a capacity like the present one. Then, first of all, I ask the brethren who have been in the kingdom for twenty, twenty-one, twenty-two, and twenty-three years (as there are those here, who have been in the Church from the beginning), how they feel this morning? What is the state of your minds? How is your faith? Do you feel as well as you did when you first embraced the Gospel? Is the spirit of revelation in you as much now as then? What should I receive for an answer, were I answered truly? I can give you my opinion,—I believe there are many that can truly say, that the Spirit of the Lord has taken up its abode with them, and dwells continually with them from day to day, from week to week, from month to month, and from year to year. They are never without it, for it is in them and round them continually; they are full of it from the crown of their heads to the soles of their feet; it has become their constant companion. With every man and woman who will be faithful to their God, and to their religion, and who have been fully tried and proved, the Lord will actually take up His abode, and dwell with them, and they will not be left to themselves, or to the power of the enemy any more. They may be tempted and tried, but they always have their weapons of defense ready, their shield is buckled on; they are always armed with the armor of Christ, and they are always capable of beating back, of throwing off and destroying, every power of the enemy that attacks them.

This is the first item of the Conference. I also ask those brethren and sisters who have lately come into the Church, and within a few years crossed the plains to this place, how they feel; is the Spirit of the Lord now resting upon you? Is the vision of your minds opened to see and understand the things that pertain to life and salvation? Do you love the scriptures, the word of life, also the Lord and his people, and his righteousness, as you did the day you first embraced this Gospel? If you have not realized an increase of heavenly good in yourselves, and made progress, you are dull scholars. How many can say they have realized an increase of that Spirit, and say, I love the Lord, I love

his people and his cause, better and better every day of my life; my understanding expands, for I see and understand many things I did not know when I first embraced the Gospel. Whereas I loved but little, I now love extensively the cause of truth; whereas I knew but little, I now know considerably more; and thus, according to the increase of my knowledge, so are my love and confidence in my brethren. Can you say this in truth? If you can, it is all right.

Again, let me appeal to those who have done wrong (if any there are), and follow it. Did you come to this Conference from your homes before you first repented of your sins, and obtained forgiveness? If you did I want you to leave in the intermission, and go home again, and there I want you to stay until your sins are remitted; or get an Elder to immerse you in City creek, and wash away your sins, so that you may not hinder those who are pure, that every individual's heart in this Conference may be pure before God, and have a mite to contribute to the faith of the whole body, that every heart may be lighted up by the power of God, and receive the Holy Spirit of the Lord Jesus Christ, and increase from this time in all righteousness, and not come and go like a door upon its hinges, without any variation for the better. When the people complain of each other, when they complain of the Church, of their hardships, of hard times, of this and of that, because the Lord does not speak with his own voice from heaven, because the revelations of God are not forthcoming, as they were in the days of Joseph Smith, all I have to say to them is, prepare your hearts, for there is all for you that you can receive, and a great deal more than you know what to do with. That is all that I need to say to you on that point.

Let every man and woman humble themselves before the Lord, and exercise mighty faith. Did you come here for the First Presidency and the Twelve to bless you? It is out of our power to bless you unless you are prepared to receive a blessing from your Father in heaven. We can stand before you here, and talk to you; but we cannot give you the Spirit of the Lord, unless you are prepared to receive it, through our administration, it must come from the Lord. Let every heart, therefore, be prayerful, watchful, and exercise faith,

and seek diligently for blessings for themselves, and then we shall all be blessed together.

I contemplate this people with great anxiety, and with feelings of deep interest. I look upon their conduct, and am sorry to see many of them wandering in their feelings from the ways of truth and righteousness. It is frequently asked me if it is right for men who have come to the Valley, and been blessed and re-blessed, to finally receive their endowments, and then want to go to California; and if they ought not to be cut off from the Church. They should be cut off were it not for one thing, the Lord wishes to give them ample opportunity to take a course to save themselves. It is not the mind of the Lord they should be cut off from the Church, as a general thing; consequently, I think we had better not do it. If it was the mind of the Lord, I would consent to it; but as it is not, we should do wrong to do it. If every man, woman, and child in this kingdom were living in the light and blessings of the revelations of Jesus, would any one of them wish to go to California? You will all give a negative reply to this question; they would rather cry out, spare me the pain and suffering I would have to pass through by going there, and let me escape that misery, distress, and anguish, by staying with the people of God. Yes, my brethren, you who want to go, go; but I have a little more to say regarding it, which is, pay your just debts before you go, and do not steal other men's property.

I am often asked if they will be saved who go to California in search of worldly riches. I answer, yes, some of them, so as by fire. They have not wisdom, discretion, and natural ability enough; and I suppose their spirits, before they came into this world, were not endowed with the same amount of rationality and reflection as others, so that they cannot be saved without passing through the fire. Let them go to California who wish; and if any of the Saints owe them anything, I will give you liberty to make them pay you. I have as a general thing made such brethren pay me that which they owe. I calculate on their paying their debts, and also that they shall not steal anything from this people; but they may go down into their sufferings as quick as they please; for the quicker they go there, the quicker they will get through them. Will they be saved?

Yes. What! and be prepared to go into the celestial kingdom of God? Yes, if they repent of their sins, and turn unto the Lord. And what will they do there? They have been told, years ago, not to do anything that would aid and build up the Gentiles. But they will do it, and they must needs go through the suffering that awaits them, to prepare them to go into the celestial kingdom. Will they be crowned with crowns of glory, immortality, and eternal lives? No; but they will be prepared to enter there to serve others that are prepared to receive kingdoms, thrones, principalities, and powers, which may perhaps appear a strange idea to some of you. If you want to know it, I will tell you the truth, and you may call it a revelation or anything else you please. When you go into the celestial kingdom, you will have your resurrected bodies, and you will gather around you your families, and friends, and be associated with them there, as here. We are now mortal; there we shall be immortal; this is the only difference that will exist. Mortality is a perfect similitude, pattern, or emblem of the celestial kingdom, only the one is mortal life, and the other is life in immortality. Can you who own extensive farms work them with your own hands? No; but you have to hire help. Ask the woman who has 30 or 40 of a family under her care, if she with her own hands, can do the work necessary to be done in such a family. She cannot do it without procuring servants to assist her. The extensive farmer has around him his associates, who are not capable of themselves of gathering around them property so as to be independent, so they are dependent on the man who knows how to direct, and increase from the elements, the riches of this life, and he hires them, and pays them their wages, to help him to do the work necessary, to improve every foot of his farm or inheritance. You will find the same thing in the celestial world, among the kingdoms of our Father in heaven.

You will find millions of the inhabitants of the earth there who are not capable of being crowned with glory, immortality, and eternal lives. Those who are faithful in putting out their talents to usury, will receive an increase according to their diligence. But shall we say that all are capable of becoming lords, and kings, and of being crowned with crowns of glory, and receiving kingdoms, and power,

and exaltation, and thrones? No, we do not, for they will be no more capable of it than they are of enjoying the riches of eternity here, and of properly applying them (were they put in their possession,) in this mortality, which would be the sure means of their destruction. They would not know what to do with such extensive riches. You may put that down as revelation, and have brother George write it.

Let the brethren go to California that wish to go, and I request them to be honest. I have another request to make of them, namely that they take with them all the thieves, for we cannot get rid of them. However, it is an acknowledged fact, that the wheat and the tares must grow together until harvest, and the sheep and the goats will be in the same fold until the time of separation. Are there any sheep going to California as well as goats? Yes. And will any goats stay here?

This leads me to what I am now going to lay before the Conference, and it will be an excellent text for the brethren to preach upon. I will lay a proposition before this Conference for them to decide upon, that is for us to select a man, and send him to Upper California, say for instance to brother Horner's Ranch, to lay out a place for the gathering of the Saints in that vicinity of the world. Brother Amasa and Brother Rich have got a standard reared in southern California ready. We will also send men to Oregon, from those places, to preach the Gospel, for many of those who have been chasing the gilded butterfly, until they have run into the fire, and get pretty well scorched, will be glad of the chance to forsake their follies and gather again unto the Saints. We will also establish a place of gathering there. We also wish to send men to the United States, to establish two or three locations there, for the gathering of the saints. Then the Saints from England, Scotland, Wales, and Germany, as well as Saints from other nations of the old world, whose greatest difficulty is to get wagons, teams, and provision to cross the plains, when they have saved a few shillings, can cross over the waters to one of these gathering places, where they will be placed under the protection of a good Elder, sent to take care of them. We have just as good a right to go back to the United States to live, as any man has that lives there. This is what I have to lay before the Conference,

to be a text for a few short discourses. We contemplate establishing a post in Ohio, and another in Missouri, to gather the brethren who are scattered abroad in those districts, and who may in the future come into them.

First and foremost, I wish to tell you that the brethren who may locate there for a season may get well whipped and thrashed, so that when they come to this place, they will not want to run to California, and leave unpaid that which they owe to the Perpetual Emigrating Fund, for bringing them here. We wish to put them in a smut machine, and have all the wheat cleansed from smut; and then put them in a fanning mill; and then through a screen, before they are prepared to come here, and be put in the hopper ready for grinding.

Why, brother Brigham, do you really think we shall get scourged there? There is no danger of it, whatever; for Christ and Belial have not yet become friends. Never mind that, we will gather the people there, and leave the result to the Lord God of Israel, and trust in Him to dictate the whole affair.

Will you vote on such a thing, to establish three places of gathering in the United States? We have one in California, and may establish another in Oregon; although new, it is an excellent idea. I proposed the subject to brother Franklin D. Richards, before he went away, and he said he could send over ten times more Saints than formerly under this plan. When the New Orleans route is closed, the emigration can continue by the way of New York; and after they have landed there, for a few shillings they can secure a place on the train, and be landed at once in the vicinity of the gathering points in the States, when they can be instructed to prepare them for the further prosecution of their journey.

In that way he can send ten as easy as one to this place. If they should apostatize we want them to apostatize there, and not come all the way here to apostatize. We want them to have trials enough to satisfy them and us whether they wish to be Saints or not, before they pass through the fatigue, labor, and expense of coming to this distant valley, and then to apostatize there. We want them to be where they can apostatize without its costing them so much.

DEATH OF THE PATRIARCH JOHN SMITH.

(From the "*Deseret News*.")

THE knell for the departure of one mighty spirit has hardly ceased sounding in our ears, ere we are called upon to announce the departure of another noble and honorable spirit, who has laid down his body to rest a while, and passed behind the veil to strike hands, and rejoice with his brothers Joseph and Asahel, his nephews Joseph and Hyrum, and the faithful of all ages.

John Smith, Patriarch of the Church of Jesus Christ of Latter-day Saints, after a severe illness of one month, died at his residence in this city, at ten minutes past eleven o'clock, on the 23rd of May.

Father Smith was born in Derryfield (now Manchester), Rockingham County, New Hampshire, on the 14th of July, 1781, and was baptized into the faith, which has so long preserved his life in usefulness, on the 9th of January 1832, and ordained an Elder, after having been given up by the doctors to die of consumption; the weather was so cold that the ice had to be cut, and from that time he gained health and strength.

In 1833 he moved to Kirtland, Ohio, and from there to Adamondi-Ahman, in Daviess County, where he presided over a branch of the Church, until expelled by the mob in 1839, and arrived in Illinois on the 28th of February of that year. He located in Green Plains, six miles from Warsaw, where he put in a crop of corn, farmed a small holding, and performed much hard labor unsuited to his health and years, but obliged to be done for the support of his family. In June he moved to Commerce (since Nauvoo), and on the 4th of October was appointed to preside over the Church in Iowa, and on the 12th moved to Lee County to fulfill that mission.

He moved to Macedonia, Hancock County, Illinois, in October 1843, having been appointed to preside over the Saints in that place. He was ordained a Patriarch in January 1844, and in November of that year, he was driven by mobbers from Macedonia to Nauvoo, where he continued to administer patriarchal blessings to the joy of thousands, when he was compelled by the mob violence of the free state of Illinois, to leave his home, on the 9th of February 1846, and cross the Mississippi with his family, in

search of a peaceful location among savages in the distant valleys of the mountains.

After passing a dreary winter on the south bank of the Mississippi, at a place called Winter Quarters, he again took up the weary ox train march, on the 9th of June, 1847, and reached this place on the 23rd of September. He presided over the Church in the Mountains until January 1, 1849, when he was ordained as Patriarch over the Church, under the hands of Presidents Brigham Young and Heber C. Kimball.

He moved out of the Fort onto his city lot, February, 1849, and this is the only spot on which he has been privileged to cultivate a garden two years in succession, for the last twenty-three years.

In addition to a vast amount of varied and efficient aid to thousands in the way of salvation, he administered 5560 Patriarchal Blessings, which are recorded in seven large and closely written books, and has closed the arduous duties, of his well occupied probation, and passed to a position of rest, where his works will nobly follow and honor him, and where he will continue his able counsels for the prosperity and welfare of Zion.

Trans. WM. SIMS.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, AUGUST 12, 1854.

A WORD TO OUR READERS.—The first article in this issue contains sweet tidbits for the Saints, prepared by our revered President B. Young; all his teaching is a feast to our soul, and the belief that you will enjoy feasting on it has prompted us to put it before you. Be sure to ponder on it prayerfully until the stomach of your soul becomes fat on the food of Zion while you are here, if you expect to increase to eternal life through it after you go there. The few ideas from our dear President F. D. Richards at the

end of this issue are worthy of being read more than once, and everyone who is pure in heart will chew his cud on them, and will act accordingly. Such proofs that we are of the same spirit as our President in teaching the Saints are so sweet to us, as can be seen by comparing these "Observations" of our President with that which we wrote in the previous issue of the TRUMPET! The spirit prompts not only the English brethren, but also the Welsh who through their TRUMPET are invited to prepare for the emigration, after having done their part to convince the world, and leaving them without excuse, through their spotless lives; and one sees that our President does not consider anyone ready, or be allowed to emigrate, unless he has paid his portion toward carrying the work forward—he should not go if he leaves his brethren who are left behind to pay his debt toward the rent of the chapel, the Temple, or any other outstanding debt, or especially if he has not paid for the books he received; for what is to be thought if a distributor were seen starting on his way to Zion after misusing the book money, and leaving the Saints to repay it for him? We trust that such a thing will not be seen in our church. We trust also that the Conference Presidents and Branch Presidents will see to it that not one cent of the book money goes anywhere, or is used for anything except to the Office where it rightfully belongs. And again, we call your attention to have supervisors review the records of all distributors at the end of every quarter! *To avoid* misunderstanding, take care to do this.

APPOINTMENTS.—Elder Benjamin Jones was appointed to preside over the Llanelli Conference, with Elders Lewis and D. Davies as Counselors, and J. J. Phillips as scribe and chief distributor.

EAST GLAMORGAN CONFERENCE.

[Continued from page 445.]

END OF THE REMARKS OF PRESIDENT JONES.

I WAS in London at the Council lately, and O! if only the spirit that was there could be poured out *widely* on the hearts of the Saints of

East Glamorgan. Those who had come there from the valley, full of love and enthusiasm for God's work, thought that the Saints in Babylon were half asleep. They were men who were used to *carrying out every part of their religion*, and they found it strange to see anyone who did not do so.

There are other changes in Zion,—they intend to establish new settlements in the States,—in Cincinnati, Ohio, and in the confines of St. Louis, and the Presidents will come from Zion, to prepare a place there for those who go there from here, so they will have work in summer or winter, to earn their way to go further.

Remember that they are preparing to do that. We would not say that if it were to negatively affect contributions to the Emigrating Fund; and before we go there we must cleanse our hands from the blood of our fellowmen, by warning them and testifying to them of that which we know.

This settlement will be a remedy to keep people from retreating from around St. Louis, and running off to the States to work, &c. They will have an opportunity to attract more to that area, and they will be ready to work their way to Zion, on the railroad to be made to the valley, when they have the opportunity.

The Lord has many ways of bringing about the gathering, and preparing a blessed place for his children, if they will but make good use of his principles.

Our obedience, humility, and our desire to properly use the principle of free agency, will crown our heads in the coming days. May the blessing of the Lord be on that which is spoken, to bring you to the proper consideration of its importance, is the wish of your affectionate Brother, and your obedient servant in Christ. Amen.

The meeting was closed with prayer by Elder Thomas Jones from Carmarthen.

Half past six.—The meeting was begun with prayer by T. Morgan, Brecon. The choir sang.

The President—I see that I did not overly frighten you in the afternoon meeting to keep you from coming together again this evening.

There is a tendency in human nature to set oneself as the standard for everything. When we were with the various sects, we

thought we were right, and everyone else was wrong. This tendency is not only in religion, but in business also. The tendency fits very well into human nature. The old proverb says, "In *every* land the *brave* are reared;" and too often we are ready to lower ourselves to that tendency. The Saints know better than that now, and they are striving to do the will of God; but some men adapt the word of God to their own whims, by interpretation, and they make that the standard of their faith. Not so for the Saints, for they raise their hands to sustain the Priesthood which teaches the words of God, and we have to struggle with many against this tendency. There are believers who marvel upon hearing the word of God from the Saints, and think themselves to be right, and there are even some Saints, though they *know* better, who fall into this emotion. Succumbing to it and nourishing it is bigger than we ourselves. If you want to know what something is, Paul says this is the "old man," and we should crucify him, and listen to the new man. We have the Spirit of God to lead each one of us; may we strive to listen to him. When we first heard mention of the Saints, the old man said "it is deceit!" and it still keeps hundreds from laying hold on the beginning of the way to eternal life. Let us beware of it, then; it fights against the laying on of hands and the gift of the Holy Ghost. Since a year and a half ago, after you received another bit of teaching, it was very strong against us, although we had tasted of this glorious religion, which is proof to us of the divinity of the organization, and since the old man will fight against us, as long as he can get nourishment to stay alive, let us crucify him. Order is that which the Spirit of God gives us, and hope to reign in eternal life, and to inherit thrones, governments, and to increase and to multiply eternally; and as the one principle follows the other, thus will the old man continue in his opposition. If we fail and allow the things that are here, unable to crucify the old man, how shall we live in heaven, in the presence of the Lord and his holy angels, opposing all things, with our feelings always in opposition, because of the *old man*. Before we can ever go to heaven, we need to create it *within ourselves*.

I intend to tell you some mysteries tonight, and if some of you cringe, I cannot help you; and they will come, until the inexhaustible

fountain of wisdom is empty, and that is how long the "old man" will trouble us.

WILLIAM LEWIS, *Scribe.*

(*To be continued.*)

ELEGY

For Ann Dibra Parry, wife of Bernard Parry of St. George, who died near Kansas, on the bank of the Missouri river. She was buried on the 20th of April, 1854. Also Bernard Parry, who died on the 4th of May, near the same place.

THE God of Gods measures the steps
 And the brief days of every man;
 Some in old age, some in infancy,—
 He gives a release to each one:
 Some like myself in the flower of age,
 At the call of the Lord of Heaven,—
 May the body and soul depart
 At whatever time and place He wishes.

Though I've traversed countries safely,
 With my hands free from many snares,
 The end of my body was not meant,
 To die in the radiant Vale of Clwyd.
 Do not lament or yearn,—
 I entreat you for your good;
 The call of light will come to you some morning
 Truly to come to the same land.

I shall not, you know, see you,
 Until you come some day,
 To meet me on the day,—
 Of the great and wondrous judgment;
 Farewell my brothers and sisters,—
 May warmth and increasing grace be with you;
 You know not, remember, the end of life
 Within the minute, any more than I.

From the Camp.

ROBERT HUMPHREYS.

EXCERPT FROM THE REMARKS OF PRESIDENT
FRANKLIN D. RICHARDS.

(From the "Millennial Star.")

A PROPER understanding of the number and the importance of the duties that rest on us, will furnish a satisfactory excuse to our readers and correspondents, why we have not said much to them through the columns of the *Star*, or in answer to their numerous and interesting communications; we trust that the aforementioned understanding will serve as a general apology to those who suppose us to be delinquent in this matter. Nor have we felt ourselves spurred up to the subject so particularly, on account of the important matters contained in the General Epistle, addresses of Presidents Young and Kimball before the General Conference, with the minutes of the same, all which we wished to get prominently before our readers, and to a careful consideration of which your attention is most urgently invited. Let not one perusal, or even two suffice, but study and ponder upon them in your hearts; for the deliberations and decisions of that Conference, will affect the condition and prospects of the Saints throughout the earth; more particularly in their gathering, they will rely more extensively upon their own native energies, and faith toward God, than heretofore. The parents and older children cannot always give their attention to carrying about, and nursing the young members of the family; this duty must be passed to the hands of those nearer their own age, who are capable for the task, while the elder ones, enlist their energies in the manlier duties of the household of God. Who, then, has obtained strength of God to *stand*? Who has learned to *walk* before Him holy and unblameable? Who is able to discern spirits and doctrines, and can choose the spirit and bread of life, from the spirit and doctrine of men and devils? Or if able to discern and select, who has the spiritual strength to masticate, digest, and reduce it to practical life? For, be it remembered, it is he who best practices his religion that is greatest in the kingdom of God. There are those who have attained unto this degree of manhood and ability in the Church, namely Brigham, Heber, and Jedediah, and others we might mention, who are associated with them in establishing the kingdom—men who are righteous and holy

in their day and generation; whose labors are accounted unto them for the salvation of their families, who are set in order before the Lord, even in the most holy order of God; men who have passed through the fiery trials, persecutions, and temptations of the last days, without even the smell of unholy fire upon their garments; who receive revelation continually for the guidance of the Church, their families, and themselves. These are they who have attained pre-eminently to the dignity and honors of the elder brotherhood in the Church. It now becomes more particularly their duty, to sanctify the people, to teach them the statutes, ordinances, and judgments of the Almighty; and administer to transgressors the penalty of a broken law, that fearfulness may surprise the hypocrites, sinners in Zion become afraid, and thus iniquity be put away.

Already the celestial light that shines from Zion's hill, is too powerful for the vision of many, who have followed afar off, walking in starlight; and shall they, whose senses are tried, and who are able to endure strong meat, and labor manfully for God,—shall they be hindered in their progress by the hanging on of dead weights, who have only a name to live? Shall they be vexed in their souls by the base reproaches of those who have been picked up, almost without care or consideration on their own part, and carried to the bosom of the Church? Shall the murmurer always be allowed to scatter their poisonous influences among the people? It would seem not; a wise and just remedy is found in the appointment of new places for gathering in the States; that while those who can bear the greater light of the celestial law, who have obtained grace to run and not get weary, to walk and not faint, will press forward, with renewed energy, to the mark of their prize, they who are fifteen or twenty years behind, in their faith and knowledge of God, can walk in a degree of light to which their understandings are better adapted, and therein prove their worthiness to receive the greater things of God's law.


Notwithstanding these arrangements, many of those who have been used to walking in its light, and observing its luminous properties, will follow the *Star* in the east, until, like the shepherds, they will arrive with their gifts at the great rallying point of the righteous, where they

can make, with all their hearts, presents unto the Lord of Hosts that will be acceptable in the eyes of the Beloved, and where they in turn, will realize the rich treasures of Eternal Life. Doubtless the Saints are wondering when emigration will be opened upon the new plan. We answer, quite as soon as they will be ready to engage in it; therefore, let all be diligent to get their arrears straightened up, whether for hall rents, book agencies, or amounts that may have been assumed for other purposes, no matter what. Get all encumbrances honorably cleared off promptly; spare no pains in sending forth a knowledge of the truth to those who have not heard it; and you will find emigration at hand quite as soon as you are prepared to embrace it in its spirit, wisdom, and power. Then let all be diligent to magnify their callings, and make the same honorable, from the least to the greatest; that when the people of God arise up to go hence, their emigration may evidence the integrity, and sincerity of their acts, to all beholders; that they may be left without excuse.

Trans. WM. SIMS.

CONFERENCES OF THE NORTH.—The Flintshire Conference will be held on the 13th of August; Denbighshire on the 20th; Conwy Valley on the 27th, and Merionethshire on the 30th of September.

RECEIPTS FOR BOOKS FROM JULY 27 UNTIL AUGUST 10.—West Glamorgan, £4; Llanelli, £3 17s 4½c; Carmarthen, £1 8s 2c.—*East Glamorgan Branches*—Llanfabon, 3s; Pontypridd, 6s 6c; Aberdare, 11 s; Aberaman, 8s 6c; Hirwaun, 9s 6c; Georgetown, 4s 3c.

 We were obliged to leave out the account of the Swansea, Llanelli, and Carmarthen Conferences from the TRUMPET until now, and one of the causes for that is, because we have not received one word from them until now!

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MERTHYR TYDFIL:

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 30.]

AUGUST 26, 1854.

[VOL. VII.

SPIRIT OF THE ANTI-CHRIST.

A POPULAR assumption is that every spirit that confesses the coming of Jesus Christ in the flesh, is of God, and the notion is founded on the fact that John has said that every spirit that confessed the incarnation of the Son of God in his time was such; and since the chief characteristic he gives of the spirit of the anti-Christ was the denial of the divinity of Jesus, it is thought that that standard is correct to judge spirits now. But we shall show better than that assumption, as follows:—

Belief in the divinity of Jesus was so uncommon, and the confession of that belief was so unpopular at that time, and so dangerous to one's life, that such was not confessed by anyone unless they were *true* believers of that, if they had not received from the Spirit of God so abundantly to the point of having *proof* that Jesus was the Son of God; for, it is said "no man can say that Jesus is the Lord, but by the Holy Ghost," and thus the danger of confessing Christ was a sufficient deterrent at that time to keep the hypocrites out of the Church; while on the other hand, the popularity of the Church in the following centuries tempted men of evil designs to profess their belief in the divinity of Jesus, which was nonetheless the spirit of the anti-Christ. And though we would not wish anyone to think that we doubt the correctness of the standard that John gave to his contemporaries to judge the spirit of the anti-Christ, yet, we do not perceive that standard to

be sufficiently correct for us to judge the same thing now, because of the great difference between the circumstances that govern us and those that governed them. This misconception is harmful to the extent that it leads men to believe for themselves, or for others, that their profession of the coming of the Son of God in the flesh is proof that they have been born of God; this cannot be true in a country where the traditions of the fathers and the scriptures have taught this to the common folk indiscriminately, and where thousands of them who are considered ungodly, drunkards, thieves, adulterers, and every manner of evil doers, at the same time profess that Jesus is the Son of God. It is not believed that the blasphemer has been born of God in the sense that John expressed it, while his mouth is defiled by taking the name of Jesus in vain, yet, he confesses the coming of Jesus in the flesh. Furthermore, if a confession of Jesus is sufficient proof that the professor has been born of God, what is to be said of those who are possessed and who were possessed by the devil, and at the same time shout, "What have we to do with thee; art thou come hither to torment us before the time?" Behold the spirit of the anti-Christ confessing here, and as we have heard many times, the coming of the Son of God in the flesh; if their confession of that did not prove they had been born of God, neither does the confession of others constitute sufficient proof of their divine birth, and that proves our first assertion.

It is a trick of the anti-Christ himself to charm someone to believe that no one is anti-Christ except those who deny the coming of the Son of God, and his purposes are to deceive them and keep them from recognizing him in his various other influences.

The word ANTI-Christ is interpreted to mean the same as *against*-Christ, or contrary to Christ, and, based on the appropriateness of that interpretation, it is fitting that every spirit who opposes the law or the commandments of Christ be called an *Anti*-Christ. And since anyone who may oppose the servants of Christ is considered by him to be His opponents, we see that there are more anti-Christ, than those who believe there is no anti-Christ except those who deny the coming of Christ in the flesh may think; and to keep ourselves from being deceived, it would be useful to have a proper understanding of the tendencies of the spirit of the anti-Christ in our age and in our country. Of all the influences the anti-Christ can bring on

the children of men in the world, none can be as harmful to them, or to others, as are his influences on those who have been in the Church of God,—those who have enjoyed the Spirit of Christ; and the more of that they received by obeying the anti-Christ, the more harmful they are; as Christ says, “If the light that is in thee become darkness, how great is that darkness?” The conscientiousness of a man, even in the Church of God, is not sufficient proof that the anti-Christ is not leading him, any more than the conscientiousness of a false believer proves the false to be true; which proves the need for a proper understanding of the influence of the anti-Christ even *in* the Church.

Without tracing now, the hosts of proofs which we have of the fact that the devil, or Lucifer, is the anti-Christ that is mentioned in the scriptures, we shall assert that now, and perhaps we shall yet have the opportunity to prove that; and for the sake of brevity, we beg the reader to believe us also with respect to that anti-Christ that he is a spiritual being, of spiritual and spatial substance,—one who was born of God in heaven before the foundation of our little world; yea, one who was born as a brother to Jesus Christ and to us; and the one who in the beginning was sinless, possessing more and power than any other of the “sons of God,” except for the “First-born.” The brightest “star” of “all the stars of the morning” but one, namely the “clear morning Star”—the second “son of the dawn” Lucifer is appropriately called or the anti-Christ; and in heaven with his Father and his “older brother” was his dwelling place for eons. “When did Satan begin, and where did he come from,” &c., are questions that confuse the world for their answers, but by the Spirit of Christ the beginning of the anti-Christ is made known to us, together with many of his schemes and his tricks. The beginning cause of the fall of this brilliant being was none other than daring to oppose the plan of his Father and his older Brother, who were his lawful Leaders; and the dangerous sin of seeking his own way instead of theirs is what resulted in his exile from heaven; “And at that time he became Satan,” says revelation. At first Lucifer showed only a difference of opinion regarding the best plan to save mankind, which, if he had humbly allowed himself to be convinced, would have been no more than showing his ignorance, I should think, but he was lifted up in pride because he saw others striving to convince him—and he disregarded them, and he became more stubborn in his position to

the point of becoming angry with his Leaders, and then he sought to raise a party sufficiently numerous to take revenge on them. The most cunning way he took to accomplish that was, to foster pity in others toward him; one so wise—so high and just as he being brought down, and he tried to make a plan to save everyone indiscriminately, while his opponents so unjust and unmerciful were making a plan to save only the repentant, and they intended to mete out harsh punishment to the poor sinner who did not repent and do as they requested. Strange how eloquent were the speeches in favor of his system and his own wisdom—surprising how merciful and godly he was, and how unmerciful were his Father and his Brother! He was on the right path, to be sure—it was mercy he was supporting, and he was defending justice. And the fact that he had proselytized one of every three of all the sons of God to follow him, proves that he was clever, and capable and diligent: he deceived not only the ignorant beings, and we are not ready to admit that they intended to wage war against their Father, but as he raised pity in them for him, they began to sympathize with him, and to the extent they believed his false accusations against their Father and their older Brother, they were beguiled into agreeing, which caused them gradually to lose the Spirit of light, and gradually they came to believe the fables of the anti-Christ. And it is very likely that he used the fact of his having been in their fellowship more than others, that he understood all their secrets and their intents, with cleverness to cause his beguiled ones to believe that in them there was some odious injustice that others did not know about, but if they were to follow him, he would be their *champion* of freedom, and everyone would get his own way, &c.

It is easy to blame such intelligent spirits for being beguiled into believing such a one as Lucifer; but when one considers what kind of influence he had, and the belief that he created, that he was in favor of justice—that he did not show himself to them in his true color, it is easier to take warning to refrain from listening to him in a similar way now. By giving him a listening ear they lost, for that showed suspicion, or at least doubt that he might be telling the truth, and by listening to him in anything he said they offended the Spirit of truth away from them, and then they inclined their opinion to his side, and against their Father and his Only Begotten. Do you suppose they were not aware? At the outset we believe they were, but after seeing the design of their

leader to wage war, perhaps they, or many of them, were too proud to bow, and they insisted on seeing the worst. Where they should have understood, was, if he had been wronged, it was not a government of the people there, and thus not they, but their Leaders were to judge the matter, and that he clearly showed belligerence by stating his complaint where he had done no good, but had been evil without exception to everyone; that he went about raising a faction that showed wrath and revenge, which, if nothing else, should have warned them to refrain from giving a listening ear to a single word he said—that they presumed, and in danger by listening sympathetically, that which spawned agreement tantamount to rebellion. But to us it is obvious that the sin of sitting in judgment on, and rebelling against his Leaders was the chief characteristic of the anti-Christ—his fundamental sin—the originating fountain of all other evil that ever was—the slippery place to the Gehenna—the gate of hell, and the last and worst lesson which the anti-Christ taught or which he will teach to any creature in the spirit or in the flesh. Opposing the Priesthood drove him and his followers “to chains of darkness until the judgment of the great day;” and to the extent that it is obeyed the same spirit will lead to the same fate depending on the extent of knowledge and advantage to know better. Having failed in his objective and being driven out of heaven, it is quite likely that he comforted his sympathizers by saying that it was their privilege to be rid of such a bad place as heaven, and to be free from such unjust oppressors as those who presided there; and it is strange how he threatened revenge,—that he was determined to bow their heads, that he would show that it was not Jesus, but he himself, who was to be the rightful Savior, and he would insist on having the kingdom and the government over the earth, &c. And we would not be surprised but what he deceived his elders into expecting success and high offices under his crown.

Is obedience to the Priesthood of Christ not a beneficial lesson for every one of the children of God to learn now, since all opposition against him originates from the anti-Christ? It is clear that all who rebel are being led to the anti-Christ himself. The awareness of such people, claiming that their aim is to support justice, is an excuse which is just as inadequate as was the awareness of the spirits supporting the Anti-Christ to deliver them from his punishment. To those who understand that obedience to the Priesthood will keep

them for eternal life, it should be self-evident on the other hand that opposition against it will drive them to eternal death. Perhaps man falls into the occasional pit and rises, and slips into shameful sins and repents, but we do not know of a sin whose influence is more difficult to get rid of, or worse than rebellion against the Priesthood. This is the foundation stone of the unforgivable sin; since it was for this sin that a third of the angels in heaven were put under the verdict of eternal punishment, it is obvious that it is an unforgivable sin; and the punishment for it is proportionate to the degrees of light the transgressor possessed before that; and the strength of the influence of this unchristian species on him will be tantamount to that, and will show itself, and he will show himself in his anger and his hostility, not to the *worst* ones, but to the *best* ones; but these will be judged by him to be the worst, because he will be like the man with yellow fever, who because his own eyes are yellow will say that everyone appears yellow to him but himself, and he will wonder that anyone can doubt what is so clear to him. Thus would his antichristian father wonder that the other two-thirds in heaven would not agree with him in an injustice so obvious that Michael and his host had done to him. It is said that the shedding of innocent blood is the sin against the Holy Ghost, and what but a desire to shed blood, if he could, was the purpose of the anti-Christ in causing a war in heaven? Is not this the same spirit who would dethrone God at the expense of everything? and had he been able to kill them all, he would no doubt have done so; thus the thirst for the blood of those who have the Priesthood is seen in those who assume this self-righteous spirit, in their anger toward them, in their false accusations against them, and in their desire to raise up support by blackening the character of their betters, and by so doing trying, as does Lucifer, to gain influence from their own supporters, and their only purpose is, deny it as they may, to satisfy their vengeful spirit, whatever the cost, and to the extent possible, they thirst after innocent blood; the blood of the guilty or the evil man will not satisfy them, rather the more godly the offering, all the sweeter a drop of its heart blood is to their lips. Goodness gracious! are we speaking at random? Can it be imagined that we are painting the picture of an imaginary creature? We are certain of what we are saying; are not the floors we have seen reddened with the blood of godly martyrs—are not the bloody wounds and corpses of those whom he has killed before our

mind's eye, while we endeavor to expose something of the infamy of this spirit! Yes, the image is ever before our eyes, with which we yet see what we saw, the most sanctimonious and self-righteous leading thousands of things more similar to the anti-Christ himself than to men, gnashing their teeth, and raging after the heart's blood of the best men our world has ever had! Is it possible that we could be mistaken about this spirit after all the remarkable examples we have seen? Oh no, thanks be to the God whom he opposes, we do indeed recognize his tricks. Yes, we saw the murder of our Prophet, while with long faces they shouted with loud voices that they were but seeking justice, and that they were not rebelling against the Priesthood. Oh no, they say, we do not imply anything against the Church, rather against the wrong that is done to the Church. To be sure, they are as great defenders of the Church as was their father, namely the anti-Christ, a supporter of heaven while rebelling against its highest authorities. But who in his right mind will ever believe him?

One of the chief characteristics of the anti-Christ is his profession, that it is not against the Priesthood, rather against *persons* that he fights, and he does so, certainly not because of their goodness, if he is to be believed. Thus the characteristic of their father is perceived in his children now, more god-fearing, and having more of the Spirit of God than ever, they say, while seeing their leader as too ungodly to be in the Church, much less to preside over it—they see themselves as much more fit for the office. Yet, nevertheless, they do not rebel against the Priesthood, rather they profess great pity that such beings malign the Church, &c. We recognize, oh, we recognize very well his wiles, not to mention the stories we read in the scriptures of his tricks over the past ages; the experiences we have had in this Church prove without a doubt that the chief war cry of the anti-Christ of this age is *personal faults*. What better man in his era than the late godly Prophet, and our Patriarch; yet what men since the foundation of the world, except for the Master himself, have been such an impediment and such a stumbling block for the hypocrites of religious belief? Were there not those who daily pointed their fingers at their faults? And yet, did not everyone meet with frustration who tried to move this stumbling block? Yes, and in their turn they all became prey for the anti-Christ who led them, and they professed that all their great profession was a sham.

May all this be a warning to us to take care to be full of the humble Spirit of Christ, so that we will not be swollen with the anti-Christ, to rebel against the Priesthood.

THE EDITOR.

LATE NEWS FROM THE CAMP OF THE SAINTS.

Kansas, June, 13, 1854.

DEAR PARENTS,—Perhaps some false tales have been spread about the present Emigration; thus, to put your minds at ease, I take pen in hand to let you know something of my condition. * * * *

At present we are camping on part of the plains which we intend to cross, close to the settlement called Westport. I shall say that we have never been as blessed, as on this journey, a pleasure trip is what it has been thus far. Sarah and I and the children are enjoying better health than ever before. Everyone in the camp is enjoying good health, and very happy with one another. John and David Nicholas and their father, Joseph and Ruth Evans and their child, James Lewis and Betsy, Wm. Williams from Felinfoel and his daughter, and David Lewis, Pembrey, and his wife, are all healthy and happy, and Mrs. White has become a young woman in our midst. I am sad to inform you that Henry Davies, Cook-shop, Carmarthen, and his wife have died.

You have heard a lot about the behavior of the Indians toward the travelers, that they kill and eat the Saints, together with others who travel across these plains; I have been among them several times, and I am glad to be able to say about them that I have never seen a people as innocent as are the Indians.

I hope that these lines find you well, and that you will hasten to come after us. My regards to Lewis, the Saddler, David Bowen, Wm. Thomas, Pembrey, and the Saints in Llanelli. I trust that by now many of the inhabitants of Llanelli have obeyed the gospel by becoming Saints.

I shall end now, but I wish for you to remember that we, together with all who are in this camp, are blessed, happy, and healthy.

I am your loving,

R. G. EVANS.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, AUGUST 26, 1854.

VISIT OF PRESIDENT D. SPENCER TO WALES—The divine work is increasing in these parts; we had the pleasure, in company with our respected President Spencer, of meeting with a numerous throng of Saints, and the amiable inhabitants of Pontypridd by the “Shaking Rock,” on Sunday the 13th of this month. Although the weather had become treacherous, we had a respectful hearing without exception throughout the day, and we had good fervor for the divine message to be delivered by a variety of Elders, some local and others from far away. We received long-to-be-remembered kindness from the cheerful Saints there, through their generosity to strangers. We are confident that great good was done this time from the top of the ‘shaking rock;’ at least, there were echoes from it in favor of the truth, and it inclined its head under the soles of the feet of the servants of God, as if to signify happiness that God had once again sent a message to our country, and that the ‘shaking rock’ was to have the honor of being the pulpit from which it was delivered. After the two o’clock meeting, three were baptized, and an attentive hearing was heard at the water’s edge; and in the evening also in Trefforest, an abundance of the Spirit of the Lord was enjoyed by the Saints, and soberness by all present.

On Monday President Spencer and I met in the Cwmbach Hall with a capacity crowd of cheerful people who were holding a “Love Feast,” and we were greatly pleased to see by their comeliness and their pleasant faces, that it was not pride or vanity, rather heartfelt *love* for the truth they were feasting, and it was sweet for us to feast with them on the delicacies of the truths of heaven, and the lovely music and songs of Zion.

Tuesday, in Aberavon, we had the Oddfellows Hall overflowing with listeners, remarkably polite for the lecture, for an hour and

a half, proving who the anti-Christ is, his birth, his pedigree, the peculiarities of his character, the rebelliousness of his life, his imprisonment, his release, his death and his final burial, &c. After that, President Spencer gave some interesting remarks in English, and everyone appeared to be completely satisfied; we also had the pleasure of associating with several Presiding brethren of the Conference, and old contemporaries in this glorious work. The following morning we were followed by those who had chosen us to baptize them, but other callings obliged us to give that privilege to others, and to take our leave with the morning coach to Swansea. After spending a lovely time there, we went the following day to Llanelli, where the Saints were waiting for us, and all were happy to see us and to hear us. Thus, after our brief tour, we are happy that our gentle President and we are of the same mind in all things, and we can rejoice together in the success of the cause of God, and in the faithfulness and diligence of the Saints in warning the world, in freeing themselves from all debt, and in making all the other preparations they can before their time of emigration. In this Town on Sunday also, the surrounding branches gathered together, and like the heart of one man it could be believed that they were feasting on all the teaching they received, and in love, hundreds communed with one another; and a nearly full Hall gathered in the evening, to be able to hear, Who, and what kind is the anti-Christ! and also to hear in English the interesting talk of President Spencer as the last speaker, and we trust that his valuable teachings will have their appropriate effect, especially against slander and the accusatory spirit, namely to drive such unchristian behavior out of the Church of Christ with dispatch.

Monmouthshire.—There are glad tidings of the gospel's success from President Giles and others, and a strong effort is being made to distribute tracts.

Carmarthenshire.—A renewed effort is being made by the brethren together with the volunteers who went to this Conference lately, and an abundant harvest is expected from their labor, namely a host of souls to worship God, and a corresponding number of pearls added to the crown of Jesus. Faithfulness! brave soldiers in the army of the Anointed One, and stronger works of true faith will break down the castles of the traitor, and dethrone the archenemy before

long. Diligence! May it be the chief trait of our character—a fact to prove that there is but little time to warn, and that the day of vengeance is at the door. Lift up your voices, then, generals of the army of Jesus—giving honest warnings to the blind of every area from the seers of the day, so they may be saved.

Merionethshire.—We have been gladdened by the letters of President J. Davies of this Conference lately, reporting the diligence of the officers and their hopes for success. Several volunteers are there assisting them, and there is great need for more. Elder Isaac Rees has been diligent in Llanidloes, and it is a pleasure to hear that he has begun to baptize there, with promises for more soon. Brothers H. Parry, Ajax, and Lewis also have been busy sowing good seed in those lush vales, and we pray that the dew of heaven will add moisture, so that the seed will soon sprout, and that what the gentle brethren sow in tears now, will soon come joyfully, carrying their sheaves to the barn, singing the songs of dear Zion. We expect to hear more good news from there before long.

North.—Through recent letters from our dear Counselor Daniels, Pastor Parry, R. Roberts, &c., we have harmonious witnesses of the success of God's work there, despite all the opposition; and as the root of the oak claws its way into deeper earth the more furiously the whirlwind shakes its top, so the Saints clutch tighter to their religion and their God the more frightfully that each infernal gust tries to blow them away—they know that their life is in unity. Baptisms take place here and there, they say, and the signs are improving; the Saints enjoy the gifts of the gospel powerfully in some places, and there are earnest pleas for assistance in preaching in several places where there is no one to send. There is an earnest plea for Leaders in some places! Brethren here in the south, who will go to the field up in Counties of Anglesey and Caernarvon? Is there anyone who doubts that that is the next way to Zion? Well then let him go there to try, and resolve the argument himself!

News from Siam.—In our next issue we will print the letter of our dear Brother Ludington, which will create sympathy in every honest and human heart that reads it, and his condition and unique situation, destitute and distant, will cause a sigh in heaven on his behalf, and cause the God who sent him there to keep him safe from every danger, and strengthen him to complete his work. He has one comfort there that causes almost the worst discomfort here in this

'Christian' land, namely that the Kings who have as many hundreds of wives themselves, as did David, Solomon, and others of old, are not so hostile as to try to kill him for preaching the doctrine of Abraham, as are the Zealots here who discuss doing that with us and who claim to be children of Abraham. May the prayers of the Saints ascend daily to heaven to their Father in behalf of his servants who take, like him, their lives in their hands, and tread the most distant corners of the world to deliver their message. May the Lord God be on their side, and repay those who help them a hundredfold.

The 'Trumpet.'—We thank the brethren who are increasing the number of their TRUMPET; their work is worthy of praise; but we are a bit disappointed, because there is no one, until now, who has doubled their number to receive it every *two* weeks! This could easily be done for the same money which they paid for one issue when it was weekly; one of the purposes of the change is to broaden its circulation, and we trust that all will exert themselves to do so. Some excuse themselves because they are now trying to pay the old debt, and then they will increase their numbers; this is good, and better sooner than later, but do not neglect a single opportunity to distribute it.

We beg the attention of the presidents to make sure they do not run into debt, rather they are to make sure the money is sent to its respective office right away.

ADDRESS OF PRESIDENT SPENCER TO THE SAINTS IN WALES.

Translated by Wm. Lewis

DEAR BRETHREN,—After arriving in your midst, according to the wish of John Jones and others, through President Richards, to give a second examination to several accusations brought against President D. Jones, I take the present opportunity to offer you a few words of such counsel that the Spirit of truth reveals to me, which will be useful and to your benefit and growth in the kingdom of our God. Inasmuch as I desire your benefit and wish for your success, allow me to remind you of the temptations and the enticements which take

you from the paths that lead to eternal life,—for the full enjoyment of which love and unity are indispensable attributes; without the first the other cannot exist, since it is its lawful companion. The love of God in the hearts of all is the foremost, the biggest, and the best gift of heaven,—the first taste of which filled our hearts with greatness, and with beauty and ecstasy,—an indescribable society of blessedness. Will we who have received the first fruits of divine love, with heaven beginning already in our breasts, deprive ourselves of the heaven born attribute, by giving way to the opposite influence of the enemy of our souls? will our powers which were temples or dwelling places of the holy Spirit, make them by sin and transgression into a den of rebellious spirits? Brethren, this ought not to be, and this is not the way we have taught Christ. While on the one hand my heart is inclined to rejoice in my visits among some of you, upon seeing the natural pouring out of the Spirit of heaven to bind your hearts in love and unity, I have received on the other hand cause to weep, upon perceiving the offspring of the enemy, a rebellious spirit, too clear to misunderstand; from the destructive influences of this I wish to deliver you, as from the burning lava of a volcanic mountain. The spirit that would stir you for any reason, under any circumstance, to hate, find fault with, and oppose any authority in the kingdom of God, is in effect rebellion against every authority, because of the indispensable oneness of the Priesthood: such a spirit cannot be from God, and it will be of no benefit to you if you were to listen to it all the days of your lives; rather to the contrary, it is the spirit of the evil one, and it will lead you to darkness, and to destruction if it is followed; therefore, you are encouraged by one who wishes for your greatest benefit, to cast out of your minds, to trample under your feet, O ye Saints of God, every spirit that rears its head against the authorities, and rebels against the Priesthood which God has set to lead you; may the benefit to yourselves, your present peace, and your eternal happiness prompt you to purify your hearts from all manner of apostasy, whether it be in slander, finding fault, accusing, or in public opposition, for you can be sure that dealing with such will fan the flame in you, which will in the end completely consume the tent in which it is nurtured.

It is true that false accusations will never be in short supply for inventions and excuses, and those are not against the Priesthood, they say, but against the person who possesses it; the pleasure of such is to heap up, invent, and spread some supposed evils in the Priesthood, which, as they enjoy rolling it forward, like a rolling snowball, will gather sufficient power and substance to squash to death those who roll it. Such spirits choose one of the best among the anointed of the Lord as a target, and jealously they hurl against it their accusations, until in the end they thirst for innocent blood, which will end up being a sin against the Holy Ghost.

Brethren, beware of those sanctimonious and falsely religious influences; their tendency is to destroy all who are led by them. Perhaps some of you excuse yourselves, because Pugh or someone like him misuses the high and holy power given them. Consider that you are not only allowed, but that it is your duty to be watchful, lest you be misled. To such I say, the Lord did not set you as judges of your presiding officers. Your salvation depends on your adherence to their teaching; your complete trust in them, and your immediate obedience to them are required. He who looks for evil betrays his supposition that evil exists, and prepares his evil heart to imagine it where it does not exist, while true love, which flows from above, hides a multitude of sins. Keep order, for you cannot improve the order of heaven, which was given to perfect the Saints; if your officers transgress, that order has provided a remedy,—a truthful judgment seat, which will deal with the misdeeds of such. Appeal to that, and never to the tongue of slander or the sympathy of a friend, brother, or anyone else.

Uprooting the evil in this manner, you will be blessed; by reproaching or sowing the seeds of rebellion against the Priesthood, your minds will be deceived, you will meet with the disapproval of heaven, its frown will darken your atmosphere, its thunderings will torment your guilty conscience, and you will not know peace or happiness.

Your conscientiousness will not justify you in this, any more than the conscientiousness of Saul sanctified the persecution of the Saints. That others say the one thing or the other, does not

justify you for joining the *hue and cry*, any more than the popularity of the cry "Away with Him, crucify Him," excused the Jews from the punishment of murder. With much sorrow I have observed the success of this multi-headed monster in some parts of your country; the Lord is displeased with those who shelter it. Therefore, brethren, in the name of the Lord, I beseech you to put this evil away from your midst, and such who speak unlawfully about the Priesthood, have no part or share in the kingdom, and they should be deprived of their holy privileges if they continue thus.

Since duty calls me away from you again, I wish to leave this gift with you. Consider it seriously, and may you always be found to be fond of speaking good, and not ill, of your brethren, especially of the Priesthood, who are administering life and salvation to you, and in so doing may the Lord bless you abundantly.

With respect to a second hearing of the John Jones case, and that of others, aforementioned, it is appropriate for President D. Jones, and all of you, to hear from me that after a patient hearing lasting many hours, of all that could be raked together against him, or which his accusers did rake together, showing an eager desire to incriminate him, I am happy to be able to say that they *completely* failed to prove any accusation, or transgression in him of a single law of God or man; rather through it all, the behavior of Elder D. Jones appears to be very satisfactory to me and in the eyes of the Lord; yet suspicious men, blinded with envy, have falsely accused him! I shall say further to the Saints, if all were to use as much diligence in putting his counsels into action, as was revealed by some to oppose them, the work of God would be far more successful in your midst. I completely approve of the decisions of President Jones; the repentance of one of the opponents won for him permission to be restored through baptism. I feel to thank the Lord for President D. Jones, though he is surrounded with tribulations; a good Spirit led him along the paths of truth and righteousness, and he is worthy of the trust of the Saints under his care; his heart swells for them whom he blesses, and he becomes a blessing in connection with his worthy Counselors—God-sent servants from Zion, to all who bless them, and who bless themselves by obeying them.

Further, before I leave you, permit me to call your attention to the important duties that rest on you, as Saints of the Most High, in these foreboding times. The verdict which was proclaimed on Babylon is being poured out from the vials of anger of the Almighty. Zion is your only refuge, and the way is prepared for you, and the word to all is, "to your tents, O Israel." Therefore, be ye ready. Strive to pay all debts to the Church, for books, the funds, or the Temple, as well as to the *world*; and thus, together with warning your neighbors faithfully, and through all godly behavior, prepare yourselves to leave soon, but honorably, and in such a way that your memory will preach righteousness, when you are far away, and so that the encouraging influence of your good examples will oblige men to say, "Let us follow them to Zion, where righteousness dwells." Dear Saints, arise, and put into action the counsels you receive; be generous in your support of your publication and your pamphlets, not forgetting the Emigrating Fund, or that a Temple under construction for *you* now in Zion awaits you; assist in its completion for your own benefit. Lastly, give yourselves to the Lord completely, and take pleasure in purifying yourselves as He is pure, so that we may live forever with Him and the saintly ones on high, our home, the focus of love, of truth, of holiness, may it be thus. Amen.

DANIEL SPENCER.

RECEIPTS FOR BOOKS FROM AUGUST 10 UNTIL 23.—Monmouth, £2 10s; Llanelli, £2 14s 6½c; Cardigan, £1 15s; North Pembroke, £1 2s.—*East Glamorgan Branches*—Pontfaen, 8c; Dinas, 9s 4½c; Llanfabon, 4s; Pontypridd, 11s 6c; Aberdare, 7s 6c; Georgetown, 4s 3c; Troedyrhiw, 10s; Trefforest, 6c; Cwmbach, 9s 5½c.

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 31.]

SEPTEMBER 9, 1854.

[VOL. VII.

SUMMARY OF THE DISCOURSE OF PRESIDENT DAN JONES, TO THE MISSIONARY SOCIETY, AT A LOVE FEAST,

Which was held at the Saints' Hall in Merthyr, on the 10th of July, 1854.

WE have come here tonight to hold a Love Feast, or to feast on love. Love is sweeter than any other delicacy; without it there is no sweetness, and wherever it is, it makes the bitterness sweetness, and it sucks out the sweetness from everything with which it is mixed. This must be the love that appears in your faces tonight, making you look so happy, for where there is happiness, there is love causing it. On the other hand, where a sad face is seen, it signifies sorrow, fear, and terror in the heart of such; but in the blessed dwelling place of love are seen a shining countenance, clear eyes, and a happy look.

Love *must* have an object, and the worthy object that it has tonight is the Missionary Society, and our gathering together manifests our love for it, namely to assist its missionaries, out of true love for the message they deliver,—the divine message sent from the God of heaven to men, which we support, and we trust that all who have purchased admittance are mindful of that, and truly desire its success; we do not wish for anything that is better.

Many missionaries are supported, and are sent out by our government; many thousands of pounds are spent for their

support on the battlefield, to immerse their swords in the blood of their fellow men,—to give their lives as sacrifices for the cruelty of enemies, to satisfy lusts, and support the pride of the greats of our world, whose quest is to trample underfoot the weak in order to raise themselves high! Is that our kind of mission? We are grateful that it is not, but that it is one that instead of taking life, it gives eternal life to all who receive it,—it adopts whoever receives it as a child of God, and an heir of salvation; it brings to man all the comforts of the present life, and endless enjoyment in the world to come,—it supplies him with all the temporal and spiritual needs. It contains endless and eternal lives, and everlasting crowns in the kingdom of God in glory; what value can be placed on it?

The religious world, or the sects of our age, are gathering hundreds and thousands of pounds in their various societies, to support missionaries who go out to preach a message which they do not know whether it is of God or not,—they hope it is, but they fear it is not, and they assume the authority to preach it outside of this book (the Bible), without its being accepted by God, and they prove their zeal for it through their diligence in spreading it abroad.

The Saints do not support a message planned by man, nor one that human wisdom has invented; not one they fear to be false, or that they can only hope to be from God; rather one which they *know* that God sent with his holy angel, to preach to every kindred, tongue, people, and nation, and they know that missionaries of God are preaching it, and that it is those whom they support with the profit of their Love Feast tonight. Most of all, then, may our zeal for, our rejoicing in, and our love for this true message, be all the greater, then, since we know that the eternal life of men will be affected by it, and because we do not fear that anyone who believes it will be disappointed; since we venture that it is self-evident to all.

If we understood the importance of our message, we would see the indispensable and crucial necessity, the duty and obligations we have to do what we are doing tonight, before we can be deemed worthy of a single one of its excellent blessings. This message sends men out, not only for its believers to lay hold on the unsearchable wealth that is in it, but also to warn the world of the dreadful broom

that will sweep away all its disbelievers, and of the terrible plagues that will come like a whip in the hand of God, to scourge all its enemies, who refuse his divine message,—the conditions of peace that are offered them by his authorized servants,—to direct those who receive it to the only place of safety, away from the wars and the destructions he will send to make way for his Son Jesus to come in glory, and his meek Saints with Him, to inherit the earth. Who therefore does not see the necessity of sending out missionaries? Without missionaries the message will not be proclaimed, and without the message no one will be saved.

If there is joy in heaven over one sinner who turns from the error of his way, how much greater is this joy in the hearts of the Saints who advocate, who support, and who assist the missionaries of such an excellent society which saves its hundreds and its thousands? When God sends out preachers, it is not his holy angels he sends to wicked men, rather his earthly servants. He sent his beloved Son in the flesh to begin to declare his important message. Since this important message is in vessels of clay, we respect, we support, and we appreciate the vessels, because of the valuable treasure they contain. Since God does not send his angels from heaven to declare it, except to one or two to begin with, whom he has authorized and sent to others, we see that we are counted among such, and that all of us are missionaries who have this treasure in our vessels, and that we are expected to go out and dispense of it to all who will receive it. Unless we do so, the world will be destroyed, and their blood will be required at our hands; consequently, our duty is to do as we are doing tonight, not because of the consequence of refraining, but because of the merit of the message, and for the sake of its worthy Author as well.

Since the message is divine, the missionaries are also divine. It is required that each one of the missionaries be sent by God as was Aaron; not all are sent out to preach. When a missionary of God goes out, he should prove through his good deeds, and his godly comportment, as well as the delivery of his message, and his impression on the minds of his listeners, that he is God's missionary.

After seeing the need for missionaries, some ask who bears the burden of the work, and in what manner we should work? if I could go

out to preach, I would go straightaway, &c. The Saints are supposed to be missionaries wherever they are, and they accomplish that by doing their best in every circumstance, and in the face of every obstacle to spread the message. "How is that done," you ask. If you cannot go out yourself, knowing what is necessary to go, help others who have gone, by giving of your money to support them, since they cannot do without. I know only too well how it is for our brethren to live on the kindness of the land, to go without food for days, or beds to sleep in for nights, with blood in their shoes as they travel, following the footsteps of preachers who consider themselves wise, and priests of the colleges, who have beguiled the people with their shouts, and their threats of anathema on anyone who receives the Saints into their houses, spreading abroad all the hateful stories and tales, which are swallowed sweetly by their beguiled ones who are hungry for them. They have all these things to disprove in the face of the wrath and scorn of the world, and of the worst human wisdom, which forewarns them, and they receive gnashing of teeth, and shouts after them; they are persecuted, and in the end thrown out, just like every true missionary of God in every age of the world. Let a man go out to sing ballads, or speak against this message, truth or lies, he will be well received, with a big welcome, and plenty of food in his stomach. Jesus Christ said, "He who comes in his own name, him ye will receive, but since I am come in my Father's name, ye receive me not." If the Reverends had put their names at the bottom of the certificates of our brethren, the missionaries, they would have a better reception; but because the missionaries say that God has sent them, the people trample their message underfoot, with the same lack of consideration as pigs that trample on priceless pearls, and they choose instead to live on the stinking swill of false belief. In this manner, and worse than described, our dear brethren suffer, as they turn men from the error of their ways to God.

If there are large families, or some other compelling obstacles keeping us from going out ourselves, we can take part of the burden on us by giving money to those who are out, so they can get food and clothing, for which we are holding our Love Feast tonight. If we do not share the burdens with them, we shall not ever shine like the stars in heaven in glory; and if we do not share their suffering, we

shall not share their glory either. Who is in favor of spreading the message? Whosoever is in favor, should take part of the burden, by contributing of their means to spread the message. That is what that group can do.

To those who can go, I say, the fact that God has opened hearts to support those who have gone, so they will not want, should motivate them to go also, and put God to the test, and they shall see that He will be faithful to them; he may test them, and they may have to sacrifice, but after the trial the blessing will come; sacrifice brings forth the blessings of heaven. The experience I have with my brethren, is that inasmuch as you go out having faith you will be sustained, by the one who has the hearts of all in his hand, your wants will be supplied.

The profit of our Love Feast, as I have said, is for the assistance of those who have gone out, and to benefit those who will as volunteers go out after them. Once again we will find it preferable to have gone at the request of God, than if we had ascended into the thrones of earthly kings, possessing all the treasures of the emperors of the world, and eating our fill of the fat of the land, by answering the request of an earthly king or queen. *Now* God calls for soldiers to go out for him, and he promises to those who fight bravely, and who labor tirelessly, that they will be lifted up to be Kings and Priests in his kingdom. What if Victoria were to ask some of us to go as high officials, to receive great payment in her kingdom, who would not go? Would we not consider that to be a great honor? But the call of the King of kings, and Lord of lords is more of an honor than all the emperors and kings of the world can give. All the kingdoms of the world are to become possessions of our Lord and His Christ, and the kingdom, and the *majesty* of the kingdom under *all of heaven*, are to be given to the people of the Saints of the Most High—to the most faithful volunteers.

Brethren, those who do not have heavy family responsibilities, will you go out where there are men in counties who are starving for want of the food that you have to give them? Who will go? God is calling! You sisters, take care that perishable, worldly baubles and pleasures do not keep you from allowing your husbands to go out to fulfill the wish of God! Brethren, no man who is governed by his wife will achieve eternal

life, unless a complete reversal of the laws of nature, and of the infallible intentions, and predestination of the unchangeable God before the existence of the world, takes place. I hope that no women will hinder the young men of Merthyr from going out for their Father, but that they may grow up in the kingdom of God, having increased in wisdom and favor with God and men, and that they may rise up like giants to complete the work established by their fathers, while they in turn with their gray hair go down to the grave in happiness because of them. I have rejoiced, I have persuaded, and I have comforted myself with this thought about many a one, but the next thing I heard about them was that they had gotten married and had bound themselves to a poor object that was unworthy of their attention, and then, farewell to the Lord's having any use of them! I do not speak against marriage in its time, but seek first the kingdom of God, and get married after that when you have time and leisure for that. I like to hear your voice again, from your field of labor, talking about the success you are having, and there is nothing sweeter to my ears than to hear that the sound of the gospel is permeating through Wales, and that men by the thousands are obeying, and bringing fruit for eternal life, from the increase of our love for God and his kingdom, for He first loved us.

Then he called for the names of the volunteers.

WILLIAM LEWIS, *Scribe.*

LETTER FROM CEDAR CITY.

Cedar City, May 20, 1854.

DEAR FATHER AND MOTHER,—With this present opportunity I take this time to write to you, hoping that you are as well as we are at present,—thanks to God.

I do not know what to write, for I have sent so many letters to you, and without receiving a single answer to them until now. I have not heard any word from you since the year 1851, and that was in St. Louis, before I started on my way from there; I do not know what is the matter; I was expecting to receive a letter from you by John Roach or Thomas Thomas, but I did not hear anything. If you think that I am beneath your attention to send an answer, I can counter that.

You my father have worked hard all the days of your life, to keep others rich and well off, and in spite of all your effort in the end you are yourself poor, not being in possession of a foot of land in your life, without paying a big amount of rent for it, or having a single animal either, except for an occasional pig. At the same time you believe that your situation is better than mine, and that my situation derives from the religion that I have, and that I, like Abraham of old, have left the house of my father and all my relations and friends, to look for a better country,—and a city, whose architect and builder is God. You believe me to be a fool for leaving such a place as you have there in Felinfoel, where we did not possess a single animal, and coming to this country where there is every fullness to be had. I have animals of every kind, cattle, oxen, pigs, and geese; also I have houses and lands, &c., and I do not owe a halfpenny of rent to anyone, and I can obtain what I want of land cheaply; thus you see how much better is this land than the old country.

I cannot describe the happiness I would have if you were to join with the Saints, and immigrate to this country. O! such happiness I would have if my father and mother were Saints. I heard that my brother John is on the way here, but I do not know whether he is coming or not.

My wife Phebe, my little son Morgan send their love. Morgan can speak three languages, namely Welsh, English, and a language of the Indians, although he is but seven years and six months old.

This briefly from your son,

DAVID D. BOWEN.

PARABLE OF THE MONTHS.

ON the morning of some celebrated holiday, when the sun with its brilliant light was spreading its warm rays across the fields, the meadows, and the fruitful gardens, I was pondering about the times and the seasons, and thereupon I heard a conversation between the months of May, June, July, and August, which were boasting in their beautiful finery,—“Look,” said the one to the other, “at the delicious fruit, the abundant crops, together with the desirable delicacies of every kind that we are carrying on our backs, that cause the gentlemen and the ladies to marvel at the view that we project. Ha, ha, who is like us? The year would not be

worth much were it not for us! But as for January, February, March, and December, they are lazy ones! no fruit of theirs is to be seen on the trees or the fields, but only the effects of our hard work to please the inhabitants of earth. It is not worth it for anyone to go out of his house to look at them, and the other months are not much better than they; there are some flowers, but they do not deserve to be compared to us."

But somehow or other March and his seasonal brothers heard about the great boasting of the other brothers, together with the great disdain they heaped upon them, while at the time they were working their best in the *cellar*. Then March counseled with his brothers, and they decided not to work the during the next winter; instead everyone was to take a *holiday*; and the winter went by similar to the summer. There was no snow, ice, or cold, and the trees leafed before the usual time, &c. And when the summer came, there were diseases in the land; the flowers and fruits were eaten by insects. Only the sound of grief and sorrow were heard here and there, and no one came out to see the Masters May, June, July, and August. Then they understood, and said one to the other sorrowfully and brokenhearted, "We no doubt have spoken harshly and slanderously about the gentlemen January, February, March, December, and their friends; for now that we see and understand properly, we were merely sprouting that which they had raised from the cellar, and put into our arms."

Then they perceived that one month worked as hard as the other, but that the work of the one was more obvious than that of the other, and that it is impossible for one to work independent of the other. Therefore, the four sent their feelings of repentance in humility to the others, asking for their forgiveness.

From then on, the twelve months have been in unity with each other, and are all willing to be called a year.

Here is the parable; what do we learn from it?

Conwy Valley.

RICHARD ROBERTS.

HEALING THROUGH THE POWER OF GOD.

Cwm Ynys y Fwch, August, 9, 1854.

MR. EDITOR,—I am pleased to let you know how the power of God was revealed in our midst.

There was here the wife of a newly baptized brother, by the name of William Richards. She failed to be cured of an illness by the doctors. I went to her house, and I preached the gospel of Jesus Christ to her, and she became convinced of the existence of the blessings, and that signs follow now as in the days of old. On the 17th of July, Elder Richard Price and I administered the ordinance on her according to her request. To her blessing, to our joy, and to the glory of God, she received the blessing of complete health. She continues to testify strongly and diligently that the ministers of the Saints are preachers of truth, and that God confirms their words by the signs of those who follow.

She was baptized publicly on the 30th of July. We had an attentive and numerous hearing, and promises from others that they would be baptized.

There is a great call for our books; but the sects and their ministers are against us, but despite their worst the work of God is moving forward.

Your brother in the faith,

J. D. ROBERTS.

We, whose names are below, are witnesses of the foregoing things.

WILLIAM RICHARDS.

GWENLLIAN RICHARDS.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, SEPTEMBER 9, 1854.

After lengthy preparations, at long last we are able to date our TRUMPET from Swansea! Whether it sounds more loudly or with a clearer voice, let the hearing of its users be the judge. At least we are confident that the customary clean air of the sea will clear the voice of its *Trumpeter*, and probably his friends will join with him in wishing

that the giver of lives will strengthen his constitution, so as to arouse the sleepy inhabitants of our country to flee from the imminent destruction, to the safe place, before it pours out upon them. Not without feelings besides those we are describing—not without fond memories, and not without pondering over the religious feasts we enjoyed in Merthyr and its environs can we leave, nor shall we forget our dear co-workers in the vineyard of our Jesus, our desire for their benefit will be no less than our *Trumpet blast* to comfort them, and it will not be long, we trust, before we have the great pleasure of joining hand and voice in unison to convey the praises of our God, until it echoes from the borders of beloved Zion.

No matter where we go, we believe that neither time nor circumstance, nor anything else will be able to separate our affections from our faithful co-workers in the Kingdom of God; our battles and our victories will but recall our valor which increases our interwoven love for God and his work, and at life's end, having climbed through the persecution—having arrived at the top of the eternal hills beyond the far reaches of the great wilderness, how sweet it will be to look back and remember our faithfulness to one another and to our God; how dear will be the sound of the voices of the heavenly ones ringing in our ears. “Those who have come out of the great affliction, and who have washed their garments in the blood of the Lamb!” O! how glad we shall be at that time, that we were of one heart with one another, and for every effort we made! How contrary to that will be the record concerning the transgressor,—the record of those who ran well for a while, and who turned their backs on the day of battle! Yet what are those compared to the traitor! While our pity is aroused for every kind of transgressor who fell under arms as prey to the cannons of the enemy, heartfelt animosity will pour out anathemas on the head of the traitor from the top of yonder hills,—he is an arms bearer for the lowliest servant of Lucifer—he uses the broom for his cesspool as a paint brush, and he daubs the best of men around him with his own filth. Of every sharp whip, and severe rebuke, judgment and punishment which was released from hell, and of every hound that Belial set free from its chain, nor any of the devil's corgis, there is none more hateful nor more loathsome than the barking of the traitor at the heels of the servants of God. From

Cain to Judas no one like Lucifer has been born, and from then throughout the history of all the false brethren of Jesus and Paul, the apostates of the primitive church, and the betrayers of all God's children, there has been no one worse among all the tyrants of the earth, not excepting Nero, Maximus, bloody Mary, and the popes of Rome, than the betrayers of our late Prophet Joseph, because inasmuch as the blood of his anointed one is more valuable in the sight of God than the blood of others, so much more terrible is the punishment of the one who sheds it. Of all the trouble that Joseph, and the Twelve, had and which Brigham had after them, and that every good man in this Church has, they do not complain more bitterly against anything than against the slanderous poison and the treacherous hatred of their betrayers. And of all their hatred there is nothing more disgusting than their strong complaint against unrighteousness! Saints, beware of these overly religious devils, and do not dare to lend your ears to false accusations against the Priesthood from a devil in godly guise, lest you are swallowed up by them. If once anyone sympathizes with them, he is considered almost incurable, and away with him unless he repents quickly.

LETTER OF PRESIDENT DANIELS.

St. George, August 21, 1854.

DEAR PRESIDENT JONES,—The last letter I received from you was the one you wrote on the 5th of August, and it came to hand while I was in Mold, by the hand of brother Parry, and I was very sorry to see in it that your health is failing; but I trust that I shall soon hear otherwise, namely that you are healthy and happy,—that is my constant prayer, and that of all the officers and Saints throughout the North, all of them.

We had a very good Conference in Mold, and a convenient place to hold it, namely in the most spacious Hall in this town, but not as many of our friends came as we were expecting. Because of one circumstance we decided to change the presidency, and we were happy to understand that the Spirit had revealed the same thing to you. We had sufficient wisdom to explain the need of doing so to the satisfaction of nearly everyone. We put John Jones as the first Counselor, and

Hughes Llangollen as second. We believe that they will go forward at present, and that they will become free of the debt they have within six months; and they promise to make good use of their time to preach and distribute pamphlets, admitting to brother Parry and me, that they feel guilty for being so negligent in the time gone by. I have been throughout the Conference, and there is a good hearing in every place, and signs at present that the North is ripening to receive the Gospel.

Brother Richard Jones wishes for you if you can, to send a good man to Cefn, a miner or a furnaceman, and he shall have a good wage. I was sorry to hear that you have been unable to get, from among all the brethren there in the south, a good man to come to Caernarfon to preside, for there is great need for him. There is room here for many of them if it were possible for you to get them to come; in the towns where there was persecution last year, there are attentive hearings this year, namely Flint, Bagillt, Maesglas, Tanlan, &c. We were hindered by the rain from preaching in Treffynon.

We had a pleasant Conference yesterday in Abergele, where the Spirit of God was abundant from the beginning to the end, with unity and cooperation in every regard. At 5 o'clock in the afternoon, brothers Richard Roberts, Richard Griffiths and I preached, out on the street to a numerous crowd; many strangers had come for the fair which was the following day, and we had the Spirit of God in abundance there.

I and brother Parry intend to go to Rhuddlan tomorrow night; the brethren were harassed by the enemies there last Tuesday night, because one of the worst from the town of St. Asaph had come to assist them. We are going to St. Asaph, Denbigh, and to Ruthin this week also, and to a Conference in Eglwysbach on Sunday.

We fully believe that many will be baptized during the coming three months. Brothers G. Roberts and Williams preached for weeks around Bala and environs and had a good hearing, with many believing. President Parry has in mind to send with one of them Hugh Evans from Llanfair, who is an elderly man and a very good preacher, and we are confident that the plan will answer the purpose of getting those who have believed into the water soon.

I, and Parry and his wife, and all the officers and Saints everywhere I have been, send their fond regards.

Your fellow soldier in the army of Jesus,

D. DANIELS.

CARDIGANSHIRE CONFERENCE.

WE HELD our conference on the 13th of August, in a Hall in Aberystwyth, and remarkably good meetings were held throughout the day, and several of the Saints had come together from the different Branches, and a large host of listeners. We voted unanimously to sustain the authorities of the Church.

At two and at six several preached effectively, and among them was President Jeremy, and there was an attentive hearing. The Saints were very happy to hear the brethren prove different topics of our doctrine, and all the listeners appeared to be cheerful, as if they were desirous of getting hold of the information that is in possession of the Saints. We spent the day very pleasantly, and we were blessed abundantly by our Father with the influences of the Holy Ghost.

The representation is as follows—Branches 5, Eld. 17, Pri. 4, Tea. 3, Dea. 1, Bap. 2, Ex. 3, and the total at 105.

B. EVANS, *President*,

J. MORGAN, *Scribe*.

FLINTSHIRE CONFERENCE.

THIS Conference was held in the *Market Hall*, Mold, August 13, 1854. It was begun with prayer by President J. N. Jones, and after a brief but appropriate greeting, there were represented—5 Branches, 19 Eld., 5 Pre., 5 Tea., 3 Dea., 1 excommunicated, 1 baptized, with the total at 114.

Then Pastor Parry preached the first principles of the gospel very clearly, and earnestly persuaded the listeners to embrace them. There was unanimous sustaining of all the Presidencies and Quorums of the Priesthood in Zion, Britain, and the Welsh Presidency.

Because of circumstances J. N. Jones was released as Conference President, and Lewis Davies was put in his place, with J. N. Jones and John Hughes as Counselors, Jonathan Ellis to be the Chief distributor, with Thomas Green as Scribe for the Conference.

President Daniels counseled the officers and the Saints to be more diligent in warning the world, and in distributing tracts.

There were effective and strong sermons given in the afternoon, by Elders R. Griffiths, Rhosllanerchrugog, and R. Jones, Cefnmawr, on the establishment of the kingdom of God on the earth, and they were followed by J. N. Jones in English, and there was excellent fervor.

In the evening, Elder L. Davies proved clearly that a divine message is easily tested by obeying it, and being able to enjoy its promised blessings. He was followed by President Daniels who very skillfully showed the difference between true and false religion; the latter persecutes the former, and the reason for that is because the former exposes the deception and the bleakness of the latter. He was followed by Pastor Parry, who testified clearly and decidedly that this is the Church of God, that it is a divine message we deliver, and that this is the only way for a man to be saved, and that he knows that, and he earnestly persuaded others to obey it, and they could receive a knowledge of that from God as he had done. An abundance of the Spirit of the Lord was enjoyed throughout the Conference, and unity and charity reigned through it all, and for this increase is the constant prayer of

Your brethren in the Eternal Covenant,

J. N. JONES, *President*,

L. DAVIES, *Scribe*.

THE NORTH PEMBROKE CONFERENCE,

WAS HELD in Fishguard, on the 20th and the 21st of this month, when there were represented 4 Branches, 14 Eld., 5 Pri., 2 Tea., 2 Dea., 2 baptized, 3 cut off, and the total 56. The majority of the Saints who belong to this Conference were gathered there, and the influences of the Spirit of God were received very abundantly there.

There was a unanimous vote to sustain all the authorities of the Church; all were smiling as they had the privilege of raising their hands in favor of supporting and upholding, those sent by God, in their faith and in their prayers. The various meetings were addressed in a lively and warm manner throughout the day, by several of the Elders.

DAVID REES, *President*.

T. EVANS, *Scribe*.

LONGING FOR ZION.

TUNE—"Lovingly."

Over there, over across the billowy sea far away,
 I shall look toward the land that is better
 Than the lands of earth together;
 The land God promised to those
 Who would leave completely the wrong paths,
 Where sweet peace flows unceasingly,
 For my mind is focused on it.
 There I shall be able to live abundantly free,
 In the midst of the fig trees;
 And O! how lovely it will be for me
 To spend the day on the waves.
 The Saints will enjoy living together,
 In heaven on earth under the care of God,
 Where no enemy of any kind will come,
 To cause a wound to my breast.

Yes, there is a certain longing in my breast,
 To go to my land from Babylon,
 And crossing the waves away from her clamor;
 Her blind sons are against me,
 Like voracious wolves in the night,
 And I am down beneath many woes,
 Weeping streams of tears.
 Thou great strong God of gods,
 An able leader of heaven and below,
 Oh, deliver me from my affliction now,
 To thy dear, beautiful Zion;
 Where sweet is heard the sound of every saint,
 Among thy redeemed children,
 Under the smiles of heaven to a hundred tunes,
 Joining in bold praise.

See, see my harp hanging now,
 My God, who comes to my rescue and gives me my reward
 Of escaping the wrath.
 Beneath the heavy burden of oppression here


My feeble heart is saddened,
 And my good muse becomes weary,—
 O Father, how poor is my lot.
 Thou, my Lord, I'll freely magnify,
 If I have part of thy Zion;
 On her meadows—green image of summer
 I'll weave delightful rhymes;
 Amidst her pure clear streams,
 Where myriad little fish are born,
 With a bright muse of pure fire,
 I'll give praise and song to my God.

NATHAN DDU OF LLYWEL.

MISCELLANEOUS, &c.

THE WAR.—After a four-day brutal attack by several British and French steamboats, the Bomarsund stronghold was destroyed, and it is said that about 2000 Russians were taken as prisoners. It is said that the Russians have conquered the strong army of the Turks near Kars, and 15 cannons were taken, a large amount of war spoils, 84 officers, 23,000 men as prisoners, after leaving 2000 dead on the field. The Russians won another victory over the Turks on the highland of Tchuilglyl on the 29th of July; they took three brass cannons, three wagonloads of powder and lead, 370 prisoners, and over 2000 dead on the field.

RECEIPTS FOR BOOKS FROM AUGUST 23 TO 31.—West Glamorgan, £3 4s 8c; Conwy Valley, £1 10s.

 Send all letters, containing orders and payments to *Capt. D. Jones*, 10, *College Street, Swansea*.

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SWANSEA:

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 32.]

SEPTEMBER 23, 1854.

[VOL. VII.

POWER AND ETERNITY OF THE PRIESTHOOD.

From the "Seer."

THE Priesthood of God is the great, supreme, legal authority that governs the inhabitants of all redeemed and glorified worlds. In it is included all power to create worlds, to ordain fixed and permanent laws for the regulation of the materials in all their varied operations, whether acting as particles, as masses, as world, or as clusters of worlds. It is that power that formed the minerals, the vegetables, and the animals in all their infinite varieties which exist upon our globe. It is that authority that reveals laws for the government of intelligent beings—that rewards the obedient and punishes the disobedient—that ordains principalities, powers and kingdoms to carry out its righteous administrations throughout all dominions. The Kingly authority is not separate and distinct from the Priesthood, but merely a branch or portion of the same. The Priestly authority is universal, having power over all things; the Kingly authority until perfected is limited to the kingdoms placed under its jurisdiction: the former appoints and ordains the latter; but the latter never appoints and ordains the former: the first controls the laws of nature, and exercises jurisdiction over

the elements, as well as over men; the last controls men only, and administers just and righteous laws for their government. Where the two are combined and the individual perfected, he has almighty power both as a King and as a Priest; both offices are then merged in one. The distinctions then, will be merely in the name and not in the authority; either as a King or a Priest he will then have power and dominion over all things, and reign over all. Both titles, combined, will then not give him any more power than either one singly. It is evident that the distinctions of title are only expressive of the condition of things prior to the glorification and perfection of the persons who hold the Priesthood; for when they are perfected, they will have power to act in every branch of authority by virtue of the great, and almighty, and eternal Priesthood which they hold; they can then sway their scepters as Kings, rule as Princes, minister as Apostles, officiate as Teachers, or act in the humblest or most exalted capacity. There is no branch of the Priesthood so low that they cannot condescend to officiate therein; none so high that they cannot reach forth the arm of power and control the same.

That the power of the Priesthood is almighty is evident from the fact that God the Father and His Only Begotten Son both hold the Priesthood. If God the Father were not in the possession of the Priesthood, He never could have called, appointed, made, and consecrated Jesus a High Priest. Paul, in speaking of Christ, says, "He became the author of eternal salvation unto all them that obey him; called of God an High Priest after the order of Melchizedek." Heb. vii, 9, 10. Again, he says, "Christ glorified not himself to be made an High Priest; but He that said unto him, Thou art my Son, today have I begotten thee." As He saith also in another place, "Thou art a Priest forever after the order of Melchizedek." (Heb. v, 5, 6.) These two passages prove that the Father called His Son to the Priesthood.

We will next prove that God not only called his son to be a High Priest, but appointed and made him such by an oath. Paul exhorts the Hebrew Church as follows: "Therefore, holy brethren, partakers

of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus, who was faithful to him that *appointed* him, as also Moses was faithful in all his house.” (Heb. iii, 1, 2.)

“And inasmuch as not with an oath he was made Priest: (for those Priests, [the Aaronic priests] were made without an oath; but this with an oath by Him that said unto him, The Lord sware and will not repent, Thou art a Priest forever after the order of Melchizedek;) by so much was Jesus made a Surety of a better testament.” (Heb. 7, 20—22.)

Jesus was not only called, appointed, and made a High Priest with an oath, but was also consecrated, “for the law maketh men High Priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated forevermore.” (Heb. vii, 28.) To constitute Jesus a High Priest, then, required a calling, an appointment, an oath, and a consecration. The fact that God the Father conferred this authority upon His Son, shows most conclusively that He, himself, was in possession of the same great Priesthood, for we cannot conceive it possible for a being to confer that which he does not himself possess.

Many suppose that there were never but two persons who held this greater Priesthood, namely, Jesus and Melchizedek. If so, who conferred this Priesthood upon Melchizedek? Could it have been Christ? for, according to Paul, it was many centuries after the days of Melchizedek, and even after the law was given by Moses, before God made and consecrated with an oath, his Son a High Priest. Would the Messiah call, ordain, and consecrate Melchizedek to an office before He himself received the sacred ordinance of consecration? If not, who had a right to consecrate him to that office? We answer that no one would be likely to do this, unless he himself held the office.

Paul says, furthermore, that the Priesthood which Melchizedek had received, was “without father, without mother, without descent, having neither beginning of days, nor end of life.” (Heb. vii, 3.) Melchizedek, having received such a Priesthood, and being “made like unto the Son of God; abideth a Priest continually.” As the

Priesthood had no "beginning of days," it must have existed before the days of our earth had a commencement. But who then possessed it? We answer, God, the Father of our Spirits, then possessed it, in all its glorious power and fullness; for if He nor no one else held the Priesthood before the commencement of the days of creation, then it could not have been, as Paul declares, "without beginning of days."

Having proved that God the Father possessed the Priesthood before the days of creation, and that Melchizedek in the days of Abraham held the same Priesthood, and that Jesus, by "the word of the oath which was since the law," was "called," "appointed," "made," and "consecrated" a High Priest forevermore after the same order, it will easily be seen that in the Priesthood was vested all power. By the exercise of this Priesthood, God the Father made the worlds through his Son. By it, the Son received all power both in heaven and upon the earth. By it, He will sit upon "the throne of his father David; and will reign over the house of Jacob forever; and of his kingdom there will be no end." (Luke i, 32, 33.) By it, he has "ascended up far above all heavens that he might fill all things." By it, he has obtained eternal crowns, to reign as King of kings, and Lord of lords, over all kingdoms and dominions, principalities and powers in this world, or in the world of spirits, or in the endless dominions of his Father.

Although Paul informs us that Jesus was called and made a High Priest centuries after the law was given, yet there is no doubt that he was considered in the mind of his Father the same as a High Priest before the foundation of the world; and that by virtue of the Priesthood which he should, in a future age, receive, he could organize worlds and show forth Almighty power. God, by his foreknowledge, saw that His Son would keep all his commands, and determined, at a certain time, to call and consecrate Him a High Priest; He determined also that by virtue of that future consecration to the Priesthood, he should, thousands of years beforehand, have power to create worlds and govern them, the same as if he had

already received the consecration. All his marvelous acts and doings, therefore, prior to his consecration, were just as much the results of the authority of the Priesthood, as those performed by him since that time.

(To be continued.)

Trans. A. L. JONES.

NOTICE TO EMIGRANTS.

Liverpool, September 14, 1854.

PRESIDENT JONES,—

In consequence of that which was projected in the Eleventh Epistle of the First Presidency of the Church, I notify you that I intend to send a shipload of Saints to America at the end of October, or early at the beginning of November, if there is a sufficient number who desire to go that will enable us to do so by that time.

We cannot tell you at this time what the cost of transport will be, for it is likely that it will differ somewhat from the usual price, but it will not exceed £4 for adults. Therefore, I wish for you to send me without delay, the names, occupations, residences, with a payment of £1 each for all persons over one year of age, of those who consider their circumstances such as to allow them to go. Let us know also the country in which each was born.

Those who go in this ship are not the ones who can travel all the way to the Great Salt Lake Valley, nor are they recipients of assistance from the Perpetual Emigrating Fund, but they are only the ones who cannot pay for their transport any further than the United States.

The Pastors, together with the Conference and Branch Presidents, are to direct all matters related to this Notice, except for that which the Pastors need to ask us about.

When I have the required number of names, and when I have completed the emigration arrangements, I shall send notification letters that contain all the necessary instructions, together with the price of the transport, &c.

Your fellow servant,

F. D. RICHARDS.

INVITATION!

DEAR READER,—*Know that you must* stand before the judgment bar of God! *Remember* that your works will establish your fate in the world to come! *Believe* an experienced friend saying that only the enjoyment of the *true* religion will bring you happiness in this world and in eternity; and for your immortal soul, *believe* the testimony of a *truthful witness*, that the following are principles of the *only divine religion* that is or ever has been in the world.

Do not let the influence of a false religion excite your emotions to cast this earnest 'Invitation' from your hand; for it is an irrefutable truth that God has spoken from the heavens what *you must* do to be saved. If you do all other things that every sect commands, and all you consider to be your duty, and neglect to do the following prescribed divine things, you will not be saved. Eternal life is not, nor ever has been, promised but *only* by obeying *every word that proceedeth* from the mouth of the Lord, whatever that word may be. He must receive complete obedience, from the heart, to *every* commandment He gives. The religions of those who change one jot or one tittle of the commandments of Jesus Christ cannot be divine even if all human wisdom professes them, praises them, or makes any other claim to the contrary; consequently, for the sake of your eternal salvation do not be charmed into believing them. Furthermore, if every preacher, author and editor, atheist, and drunkard, yes, even if the whole world joined together to claim that the following teachings are deceit, do not believe them, lest you deprive yourself of the true religion, rebel against God, and lose your soul because of so doing. Come then, to the place indicated below despite every opposition, and insist on hearing for yourself, for you will be judged for your own mind, and for yourself you must die, and live or die again for eternity; come to listen for yourself, and you can hear that the scriptural, logical truths, divinely proved to you *yourself* are:—

I. That an Angel from heaven has come to earth with a mission for all its inhabitants, which contains clear and correct instructions as to how to receive forgiveness of sins and obtain salvation.

II. That it is impossible for any religion to be divine unless its possessor enjoys *direct revelations himself*.

III. *Faith* in the testimony of *living* witnesses to believe in the existence of God the Father, in the crucifixion, resurrection, and ascension of his Son Jesus Christ to heaven, as our abundant Redeemer, to believe and obey all his commandments, and to believe also in the powerful workings of his Holy Spirit according to his promises.

IV. *Repentance* from all evil, and a determination to keep from all things that are contrary to the law of God.

V. *Baptism by immersion for the remission of sins*, and that this is the only ordinance established by Christ to obtain forgiveness.

VI. *The present enjoyment of the gift of the Holy Ghost* by the laying on of hands of the Elders,—as a witness of the Spirit of God's approval,—prophecy,—speaking in unknown tongues,—interpretation of tongues,—receiving visions, and healing the faithful sick by the laying on of hands and the prayer of faith, and receiving all necessary revelations for salvation.

VII. *A complete apostasy of the whole world* from the purity of the gospel, and its deprivation of the Kingdom of God for ages.

VIII. *A complete restoration of the Kingdom of God to the earth*, in its offices, ordinances, teachings, discipline and blessings as established by Jesus Christ, its Head, which is proved by hundreds of thousands of witnesses throughout the world, by several thousands throughout Wales, and some in your midst.

IX. *The gathering of the children of God together to the place on the earth appointed by Him*, to be taught more precisely in the law of the Lord, to build Zion, and to be delivered from the diseases, the plagues, and wars that are already beginning throughout the world; the famines, earthquakes, contentions, and the frightful destruction that is at the door, and which will come as vengeance of the Almighty on the disgraceful recusants of this gospel.

X. Sermons on several majestic teachings, such as the Resurrection of the body to life.—The resurrection to the second death.—The restoration of all things.—The personal reign of Christ on the earth for a thousand years.—The binding of Satan.—His release, and his eternal fate.—The end of the ungodly.—The new Heaven and the new earth, &c., &c.

Reader! that you may come, we repeat, and hear for yourself, that you may be able to judge these *truths*, understand them, obey them, and enjoy their promises


Is the earnest wish of

—————, President of the Branch.

—————

N.B. There will be preaching in the Saints' Hall at —————, every Sunday at 11 o'clock in the morning, and at 6 in the evening. We are ready to preach at any time desired by those who invite us to their homes.

—————

 We have a variety of pamphlets on all the above principles, &c., which are available in the "Zion's Trumpet" Office, Swansea, for various prices, and also refutations that will satisfy every honest man, to the false accusations that are proclaimed about us and our religion, as far as we have seen.

—————

LETTER OF PASTOR PARRY.

St. George, September 11, 1854.

MR. EDITOR,—I have strong hopes that we will have all the book debts, &c., throughout the Conferences of the North sent in soon. We have discussed this in every Conference, and nearly everyone has approved setting up a plan to free the Conferences from all debt.

Here in this Conference there has been considerable preaching during the season, and everyone feels well and determined not to weaken, each one being confident of reaping the fruit of his labor. Almost everyone here is as energetic as you would wish to see, and they are deserving of their praise. There are no men in any parish or place for several miles around the Branches, who have not heard the Gospel, and generally there has been a good hearing, with many supporters and several who believe, and surely when Zion goes into labor, they will be delivered into the kingdom of God, and that is our prayer and our expectation.

The Conwy Valley Conference is much the same way,—everything in good order, with all striving to carry the work of God forward. We had a very good Conference there, and they promise to make an effort to become free of all the old debts, &c.

There is good unity throughout the North generally, but few baptisms; yet there are some who have been baptized in every Conference during the past three months. I believe there will be great success in the work of the Lord in Wales from now on.

Your fellow servant in the Gospel of Christ,

JOHN PARRY.

THE "SCRIPTURAL TREASURY!"

President Jones,—Some are asking here and there when the "Scriptural Treasury" will come out again, also whether you will publish a second printing of it, and whether you will sell it in segments as before? If you do that, let us know through the TRUMPET; for I believe that all would be happy to hear that such a Book is available, and many lament its loss in not having secured a copy for themselves, and one for each one of their family in time; and that is

no wonder, for some say that it is easier to be without a Bible than without the "Treasury." "R. EVANS."

I ANSWER, that we have had hundreds of the small first printing on hand for years, and every distributor can obtain whatever he wants of them by simply sending for them here, in segments or bound, and it would be a blessing if they were scattered throughout the land, and carefully read, as they deserve, by the world and the Church, especially by the preachers and those who expect to be preacher at some time.

It gives pleasure to our heart to earnestly recommend this book to the attention of the Saints; and furthermore we ask for our Presidents to recommend it, and get their various Distributors to send for them, and recommend them to all, for they cannot help being of great benefit and blessing to each one of you that reads them. We have been greatly surprised and wonder what can be the reason why there have not been additional sales of the "*Treasury!*" The small printing that was published should have been sold years ago, if our taste is anywhere near correct; while instead of that, we do not believe that half, or one in every half dozen of even the *Preachers* of the Saints possess it, and hundreds of brethren are without it, where, if we may give our opinion, no one should be without it. We called attention to it at the beginning of this year, and its price was lowered; again, we say, it can be obtained bound, or in segments for the promised reduction. Now is the time to secure a copy of it, for it is not likely that it will be reprinted soon. Do not miss the opportunity!

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, SEPTEMBER 23, 1854.

HOME INTELLIGENCE.—*East Glamorgan*.—President Evans is very hopeful from his new field of labor, and he is receiving hopeful signs, and excellent unity among the brethren for paying their old

debts. We would be very pleased to hear that every President can say the same thing.

Elder David Williams from Pontypridd writes, September 12, encouraging news; he says that the Saints of the Area and surrounding places he travels, are increasing in faithfulness and all godliness; two were baptized publicly last Sunday, and two the previous Sunday, in Gwaenyrrerw, in the presence of many respectful onlookers. Five were baptized in Pontypridd on Saturday, one that day, and two promised to obey the following day. "They are continuing to baptize in Cardiff and environs;" he says, "I heard in the last Council of four who had been baptized. An Elder left the meeting at the request of one to be baptized, and three had been baptized on Wednesday. The Saints ask respectfully about you, and are very eager to see you everywhere I go, and also myself, your dear Brother." Is this not the fruit of the late effort made to distribute tracts in those places? We are always grateful for the kind feelings of the Saints for us, and we consider it more precious than much gold, and their company is much sweeter than the great feasts of the world; nevertheless, other callings deprive us of a second of their dear association. May our God prosper them in their hundreds.

Monmouthshire.—President Giles says there is constant progress, excellent unity in distributing tracts; this is a sure sign of success soon; we consider the spirit of distributing tracts a forerunner of baptizing. Another good sign is to see a desire on the part of the Officers for coming to the Council, and being in unity and love there, as President Giles tells the 46 Elders there, not to mention others; such a band in unity can do no less than bring about a perceptible effect, if they but strive to do so. There are cheerful vows here also to pay the debt of the Conference, the doing of which will secure the approbation of heaven and its corresponding blessings. Hail to the day of Jubilee when every Branch of the Church of our God will be free of debt as are some now through a commendable effort.

West Glamorgan.—The renewed endeavors and the sound of tools being sharpened for the great, ripe harvest in every corner of this Conference, and the *Camp Meetings* have been very beneficial. An effective manner to obtain a hearing is for a number of Branches to gather to appointed places, and preach outside; if this is done wisely more of the people will be persuaded to obey, and cease to be

too ready to give them up, and proclaim the "*mene tekel.*"

Llanelli.—There is a very commendable effort on the part of these brethren to distribute tracts; the President says they have sold themselves completely out of *stock*, and are calling for several thousand others with great haste! The race is on, then! Who will win the "prize," and do the most good? We have a race to run, to *run* and not be idle.

Carmarthen.—Here also there are sowers awake and sowing good seed, and an abundant crop is expected from the people of Carmarthenshire to obey the last call of our God before long, and we have our hearts set on seeing a multitude of them on Mount Zion, before the days of vengeance on the disobedient come.

President Jeremy comforts us with the news of an excellent Conference that was held in Llandovery on the 3rd of this month. "There were several hundred listening cheerfully, and the Holy Ghost rested powerfully on the brethren as they preached:" may it increase.

Merionethshire.—A Conference was held in Towyn, Merioneth, Sunday the 3rd, when there were represented 6 branches, 15 Elders, 8 Priests, 3 Teachers, 1 Deacon, 3 baptized, and a total of 72. We are informed by President J. Davies:—"We received good teachings from President Daniels, Pastor John Parry, and President R. Roberts, and several other brethren. The influences of the Spirit of God were received abundantly, and there was a very respectful hearing, and unity and cooperation in support of all that was done, with a solid and unanimous determination to have more success in the Lord's work from now on. Three of the volunteers, namely Elders H. Parry, Ajax, and Lewis, are diligent and faithful in preaching the gracious message to the world, with strong influence.

Conwy Valley.—A Conference was held in Eglwysfach, August 27. Visitors present were President Daniels, J. Parry, &c. Represented were 5 Branches, 19 Elders, 6 Priests, 4 Teachers, 3 Deacons, 2 baptized, and a total of 92. All the officers of the Church throughout the world were unanimously sustained. A Branch was established in Conwy containing 10 members, and Wm. Davies, Jr., was appointed to preside over it.

One Teacher and one Deacon were called. "Good meetings were held with beneficial sermons from the presidents that were

appointed," says W. Davies, scribe.

Denbighshire.—Held its Conference in Newmarket, August 20. Represented were 16 Elders, 6 Priests, 5 Teachers, 2 Deacons, 3 baptized, 120 total. That is all we have heard, but we understand from the interesting letter of Elder J. Parry in this issue how the Saints are feeling in those areas.

To the Conference Presidents.—We remind you that this quarter ends with this month, and consequently, we beg your prompt attention to the instructions we published in number 22, page 350, of the TRUMPET, in this volume, and we earnestly beseech you to imitate your punctuality and your precision at the end of the previous quarter, and *more so* if you can. Remember that everything is to be in Liverpool the last day of the month!

Book Debts!—We are sorry to be obliged to call the attention of our Presiding brethren to the special and important duty of paying more attention to the distribution of the books, and we beg you to see that the money owed to the two Offices be transferred there a little faster or more frequently, for the debt is still increasing continually, especially for some Conferences, to the point of *enlarging* this year close to a hundred pounds already! instead of *diminishing* that at *least*, or more, as could be reasonably expected! The blame must be somewhere, when Conferences pay nothing, or next to nothing, for successive quarters. The President who permits such negligence to continue falls very short of filling his Presiding stewardship, and he will be disappointed if he expects us to excuse him at the cost of his Distributor, for it is with him that we deal, remember; his job is to look after his Distributor, and see to it that he is audited in detail every quarter. Brethren, will this small suggestion have its effect to cause the money owed to come here by the end of this quarter? What do you say? The time is getting short! We believe that this will do the trick with being more personal at present.

CRUELTY OF THE GERMANS,—*Imprisonment for religion, &c.*—We understand from a recent letter that brothers G. C. Riser, and Nielson have been jailed, August 13, for preaching the gospel in the town of

Hamburg, and they were cast into a filthy dungeon for some weeks; finally all the Saints who were in those areas were called together to the court to hear the decision of the magistrate concerning their leaders, namely the imprisonment of four more of their officers, and this because they opened their homes for preaching, and the sufferers had to pay the entire cost of the proceedings as well! All their books were taken from them, and the Mormons were exiled from the country, "because they are dangerous to the government." Through the influence of Messrs. Morris & Co., the prisoners were first moved to a cleaner prison, and their time to be there was doubled. Despite it all, we are glad to know that brother Riser was released from all their hooks, and has landed in Liverpool healthy and in good spirits. It is good for the Saints in every country that Almighty God is their Father; otherwise, they would have been exterminated from this world a long time ago; may eternal arms be around them until all the honest are saved.

The Accounting Sheets.—It is likely that every President has seen these convenient Sheets which we have made, to assist them in gathering, and keeping the numbers for the donations to every cause neatly and correctly. They are suited for every Conference and every Group, and they are cheaper and better than anything else we can design for that task; and thus we commend them to the attention of every Conference. Send for them promptly before they are needed, so we may have time to print them. The first one will last for a month for the weekly donations, then it will be updated by another one, and the totals will be transferred for the name of each donor to the Branch book. The third Sheet is designed to receive the donations for the final five weeks of the quarter; and thus, a record is kept of the personal contributions for each member to each fund and collection in the Branch book, and that is to be read in the Saints' meeting of the Branch, at least once every quarter, and if there is an error, which with careful bookkeeping is not likely, it can be corrected immediately. Their price is 2s 9³/₄c per hundred, or a penny for each Group of twenty people, every quarter!

For the one who properly considers the importance of recording his contributions to come before him and his posterity after him in the "Book of the law of the Lord" in Zion—and who properly

understands that his generosity to God's cause will determine God's generosity to him, there is no need to say more about this; nor, to the Presidents who properly understand the importance of accurate order and precision, and of doing justice with the donor to each fund, is there need for us to say more in order to get them all in unity and cooperation in this matter also, I am sure.

NEWS FROM UTAH.

ACCORDING to the "*Deseret News*" for July the 6th no Conference was held in Great Salt Lake City on the 27th and 28th of June, but it does not give the details of its report; we expect to receive that before long. The following persons were called to serve missions: Elder John Taylor to New York, N. H. Felt, A. Robbins, J. Clinton, M. H. Peck, and A. Lamb to go with him. John Young to the States, L. Brunson to the State of Michigan; Preston Thomas and E. B. Trip to Texas; E. Whiting to Ohio, and James Craig to Ireland. John, the oldest son of Hyrum Smith, was called to be the Patriarch for the Church of Jesus Christ of Latter-day Saints. President B. Young counseled the Bishops to prepare wood and other materials to build a bowery to hold from ten to twelve thousand people comfortably by the celebration of the 4th of July.

The "*Deseret News*" has come out in a homely attire—being made homely, from the materials of old clothes which were worn to rags between the rocky mountains, and on considering that this is the first paper produced in the Valley, together with the disadvantages in making it, it cannot be blamed. Hail to the day when Utah will not be dependent on the world for goods needed for paper while materials as good as these can be made, and success to the diligent adventurers in their attempts to accomplish that, say we. The Honorable Elias Smith is the chief Officer of the post office, in place of the late W. Richards. President Young has made a ferry boat, 46 feet long, to transport goods along the Great Salt Lake; it is propelled by horse power for the time being.

Brother Kennedy began to harvest his wheat today, the 6th, and he has five acres that are ripe, besides many additional acres that

will soon be ripe. The emigrants to California and the strangers that were in the city were greatly surprised at the kindness of the Saints in inviting them all to enjoy the delicacies of their feasts on the 4th of July holiday.

Four merchandisers have arrived in the city already, and soon to come after them are goods and merchandise worth over a million dollars to be sold in Utah.

THE SAINTS IN BABYLON.

Who is despised
 In Babylon?
 No one more than the Saints of Jesus,
 In Babylon:
 They are called Satanists,
 Evil deceivers, and sinners!
 This is the lot of the Israelites
 In Babylon.

Such great scorn is heaped upon them,
 In Babylon,
 Because they have the truth,
 In Babylon!
 These are the wages for preachers,
 Who believe in all the scriptures,—
 They are blasphemed by religionists,
 In Babylon.


What therefore will come to men,
 In Babylon,
 Who blaspheme God and his servants,
 In Babylon?
 Those who now refuse will be brought
 To their senses beneath the shower.
 When God will punish sin,
 In Babylon.


E. SUMMERS.

 MISCELLANEOUS, & c.

NOW AT THE PRESS,—is *The 'Invitation'* which is seen in this issue, and which is waiting for Conference Presidents to send us the names of the preaching places, the names of the Branch Presidents, and the number requested by each Branch, which we plead to be sent with dispatch. Their sale price will be 2s per hundred. They are cheap—share them cheaply until all understand where they can hear the gospel of Christ being preached in its purity! How many thousands are wanted?

CONFERENCES.—The East Glamorgan Conference will be held on the 1st of October, Brecon on the 8th, Monmouth on the 15th, West Glamorgan on the 22nd, Llanelli on the 29th, Carmarthen on the 5th of November, Cardigan on the 12th, North Pembroke on the 19th, and South Pembroke on the 26th.

 Our move from Merthyr to Swansea caused some packets of the *Star* and the TRUMPET to fail in arriving punctually at the end of their journey in some places, but from now on we trust they will recognize their path and their time.

 We call your attention to the “Notice to Emigrants,” which arrived barely in time for this issue; we will comment on it probably in the next; until then make preparations!

ADDRESS.—Mr. Dewi Elfed Jones, No. 12, Carmarthen Buildings, High Street, Swansea.

 Remember that George W. Davies is the Chief Distributor for the East Glamorgan Conference.

BOOK RECEIPTS FROM AUGUST 31 UNTIL SEPTEMBER 13.—East Glamorgan, £7 10s 5½c; West Glamorgan, £4; Denbighshire, 7s; Liverpool Welsh Branch, £1 10s.

** Send all letters, containing orders and payments to *Capt. Jones, “Zion’s Trumpet” Office, Swansea.*

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 33.]

OCTOBER 7, 1854.

[VOL. VII.

LETTER OF PRESIDENT KIMBALL TO HIS SON IN ENGLAND.

(From the "Millennial Star.")

G. S. L. City, June 29, 1854.

MY DEAR SON WILLIAM,—Our Conference was very large, and the congregation in general were from the settlements in the extreme south to the extreme north, and generally brought in a great deal of tithing of butter, cheese, and other things, in answer to my call upon them at the last Conference. Better feelings never have been manifest, nor better spirits, since we came into the mountains. The Conference was continued only two days, on account of the weather being very warm, and the Tabernacle not being half large enough. The time was spent principally in exhortation, preaching, and rehearsing over the things of Joseph, and his doings to the time of his death. Not much business was transacted besides appointing ten or fifteen persons to go on missions.

As far as our family is concerned, they are all enjoying good health, and good spirits, and plenty to eat, drink, and wear.

You may be assured that you are remembered in our prayers, with all the faithful in the nations and upon the Islands of the Sea; and we shall have great pride in your faithfulness, and that

of the brethren who went with you, and those who have followed you, that you show yourselves approved like men of God, in your outgoings and in your incomings, when you lie down and when you get up, for this will be an honor to your Fathers in Israel, and to your leaders; for they never left a stain behind them, and God forbid that our children ever should, or our beloved brethren. Honor your Priesthood, and magnify your membership, and your calling in the Church of Jesus Christ of Latter-day Saints, and in the kingdom of our God; and that Priesthood and membership shall honor you, and raise you up, and make you mighty in the house of Israel, and a source of consolation to His people. Be humble, prayerful, kind, affectionate, and merciful, and you shall obtain mercy; and what I say unto you, I say unto all the Elders of Israel in the old world, and to all those who believe on your words, and theirs; for the Lord God shall bless you; and all those who do His will, and keep His commandments, and listen to His voice, may be assured his angels go before them, and are their rearwards, and they shall never be forsaken in this world, nor the world to come, and their families never shall want, but be comforted by night and by day. The Lord will send His angels to watch over them, while they are doing His will, and publishing his word, and bearing testimony to his name to the nations of the earth of those things that they most surely know, and have seen, and handled, and felt, and realized for themselves.

As to our season it has been very cold and rainy, and some snow and a hailstorm which injured much wheat—the floods that flowed from the mountains, covered up many gardens, and did considerable damage to those in the City; two children that were herding were drowned by the floods that came out of the Butte Canyon—it was all done within an hour. Such a storm has not been known since we came into the mountains. The City creek has not been so severe upon us this season as the last; still it was severe on the day of the storm, on Tuesday, June 13, at half past three in the afternoon.

As to the crops in this country, the prospect is better now for wheat and corn, potatoes and other vegetables; they are more

luxuriant than any previous year. It is very probable that some wheat will be cut in the course of two weeks. The grass in the valleys and on the mountains has never been exceeded.

Stock looks well, and everything is flourishing. Buildings are going ahead far to exceed any year since we came into the mountains. Several new stores have been built, one by Elder Hyde, and several by others. * * *

The Temple wall will be finished in the course of three or four weeks, with the exception of the gates. We commenced on the 16th of June to lay the foundation of the Temple, and it would make your hearts leap for joy, and your tongues to shout, to see the big rocks rolling down to their places, as we have forty teams drawing big stones, and that draw their two loads each day. It seems as though everything moves with twice the power that was ever known in this place; every man is active, and feels his responsibility more than at any other period. We have good times, and not a loafer in our streets, and after dark, scarce hear a dog bark, and all is calm, composed, and serene, for the evening prayers of the Saints for the prosperity of the cause of God, and for the welfare of His servants abroad in the earth.

President Young's health is good, and he is in first-rate spirits, as also are his Counselors, and the Twelve, and all the Priesthood.
* * *

Presidents Young, Grant, and myself are expecting to go to the mouth of the Provo valley, and there make a new road to Fort Supply, along which our present emigration will come in, as that will let them move into the country, where they will have good range for the cattle, and where they can spread to the north or south better.

The Lake is as high as to swim a horse.

We have made arrangements to celebrate the 4th of July, not to celebrate the present nation, but to celebrate and honor our forefathers, who gained the independence, to carry out the designs for which it was intended by the Almighty.

Say to all the brethren, their families are in good health and spirits. I have seen most of them, and heard from some. Remember me most kindly and affectionately to all the company, to all the

Saints, brethren and sisters in old England; and I say, God bless you all, with all the Saints in that land, and throughout the world.

I am as ever,

Your affectionate father in Christ,

HEBER C. KIMBALL.

DESCRIPTION OF THE TEMPLE.

Great Salt Lake City, July 31, 1854.

DEAR BROTHER FRANKLIN,—The celebration of the 24th of July was an unusually grand affair; for my part, I give it as my military opinion, that a better looking, more merry, and orderly procession of boys and girls, *was never found*; the procession itself nearly filling the Tabernacle.

The weather has been extremely hot, and the harvest is progressing rapidly. The crops were very fine at Cedar and Parowan.

Thinking that a slight account of the dimensions of the Temple would be acceptable, I went into the Architects' office, and picked up the following skeleton:—

Foundation for the Temple—193 feet, east and west through the center of the building, embracing footing of the walls.

The basement is 119 feet by 79, the wall in the north and south sides being eight feet thick, strengthened with a number of columns; the windows half circle. In the center will be the baptismal font room, 58 feet square, with Offices for the Clerks, and appropriate dressing rooms. The whole foundation will be 16 feet wide at the bottom, and tapering equally on each side to the basement floor to 8 feet thick, 16 feet below the surface of the earth, and 8 feet above, making the rock work from the foundation 24 feet in height.

The second floor is 120 feet long by 80 in the clear, arched over 35 feet high in the center of the arch, walls 7 feet thick, with two tiers of offices on north and south sides, 16 in number, in the dead

work of the arch, lighted with oval windows.

The third floor is 121 feet long, 81 wide, 35 high, walls 6 feet thick, having sixteen offices in the dead work of the arch.

The roof will have 8 feet rise to the center, and be covered with metal.

Each buttress at the basement ceiling represents a globe, each changing its position, beginning at the southeast corner. Each buttress at termination of ceiling of the first room, sculptured of stone, represents the moon in all its phases. Sculptured of stone each buttress at termination of ceiling of the second floor, represents the sun in all its phases, and at each buttress on the sides of the building is the planet Saturn, with its rings and satellites sculptured in stone.

The four corner towers will be ascended by spiral staircases around a stone column 40 feet thick; each tower will have four octagon turrets, crowned with pinnacles; the crowning of the buttresses on the towers represents clouds, from which rays will emanate. The west corner towers embrace the Great Bear, pointing to the polar star, or as near as can be. The towers will be crowned with pinnacles, breaking off with battlements in sections, surrounded by a spire; every stone has its moral lesson, and all point to the celestial world.

The walls are ornamented with 9 buttresses on the north side, 9 on the south side, and 32 adorn the towers; each of the side buttresses will be 100 feet above the base of its pedestal.

The ground is already excavated 16 feet, and hundreds of large blocks are laid; the ground itself, where the foundation is being laid, is of gravel and cement, and almost equal in solidity to the rocks of the mountains, which is equivalent to founding the edifice upon a rock.

Under the direction of such a comprehensive, intelligent, and inspired man, with such incomparably splendid faculties, as is President Young, backed by Elder Truman O. Angel, one of the

best architects in the world, guided by the light of revelation, this mountain Temple will be one of the most beautiful specimens of art in existence, and as such will attract the attention of the learned world as another specimen of the “Mormon *order* of architecture;” and to the Saints it will be the great center point of attraction, where they will enjoy the ordinances of the Priesthood, and the baptisms for their dead; the very thought of which glorious principle and privilege, will cause the heart of every Saint to leap with joy, that he lives on the earth when God hath restored the ordinances and authority of His kingdom to the children of men.

Our streets have been for several days lined with the wagons and cattle of the Emigrants—some days as many as six trains, yet we are told that the principal emigration went north. Eight Merchants have arrived with their goods, and yet the mammoth train has not yet arrived.

The grasshoppers have paid many of the settlements a visit in great numbers, and there is complaining about the injury done to the late crops and gardens.

Brother Isaac C. Haight is over here from Parowan. He says the walls of the new furnace are 16 feet high.

Yours faithfully,

GEORGE A. SMITH.

THE EAST GLAMORGAN CONFERENCE,

WAS HELD in the White Lion Inn, Merthyr, Sunday, October 1. Present were the Presidency of Wales, Elders C. G. Webb, and McAllister from the Valley of the Mountains on a visit from England, together with several Welsh Conference Presidents, and a host of strangers.

After the usual beginning of singing and prayer, Elder Robert Evans made observations much like the following:

I feel to address you as did Paul to the Corinthians of old:—
“Moreover, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye

are saved, if ye keep in memory what I preached unto you," &c.

The Saints know they have received the gospel of Jesus Christ, and that they stand in it, and that they will be saved by it; but the word *if* is there; only on conditions will you be saved; if you keep in your memory. When the memory is overburdened with too many different things, one or the other must leave the memory. The Saints should not harbor malice or evil in their memory, then, unless they forget with what words the gospel was preached to them, and fail to keep them, since their salvation depends on remembering. "My memory is very bad; I cannot remember everything!" Then you will not be saved. Is it that your memory fails you, or do you fail your memory? The words by which you received the gospel should be written in your memory, so that they will never be deleted, and not thrown in like hay from a fork. The memory is a book in which events are written, and afterwards can be seen. "I shall write," or "I shall delete from the book of my remembrance," said God. "I shall write upon the tables of their hearts." May we write on the tables of our hearts today the words with which we are taught the gospel, since we have come here to hear, hear to remember, and remember to act, and act so that we can work out our salvation; and we do not act without remembering; consequently, only if you keep in your memory will you be saved.

Reports were given for the Branches, which were generally increasing, the weak and apathetic were coming to life, and feeling their responsibility, with a general effort to preach, distribute tracts, and baptize. Some were baptized at midnight in Georgetown, and several were baptized in the environs of Pontypridd, where many tracts were distributed, near which place a Branch was established.

They decided to build a Chapel in the Neath Branch! The debt of £9 15s for the Conference in the Cardiff Branch was paid, and £5 worth of tracts were purchased and distributed by their Society, and the Lord crowned their labor with success; He poured out abundantly from his inexhaustible source his gifts among them, to strengthen his believers, give joy to their hearts, and glory to God.

It was made evident by the reports of the Branch Presidents that unity and enthusiastic zeal exist throughout the entire Conference,

which was also proved by corresponding works, which sprouted through the whole place, like the buds of spring or the flowers of summer, as the first fruits of the good seed sown by the tireless efforts of the previous Presidency, and which have been watered and nurtured until now so paternally by the Presidency that followed.

President Evans noted that there are some excellent things in every Branch, and that one Branch should select some excellent things from another to fill its own deficiencies.

WILLIAM LEWIS, *Scribe.*

(*To be continued.*)

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, OCTOBER 7, 1854.

EMIGRATION.—The Saints throughout Wales are anticipating the present emigrating season with great interest. Along with the speed of the emigration seasons flying by year after year, the haste speeds the pace of the cloud heavy with the awful scourges of God through the confused atmosphere of those disobedient to his message, terrible threats which make clear the growing desire of the “children of light” to gather together “into their rooms for a short while until the rage and the calamity go by.” The highly important question of the majority is, “When may I go home?” Many of the nations’ Philosophers and teachers, who are frightened by the power of pestilence and disease, nations’ upheavals and shaky crowns, are looking toward the western continent for refuge from the adversity they fear; but an even higher and more majestic purpose draws the mind and love of the Saints to leave the land of their fathers—nothing less than obedience to the call of their Father to gather home with his faithful family to prepare to enjoy together the living feasts and delicacies of the “Supper of the marriage feast of the Lamb.”

No doubt it is not in vain that many are expecting through the generosity of their relatives and friends in Zion, to be carried home in the embrace of the Perpetual Emigrating Fund; the many and frequent exhortations of our Teachers in Zion for all to remember their friends who are yet in captivity, through their generous donations to the Fund there, together with all their fatherly concern for the scattered of Zion urge them in a voice louder than the sound of words to take heart, they are not forgotten,—to continue to wait,—that deliverance is drawing nigh, and to prepare for the day,—the blessed and long awaited day; it is nearer, drawing nearer, yes for hundreds if not thousands probably this year, it has already come!

Of all their Presidents' providential marvels on behalf of the Saints, not the least interesting is the present emigration to the United States: it is obvious that many can go there who otherwise cannot go, and who in years of saving and hard work here, cannot put together enough to emigrate to Zion, and it is no less clear that it is possible, with diligence, and especially with the assistance of the able leaders sent from Zion to the new gathering places, to earn sufficient to carry them the rest of their way to Zion in less time than they could if they were to remain in this country, which fact together with consideration of the value of right direction and enjoyment of religious privileges in the meantime, all demonstrate the usefulness of these new measures to those who are in the light. This quick look at them has caused the perspicacious to inquire eagerly, "When will the emigration gates to the States open? When will the call come?" We can easily understand the joy that fills the hearts of such when reading our President Richards' "Announcement" in the previous issue of the TRUMPET, by which they understand that the call has come once again, "To your tents, O Israel,"—that the ship which will carry them to their campaign places is ready, yes, *waiting* for an answer to the question. "Who is ready to leave his country,—who will go?" Let the mind take wing for a moment to foresee the scene which many will see probably in a few days—a blue sky above and a world of water all around; while strolling the deck beneath the light of the speckled stars that watch over the fate of their country in the eastern ocean—when there is nothing else more important to occupy the mind, whether after all conscience will say "I have done all I could," or will it whisper that some have been left whom

one would fear to encounter on a particular day and place? To the wise the suggestion is not vain. To the mindful the consideration is fearsome—only the diligent take comfort. Behold the call has come! Who is ready to set off? The question is not only who has money to pay their passage, and not who is eager to go; there are more preparations required for emigrating than those, and that are pleasing to the One who calls us! Before the Saints can be effective “signs and wonders” to the unbelieving world in the last days, they should be clean from their blood through having dealt justly with them, not only in their business dealings, but in dealing justly with their immortal souls by warning them lovingly, soberly and effectively of the divinity of their religion, by their earnest testimonies and their pious examples; and whoever emigrates without making these preparations will no doubt leave before he is ready; and just as the green apples which the whirlwind strips from the trees before their time set on edge the teeth of whoever eats them, so do these people set on edge even the teeth of the inhabitants of Zion, and their own stomach will not taste the divine food that fattens the souls of the pure in heart. May self-interest prompt everyone, then, to be ready before emigrating; and whoever emigrates leaving behind him shame on the cause of the Redeemer will be held responsible for the evil he does. Perhaps the Presidents who neglect to look into this will not be excused as much as they suppose either.

Especially, he who has not paid his church debts, such as for books, a debt to his Conference, the Temple, the Perpetual Emigrating Fund, &c., is considered unprepared to emigrate! Is it reasonable for those who expect to be pillars in the church in Zion to plunder the church here, or the Offices before departing! Is it not the same Church there, and the same God who holds them responsible there and here? Neither is it reasonable for the emigrating rich to expect the rest who are too poor to emigrate to pay their debts for them! And thus it is clear that those who have not made these *preparations* are not *ready* to go to the “land where righteousness resides.”

President Richards’ “Announcement” puts great responsibility on the Presidents in the selection of the emigrants according to the following sentence:—“Those whom you judge by their *circumstances* ought to go.” It is not only money that is included in the word ‘circumstances’ here, but it also suggests their connection to the

work of the Lord, and we beg the careful attention of our brethren to the benefit and the success of the divine work in their selection of the migrants this year; for the call does not yet convey so much hurry or flight as to damage the church here.

Note that this emigration is to the United States—to the “threshing floor” that is on the way to Zion; to the place where there are stronger fans, but we trust that only the chaff will be blown back to us! Let the eager ones who intend to emigrate to Zion the next time, by the beginning of the year, prepare, for they will be called upon promptly; and blessed is he who is found more prepared than those foolish virgins, to go after the long wait.

According to the talk we hear we do not doubt but that there will be almost a shipload leaving from Wales. The names and payments of some have already reached us, and the others do not have much time to delay.

We trust that everyone will be so considerate of our service as to send *Postage Stamps* at least, which otherwise will take more money than we can permit from our pocket; it costs us about sixpence to send each one's money to Liverpool. Together with all the other letters to them. *Pay attention!*

FOREIGN INTELLIGENCE.—*Cape of Good Hope*.—Elder J. Haven writes from there, July 24, that he has baptized three lately, and more have committed. Brother Walker baptized nine in Fort Beaufort lately. Brother Smith labored in Fort Elizabeth, and about 500 listeners the first time, who disturbed the meeting by whistling and throwing stones, &c., but one of the sensible Magistrates of the town threatened to punish those who harassed them, and despite that brother Smith had a respectful hearing with every level of society present, and he has baptized three, and a local brother by the name of John Wesley labored with him.

Turkey.—The President of this military Branch writes from the battlefield that they all greatly enjoy the privileges of the gospel, while holding their meetings in the woods surrounding the camp, and he has baptized six since arriving at that place. Their present numbers are 20, 5 Elders, 4 Priests, 1 Teacher. Others promised to be baptized when they moved to a place where they had water to do so. He complained that the Cholera has done and continues

to do great destruction among the British troops, but not a single one of the Saints has fallen prey to it. There is a great call for tracts explaining Mormonism, and counter proofs to the false accusations against it, which are like the plague there as in every other place of the world, spread by the plague-carrying Reverends who destroy our world with their breath, like the poisonous vapor of the deadly 'Upas Tree.'

NEWS FROM UTAH—The south Indian mission under the supervision of P. P. Pratt is successful, the Indians are peaceful, and they feel more desire to work, but the farming tools and goods are very scarce.

FROM THE CAMP.—Wm. Empey writes that he and his company are healthy and happy on the Kaw River on August the 4th; until now they have felt more ease than usual. It appears that his was the last camp. Milo Andrus writes from St. Louis that our former President S. W. Richards started across the *Plains*, August 4, and that there was very little if any sickness among the Saints. The camp of President Eldredge is within 18 miles of Fort Kearny, July 24th. There was trouble between the Indians and the emigrants to California, but they were completely peaceful toward the Saints.

THE FALL OF LUCIFER.

For the true purpose of the early council
 Which was announced, his times were intended,
 And his place through heaven was made light,
 And in the place then there was planning;
 And lo the Lord explained—the means
 He appointed from on high to save souls.

And Lucifer loudly blared his voice,
 Doubtless he acted stubbornly with a fiery light,
 Towards the Anointed One his nature ignited,
 And in terrible malice he rebelled,

 An enemy, cruel in manner—he went to his treachery
 A host he straightaway falsely led.

And a number of his host, who were armed,
 Sought war I know despite its affliction;
 And the other faction, who were not deflected,
 To error from their place and their freedom;
 And a merry throng for all his wrath—forced him
 Therefore to be cast from his natural habitat.

For all that, it is most difficult—to change
 The attributes of his nature,
 Meekness does not come easily to him,
 Despite being beaten he did not reform.

In the life of this awful world,—ha! his crazed
 Madness we see;
 The world languished beneath his burden,
 And from his evil we groan.

From all their power hateful fiends fall,
 To the full white heat of hell;
 Ha! let the author of the rift leave the realm,
 Let us all unite to chain him.

The weapons of heaven compelled him—despite
 The fiendish mob and its villains;
 Whose lot is ever to be
 All the tribe of the bottomless lake.

Hasten the day, let it come—to put him
 In shackles forever;
 Catching his sort will ease creation
 To the fair Muse in a new song.

DAVID ROBERTS.

THE WORLD WAR, & C.

ON the 12th of last month, the British and French navies blockaded Revel, and are awaiting the arrival of Admiral Napier to lead them in the attack on the place which is defended by 70,000 Russian foot soldiers, and 8,000 cavalry. Nicholas himself addressed his armies, exhorting them to oppose the landing of their enemies to the death.

On the 27th Prince Menshikov and his armies arrived as far as

Burliuk on the Alma river, where he prepared to welcome his enemies; on the other side of the river, and within a two-day journey, 60,000 English and French landed, and an additional 14,000 are expected soon; the combined forces had about 500 field cannons, and about 1800 horses to drag them. In this manner the British, the French, and the Turks traveled as three armies side-by-side to the attack at Sevastopol on the 20th of last month, and we understand from the latest news that Sevastopol was taken after a heated battle, with a loss of about 2800 lives of the united armies, and it is not known how many were wounded on the one side or the other, but one can easily perceive that the number is not small, neither is the victory that was won small. There is much speculation as to what effects this slaughter will have on the Emperor of Russia, but it is easy to believe that his head is too hard to understand its benefit as yet. Interesting details concerning this battle, and its shocking consequences, will soon be available.

The revolution is continually increasing in China, and the great city of Canton is under siege by them, and there is a daily expectation that they will take possession of it.

The Cholera is greatly increasing throughout the world; this deadly scourge will do greater damage to our armies in Varna and on the battlefield of the war, than will the weapons of our enemies; several thousands were swept away with no warning of its coming in their midst. It is reported that it killed 88,626 of the French, and still shouted "Give, give!" It has already swept away 8953 people of our capital city, and without being satisfied with that! In the town of Messina, in the Mediterranean Sea, it killed 12,000 inhabitants of a population of 50,000; it frightened the rest who were able to flee from the town,—close the shops, and leave the poor to die of starvation. The bodies had to be carried in heaps outside the town, and burned for lack of space to bury them, until no one could be found to complete that difficult task. It is too tedious to trace this king of terrors in his death march, or to number the thousands he has trampled of the inhabitants of every country under his adamantine hooves to the other world—his own abode; but it is sad work to have to recognize his frightful victories over our fellow-nation in the different towns of our own country. A few days ago we heard the general gravedigger in Cardiff, as he came out of a house, answering a friend that four lay dead from it there, the last

of 14 in two adjoining doors in a week, and the number increased despite that. One day this week while standing with a friend on a street in Merthyr for a little while, we counted no fewer than nine funerals, and great sadness throughout the place. It is said to be worse in Dowlais. May their Father save his children from its clutches.

LETTER OF PRESIDENT JEREMY.

Brechfa, August 28, 1854.

DEAR PRESIDENT JONES,—I received your kind letter last Saturday night, and great was the joy it caused for me as I read its contents. I am glad the enemy has been defeated once again, and that is a renewed witness to me that you are led by the Spirit of truth, and that you were led by him in your conduct toward Cora, Dathan, and Abiram. I hope that the past time and the circumstance will be a warning to others not to raise a rebellion against the innocent and the Anointed of the Lord.

It is a comfort to me that I have done my best by you, and have agreed with you in all things, and my unshakeable determination is to strive to carry your counsels into action, according to the power and the wisdom the Lord gives me.

The "Address" of President D. Spencer in the TRUMPET will no doubt be of great benefit. O how lovely it is for all of us to be guided by the same Spirit. I hope that the rebels will repent, and completely abhor their past foolishness, so they may have the forgiveness of God, and those against whom they have sinned.

I shall give a bit of the history of our *Camp Meeting* in Brechfa yesterday. We held a Council in the morning in the house of my brother Dafydd. President Thomas Jones and his Counselors were present, and all the Branch Presidents except for the President of St. Clears. Elder Isaac Jones was here also, and several other officers. We had a good time in the Council,—the fervent determination of all was to do their best to carry forth the important work we have by preaching and distributing tracts, &c.

At two o'clock preaching was started in Brechfa, near the house of Mr. Cheavers, in a large barn obtained from Mr. Thos. Andrews,

Brynyfelin. We had a good Stage made the day before, with benches for the people to sit on comfortably. The numerous congregation was address by David Price, Llangadog, Thomas Jenkins, Llanddowror, and myself. I had the privilege of bearing my testimony to a great many, and to several with whom I had played when I was but young in days. I believe that our testimonies had a good influence on the crowd, judging by the look they had.

At six, an excellent meeting was held then, and several promised to receive baptism.

Your brother in Christ,

T. JEREMY.

MISCELLANEOUS, &c.

BOOK DEBTS FOR THE VARIOUS CONFERENCES, THE QUARTER ENDING, SEPTEMBER 30, 1854.

East Glamorgan, £132 8s 0³/₄c; Monmouthshire, £46 11s 11³/₄c; Brecon, £4 18s 5c; West Glamorgan, £119 7s 3³/₄c; Llanelli, £35 5s 8c; Carmarthen, £15 16s 2¹/₄c; North Pembroke, £4 10s 3³/₄c; Cardigan, £14 1s 7¹/₂c; Merioneth, £10 5s 1¹/₂c; Flint, £21 11s 0¹/₄c; Conwy Valley, £9 13s 10¹/₄c; Denbighshire, £19 3s 5³/₄c; Anglesey, £13 18s 0³/₄c; Liverpool Welsh Branch, £1 7s 2¹/₂c; Liverpool Office, £1 10s 7¹/₂c.—Total, £450 8s 11¹/₄c.

BOOK RECEIPTS FOR SEPTEMBER 13 TO NOVEMBER 4,—Denbighshire, £1 1s; Brecon, £1 15s; Merioneth, £2 3s; North Pembroke, £1; Llanelli, £1 10s; East Glamorgan, £10 3s 9¹/₂c; Flint, £1 5s.

** Send all letters, containing orders and payments, to *Capt. Jones*, "*Zion's Trumpet*" Office, Swansea.

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SWANSEA:

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 34.]

OCTOBER 21, 1854.

[VOL. VII.

CHOLERA AND ITS TREATMENT.

NOT news to anyone, I suppose, will it be to announce the coming of this deadly scourge to our country again. The neighing of this "pale horse" is again sounding in the ears of the seers of Europe, startling the doctors, and it cannot be hidden from the attention of the common folk.

On it, we fix our gaze almost exclusively in the newspapers. While only the echo of its neighing penetrated from afar on the wings of eastern breezes, no one feared its slaughter, but the nearer and nearer it gallops, voices of the great and small are heard, the gentry and the commoners are heard shouting, make ready and clear the "paths for this king of terrors." There is no ocean between him and us any longer, neither privileged freedom nor strength of arms will turn him from his course, forward he rushes over the uneven rocks and the most splendid valleys—wherever man lives, his campaign will be! What preparations can be made? Who, or what will restrain him, and who will grab his reins? Kings and emperors of the east failed to turn him back. His Majesty and all his court admit to their inability, and they have put their bishops and their priests to work in composing and reading long and earnest prayers, for the God of heaven to deliver them from its iron hooves; and who can blame them! Yet, "as it was in the beginning, so it is now, and it *will be* forever and ever," despite all these efforts on their part, if we understand correctly. The philanthropic doctors,

themselves are throughout the country vying for the most diverse medical inventions; from the *copper* to the *olive oil*, they counsel. But what is the use, what is the difference, forward came the *Cholera*, and forward it will go despite them all! The civil officers of every rank will be very diligent and philanthropic and will urge everyone to clean their streets, and whitewash their homes inside and out. This is very fine, and it answers its proper purpose, and may they do so, the more the better; but all this, in our opinion, while the *hearts* of the peoples are irresistibly drawn to the Cholera, and their inward filthiness harbors it, is too similar to “cleansing within the cup and the platter;” and imitating those Pharisees who “whitewashed the sepulchers outwardly, but which were within full of uncleanness and dead men’s bones” to prevent or turn away the cholera from the country. I am not implying anything against these benevolent efforts, but if they are sufficient, how is it that the Cholera kills gentlemen in their most splendid palaces,—doctors in the midst of their drugs, and priests with their gowns around them, so they cannot escape from its clutches, those who *had done* all of the above? Does that not prove the ineffectiveness of the medication? If so, are not those who persuade others to refuse infallible medication culpable,—saying that “it is unnecessary,” &c. Is not he who puts an obstacle in the way of his fellowman to be held responsible for the consequence of his counter-influence? If all the efforts of all the doctors to improve their fellowmen are recognized as philanthropic virtues, what reason is there to find fault with those who offer infallible medication, free to all who will receive it? What reason is there to refuse without *proof*, and condemn without *investigation*, any medication that professes to impart such an indescribable benefit? In surprise, perhaps, it is inquired if such medication is offered on any attainable conditions? And are there rational creatures who refuse such an offer? Without hesitation we answer affirmatively; there are drugs available now, from an infallible doctor, and he sends his servants to encourage the use of those drugs without money and without price. The Doctor’s infallibility makes an impression, and also infallibility has an effect on *his* medication. Well, you say, what are those medical directions? We answer, it is essential to have trust in this doctor, just as any other doctor requires correct *obedience* to his instructions, exactly as he directs. The logic of that requirement is admitted, through complete

obedience of every patient to the instructions of his doctor. And indeed there is no one ever so foolish as to expect a benefit from a doctor except by obeying completely all he says. So here it is also correct. But, it is said, some acquaintance with the doctor is required, before he can be believed and obeyed. Quite reasonable. So it is here. The doctor to which you are directed is of all the most deserving of your trust, for you are directed to none other than your Creator, your Sustainer, and also the Almighty Creator of the world and its fullness. Who is more suited to heal than the one who made you? Who, then, is more deserving of your trust than He? It is recognized that there is no one better than He to be found. Very well, then, that is one step forward for everyone. Next, who can provide us with His drugs now, together with the correct instructions? We answer, that no one can do that who alters His original drugs, unless they can prove they have received the right from Him. Yet, we say, not all, of *necessity*, learn correctly even his instructions; for with this one, as with all other beneficial drugs, perhaps they are counterfeit. Lest that be the case a license is required, which cannot be forged, and the drugs will not answer the purpose unless they are administered under the patronage of this *license*. Corresponding behaviors of the world under all circumstances also prove the logic of this statement of ours. Next, we shall announce the required directions, and then it will be easier to understand who are their worthy administrators. First, after believing in the doctor, the effects of that faith are seen, in the refusal of all things that are contrary to His will, and also in the righteous obedience to all he commands, which is, next, to receive your burial in water for the remission of your sins, and by so doing preparing you and qualifying you to receive a portion of His Holy Spirit, the healing effects of which will drive away every influence contrary to life and health to the extent such can be had, and for the purpose of receiving more of his power the great Doctor told the sick to request, not the Doctors, rather those Elders whom he has authorized to do that, and to whom he has given the license, to lay their hands on his head, and pray for him to receive additional influence of the Chief Doctor. If this is unsuccessful, then he commands them to anoint the sick with oil, and not just any oil will do the trick here any more than with any other doctor. But it must be the oil which the doctor says to use. If that does not take effect the first time,

he counsels them to use the same procedure until the sick is well. And so the sick will receive still more and more of the aforementioned life-giving Spirit, others are to be sought to join their prayers with him in behalf of the sick, and in the use of the medicine, this truthful Doctor promises it will be infallible, unless such an illness is intended to end the life of the sick person. This is something the Doctor does not always reveal; and in the absence of such information, the duty of the sick is to use the aforementioned medicine correctly as directed. Now, we shall say what is infallible medicine referred to. Here it is! Who can refuse it without by so doing refusing its Author? Who, after this refusal, can expect this Doctor to heal him? Why is the refusal of this medicine not an affront to the Doctor?

There are many thousands, we suppose, of different drugs that are offered to the world for the different illnesses, diseases, &c., that afflict them. Not many newspapers are seen whose columns are not loaded with them, but we never read these instructions in any of them! Along the walls of every town, and their houses, we read some great promises for cures, but none but this one is *infallible*, yet none of them ever say a word in support of this one! Many books are published by wise authors about this matter, but our Author is recognized as being wiser than all of them; despite that, no one offers His drugs to their sick people! What can be causing all this, I wonder? Surely our Doctor is not respected by any of the doctors of this world; otherwise, we would hear some approval of his drugs. They cannot be ignorant of them, to be sure, for his medical book is respected and very well known for other things it contains; yes, they love the Doctor so much that they read his story and they mention him in their houses of worship and their dwelling places, and practically everywhere; there is not so much praise for any doctor who has ever been as there is for this one; nevertheless, not only does everyone praise his own medicine and recommend the drugs of his fellow doctor to the world instead of the drugs of this infallible Doctor, but still worse, they mock and persecute those who praise him, and not infrequently they threaten to incarcerate those who administer them. Yes, their hatred for these drugs is so great, no matter how much their praise is for their Author, that they have formed a law that severely punishes whoever gives them to another! It is not so surprising, that

these professed doctors fear the variety of healthful virtues of this way to health, since it is from this trunk that the staff of their livelihood grows; but immediate opposition, contempt, and scorn of those who profess to be servants sent for this chief doctor, for his medicinal drugs, are the subject of great surprise for each one who does not understand that they are deceivers, taking the name of the chief doctor only to win influence over their charmed adepts to sell their own deceit, since there is no virtue or power in their fabrications to win their own praise independent of him. Here the deceivers probably gnash their teeth at us, for exposing them; but, to what purpose, as it is too clear to hide!

The world is warned against their deceit by forgeries and "*Parr's life Pills*," "*Morrison's Pills*," "*Worsdell's*," &c., and a long list of similar things that could be named; and is the world not warned against the alluring delusion of the "Reverends," the "priests," and the godly "quacks," who profess themselves to be servants of the doctor they are talking about, while at the same time they grate on the ears of their charmed adepts with their shrieks against the commanded drugs of their professed master? What philanthropist can restrain his pen or his tongue from warning his fellowmen who are near death for want of this medication? Especially in these perilous times,

When pestilence is reaping the countries,

Reaping men like grass of the field,

what man who desires an extension of life for his fellowman, and desires to free his family from the excruciating torments of Cholera will not call his attention—and shout loudly, loudly, this is the way for health; in this manner can he be prepared effectively against the coming of the Cholera, and every other deadly scourge and scorpion. THE "GIFT OF HEALING" which the chief doctor has set in his Church is the only infallible medicine. That the great privilege of extending temporal as well as eternal life and health are definite promises, and the benevolent effects of the gospel, are too well known to the Saints to require confirming here; yet for its unbelievers, no matter how great their zeal is for the pronouncements of the other theological Doctors, this gift is not only unknown, but unbelievable as well; it is for their benefit then, that we say, the "*gift of healing*" is the medicine of our God for his children standing in restorative contrast to the degrading effects

of sin, to mortality. A search back to the scriptural history of our species will show that transgressing the laws of our Creator is what planted the seeds of mortality in our nature; “thou shalt surely die” was the punishment. Disobedience to the godly laws also is what has corrupted the blood, and made us continually more open to illness in his various attacks; and even though the verdict of death has not been removed, for “it is appointed unto men to die,” yet the effects and consequences of the transgression are turned away through obedience to the law that was transgressed. Since losing life and health are punishments for transgressing the law, why does obedience to them not restore what was promised? On the one side “the savor of life unto life,” and on the other “the savor of death unto death.” Therefore, we see that the “gift of healing” is a religious blessing, and it has its own particular laws and conditions, and receiving it depends, not only on the obedience of the recipient to the conditions but also on the lawful right to administer of the one who administers. That right is the Priesthood which is presented to his servants by the chief Doctor to administer all the ordinances of the gospel, which is the power of God unto the temporal and eternal salvation of those who obey him, through which life and purity come to light. We can hear its great Author teaching his servants in his gospel in Mark xvi. After showing how to be held guiltless from the effects of their own transgressions and those of their fathers with respect to their characters, he then said, “They shall lay hands on the sick, and they shall recover.” Behold a definite promise to those who obey the conditions,—“and they shall recover;” not perhaps, or any other *if*! We see that these physical and spiritual healing doctors are the same; by the same authorization they did the one thing and the other and the promise for the blessing of *physical health* was just as definite as it was for forgiveness, and the other gifts. Now, we ask, when did this great Doctor divide the authority between the physical Doctors and the theological Doctors? Show the law, the book and the page, wherein he gave one type the right to deal in the drugs that promise spiritual healing but decreed that they must have nothing to do with physical drugs? and when did he tell the physicians that a license of another kind was necessary to administer spiritual drugs? When? Who can give a definite answer? None of you! Well, why was the godly medicine

divided among you? What, all this for profit? If this is not making merchandise of human bodies and souls, tell us what that merchandise is!

We have on hand, the witness of an old, experienced, and very popular Doctor, especially in the colleges for D. D.'s., who was an old champion among the old Doctors of the original, old college; his name is Paul, formerly Saul of Tarsus, who testifies that the drugs of the chief Doctor were the best, and the medicine that was given to the sick in his time; he says in 1 Cor. xii, 9, "And to another the gifts of healing by the same Spirit;" that is to heal a physical illness. And another old Doctor who lived the same time as Paul co-testifies of this, and this one, they say, received a license from the chief doctor, after "*passing an examination*" before him, and we see that *prescription* in the book of James i, 14, 15. Why are these things so unpopular in this age of light, especially with the D. D.'s. and the Reverends who profess to be members of the same family of Doctors, servants of the same Chief Doctor, and who boast of their objectives to benefit men? If it would constitute cruelty to keep a sick person from taking the drugs of a human doctor, how much more cruel—who can say—is it to keep men from using the drugs of the infallible Doctor? If men take revenge on those who misrepresent them to the detriment of their craft, or who falsely portray their drugs, how much more severely will God take revenge—the Head Doctor, on those who disregard Him, keeping others from using the appointed drugs of his Son, from the lack of which they continue to perish by the thousands?

To the faithful children who properly value the drugs of the Head Doctor, we say,—devote yourselves faithfully to the treatment of the infallible Doctor; and may the dread of the Cholera, and the force of all other disease, teach us the important lesson of faithfulness to the divine calling with which we have been called for the freedom of the children of God; let us purify ourselves and sanctify ourselves so the Spirit of life may be more powerful in us, and that it may be a wall of fire around us in the midst of all pestilence; and may our unshakeable faith look to God through his ordinances, instead of to human wisdom.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, OCTOBER 21, 1854.

DISTRIBUTING TRACTS,—For the most part the cold has ended the season of sowing the good seed along the “streets and fields,” and we do not know of a more effective way to water them, so they will germinate, than by distributing tracts from house to house. The coming long and wintry evenings will be as advantageous for reading tracts as were the long summery days were to hear preaching, and those who know that the great last harvest is nigh are expected to be diligent in putting the printed word within reach of their neighbors.

We have awakened and have seen the benefit of distributing tracts, and the significance of not doing so more than ever; and we feel more desirous than ever to shout aloud—to beg more earnestly for the assistance of the Saints in distributing, in selling or giving, or any way possible to spread the important and good news that our message contains for our fellowmen! Who will assist in this philanthropic—this generous and successful work? Brethren! not only the officers, but every member, are you seen going from house to house with your hands full of tracts? That will provide an opportunity to bear witness that you will otherwise not have, and it provides an opportunity for many of the honest in heart who wish to understand our religion to inquire and receive the truth. By so doing you will be a great blessing, and God will bless you more abundantly for every effort like this that you make, while the valuable hours spent idly by some each day gradually offends the Spirit of God away from them, and brings upon them the responsibility for their negligence regarding the souls who escape from around them to the other world daily without understanding the way of salvation. It is not only the preacher who must give an accounting of his stewardship, but each one will be held accountable according to his ability to be involved.

Sisters! may we have your help in this praiseworthy work of distributing tracts among your neighbors? And why not you? The remarkable success that has followed the good efforts of some of our zealous sisters in this matter, proves that every sister can be a blessing by so doing—the fact that God blesses their labor, and fills their hearts with love, and their mouths with wisdom to be able to answer each one as he merits, together with the fact of souls that they were instrumental in saving, shout loudly, yes, more loudly than any human voice, to you one and all to earnestly awaken, while it is possible, to distribute tracts and testify to your neighbors. The sisters who distribute tracts testify that they are much happier than before, and it is a pleasure to hear someone now and then telling of her sensible conversations and answers to the world. It would be wonderful if we could hear all the Saints imitating the few heroes who do this; men would soon flow into the kingdom of God by the thousands! This is the way that God saves those who do not come to hear the preaching; the remarkable success that has followed the distribution of tracts in London, and several places in England lately, yes, near us, in Wales, where it has been done, proves its effectiveness beyond argument.

The Presidents of several Conferences have given us permission to send to them the number we consider necessary of each tract, every other week with the TRUMPET; we thank them for their trust, and we shall strive to use it properly, for, our purpose is the same—our Master is the same, and our views and our purpose in this matter as in all other matters should be to save men. We trust that the Branch Presidents will see that it is to their benefit also to put all their members to work in selling all that are sent to them by their own Presidents.

Some fear to take a higher value of tracts than they take of the TRUMPET lest their debt increase; but our opinion is different from that, and our reason is, because the tracts are intended mainly for the world; thus if the Saints were to receive the same number as they receive of the TRUMPET there would be nothing for the world to have, and the primary objective would be lost; on the other hand if each one were to sell what he could to the world, hosts would be brought to the Church, and the tracts would be any burden on the coffers of the Church. If they are kept on hand, no doubt the debt will increase, but such is not to be done with them, and instead

of that, we prefer to spare the work and the cost of producing them; yet in obedience to the promptings of the Spirit of truth, and depending on the cooperation of our faithful fellow workers in disseminating them, which is no small thing, as we are pleased to acknowledge, we endeavor to publish what pamphlets we can to enlighten our country in the divine truth that was delivered to us, and to defend our benevolent message and the characters of its chief missionaries, as much as we can, from the shameful and harmful false portrayals which the enemies of God give them.

Our faithful Distributors show their zeal for, and their generosity to the cause of God, by facilitating this effort, not for profit, as the merchants of the world do with their goods, but out of love for the work; for it is clear to them that the remarkably cheap selling price of the present tracts does not allow them or their Publisher much profit; may our profit be better than gold or silver—nothing less than the unsearchable wealth of Christ will satisfy us. Only the remarkable increase in their circulation is what enables us under the disadvantages that oppress us to cheerfully move forward.

A WORD TO THE EMIGRANTS.—We are informed by President F. D. Richards that it is intended for the next ship to sail next month to New Orleans. If there are more emigrants than one ship can take, and if there is a sufficient number of applicants, another ship will be sent; but no more Saints will be sent to New Orleans after November. Their departure schedule from Liverpool will be announced in a timely fashion.

We wish for all who intend to emigrate to the United States to send their names, ages, occupations, the country of their birth, together with a £1 deposit for every person over the age of one.

EAST GLAMORGAN CONFERENCE.

[Continued from page 524.]

PRESIDENT Dan Jones,—I listened with pleasure as you gave an accounting of your stewardships, and how diligent you have been, which, when we consider that our personal benefit and our eternal glory depends on the success of the cause in our midst, causes joy to our hearts. You have strived admirably, and your enthusiastic zeal, your unshakeable determination, and your tireless efforts are

acceptable in the sight of the God of Israel. Many sitting before me today have clearer and more peaceful consciences, and their feelings are better than they were in the previous Conference, and that is only because of the increase of their trust in the Holy Priesthood. The Lord has permitted this Conference to be tested to a greater extent, so that none of you will be easily led astray. Those among you who are most ready to obey are the happiest ones and your experience is the richest here today.

Another presides over you now, whom I have placed over you because of my great love for you, and the concern I have for you. While I presided over your Conference I did not neglect doing anything that I considered beneficial for you. I have moved to Swansea to be nearer to the center point of the Conferences, and also for my health.

I am happy that you succor the weak; strengthen the feeble knees; they have precious souls, and they are worth your effort. Also continue your diligence in distributing tracts; the spirit of distributing tracts is but a forerunner of baptism, as was John the Baptist to Christ. There are scores of men in our church now who testify to having been converted through the efforts of the Saints in distributing tracts to them. In complete proportion to the efforts of the officers of any Branch in distributing tracts God will prosper them; can this be refuted? The tracts are written according to the best wisdom we possess, to refute the false accusations of our opponents about us and our religion, and to cast light in the dark places where honest men have been blinded by their deceivers.

Among the greatest pleasures for all of us is to associate with one another considering that we will travel together, not only in this world, in Babylon, across the sea, and to the rocky mountains to our blessed home, but for all eternity; but where are those whose eyes shone in our last Conferences? Where are they now? Their appearance of a form of religion, their seductive words, and their charming influence have deceived some to have such trust in them that they have entrusted their lives to them, but they have fallen like shooting stars, and their atmosphere does not know them! Is it human wisdom that has kept us? Only the power of the living God.

There is much desire for emigrating to Zion; the calls of our dear relatives and friends over there are like music charming our

ears and creating a desire to go there after them, but not before doing our duties, and completing the works for our fellow nation which will make us worthy to associate with the just, and rest with the faithful.

Represented, Eld. 254, Pri. 90, Tea. 103, Dea. 53, Bap. 77, Transferred 93, Received 62, scattered 25, died 6, Emig. 5.—Total 1709.

“The lovely morning has dawned,” etc., was sung. President Jeremy offered the benediction.

HALF PAST TWO.

Begun with singing, and the invocation was offered by Elder Thos. Morgan, Brecon. Singing.

The President—On one occasion when the disciples of Christ were very sad, the witness came among them that “The Lord has truly risen.” What can we the Saints say this afternoon? ‘The Lord has truly spoken,’ and we know that; he has taught us, and we know that he has revealed to his Prophet Joseph, what to do to be saved, which we have done here, and we have received a witness of that, and that he continues to teach us through our teachers, and he gives us knowledge of the truth of the teaching. We had a good meeting this morning, and we expect the same this afternoon, as a witness from God of the divinity of the teaching we have received. We have two things to do, namely to listen to what is taught, and to do that which was taught. Only by completing these tasks will blessings and mercies flow to us continually. Our motto is, for each one to take care of his own business, and that is to do our best, and only by doing so will we receive the Spirit of God. Thus whatever we do, let us do it for the glory of God. Who here today eats and drinks for the glory of God? Those who respect the body that God gave to them. Eating does not keep man alive; how then will man live? “These signs will follow them who believe.” Who believes; God looks after the animals of the field, the birds of the skies, and the fish of the sea, and provides ample food nearby for them to gather. The Saints are to gather their necessities also, and if every man respects the body that God has given him to glorify his name, believing in, and depending on God, he shall have plenty of food and clothing

nearby for him to gather. When God requires service, he always provides plenty so it can be done. The best thing that pays its way is to do the thing that God asks. "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof." God does not ask except for what can be obtained, and he gives sufficient strength for man to do so. He asked for the first fruits of the wheat, but Cain brought just any kind of sheaf; but Abel brought of the firstlings and the fat. "And God had respect unto Abel;" it is a blessing to man that God has respect unto him, and it is his loss when he does not; it is a blessing to man to hear what is required of him, and his loss when he does not. Many of the Saints have enjoyed the Holy Ghost, and have known what God requires of them, and they complain that it is too much; doing what God asks is what is required, and you are offered knowledge from that through "These signs will follow those who believe." And Cain was wroth with God; beware of this, for I do not want anyone to do anything except the thing I know God requires. Those who complain that too much is required of them, are guilty of two great transgressions, namely disbelief and disobedience. "Repent and be baptized." You must be baptized, for it is God's request; you do not do as you wish. I have a knowledge of this gospel, says the Saint, which I received first by hearing preaching, and then doing what was preached. They could not receive it under any other condition. "But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." I know that the counsel of God is that which you are commanded to do; all who believe will know that. On the other hand, if an officer disbelieves and disobeys, he of course deprives himself of the spirit of his office, and of every virtue he receives from his office. From this, then, brethren, let us learn a lesson, and may we hear and do, and then heaven must bless us, and the signs will follow us, namely food, clothing, money, and plenty of everything to accomplish the work of God.

It was voted unanimously to acknowledge and uphold all the Priesthood, from the First Presidency in Zion to the Presidency of Wales.

President Jones,—Great is our privilege of being able to manifest our acceptance of the authority of heaven; every additional

manifestation of ours shows an addition of the most excellent blessing of heaven,—its officers. Our Church contains gifts that are more beautiful than the pearls that adorn the crowns of the emperors of the world; more honorable and more valuable than the perishable glory of the earthly kings and all their worldly wealth, are those for which Jesus ascended to heaven, yes, the foremost gifts of heaven are for our earth. One cannot doubt; all must recognize the multitude of important offices of this Church, for its government and its order, and that there is no other organization similar to it to be found. The divisions and the adversarial situation of our troubled world are sufficient proof of their lack of it, in their state and religious government, and in all their commerce. Thanks be to God, then, for an organization that brings all who possess it to agree, to be in sympathy, and to cooperate in all things. Feelings of true love for this Conference are what prompted me to put President R. Evans to preside over you; I believe that to be one of the best gifts of heaven for you, if you make the most of it; for by so doing, your temporal and eternal happiness depend on your listening attentively to him, and on your obedience to him.

He was sustained unanimously.

WILLIAM LEWIS, *Scribe.*

(*To be continued.*)

CONCERN OF PRESIDENT B. YOUNG FOR THE EMI-GRANTS.

TO THE BISHOPS.

G. S. L. City, June 28, 1854.

To Bishop Edward Hunter, and the bishops of the various Wards in the Territory.

YOU are hereby instructed to proceed forthwith, and make diligent inquiry, to ascertain who in your wards can take into their families, or houses, some of the brethren, or members of their families, who are now on their road to this land, and give them employment and food until the harvest of 1855, and furnish those who may need it, transportation from this city, to their several places of destination.

The Saints coming by the Perpetual Emigrating Fund, and others, will doubtless need assistance to enable them to arrive here; you will therefore be on hand to send teams to their aid by the 15th of August. It is desirous that you act not only promptly, but immediately, and without delay make report, at the President's Office, of your doings and ability to do, in the matter of teams, teamsters, and wagons to send out on the road and meet them.

Bishop Hunter will see that all the bishops alluded to make the desired reports by the 15th of August, that we may know how much we can assist, and where we can send the coming emigration.

In hopes of immediate action on your part,

We are as ever,

Your brethren,

BRIGHAM YOUNG.

H. C. KIMBALL.

J. M. GRANT.

Translated by Wm. Lewis.

MISCELLANEOUS, &c.

THE "*Scriptural Treasury*."—In answer to several questions, we inform that the "*Treasury*" is available unbound for 2s 4c to the distributor; its price is 2s 6c, and the four last segments can be obtained for 3½c each to the chief distributors, and 4½c to the assistant distributors, who can sell them for 5 instead of 6 pence, if requested from the Distributors right away. Thus it will be more convenient for those who choose to bind them with other books.

JUST OFF THE PRESS,—"*What is Mormonism*," a tract of 4 pages; its price is 3s per hundred to the chief distributors, and 3s 9c to the assistant distributors, and is to be sold for a halfpenny.


Also, just out is "*Do not listen to them*," 8 pages. Its price is 3s 4c to the chief distributors, and 3s 10c per hundred for the assistant distributors, to be sold for a halfpenny! We trust that the Saints will give this impartial sermon as a gift to every preacher and sectarian who frequently preach on this topic, so they may understand what they are doing.

AT THE PRESS, and coming out next week,—“*Irrefutable proofs that the Book of Mormon was not obtained from the ‘Spaulding Romance.’*” The foregoing accusation is an old, popular, and harsh tale, but this small treatise will give a mortal wound to it wherever it may go, and we beg the lovers of the truth to spread the treatise around in pursuit of the truth to every corner of our country where its harmful odor is detected.

THE “*Guide to Zion.*”—We had planned to delay this treatise until we had the latest information about the way intended for the Emigrants to travel across the plains next season; but because there is no certainty about that,—since we do not publish anything at random, and because the emigrants this year are waiting for it for directions as to how to prepare, it was considered wiser to bring it out without that, and for half the price it would have been had it contained that information. Now, it gives to every group of emigrants all the directions for preparing at home, on the voyage across the sea, and on the other side; what things to take with them, and what not to take, regarding furniture, clothing, foodstuffs, &c. In short, all its directions cannot be stated without repeating it all, but having it will be of great benefit to every emigrant! In it is the answer to practically every question that comes to mind; at least, it answers everything that came to the mind of the author on the journey to California and back on the topic it treats.

Its price to the chief distributors is 11s per hundred, and 12s to the assistant distributors, and is to be sold for a penny and a half each.

RECEIPTS FOR BOOKS FROM OCT. 4 TO 19.—George W. Davies, £5; E. Middleton, £8; Griffith Roberts, £1 9s; A. L. Jones, £5.

 CORRECTION OF AN ERROR.—In the previous issue the word *November* escaped in place of *October*, but we hope no one believes that it was our intention to steal October from them!

* * * Send all letters, containing orders and payments to *Capt. Jones*, “*Zion’s Trumpet*” Office, *Swansea*.

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SWANSEA:

PRINTED AND PUBLISHED BY D. JONES.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 35.]

NOVEMBER 4, 1854.

[VOL. VII.

LECTURE ON THE FIRST RESURRECTION, BY PRESIDENT B. YOUNG.

*Which was delivered in the Tabernacle, Great Salt Lake City, October 3,
1852, after Elder Orson Hyde had spoken.*

(From the "Deseret News.")

WITH permission, I make a few remarks upon some of those principles that have been set forth by Elder Hyde.

First,—I will say a few words pertaining to the resurrection. These principles are interesting.—A true knowledge, and a correct understanding of them are a source of great comfort and joy to a Saint of God. Brother Hyde in his remarks is very cautious, and suggests this and that, as a mere opinion; but it is our privilege to know a great many of these things, from the manifestations of the Holy Spirit to ourselves, by the revelations that have been given to others, and from the teachings of those who have been with us.

In speaking of the coming of the Lord Jesus Christ as a thief in the night, or like the light of the morning, so that all flesh shall see his glory together; and many more like expressions, if we combine them all in one, it creates much confusion in the mind.

Again, if we suppose the Savior is coming once and for all,

and that at his second coming he will destroy all the wicked, and cleanse the earth from its blood and corruption, it would conflict with many other sayings in the holy scriptures.

I think a great portion of this people have excellent ideas, and a great many of them have correct ideas with regard to the coming of the Son of Man.

In the first place, allow me to remark, that Jesus is at liberty; he has the power, ability, and the right, whenever he esteems it necessary, to reveal himself to an individual, or to a community; he will manifest himself to the congregation while in their public worship, if he pleases. In short, he comes when he pleases.

The very nature of the character of the Savior, as we understand his character, gives him the prerogative of appearing to an individual at noon-day, at midnight, in the morning, or in the evening; where, when, and as he pleases. This is his undoubted right.

In speaking of the resurrection, or of the appearing of the Savior, we read concerning it in the good old book. When is the first resurrection? If this congregation were to answer this question, what would they say? It is not among those things that are to be; it is in the past; it was when the angels descended, and rolled back the stone from the mouth of the tomb where the Savior lay; when Jesus again resumed his body; that is the first resurrection of a mortal being to immortality upon this earth; it is passed long since.

Those angels went there, what to do? To speak to the sleeping dust, not only of the Savior, but of Abraham for one, in all probability Lot for another, Noah for another, and Moses for another, saying, come up from the dead; it is time for your bodies to awake from their sleep of years, and forsake the dusty tomb; and thus many of the Saints were resurrected after the resurrection of Christ; but who believed it? Who knew of it? Who has testified of it? Not any person, only the parties concerned. No historian has ever given an account of it, excepting those who have written the testimony contained in this book, the New Testament, and in the Book of Mormon. These witnesses are the only testators to this fact,—who believes it in this our day? Those only to whom these things have been revealed. Our fathers and mothers have testified

to the doctrine as it is contained in the New Testament; our priests have taught us to believe it as it is written there; but who knows it? Those to whom God has revealed it. These, my brethren, are witnesses that this is my doctrine.

How do we know and understand the things of God? By the light brother Hyde has been speaking of; Christ is the light of the world, and lighteth every man that cometh into the world, both Saint and sinner; He is the fountain of truth and intelligence to this creation.

I will say further, pertaining to the resurrection, or the coming of the Son of man. As I have already said, the resurrection has commenced long since; and how do I know but what many have been resurrected since the time the angels rolled away the stone from the sepulcher, and called for the body of the Savior? The Scriptures say many of the Saints arose and appeared unto many; but how many have been resurrected since then I know not. How long it will be before the resurrection commences again, I know not, but I am proud to believe that it is not long; I am happy to believe that the resurrection of the last days is at hand. Who will be raised? The Saints,—those who sleep in Jesus; those that have manifested to the Father, to the Son, to the holy angels, and to all their acquaintances upon the earth, that they believe in God, and acknowledge his hand in all things, and have served him according to the best of their ability. Will Jesus come? Yes.

We will suppose a case; let this congregation be prepared to receive a visit from the Son of Man; suppose our hearts are sanctified before the Lord, or we have sanctified the Lord God in our hearts, and we are met here to worship him, to praise him, where we are enjoying the society of each other, and the gift of the Holy Spirit, secluded from all the business transactions of human life, with the doors closed, and Jesus comes into our midst, casts off the veil from our eyes, as he did from the eyes of the two disciples that journeyed from Jerusalem, for they did not know him until he broke bread at supper,—suppose he appears in our midst, and rends the veil from our eyes; you shall know him; he says, here are the prints of the nails in my hands, here is the place where my side was pierced; look at

them, my brethren and sisters, for I am he. Every eye will be upon him, and every heart will love Him. He remains with us for a time, and he is gone.

If we were to spread abroad upon the earth, and bear testimony of what we have seen; I ask, who would believe our testimony? None, unless the Lord deigns to reveal it to them, by an holy angel, or by the manifestation of His own person. We could testify to it until we drop in the grave, to no purpose, unless the Spirit manifests it to them; no person can possibly know it unless God makes it known to him.

This is an item of doctrine I feel to impress upon the minds of this people continually, viz., to live in the light of the Spirit of God, so that every man and woman may have revelations for themselves; for the Spirit of the Lord can instruct you, that you can know for yourselves.

Will the Saints arise from the dead? Yes. Who will know it? But a few. When the resurrection commences, I say but few will know it; and allow me to inform you, when you have seen Joseph, and Hyrum, and Father Smith, and many others, risen from the dead, and you Elders go abroad preaching, you will not tell the world of their resurrection, for they will not believe it. You may testify that Father Smith has arisen, that Joseph and Hyrum again possess their bodies, that they again live in the flesh, and they will laugh you to scorn, and persecute you to the death, if they have the power, for your testimony's sake.

Will the Saints rise from the dead before the world is converted? Yes. You may despair of even seeing all creation converted to the Lord Jesus, or to the faith of the holy gospel. Will you see the resurrection? Yes, you will be in it, and enjoy it; you will be in the first resurrection.—Will the world believe it, and know of it? They will not. Zion will be redeemed, the great Temple of the Lord will be built, whereupon the glory of the Lord will rest, and a cloud by day, and a pillar of fire by night; the Saints will be gathering from all nations, and will walk into the Temples of God, to do the work of redemption for their dead, and saviors will be upon Mount Zion to save the house of Esau. But will the nations know if it? They will

not. And when the Lord reigns King of nations as he does King of Saints, the inhabitants of the earth will not distrust but that it is the power of some great one, or they will suppose that it is the plans of wise men brought into action.

Thus they will be governed and controlled, and overruled, and led by the principles of the holy Priesthood, and they will never mistrust but that it is the doings of wise men at the head of a powerful nation, schooled in governmental affairs, who know how to control their own nation, and then bring into subjection their neighboring nations, until the whole earth has become subject to them. They will not know that it is the Savior who is ruling King of nations as he does King of Saints. A great portion of the inhabitants of the earth will never mistrust but that it is the effects of the wisdom of men.

The Saints will be instructed how to build up Zion, how to build temples, and do the work of redemption for their dead; and the nations of the earth will know nothing about it. When the millennium is ushered in, no man or woman will know anything about it, only by the power of God. He will rule and reign, and his glory shall be in Zion, and the wicked not know it is the hand of our God. The Saints will enjoy the light of his countenance, walk therein, and dwell in his presence.

These things are understood by this people, and if there is an Elder in Israel, or persons in this room, who do not believe what I have told them concerning the resurrection, just wait until it comes to pass, and then you will know it for yourselves. I care not whether you believe it or not, but I will tell you what I care for the most, and the only thing I care for is, will this people be prepared for this. Will you love the Lord Jesus Christ, and serve him with all your mind and strength?

I do not care what you believe, for it will never affect or alter that which exists. Will this people serve God, do good, and live comfortably with each other—spread the gospel abroad, and gather the Saints? I would not give the ashes of a rye straw whether you believe what I tell you about the resurrection, or disbelieve it, if you love God and serve him with all your hearts; you may believe what

you like if you will do good continually, and no evil; if you will never suffer yourselves to commit another sin against God, or your neighbor, but always from this morning be full of good acts, serving the Lord with all your hearts.

I will ask the people this morning, before I progress any further, if there are not some few men in the congregation that are so circumstanced as to manifest their kindness by sending out a few more teams to meet the emigrants, for men and women are suffering in the snow.

I want to know if there is righteousness enough here to raise about a dozen teams; if you will do this, I care not what you believe about the resurrection. If I can only get religion enough in the people to accomplish that, it will satisfy me for the present. At the close of the meeting I wish those who are willing to go and help the suffering, to come forward and say they will send teams for that purpose.

Trans. WM. LEWIS.

NEWS FROM THE VALLEY.

Great S. L. C., August 2, 1854.

ELDER F. D. RICHARDS,—Dear Brother,—You are aware of the sickness liable to assail our unacclimated brethren on the Mississippi river, hence, I wish you to ship no more to New Orleans, but ship to Philadelphia, Boston, and New York. Whenever you ship a company, whether it be small or large, be careful to forward to Elder John Taylor, at New York city, a correct list of the names of the persons in each company, with their occupation, and approximate amount of property or means. Forward it in season, for Elder John Taylor to receive it before the Company arrive in port, that he may be so advised as to be able to meet them, or appoint some proper person to do so, and counsel them immediately on landing as to the best course for each and all in every company to pursue—viz., whether to

tarry for a season to work in the place or immediate neighborhood of their landing, or proceed to Cincinnati and its region, &c.

In case any should still choose to ship by New Orleans, ship them from England no later than about the first of December, that they may be able to get off the rivers before the sickly season sets in, for many have died off with the Cholera and other diseases incident to the sickly season on the rivers, and I do not wish the brethren to be so exposed as they have been; and counsel them to hurry up the rivers, and get off from them in to Missouri and Iowa to work, or on to the plains, as the case may be, before the warm weather sets in.

From last advices, all the Elders on their way from these valleys to fill various foreign missions were abundantly blessed, and prospered in their travels, and would probably soon reach their several fields of labor. Rumor reports some sickness, and several deaths among the brethren now crossing the plains, but no specific information of their condition and movements has yet reached us, and from all we can learn, they are getting along usually well, but some will be rather late in arriving.

The *adobie* work on the Temple Block wall will soon be completed, and much of the coping stone is cut and ready for laying, and many workmen are busily engaged in laying immense blocks of stone in the massive foundation of the Temple. The prospects are still good for an abundant general harvest, though hail and the grasshoppers have done more or less damage to the crops and gardens. This is all right, and the kind and wise hand-dealing of the Lord will cause the people to be more thankful for, and careful of what remains.

General good health still continues to be enjoyed by all our settlements, and all business matters and Indian relations remain prosperous and amicable.

Goods are arriving plentifully, and a slight decline in prices has taken place, which will probably continue until most staple articles can be purchased at reasonable rates. This movement is quite favorable to those who have but little means, and is another indication of the kind providences of our heavenly Father.

Your family is well, also the families of all Elders abroad, so far as I know.

Praying for your prosperity and welfare in the pathway of all truth and duties, I remain,

your brother in the covenant,

BRIGHAM YOUNG.

Translated by Wm. Lewis.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, NOVEMBER 4, 1854.

HOME INTELLIGENCE.—We had the great pleasure of attending the Conference of the Herefordshire District, held in Pontypool, Sunday the 8th of last month, where we met the venerable brethren from Zion, C. G. Webb, E. Ellsworth, Pastor Barker, President Galloway, and a host of other faithful brethren, and Saints full of zeal and love for one another and for the cause of God. The Hall was filled throughout the day, and at 2 o'clock we had the honor of preaching the word of life to the cheerful crowd in Welsh, who, if properly judging from their attentive and happy behavior, were feasting heartily on all they heard. We received interesting teachings from the other Elders, and a big welcome at the feast Monday night; and no doubt but what much benefit was received by the respected listeners. The gospel is progressing again among these our neighbors, and the Saints have resurged remarkably well. Great was the inquiry of the Welsh brethren concerning the Welsh tracts! President Galloway sent for five pounds' worth of the ones in Welsh for his use; and may the Lord bless their efforts abundantly.

We are glad to be able to praise the godliness and zeal of the Saints of Monmouthshire; we had the indescribable pleasure of declaring it in our visits to various branches through the following

week with President Giles, &c. In every place the sound of baptism was heard, and more than mention of that in some places, where we had the pleasure of preaching at the water's edge where the *fact* was seen, and where there was an attentive hearing by a host; and, if the Saints will but fulfill their promises for faithfulness with the work, great and prompt success will follow them. We were greatly pleased with their unity, their love, their respect for the Priesthood, and their obedience to their teaching. May the influence of President Giles increase and that of every other President who strives like him to build the kingdom of our God, until every officer and member obey all of their counsel; if it were so they could not help but succeed; and we trust that the strong support of the faithful old brethren that President Giles has as chosen men throughout his Conference will set Monmouthshire alight before long, until even the blind will see, the sectarian cords that enslave their souls, and shake them off.

The influences of the Spirit of God were also evident in the Conference in Tredegar the following Sunday, and Presidents Daniels, Ellsworth, Evans, Galloway, Giles, &c., had great facility in speaking, and the listeners took pleasure in what they heard, although the Hall was overflowing with many out in the rain. In the afternoon, following the fervent exhortations of Elder Ellsworth to increase in all godliness and diligence in carrying forth the work of God, we had the opportunity to call the attention of the Saints to the importance of their witness and their duty to the world in light of that, of properly imparting to them a knowledge of the truth by living good lives, testifying, and being diligent in distributing tracts; after this, at the request of President Giles, the crowd signified their determination to sell all that were sent them. The numbers of the Conference showed the commendable faithfulness of the Saints in paying their debts to the Conference, and for their books. A meeting of the Missionary Society was held Monday night, where the fervent speakers manifested great zeal for the good cause.

Brecon.—This Conference was held in Brynmawr, on the 8th of October. Represented were 7 branches, containing 25 Elders, 8 Priests, 6 Teachers, 6 baptized, and a total of 141. Strong works of

the Holy Ghost were felt conjointly with the godly teaching given by President Daniels and others, and everyone appeared very content. We trust that God will crown their labor with great success, for the benefit of men and glory to his name.

WEST GLAMORGAN CONFERENCE.

HONORABLE PRESIDENT JONES,—It is with uncommon pleasure that I am able to furnish the readers of the TRUMPET with a brief account of our Conference. Our Conference was held, October 22, in the *Saint's Hall, Orange Street, Swansea.*

The room was overflowing, and the listeners thronged to the point of filling beyond our hallways.

The proceedings went forward as usual with matters pertaining to the interesting work of our Conference. Complete unanimity was manifested in supporting the authorities of this Church. All were content, and a smile was playing on the lips of the Saints, and cheerfulness was dancing on their cheeks, and the enjoyment of the Holy Ghost was general, and to an increasing extent it was made manifest on the faces of all. Meetings were held in the morning, the afternoon, and the evening.

Teachings and sermons were given by the following Elders, namely Capt. Jones, T. Jeremy, R. Evans, J. Price, D. Rees, B. Jones, Thomas Jones, &c. They received support in preaching, the Saints were edified, and the listeners heard strong and irrefutable testimonies.

The representation is as follows:—H. P. 1, Eld. 65, Pri. 29, Tea. 25, Dea. 19, died 1, Bap. 25,—Total 463.

The work of God is progressing promptly in this Conference. We held ten preaching Conferences, in different places in this area. A great host assembled to listen. In Ystradgynlais lately we had about two thousand listeners, and signs that scores there believe. Responsible men also came to hear us, and they took careful notes of our sermons.

We have put aside preaching outside for a season, having determined that testifying from door to door, having decided to

testify from door to door and to distribute tracts throughout our area, so that these may preach, where we have time to visit only infrequently. We distributed about *nine thousand* tracts in the weeks gone by, and thousands will yet be distributed in the coming weeks. The officers and the Saints seem to want to smash the kingdom of the enemy to smithereens within a fortnight. "*Go ahead.*"

We have no time to grumble, to slander, or to accuse one or the other; we shall leave that completely to the world who are fond of so doing.

Yours sincerely in the Everlasting Covenant,
Affectionately as always,

DEWI ELFED JONES.

WEST GLAMORGAN CONFERENCE EISTEDDFOD.

THE above mentioned Eisteddfod will be held in the Saints' Hall, *Orange Street*, next Christmas Day.

The chairing will be at 3 o'clock in the afternoon. Earnestly *requested* are the *cooperation* and *presence* of all the poets and bards of the Saints throughout the entirety of Wales.

We trust that the wild muse of the bards will spew forth to us refined and excellent compositions.

TOPICS AND PRIZES.

1. For the best song about the "Emigration," to the tune "Fair morning."—Book of Mormon in Welsh.

2. For the best song or composition on Patriotism, freedom, and truth.—Book of Mormon in English.

3. For the best song on the Strivings of the Saints in the West Glamorgan Conference, to the tune "Happy lark."—Book of Mormon in French, (*Le Livre de Mormon*).

4. For the best song on the Strivings of the Saints in Wales, to the tune "Rising of the Lark."—German Book of Mormon (*Das Buch Mormon*).

5. For the best song to the PRINTING PRESS OF THE SAINTS in Swansea, to the tune "Meigen's Daughter."—Book of Mormon in Italian (*Il Libro di Mormon*).

6. For the best song about "Longing for Zion," to the tune "Sweet Home."—Book of Mormon in Danish (*Mormon's Bog*).

7. For the best song for the "Perpetual Emigrating Fund," to the tune "Pure bird."—The Scriptural Treasury.

8. To the man who sells the most tracts,—“Works authored by Cap. Jones, for the year 1854,” with handsome binding.

9. To the sister who sells the most tracts.—Picture of the First Presidency and the Twelve Latter-day Saint Apostles.

10. To the little boy under the age of 14, who recites the most of the Catechism of Elder J. Jaques.—Welsh and English Book of Hymns of the best binding.

11. To the little girl under the age of 12, ditto.—Welsh Book of Hymns of the best binding, and the Pearl of Great Price in English.

12. To the one who gathers the most new subscribers to “ZION'S TRUMPET” for the coming year.—Volume of “Zion's Trumpet” for 1854, of the best binding.

13. To the one who does the most good according to the judgment in the Eisteddfod of the best in each Branch.—Doc. and Cov. with handsome binding.

14. To the one who baptizes the most from now until the time of the Eisteddfod.—“*Biographical Sketches of Joseph Smith the Prophet.*”

RECITATIONS.

1. To the best Reciter of “*Joseph the Seer.*”—Welsh Book of Hymns with handsome binding.

2. To the best Reciter of “Sectarianism Ensnared,” by Dewi Elfed,”—Doc. and Cov. with handsome binding.

3. To the best Reciter of “The Treasure of the Mountain,” by N. Ddu.—The Scriptural Treasury.

4. To the best Reciter of “Nauvoo Massacre,” by Dewi Elfed.—“*Spencer's Letters*” with handsome binding.

THE CHOIR.

Some songs, from the work of the best composers, will be sung skillfully between the recitations of the several compositions, &c.

The children of the muse will also be at liberty to write on the topics they wish, with the meters they wish, strict or free, besides those named above.

A similar meeting will be held in Aberafon, Dec. 26, and in Pontardawe on the 27th.

It is expected that the Compositions and the names of all the contestants will be sent a week in advance to the hand of "Dewi Elfed Jones, No. 12, Carmarthen Buildings, High Street, Swansea."

The Compositions are to become the property of the Eisteddfod.

I am yours truly, and truly yours, with less warning than "*a year and a day*,"

Affectionately as always,

DEWI ELFED JONES.
Conference President.

N. B. The Eisteddfod will be held under the sponsorship of the Presidency in Wales.

CAPT. JONES.
THOS. JEREMY.
D. DANIELS.

FOREIGN INTELLIGENCE.

THE Apostle Erastus Snow writes from St. Louis dated September 12, that he and a number of other missionaries to the States and one to England, have left Utah, July the 8th, and will come across in two and a half months. The emigration to California and Oregon was multitudinous this year, with more animals than in any previous year; they met with about ten thousand in one day. They have met with as much other merchandise traffic going to Utah as has gone in any previous year. The lead company of emigrants to Utah was on the *Sweet Water*; others were much further back; there were five large camps, among which were the Welsh within one hundred miles of Fort Laramie, or half way; they held meetings with the majority of them, and they found them to be successful and enjoying normal health. The emigrants were heavily afflicted with illness along the rivers, but they were delivered from that as they reached the Plains; it is intended to have companies start off earlier from now on. Misfortune happened to one camp; their animals were frightened and rushed off; they were followed by men on horseback for four days, but 120 of them escaped among the innumerable herds of Buffalo wandering in that long desert; they intended to purchase

others in Fort Laramie. For a large part of the journey the unusual drought had killed the pasture, and the great fires had devoured the trees before them in extensive parts of the land. From different parts of the States the complaint was "we are practically burned up alive."

Brother Spencer went to his field of labor in Cincinnati.

Brother Andrews has been working hard here to rekindle vitality in the Saints, and the Lord is blessing his labor by pouring out his Spirit abundantly on them. They have acquired a large and commodious chapel that was possessed earlier by the Baptists; the one in which we heard lectures against Mormonism; but now the success of Mormonism is proclaimed from the same pulpit from which we heard its imminent demise prophesied! President Snow reports that he is now ready to receive Saints who come there and to do whatever he can for their benefit. He intends to publish a weekly Newspaper by the name of "Freeman's Advocate." He also aims at establishing a settlement of Saints near Kansas, along the Great Salt Lake Road, on the land that was purchased from the Indians. A General Conference will be held in St. Louis at the end of this month.

TO "ZION'S TRUMPET."

THE "TRUMPET" pleasant and good
 May it bring forth its melodious sound,
 And its sweet tune to the far reaches of the world
 May it demolish and overthrow,—
 Nearly all tradition and treachery,
 Which protect poets
 And angry wise orators
 And their infernal virulent words,
 That viciously report publicly,
 To fragment the true Kingdom;
 Surprisingly "it perishes every day!"
 But our religion is yet stronger.
 In agony for our funeral,
 There is a host who wish to kill us.
 Nevertheless *singing* beautifully,
 And resounding to their surprise,

The "*Trumpet*" continues generous and free,—
 Blending sounds that are splendid;
 Its beautiful loud sound is heard
 Gracefully in the eastern land;
 It is happily recognized in the west,
 By its sound without any shame under heaven;
 And also it sounds more boldly
 Through the world to every kindred.
 May the "*Trumpet*" be to the hateful
 A means of obtaining grace,
 By shining over to his court,
 And quietly guiding him straight
 To wondrous free truth,
 From the bad pitch black tradition.
 Trumpet forth, be happily successful,
 To attract a variety of men,
 Who will carry forth the clear sound to our land,—
 "Amen" is my wish.

Fishguard.

GILBERT WILLIAMS.

HEALING FROM THE CHOLERA THROUGH THE GOSPEL.

RESPECTED EDITOR,—Here is another proof to add to the countless number of proofs you have already received that the gospel is the "power of God" now among the Saints, as Paul testified that it was the "power of God" to its adepts in his time, and no doubt the Saints will be pleased to hear the following reason to praise God for his revealed power, which proves also the truthfulness of your directions to cure the cholera in the previous issue of the "*Trumpet*." It is as follows:

October 12th, Wm. Rosser, Dowlais, was struck by the Cholera with such ferocity that he was deprived of his feeling, his sight, hearing, and his speech, and in short, he was deprived of his senses, so that those present feared that he would die. After receiving permission, we administered the ordinance of the laying on of hands to him, praying for God in the name of Jesus Christ to heal him, and to our great joy he began to praise God, for blessing him with a release from his pains, and restoring his faculties immediately, though his body

was weak because of the agony of the terrible illness. Even though the Cholera troubles and kills some of the Saints among a host of our other neighbors, there are frequent reasons to thank God for an answer to our prayers in behalf of the faithful, and proofs that the gospel which is the *power of God* is more valuable, in these perilous times, than is the world with all its treasures, if one is without it.

The following women also testify, although they are not Saints, to the truth of the foregoing, namely Ann Thomas, Ann Phillips, and Mary Hughes.

Your brethren in Christ,

JOHN WALTERS.

JAMES PHILLIPS.

MISCELLANEOUS, &c.

THE SENATE paid 20,940 dollars to Utah for the expense of the war against the Indians in 1851 and 1852.—25,000 dollars to make a military road in Utah.—500 dollars toward increasing the library of Utah.—2,428 dollars and 10 cents toward paying the expense of the government.—10,000 dollars toward defending against the Indians in 1853.—20,000 dollars for Indian services in 1855.—45,000 dollars for goods which were given to the natives.—30,700 dollars toward the expense of the government in 1854.—Total 154,569 dollars and 75 cents.

RECEIPTS FOR BOOKS FROM OCT. 20 TO OCT. 27.—George W. Davies, £4 10s.

* * * Send all letters containing orders and payments to *Capt. Jones*, "*Zion's Trumpet*" Office, *Swansea*.

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ZION'S TRUMPET,

OR

Star of the Saints.

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[VOL. VII.

“SAVING GRACE.”—WHAT IS IT?

(Excerpt of a Treatise at the Press.)

NEARLY every time believers of this “godly” age are asked to obey the ordinances Jesus Christ commanded, the answer received is, “The ordinances are of practically no importance when one has received saving grace; the ordinances and devotions are outward and unimportant things; one can either receive them or not; all that God asks now is that one have a new heart,—the image of God on one’s Spirit—a rebirth or the work of grace on one’s heart.” That is the hiding place of thousands of believers, and it is self-justification that makes the divine commandments futile. We readily acknowledge that those things are good in their place, the more the better; but let us reason together—if the popularity of this assertion is sufficient proof of its truthfulness, it will do no good to examine it; however, since salvation depends on having *grace in the heart*, it will be most beneficial to determine whether it is possible for grace to be in the heart of those who believe this statement!

Let us note in the first place that “grace,” according to the language of the scriptures is equivalent to “gift,” “endowment,” or the presenting of any blessing of God to men; and thus it must be, like every other gift, *substance*: if the gift is not substance, it is *worthless*, since one can comprehend only substance and nothingness, and thus it cannot be a “gift.” It is said that “eternal

life is a gift of God;" consequently, eternal life must be substance. When it is said that the Lord gives "grace to the humble," it signifies the granting of some blessing as substantial as are all *his mercies*.

When God gives "grace in the heart," he must give his Spirit *substantially* to influence the heart; and since it is acknowledged that the heart is but flesh, but that it signifies the influence of the substantial Spirit of God on the no-less-substantial spirit of man, that shows that the recipient must agree with the conditions that God placed as a rule for man to receive the influence of his Holy Spirit. To deny that he gave a rule is the same as claiming that man is capable of making his own rule; and that would be to deny the commandments of God altogether. To acknowledge that he has given the promise of the grace of his Spirit through obedience to his commandments is the same as admitting that grace cannot be in the heart of anyone who has not obeyed those divine commandments, regardless of what man himself supposes or asserts. This leads us to the scriptural and correct standard to prove who has "grace in the heart," namely he who has obeyed God's plan. And since throughout all the scriptures there is no promise for anyone to have the Spirit of God except by the proper administration of the ordinance of the "laying on of hands," who else without this ordinance can have "grace in the heart?"

And since there is no scriptural basis for the laying on of hands on any persons before they are baptized "for the remission of sins," and since repentance and faith are indispensable qualifications for baptism, how is it that those who convince themselves that they have received "grace in the heart" while not having done all of that, are not deceiving themselves and are deprived of such grace?

The importance that Jesus Christ and his apostles placed on obedience to all the commandments of God, and the exactness with which they taught that, prove, together with all their promises, that the only way they knew how to obtain "grace in the heart," was by total obedience, proving also the uniqueness of the way in which we obtain it.

The few exceptions that God made for Cornelius and others do not authorize anyone to change or neglect his *divine plan* for that.

But the ordinances, such as baptism and the laying on of hands, &c., are not essential for the enjoyment of "grace in the heart," says

the zealous sectarian; they are merely external and carnal things, for does not the scripture say, "by the works of the law shall no flesh be justified?"

We answer that in this verse Paul referred to the ceremonial law, yet Paul says that baptism and the laying on of hands are ordinances of the gospel, divinely commanded, and essential to obtain "grace" from God. He obeyed them himself, and his chief work was to encourage others to obey them also. It is true that no one is saved by external works unless they derive from true faith, and from correct purposes; yet the misuse that is made of the ordinances by hypocrites does not excuse another from obeying them, for in every age and under every circumstance God required obedience to every "external" commandment, as they are called, and there is no instance of His approval without that. He commanded Israel to "rend their hearts and not their garments," for some had performed that demonstration hypocritically, and hypocrisy is what He forbade, not the deed.

Another fact that proves that the condition of sanctification and godliness that many think of, is not to be enjoyed without complete obedience of the *body* to external works, yes, to every divine commandment, whether so-called "temporal," "external," or "earthly" things, or spiritual things, is that every deed of man is a spiritual deed, because his body is but a tent in which an intelligent being resides, namely his *spirit*. There is no intelligence in the body itself, as is proved by the departure of the spirit from it. Thus every utterance of the mouth, every movement of the limbs, and every deed of the body must obey the promptings of the internal spirit, and consequently it is fitting that they are called deeds of the spirit or spiritual deeds. The responsibility of man when he is judged "according to his works in the flesh, whether they be good or evil," proves that it is the spirit that God holds responsible for that which was done in the flesh; and thus will it be also for that which one neglects to do. This is too clear to need explanation; and thus it is no less clear that it is spiritual to obey the ordinances which are too frequently disregarded in favor of carnal and futile things. Every deed proves that it pertains to an intelligent being; thus it must be

that man's every obedient act proves what his spirit is thinking. If the body in and of itself is not intelligent, why do we talk about "physical" or "carnal" deeds? Are any eating, drinking, loving, hating, or one good or bad deed done that do not derive from the prompting of the spirit to the constitution? If so, only the body will be punished or rewarded for that! If not, it is not just carnal.

Thus we see that baptism is a deed of the spirit as much as are faith and repentance. It is the spirit that hears the commandment, and it was the spirit that agreed and decided whether to obey or disobey; the body obeys the one or the other as the spirit wishes: if it wishes to go to the edge of the water, the feet are completely willing to carry the body there; if the spirit wishes for the body to be buried in the water, is there not complete agreement in every member? Therefore, baptism is a spiritual deed, and the body is but a machine at the service of the spirit. Perhaps this principle seems strange to the reader, yet it is not as strange, we think, as it would be to hear his fellowman say that his feet had gone astray and taken his body down to the water, and that his body had insisted on getting baptized contrary to his wishes, and that he was sorry he could not forestall it! Would not such a claim be the object of scorn, and would you not say immediately that his body could not cause his feet or hand or himself to move from the place without his spirit's wishing that? That is proof of our statement then, namely that all the deeds of man, when traced to their proper cause, are nothing more or less than the deeds of his spirit, which dwells in and fills his tent to the tips of his fingers, every joint, knuckle, and bone of him, using them as tools in his hand to do his own will.

The only difference that is between the movement of the attributes of the spirit, such as loving, hating, pondering, or planning, and the fulfillment of such by the action of the body is the degrees of power that are in them. When the spirit believes it to be a duty to be baptized, that is faith, which shows its power only by obliging the body to do so; as it is said that faith without works is dead, because it is not capable of influencing the body to carry out its wish, so on the other hand it is said that faith is perfected through works. On the one side and the

other it is seen that the spirit is the primary agent. "Without faith it is impossible to please God," and since there is no faith where there is no obedience to God, it is obvious that the one who has not sufficient faith to oblige his body to go to the waters of baptism also has not sufficient faith to merit "grace in the heart," rather he deceives himself. Since their faith is commensurate with their works, those who do the greatest works for God, according to his word, are those who please him the most, and as a result receive the most "grace in the heart," while the disobedience of the one who disobeys forfeits his right to that "grace" which is promised only to the faithful, commensurate with their faith, which is proved by their works.

INHUMAN CRUELTY TO THE SERVANTS OF GOD!

Pontyfedwen, near Brechfa, October 4, 1854.

DEAR PRESIDENT JONES,—Having improved somewhat from the effects of the cruel treatment I had lately, I shall tell you of the trouble which befell me. Last Sunday, in response to a sincere invitation we received, we went to preach near Llangeler; when we began the meeting through prayer a large group came from Saron Chapel (Independents) nearby, being led by an innkeeper by the name of John Davies, Groesffordd, who came to the side of us, and, bragging that he could shout louder than we, began shouting and crying out like a lunatic, until, after trying my best to speak, I had to be silent; by then lumps of dirt and rocks were thrown at us rapidly and frequently; Brother D. Thomas was hit in the face making his blood stream freely to the ground. I tried again to talk to them and reason with them, but the rocks were whistling more and more around our heads, and when we also heard them threaten and shout "away with them," we fled from there believing they would not be so cruel as to follow after us, but follow us they did, about 30 or 40 of them close to our heels, and hurling rocks at us as if earnestly trying to kill us, and the rocks struck us so hard that it was only with great effort that we could keep our feet under us and flee, with them howling and following after us like bloodhounds after their

prey. After following like that for a time, some of the mob shouted to catch and kill Daniel, that it was Daniel they wanted; this caused me to stop and try to persuade them not to kill me, while Daniel escaped through the bogs with part of the mob after him, but they failed to catch him. At that time one of the mob hit me in the head with a large rock with such force that it opened a wound to the bone about two inches long; while I was lying on the road in my blood I was kicked severely; their threats made me believe that they wanted to kill me, and I shouted out, Murder! Murder!! At this one of them cried out, "now you've finally killed him, his skull is broken." At that a man by the name of Mr. Dafydd Evans came there, and shouting "you'll not kill him before killing me, leave him alone;" and had it not been for this philanthropic friend, I have no doubt that the others would have killed me right then and there; but thanks to him and to the God that sent him there at that time, he drove them away, and with his help I somehow crawled to the house of Mr. H. Howells, Treolmawr, who took care of me and showed every kindness he could. Next day, since I was too weak to walk, Mr. Howells put me on his own horse, and took me back to the place where we were beaten so that I could recognize some who had beaten me, and we got most of their names. John Davies, Groesffordd, bragged about his cruelty, and he threatened fearlessly that he would use a gun instead of rocks the next time we came, and that he would for sure kill us even if he were hanged on the spot for doing so.

But in spite of everything, through the mercy of our God, the two of us arrived back home alive, and our wounds are healing through the exercise of our Heavenly Father's medicine; and this does not discourage us from preaching his gospel according to his commandment; rather we are ready when it is necessary to die for him, knowing that he knows all things.

We are, with our kind regards to you,

Your brethren in Christ,

DAVID JEREMY.

DANIEL THOMAS.

OBSERVATION ON THE FOREGOING LETTER.

We chronicle the foregoing account as an example of the effects of the kind of "Christianity" as is boasted to exist in "ENLIGHTENED Wales," and so that our small chronicle may co-testify on the earth with what was chronicled in the Book of books in heaven, and so the judgment-fearing inhabitants learn from the mouths of his servants how the message of God was received.

Would not the Pagans and the Muslims be ashamed were they to hear that the roads in "the land of Bibles" were colored with the blood of preachers of the Bible! And will not the divine Chronicler nearly shudder, when he carves in letters of light on the vaulted firmament of heaven, that "Christians" rushed out of a "Christian" Chapel on the day of the Lord, and with the fury of bloodhounds from the land of hell mangled the servants of Christ—trampled their innocent blood under their feet until it reddened the grass near their Chapel—their "nurturing place of Christianity?" And will not the pious minister of the place fear lest he be held responsible for the incident, for not having taught them better or for not having opened his mouth to defend the lives of the missionaries of God! Not for the world, would we wish to be in the place of any one of them!

We understand that the victims have sought defense from the civil court also in vain, and thus it is shameful to think that the aforementioned, cruel man is supported in such infamy by those who profess to be and should be the first to put such a dangerous man where he cannot murder the innocent. We understand that he obstinately boasted of having done the above deed before civil officers afterwards, and he threatened yet worse given the opportunity! and in spite of all this he is allowed to be completely free and unrebuked on the highway. Good gracious! whose life is safe where this is permitted? The life of the unknown traveler will be considered to be in as much danger if this man imagines that he is one of the Saints; for he fell on a gentleman in this manner accusing him of being a Mormon, and nothing less than the oaths and cursing of the gentleman could convince him of his error; and he is still free to breathe threats of his carnage!

Last year this man attacked an old man over sixty years of age on the road, and from behind he struck him in the head with a rock causing

him to fall, and then he beat him until he left him in his blood for dead, and he ran back to his house where a gentleman by the name of Mr. Martill had been called to come in on business, and with a huge club, after closing the door on him, he began his work of murdering him, and had others not been in the house at the time to save him from his clutches he would doubtless have killed him. He was taken before the Justice for the first time, but the animosity against the religion was so great that it was the poor old man, although wounded and red with his own blood, who got the worst of it! He was obliged to pay the costs, and a rope was lowered for the other to carry on spilling the blood of his fellowman!

We heard that even this persecutor tried to justify himself by blaming the Saints for baptizing his wife! Just as appropriate as that is the highway murderer who excuses himself for killing his fellowman by saying he wanted his purse; and no one would ever have been hanged if an excuse would have freed him; yet many have been hanged who had a better excuse than the one named. We declare that the rules of the Church of the Saints prohibit baptizing a woman if her husband forbids it; but that is not the case here; we are informed that it was not known that he had any objection to that, and that the preacher was sent for specially to come several miles to baptize her; and we understand also that the merciful God, knower of hearts, has imparted to her a witness of his Spirit in spite of everything; and although she has never had the privilege of attending one church meeting, she greatly rejoices to suffer for the sake of the gospel of Christ. Although we have never had the privilege of seeing this sister, we can sympathize with her in her captivity, and with our whole heart we can and we shall pray for God her heavenly Father to bless her greatly—that he may soon shatter her oppressive chains, and give her the gift of freedom to worship him. Who will not pray for that?

With respect to him we say, since the civil officers refuse to protect the Saints from him—since his religious neighbors do not check his power—since he continues to blast his threats and his carnage,—endangering the lives of his betters, and hindering others from hearing the gospel—since he does not fear God and does not respect man—we transfer him into the hands of the One who can put a ring in his nose however haughty he may be—the one who can rein in the wild horse

and ride it; and we ask the God whom we serve, the one against whom he battles, to defend the lives of his children from him, and to do with him as he did with Saul of Tarsus if he sees fit, or that he may do as he pleases with haste, before he sheds more innocent blood, is and will be our earnest prayer, and we ask all the Saints to join in prayer with us faithfully in this—our *only stronghold*; and we also pray that our Father who is in heaven will bless the gentlemen who tried to administer justice to his children, and may he pay an hundredfold according to their righteousness to those who have opposed them. That his will be done, his arm be manifest, and his name be glorified, and that every one of his children may say *Amen* with your

EDITOR.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, NOVEMBER 18, 1854.

SUCCESS OF THE GOSPEL.—The Conference Presidents continue to cheer us with good news about the success of the Redeemer's cause in their midst; baptisms are more frequent; the Saints are more diligent and faithful, and they are enjoying more of the gifts of the Holy Ghost. We are glad to understand also that the Presidents are awakening to see the importance of distributing tracts, as they are doing in some places; and some also are determined to go forth, and to strive to get every member, brother, and sister, old and young, to be zealous distributors. It was decided at the Carmarthenshire Conference Council, which was held the Sunday and Monday of the week before last, that each one who was there would do what they could to get all the Saints to sell tracts each week; and why not *each one*? Since all anticipate getting the prize at the end of the race, each one should do what he can to sell tracts as with every other duty. It was a pleasure for us to see the zeal the brethren showed

there for this good work, and we expect great and rapid progress through the fulfillment of their resolutions

Llanelli.—This Conference was held October 29, in the Chapel of the Saints, Llanelli, when there were represented 11 Branches, Eld. 37, Pri. 17, Tea. 8, Dea. 14, Baptized 11, total 155. Good teachings were received from the First Presidency of the Welsh Church, and several Conference Presidents; God made manifest his great power and his wisdom through his servants, and no doubt great good was done for the cheerful listeners also. There was exceptional unity in all that was done throughout the Conference, especially with respect to the resolutions for diligence in the work of distributing tracts, and an abundant harvest is expected to ripen before long.

Monday night, the Chapel was filled to overflowing to listen to the Discourse on the anti-Christ by President Jones. All listened cheerfully and eagerly to the mysteries revealed with respect to the anti-Christ to the point of great amazement, it seemed. The crowd raised their right hands at the end of the lecture to signify approval and gratitude to the speaker. There are good signs for success and several baptisms throughout the District since the Conference.—Ben. Jones, President; J. J. Phillips, Scribe.

Carmarthen.—Sunday the 5th of November, this Conference was held, and even though the weather was wet the officers and the Saints assembled punctually, and all that was proposed was agreed upon without exception. Among other changes Elder Thomas Jones was released from the Conference Presidency, and Elder T. Jenkins was appointed to succeed him with Dafydd Jeremy as his Counselor.

Conference Presidents.—Can we get all the Presidents to take the responsibility of paying their book debts by the end of the year? What do you think, Brethren! Can this not be done? If it cannot we are totally ignorant of what can be the obstacle, at least paying for all that have been distributed. Can the excuse be offered that so many additional tracts are being sold lately? That is a poor excuse, because the tracts are intended for the world, and if every member were to do his duty they would be sold immediately after they came, and they would be paid for completely independent of the Saints;

and if they are kept on hand in one place, the blame is in that place, and the remedy lies with the President! There is not an eight-year-old boy or girl who is not able to sell ten for one of the average that is now sold, and receive payment also if they were put to work. The change in the TRUMPET is mostly intended to make up for lost time in this; will the debt rather be allowed to continue to increase until the end of the year, or, will all the Presidents not urge everyone to pay the halfpennies and pennies they owe; yes, those small things! that which is too small to notice, when pushed together makes a mountain we cannot surmount! If all were to pay the few tokens they owe, the thousand pounds owed for books would soon come into the hands of those who are most in need of them! Is that *hint* sufficient then, Brethren? We shall soon see.

The "Perpetual Emigrating Fund."—We call especially the attention of the Presidents to this; for facts prove that negligence of this beneficial Society has been too common. While praise is deserving to the faithful whose deeds greatly commend them, yet it is a fact that all the Welsh Saints have contributed only the average of threepence and a farthing each in the past ten months! We are not content to believe that the Saints' lessening contributions denote a lessening of their desire for gathering to Zion; yet, as with every other effect, this must have its inciting cause. Who knows and removes that cause, Brethren?

NEWLY OFF THE PRESS—"Irrefutable proofs that the *Book of Mormon* was not obtained from the '*Spaulding Romance*,'" in 24 pages, on good paper; its prices are 14s 2c and 15s 10c per hundred, to be sold for twopence each. Energize each one of the Saints to sell this beneficial treatise to the world.

The coming Volume of "ZION'S TRUMPET."—This our volume is winding to its end quickly; shall we receive the assistance of our readers to expand the circulation of the next one? We promise that it will contain more and more remarkable and excellent things than this volume; yes, these perilous times give birth to wonders and miracles that deserve to be chronicled, read, and passed along to our progeny! We very anxiously depend on the zeal and devotion

of our readers and our distributors this year, for a worthy increase in subscribers for the coming volume! Let the Presidents inform us promptly of the additional number that will be receiving the next volume. It will come out bi-weekly.

JUDGMENTS OF GOD ON THE UNITED STATES!

A NEW YORK newspaper, by the name of the "*Daily News*," chronicles, for October 11, a series of frightening misfortunes that happened to the States on sea and land, since the beginning of last summer, and he who does not recognize, as does the writer, the avenging hand of God in them, must deserve more of them for his unbelief. We quote the following from many:—

“The year 1853 closed in a more prosperous and hopeful public condition than we have ever seen. Our Treasurer held thirty million dollars surplus in his hands that he did not know what to do with; the government begged the favor of being allowed to pay now to its debtors over four shillings per pound more than required, owed within 15 years. There had been unprecedented abundance in the products of the soil; our manufactures and our merchandising overseas were flourishing; our Banks and our character were winning trust throughout the world, and hasty preparations were made to expand our business of every nature—in short, we were wealthy and growing wealthier, feeling pity for the wretched conditions of Europe in the midst of their poverty and their general war.

“Such was the state of the country six or eight months ago. What is it now? The United States has been visited by a series of judgments such as have never before been seen. Stunning losses followed one after the other in quick succession; the largest printing establishment, the largest clipper ship, and the finest hotel in the world were destroyed. Destructive conflagrations practically wasted some of our main cities. Our steamers were either burned or disabled at sea. Our coasts were strewn with wrecks. Our clipper ships, nearly all of them, came home in a leaky condition; and it is not too much to say that the States have felt the loss of fifty million dollars from these things alone.

Next came the loss of life by disease, by fire, and by water. This was the most unhealthy summer our country has known for an entire century. The cholera has spread all over the country, carrying off thousands in the most salubrious places; while its ravages in the large towns have been frightful; and so widespread have been its influences that few persons on the continent have entirely escaped.

Next came a withering drought that scorched the country, except for a few sections, from one ocean to the other. It has been the driest summer that has ever been known. There were whole States, touching each other, in which a shower did not fall from the beginning of June until the latter part of August. This caused the great wheat crop to ripen prematurely. The potato crop has been cut off, so that they are selling for a dollar and a quarter per bushel in New York. The belief is now that the cotton crop will fall several hundred thousand bales below the estimate in the spring.

But the public and private credit of the country, and perhaps the prosperity of the nation as well, have suffered a still heavier blow than all that were mentioned. I allude to the frauds and defalcations which have astounded, mortified, and grieved the nation. The immediate results of the discovery of the Schuyler fraud alone shook the commercial fabric to its foundations; and men stood aghast in terror. Commercial confidence, which is indispensable for general success, has been struck down by these visitations of providence. I call them so because they seem in the terror that they inspire, and the ruin they have worked, as if laden with the solemn attributes of the judgments of God."

It is difficult for those who have read the detailed prophecies of the Lord through Joseph the Seer, published many years ago, and those that accurately describe the coming of these things, together with the fate of the States, not to fear as they consider that "all this is the beginning of their afflictions;" for as surely as the God of heaven has begun to shake his rod above them he will not cease until He has scourged them according to what they deserve for spilling the blood of holy Prophets and Saints; and as they have persecuted His children with fire, with their mobbings, their rifles and their swords, and have hunted them as game is hunted in the wilderness; thus they will hunt each other with rifles, swords and fires, until they have paid

each other back, and meted out to each other according to what they have meted out to the Saints; and the hand of the Lord brandishing His sword will fall on the remainder, and it will fall heavily on them, unless they acknowledge their fault and work justice; for the mouth of the Lord hath spoken it.

It is not only at home that the American character is blackened, rather to the ends of the earth their garments are besmirched; and the chief editorial sentinels of our country, any more than France, are not too bashful to show the soot to the world, and to predict that the trust in the strength and the speed of the western "Eagle" will end when it turns into a raven, and feeds on carrion. It is being closely scrutinized by every "Argus" throughout the world, its chicks who are in Spain trying to purchase Cuba, like the others who are in Brussels and in the Atlantic Ocean. The spreading of its feet like the long legs of a "Colossus" across our little world, is not hidden; nor is it known whether the answer it will give to France and England is really their purpose in seeking to purchase territory from Russia, or what will be the result of uniting the Sandwich Islands with its territories; but there is a stronger hand and an eye above all that has been mentioned gazing on its movements, and a short time will show the value of the blood of the martyrs of Jesus. Their God will see to it that this Samson-like "Jonathan" will have his hands full of work with his slave trade and his domestic punishments from sea to sea, and all his distant connections, when its sharp Tomahawk, cuts up our small world as the butcher cuts up his pig, and he will throw each piece into his own big, bottomless sack without having to burn his fingers by stealing the hot apples from the embers of Utah, perhaps.

THE WAR.

THE united armies started their attack on Sevastopol on the 17th of October; and for several days the barking of over a hundred heavy cannons was answered by the Russians with such swiftness and might that it forced the officers, British and French, to confess that there was far more work ahead of them than they had thought; which caused them to strengthen their strongholds and bring heavy cannons from the ships. The Russians had shot about fifteen thousand bullets at

them before receiving one back. The French sustained a heavy loss through the ferocity of the enemy on their towers with cannons with longer range than theirs until, to complete the destruction, a hot ball set fire to their powder house which blew cannons as well as the men and everything together into the air. At this time all the British and French ships joined together in their terrible rush on the maritime side of the town, and they began to shoot bullets and fiery shells until the darkness of night spread its mantel to hide the battlers from the view of one another; some scores were killed, and several hundred of the sailors on board the ships were wounded, while death rode in its great power among the soldiers almost throughout the night and the day; and their number of dead is not yet known.

On the 25th, about thirty thousand of the enemy rushed from behind the armies completely unexpectedly, eight thousand Turks fled before them, their cannons were taken, under the protection of which the enemy rushed forward fearlessly in their attack on the main army, practically through entire regiments of our horsemen, until the main army came to help them; another part of the Russian army had rushed out of their fortresses also, so that our armies were practically in the middle, at least in a perilous state between the two lines of fire, but the bravery and the powerful weapons of General Evans and his army drove that enemy to flee leaving about a thousand dead behind them. Had they succeeded in this venturous campaign, they would have been caught between our armies, and their ships and war materials too, and they would have trapped them between two hot fires. Each night the enemy reestablishes his fortifications that are destroyed during the day, and word has it that the town is in a terrible state of misery—the passages along the roads are blocked by decaying corpses,—the running water has been cut off from them for several days, nor is there any to be had except for what the women and children are allowed to procure before the rising of the sun; and considerable money is offered for a glass of clean water. Five of their chief generals fell in the city lately.

On the 26th, the Russians again attacked furiously with their infantry and their bayonets, only to be driven back with a frightful slaughter this time again. About fifty thousand fiery shells are thrown into their midst daily. New towers open their destructive fires on the united armies continually where it was not expected that any were likely to be there, and until now no signs of the end of the war are to be seen.

MISCELLANEOUS, &c.

TO CURE LOWLINESS OF SPIRIT. No one's spirit was ever injured by fulfilling his duty. To the contrary, the performance of one good deed, the overcoming of temptations, or the self-denial of desire or selfishness for the sake of conscience, prove to be a more healthful balm for lowliness of spirit, than would be the enjoyment of such things, or any entertainment or companionship. And the continuance of such devotions and sacrifices out of obedience to God is the best medicine of all for lowliness of spirit.

AID TO THE WOUNDED.—Close to ten thousand pounds have been collected lately for the soldiers who lie wounded at Scutari; and the government has made arrangements for a famous lady from England to go to Scutari to oversee a group of female doctors to assist the others, and no doubt they will do much good.

GOLD! GOLD AGAIN!!—A St. Louis newspaper says that the "Mormons" have discovered gold along the banks of the sweet Waters, from three to four hundred miles this side of Great S. L. City, and that several are collecting it rapidly! It was "Mormons" who discovered the gold of California, and a Cape of Good Hope newspaper said, on the occasion that the "Mormon" missionaries there had discovered gold, "That the earth turns to gold under the soles of the feet of the Mormons wherever they walk." This is no wonder since the gold of the world belongs to their Father!

CONFERENCES OF THE NORTH. The Flintshire Conference will be held on the 12th of November, Denbighshire on the 19th, Conwy Valley on the 26th, and Merionethshire on the 3rd of December.

RECEIPTS FOR BOOKS FROM OCT. 27 TO NOV. 11.—Charles Harmon, £5 10s; Griffith Roberts, £1 1s.

* * Send all letters, containing orders and payments, to *Capt. Jones*, "*Zion's Trumpet*" Office, *Swansea*.

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SWANSEA:

PRINTED AND PUBLISHED BY D. JONES.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 37.]

DECEMBER 2, 1854.

[VOL. VII.

SANCTIFICATION.

BY PRESIDENT F. D. RICHARDS.

WE do not learn from the scriptures that sanctification is merely an operation of the spirit independent of the body. On the contrary, we are everywhere taught by Scripture, reason, and modern revelation, that the spirit cannot be made perfect without the body. One cannot be pure and holy unless the other be also. This is one important point wherein we differ widely from the various Christian sects of the day. While they believe in a change and sanctification of the heart as the only thing essential, and treat lightly the purifying ordinances pertaining directly to the body, we believe the sanctification of both spirit and body to be equally necessary to salvation. We also believe not only in keeping our bodies and spirits clean, but in purifying our habitations, our cities, our lands, and every thing which comes within our jurisdiction. The honest in heart can discover, by comparison of principles, the wide difference there must be between the moral atmosphere of the cities of the Saints in the Valleys of the mountains, and that of the cities of the world generally.

The inhabitants of the earth, Christians, Mahomedans and Pagans, with their kings, statesmen, and Priests, have become so perverted in nature, corrupted in blood, and perverse in

disposition, and their mental vision is so distorted by the film of in-bred hypocrisy and deceit, that it is difficult for them to discover any beauty in the glorious principles of salvation. To them the pure appears impure, and the corrupt and deformed clean and comely. They love the darkness because it is congenial to their deeds, and when the light shines they do not comprehend it. The few who realize to some extent the rapid degeneration of their species through the unbridled licentiousness of the times, the vast amount of prostitution which exists, the sacrifice of thousands of virtuous females to the Moloch of men's unnatural and depraved lusts, the imbecility of mind, and the weakness and deformity of body, entailed upon the present generation, and which, from the present aspect of things, must necessarily increase in the next, are afraid to speak their sentiments, lest someone, educated in the modern false notions of delicacy, cry out, "Shame," while perhaps his own evil practices will not bear exposure to the light. In this way mankind have been left to go on in their downward course, until there are comparatively few who will turn from evil, and cling to the truth for the love of it.

To the Saints, all things are temporal, and all things are spiritual, or, in other words, the temporal and spiritual are so intimately connected and blended together, that no line of separation can be drawn between them. Remission of sins comes by baptism, and the gift of the Holy Ghost by the laying on of hands. We never shall receive the higher ordinances of the Priesthood, realize the sanctifying influences thereof, and be fitted to be Saviors upon Mount Zion, unless we are willing to journey to the place of gathering, and appropriate our means and labor to build a temple, wherein to receive these blessings. And finally, we never shall enter into the presence of the Father, and be able to dwell in that element which is as a consuming fire to everything impure and unholy, unless we sanctify the Lord in our hearts, and practice the principles of that sanctification, by restraining and subduing every evil desire, purifying our bodies from all uncleanness, and practically devoting ourselves, and all that the Lord has made us stewards over, to the building up of His kingdom. Theoretical religion is not sufficient without practicing it. The command has gone forth to men—"Choose

ye this day whom ye will serve." To those who have heard the Gospel, there is no neutral ground, they must choose the light and abide in it, or wander in that darkness which will involve them in destruction.

Those among the Saints who have a name to live, but are dead to faith and good works, who once received the testimony of the Spirit, but have lost the power thereof, and are in continual danger of being led captive at the will of the devil, to their own destruction, unless they wake up to newness of life, and sanctification of body and spirit, and walk diligently in the ordinances of the gospel.

As the truth spreads, and the light of revelation becomes more brilliant, the powers of darkness are also more fully developed. While the Lord is extending salvation to all who will accept of it, the elements of destruction are also at work; and they only who can exercise faith, and claim the blessings of the Priesthood, through obedience to its requirements, can expect to be secure from the powers of evil.

Trans. WM. LEWIS.

EXCERPT FROM A LETTER TO PRESIDENT
BRIGHAM YOUNG.

*"Along the Muddy River, 200 miles from Parowan,
Sunday, May 28, 1854.*

"I am healthy and feeling well. The company is healthy and content, and united.

"I am six miles up from the valley of an Indian village. I presented the old Chief with a new shirt, and the interpreter brother White and I went without arms or guard. We found about 150 Indians, men, women, and children, in their *wickiups*, some picture of the shadow of poles and grass. Our camp was full at the same time, and we could see them among the vales and hills at every point. We saw about an acre of wheat for the most part in one body. Much of it was ripe, and some of it was cut, and placed in bales; it was as high as my shoulders, and some of it measured to my nose. I saw also beautiful gardens of beans, pumpkins, corn, &c., set in small, tidy rows, and there were small reservoirs for watering between each row, and large

reservoirs here and there for supplying everything.

“The land was good. Weeds and thistles grow in the uncultivated land as high as my head when on horseback. There are hundreds if not thousands of acres. The meadows are wide for cutting mowing and grazing. *Wire grass, red top, canes, milk-weeds*, thistles, willows, &c., are the chief green vegetation. The water is especially convenient for irrigating; it is never scarce nor is it too much because it comes from springs. It is clear and pure, and temperate for bathing. There is enough water power there as well as rock quarries.

“Around about this Eden there is one expansive desert. The Indians tell of other lands in other valleys which produce wheat. I estimate that 2000 souls could be contained here, if a settlement, a mill, and the mail could be established.”

“P. P. PRATT.”

Translated by Wm. Lewis.

TEMPLE OF THE LORD.

IN view of all that the brilliant rays of heaven's light have reflected on the eyelids of their spiritual views to show to them the only way to blessedness and glory—the indispensable preparations for them, for their part, their families, and their dead; to those who were taught by the skilled Architect himself, we do not need to impress on their understanding the usefulness of a Temple; and the duty of those who expect such great wonders in it should be before their eyes, and the thought of the enjoyment of them should remind them that building it is a task that pertains to everyone. Again, we have the pleasure of reminding the pure minds of those who have not been mindful about this matter punctually, so they may have the opportunity to prove by the end of the quarter and the year that they have not forgotten Zion or its beauty and its chief splendor.

We trust that no one of the Saints has forgotten, especially the Presidents, whose greatest privilege is to oversee the benefit of Zion and carry out its purposes, that the First Presidency has wished for all the British Saints, insofar as possible, to contribute eighteen-and-

a-half cents each per year to assist in building the Temple. A small sum, it would seem, easy for each one to reckon for himself; yet, if we were to ask how many have paid this, what would be the answer? Would it be half? No, not one of every four either until now! Of all received from the beginning of the year to the end of the third quarter there is not so much as four pence for each one of the Saints! May we ask those concerned to attend to this promptly? It is likely that many intend to pay the entire amount before the end of the year, but it is better to pay every three months: for the money can be used to purchase the necessary materials in this country and send them there, and thus they can be used much sooner.

Since none of us is requesting anything but what God requests of us, and He requests only that which can be accomplished, we cannot comprehend how the Conference Presidents can comfort themselves that they have done all they could, while facts like the foregoing stare them in the eyes!

Let us take pleasure in our efforts to build the Temple of God, as we anticipate taking pleasure—delight, and sanctification in heavenly happiness through the administering of its holy ordinances.

LETTER OF J. RICHARDS.

Mountain Ash, Oct. 29, 1854.

DEAR PRESIDENT JONES.—A few months ago I had decided to make my way across the ocean next spring, but after going there in my mind, I asked myself, how happy can I be, by going there at that time. My family and acquaintances in their condition deprived of the true religion come to my mind, and in so doing cause distress; therefore I am determined to go to the lower reaches of Cardiganshire about next February, to preach there for a year, and be sure that you have sufficient Tracts, especially those that cost halfpennies and pennies; there is no mansion, house or cottage where men live who cannot receive an offer that will not be targeted with testimony in the coming year, within those environs at least, if the Lord wishes. I shall take my family with me, and I have *plenty of faith* that they will not lack

food or clothes, for a year at least. I am going to do as much, if not more work than one or two branches that are in this valley according to the present faith, and if you say "so be it," I shall go, and I shall persuade, and I shall baptize the honest by the power of God. Then I shall hope for happiness on the other side.

We are going forward here through this valley better now than we have for years; there is more of the Spirit of life in our midst, and more effort in every facet of the work.

Your fellow servant,

J. RICHARDS.

[Let the above be read and imitated by all who can; especially let not the officers who have no families boast, when the head of such a large family as the above feels prompted to go into the vineyard! May Brother Richards have great success, and may He who owns the vineyard supply his wants and those of his family is the prayer of the—EDITOR.]

FATE OF SIR JOHN FRANKLIN.

PERHAPS it is known to all our readers that this gentleman became famous by going on a voyage years ago, to search for an opening between the frozen mountains of the extremities of the north; that his strange silence created fears concerning his safety, that the government sent a search party to look for him, and that his wife had gone with them, and that all was unsuccessful. Finally come to light is the following account by a gentleman by the name of John Rae, who distinguished himself by traveling to the borders of the northern seas, and who tried in vain to get the government and the country, for years to believe him that his information on the condition of the land obliged him to believe that Sir J. had been sucked in by the ice to the *Great Fish River*, and he earnestly begged for assistance to search there for him, but no one would believe him. But now, upon his return from that land, he has proved with facts that his previous ideas were correct; he was informed by inhabitants of those reaches that they had seen about forty seamen traveling obstructed, wearily not far from Fish River, where they said their

ships had been broken into pieces between mountains of ice; that they had dragged a boat with them, and that they were short on food. Later, he saw several articles with the natives that pertained to that expedition, and among many of the other things he brought back with him, there were silver spoons with the name Sir John Franklin on them, and on others the names of several of his fellow travelers. Through the instructions of the natives Mr. Rae went to the place they directed him to, and it is sad to say, he found there lamentable facts to prove that their fate was established—that they had died of hunger; or at least, he saw thirty lying with one another, which, judging by the tattered condition of their bodies, and the contents of the nearby pots, some had been eating the dead bodies before they themselves perished! He found five others on a nearby island; one of them appeared to have been an Officer; he had his spyglass hung on his shoulder, and his two-barreled rifle on him. The historical consistency of the appertaining discoveries prove that it was vain to expect one of the ill-fated company to come back to give an account of the voyage or the fate of Sir John Franklin and his followers.

BABY SHOW.

AMONG the remarkable fairs of the western world, their mothers gathered one hundred and twenty-seven of all the hosts of babies brought from the four neighboring states to the town of Springville, Ohio, to receive the opinion of the judges, and prizes for the cleanest, the most beautiful, the most healthy, and the most comely babies; and among such a host it was as natural for each one to see her “own chick as white whatever its color;” everyone who has a baby of any kind can sympathize with the judges! The mothers who considered the crying of their own babies the sweetest music to their ears had the best musical feast; even though knowledge of child-rearing had pre-arranged an abundance of musical instruments in the place before the massing of the army of young singers; despite that, they were all outdone—the young American insisted on hearing his own voice as the loudest. In spite of every effort the voice of the trombone and of the drum itself like the voices of the various other instruments were drowned out in the clamor, while the “hope of their nation” waited for the examination! It is not said what prize the loudest voice received, but that it was practically night time before it was

decided which three would receive the prizes; one claimed that it was her seventeenth baby, on her lap, and that he deserved it, while another showed beautiful limbs, another a comely complexion, and others eyes, or other parts of their dear ones which they considered incomparable. While we wish the parents great joy with their children, we do not allow, of course, but what the more attractive babies are further to the west.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, DECEMBER 2, 1854.

THE BEST WAY TO DISTRIBUTE TRACTS!—Occasionally someone tells us that he intends to sell the “old stock” before requesting additional tracts. To these we offer a word of counsel, which we have learned from experience, although we should, like everyone, have seen the logic of the thing; which is, that our success in selling the second tract to a man depends on the nature of the first tract he received; if he did not understand and did not like that one, it is not easy to get him to buy the second; and since the first principles are the easiest for the world to understand and the most appropriate for them, wisdom teaches not to offer them that which they cannot comprehend until they are taught, as we all were taught, to gain possession of the infallible Teacher from above—the Spirit of truth, who only will lead us to understand and to appreciate the truths contained in other tracts; we were all taught this excellent lesson as children in school, and it would be good to remember the saying,—“the natural man receiveth not the things of the Spirit of God, because they are spiritually discerned;” and success in selling tracts to a greater extent than many think, depends on adapting them to the taste of the buyer; he, having enjoyed the first, would be more desirous for a second, until before long he would relish the one he refused at first. It is a rather strange way to sell tracts or to benefit men by urging them to purchase the ones you have on hand in order

to get rid of them; but the best way, that we have seen work, is to give milk to the child, which will enable him to relish strong food in its time; thus, we all learn lessons as to how to sell tracts to the world, and let us remember that he who sows sparsely will also reap sparsely.

Tract societies are of great benefit where they are held, and we trust they will still have strong support; we know a brother who presented the Society of his Branch with a thousand different tracts to put in the hands of the Saints who could not buy them; and they took great pleasure in taking them from house to house, exchanging them every Sunday and leaving a new one in their place; and great is the benefit that follows them! May others imitate them more.

Governorship of Utah.—There is room to believe from the desire of British and American Editors to publish imaginings, that they would be very pleased to have President B. Young out of the Governorship of Utah. They tell the world that the four years he was to Preside ended last September, and that the secretary of the Territory presides in his place until a successor is appointed. But let us hold that up to the mirror of the established charter of the Territory, which is as follows:—"Section 2. The executive power and authority over the Territory of Utah shall be vested in a Governor, who shall hold his office for four years, *and until his successor shall be appointed and QUALIFIED for the office.*"

They also accuse Governor Young of failing to send copies of the laws of Utah to the United States Senate, together with the proceedings of the Territorial Assembly for the past two years. But we see that the desire of these people to condemn is more evident than their wisdom in light of the following quotation, from the law made by the United States Senate,—“Section 3. There shall be a secretary of said Territory, who shall reside therein, and hold his office for four years, unless sooner removed by the President of the United States; he shall record all the acts of the said Territorial Senate, and all the acts of the Governor in his executive department; *it depends on him* [the *secretary*, notice, and not the *Governor!*] to transmit one copy of the laws and acts of the Senate to the President of the United States, and two copies to the speaker of the house of representatives, and to the President for

the use of Congress, on or before the first day of December in each year." Thus President Young is innocent again, and he will Preside for as long as God choose for him to Preside, despite the Editors of the world!

The Half-year Report.—We ask for the Report, as *correctly as possible*, from every Conference President in the Principality, of the number of Branches, High Priests, Elders, Priests, Teachers, and Deacons; also the number of those who have excommunicated, who died, and who emigrated, and who were baptized in the half year ending December 31st, together with the total number of members and officers, containing the scattered also signed by the President and the Scribe. We implore you to get the report *to this Office by Jan. 4th at the LATEST, NOTICE.*

We call the special attention—of Presidents, Distributors and Treasurers, to the instructions we published in issue 22, page 350, of this volume of ZION'S TRUMPET, and request their cooperation to the extent they are able, so that each one can do what he does by the 'appointed time' just as well by two or three days after that.

North Pembroke.—This Conference was held in Fishguard on the 19th and 20th of this month, and represented were the following:—4 Branches, 13 Elders, 4 Priests, 1 Teacher, 2 Deacons, 1 baptized, 1 died, which is the first one since the Conference was established, 5 emigrated, and the total at 49.

Unity was received in all things, and many interesting counsels from President Jeremy, and others.

President David Rees was released so he can prepare to emigrate, with unanimous approval after giving up all the accounts of the Conference satisfactorily, and Elder Thomas D. Evans was appointed to the Presidency in his place for the present time. Exhortations were received from President Jeremy to distribute tracts and to testify of the effect on the minds of the Saints, so as to determine to apply themselves more faithfully than ever.

T. D. EVANS, *President*,
T. EVANS, *Scribe*.

Brecon.—President D. Daniels reports that he and President Morgans have labored diligently through various parts of this country, and find broad fields without laborers, and towns, several of which are crying for the word of life, with no one to satisfy them. Several scattered Saints became revived who vowed to greater faithfulness from now on to distribute tracts and to properly impart the word of truth to the thousands of immortal souls who are wandering in moral darkness to the unknown world beside them.

Cardiganshire.—This Conference was held in Cwrtnewydd, on the 12th of this month, when the numbers received were Branches 5; Elders 15, Priests 4, Teachers 3, Deacons 1, baptized 4, total at 108, with determination to exert themselves with the work of the Lord.

There was a large and attentive hearing from among the friends of the world, with very generous kindness toward the Saints.

President Jeremy taught very clearly the great good the Saints can do for their neighbors by exerting themselves to sell and distribute tracts to them to enlighten them regarding the way that leads to the Kingdom of God—the excellent opportunity that gives them to understand who loves and wishes to receive the truth and to testify to them; and the Saints vowed to devote themselves to do so.

The testimonies of Presidents T. Jeremy, B. Evans, and others had the desired effect on the listeners, and the account of the history of Zion created a strong desire to go there. All the Saints promised to pay all that is owed for books by the end of the year.

B. EVANS, *President*,
J. MORGANS, *Scribe*.

CONDITION OF THE NORTH, AND ACCOUNTS FROM THE VALLEY.

St. George, Nov. 24, 1854.

DEAR PRESIDENT JONES,—I shall make use of these few minutes to send a word to you, letting you know that everything is good with us

at present. The Saints in Flintshire are going forward better than they have for a long time,—everything in good order,—good unity among the officers, and everyone very solid in the faith; but the Cefn Mawr Branch had suffered a little in that a nephew of Brigham Young, who (said he) was traveling in the next Conference, and had been there on the Sunday, and he was turned away by them because he did not have a license; then he became a traitor, and there he told many lies to the Saints and the world, saying that dog fights and cock fights were held in the Valley on the Sunday, and that all had to be slaves to support the leaders, that thousands were there who wanted to come back if they could,—that his father had broken the heart of his mother by preferring other women to her, and a host of similar things.

There is more selling of books there than there has been in a long time. We had a good Conference in Newmarket also last Sunday, better than we have had in some time; everything good with an attentive hearing from the world.

We are selling books quite well, but there is room for us to improve. I read your exhortations in the TRUMPET, in the hearing of all the Saints, pertaining to the payment for books, and all signs are that everyone will improve in this regard.

We confirmed one of the Wesleyans in the Conference; and there was another one of the Wesleyans in the Flintshire Conference testifying after coming out that “he thought he was in heaven.”

I received a letter from my father, dated September 29, reporting that he is healthy along with all my relatives, and all the Welsh to the extent he was informed about them. Also that John Roberts, Newmarket, together with others of the Welsh, were coming into the City the following day, that is the 30th of September, and that John Williams from Holywell and his family, together with others from Wales, were coming the following Monday, and that a great number of wagons had gone far to meet them. He said that G. A. Smith had come to the City to request men for the southern part of the Territory to subdue the Indians who were causing trouble. The afternoon of the same day about 500 men on horseback came to the City from the States, to be at the service of President Young, having been sent for that purpose. Everything is going forward remarkably well. Old brother R. Humphreys (formerly

the Gardener at the Garn,) died a fortnight before reaching the city. There is a Welshman here who has been in America, belonging to the Independents, namely Dr. Thomas, who is speaking from town to town on the logic and the necessity of emigrating to America, &c. He praises the dwelling of the Saints, and says that if people wish to go to live in a peaceful and healthful land, for them to go to the land of the Saints, where no one has permission to get drunk, or to swear or to curse; also, where there are neither prostitutes nor thieves! That has changed the feelings of many toward the Saints in some places here.

Please remember me to brothers Thos. Jeremy and D. Daniels.
Your humble brother in the Everlasting Covenant,

J. PARRY.

[We are glad to hear that the Saints are paying attention to the counsels they so often receive, as to how to behave toward drifters who wander into their midst without licenses; for no doubt the devil is multiplying his instruments, although he must be low on servants when he sends one like the one referred to. There is no need for us to say that every word of what he said is a known lie to us; but we had better state that Brigham Young does not have a nephew by that name, lest he try to deceive others. Do not give room, we say again, to anyone without a license, or its equivalent through personal acquaintance.

We rejoice together with pastor Parry in the hope that the Saints will fulfill the vows they have made, for no vows except the ones fulfilled will God bless with success.

May the Spirit of truth continue to guide the speaker, and may he have great success from his work. Although it is a thankless responsibility for each man to say the truth to everyone, yet telling the known truths about the Saints is something so uncommon, that we feel a desire to manifest our approval of that by thanking the occasional one who does so, and we trust that he will continue as independent, as even his brethren the "Independents," and row up the stream of truth, instead of with the flow to the vat of angry prejudice. If all were to tell only the truth, we know that not one would be heard saying anything about the Mormons other than what the aforementioned Dr. Thomas is saying. Yet, since not all relish the truth, the stomach of the rest must have something else.—EDITOR.]

GATHERING OF THE SAINTS.

BY GWILYM DDU FROM ZION.

THE DAY foretold by the Holy prophets,
 And patriarchs has dawned over the confines of our world;
 The keys of the last dispensation have been given,
 To gather the children of Israel from every part together.

The descendants of old Abraham, Isaac and Jacob,
 Have been living scattered for generations;
 "Thy seed thou wilt know among the Gentiles,"—
 Says an old prophecy by a prophet of God.

Now the missionaries of the God of heaven are preaching,
 The eternal gospel to the peoples of the world,
 All have been sent in divine authority,
 To every part of the earth abroad and throughout.

And these are the "fishermen" and the "hunters" foretold,
 Earlier by the old prophet through the Spirit of his God,—
 Gathering the Saints in the last days,
 From among the gentiles where they have been living.

From great Babylon before its fall they will come out,
 In numberless hosts at the call of the God of heaven;
 Like a cloud,—like mist, and like doves,
 Swift to their windows they shall fly to their home.

The children of Ephraim to Zion, to the land of the west,
 And the ten tribes from the north will come home each one;
 The children of Judah will come to old Palestine,
 To build their Temple before the coming of the Son of Man.

Old Satan will be bound, and our Jesus will reign,
 For a thousand years in the midst of his Saints;
 He will make them Priests to his Father and Kings,
 In the kingdom of heaven,—O, a true and royal privilege!

The race of Abraham, Isaac, and Jacob forever and ever,
 Will not be scattered say the words of the Lord God;
 But with their eternal King they will reign,
 Across the four corners of the earth and from sea to sea.

NEWS FROM THE VALLEY.

WE have received the 'Deseret News' until September 28, which informs us that two brothers arrived there on the 26th from the States, having left the emigrants in generally good health and spirits, although they for the most part are later than usual. It was expected that they would have shelter through the prompt assistance of the teams from the Valley before winter. There are early and late showers of rain more frequently every year, and some have faith that before long they will have plenty of rain without having to irrigate. A bridge was built across a large river called "Sevier," which is over 120 feet between its pillars, three of which are in the stream.

Good health has been enjoyed throughout the settlements in general; abundant crops; the price of wheat was 2 dollars per bushel, oats 1½ dollars, butter a half dollar per pound, hay at 15 dollars per ton. Two companies arrived from the States on their way to California, containing 325 men, 100 wagons, and about 1000 horses and mules. They wintered in the Valley, and they intend to continue on in the spring.

President Young and his retinue returned from a visit with the tribe of Indians called the "Shoshones," or the "Snakes," who sent ahead seven of their leaders to seek a visit with him near Ogden city. After a friendly talk for a brief while, they were presented with some gifts, which pleased them greatly, and they said they felt gratified and wished to live peacefully; and in short, they have done so except for the occasional exception of revenge taken on the immigrants, by stealing their animals because the immigrants before that had stolen their animals; and sadly such things could no longer be prevented.

There are civil insurrections in Mexico that are ravaging the lives of its inhabitants quickly and barbarically, and with hardly any sign of an end. Such a variety and abundance of war matériel was brought to the Territory, besides much that did not arrive, that the prices have gone down substantially; and the buyer has plenty of choice.

In San Bernardino, there were very abundant crops of fruits of

the earth, but after suffering some losses from the unusual rains in August, which swelled their rivers higher than ever before seen. In San Francisco, President P. P. Pratt purchased a boat that carries 450 tons to navigate between the continent and the Sandwich islands; there were good feelings toward the Saints there. Money is scarce, despite a little gold found there still.

MISCELLANEOUS, & c.

Times of Conference in the South.—The East Glamorgan Conference, Sunday the 24th of December, in Merthyr Tydfil; Brecon on the 31st, in Brynmawr; Monmouth on the 7th of January, West Glamorgan on the 14th, Llanelli on the 21st, Carmarthen on the 28th, Cardiganshire on the 4th of February, North Pembroke on the 11th, and South Pembroke on the 18th.

The Supervisors are expected to read their own balance sheets of the numbers of the chief Distributor in detail, according to the plan, in every Conference, and to send a copy to be recorded in this Office within the week following that.

RECEIPTS FOR BOOKS FROM NOV. 12 TO NOV. 29.—G. W. Davies, £8; Griffith Roberts, £1 10s; Jonathan Ellis, £1 3s; E. Middleton, £1; James Morgan, £1 2s 3c.

* * * Send all letters, containing orders and payments, to *Capt. Jones*, "*Zion's Trumpet*" Office, Swansea.

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SWANSEA:

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 38.]

DECEMBER 16, 1854.

[VOL. VII.

ADDRESS OF THE FIRST PRESIDENCY IN ZION TO THE MISSIONARIES FROM UTAH.

(From the "Deseret News.")

DEAR BRETHREN,—Though at times you may be tempted to imagine that you are forgotten at home, while struggling, amid the powers of evil and darkness, and among strangers without purse or scrip, to proclaim the pure principles of the everlasting gospel, and to gather out the honest in heart from every nation under heaven, still you are ever sustained by our faith, and remembered in our prayers. We are perfectly familiar with the trials to human nature which have to be endured by all who magnify their calling in the Priesthood.

In obedience to counsel you have turned your backs upon the endearments of family, home, and the sweet society of your brethren, and cheerfully gone forth, to meet the scowls of evil spirits, and the scoffs, and revilings of the wicked, with hearts burning with salvation for your fellows; and the contrast is so great that the unaided spirit of man would not only shrink from the calling, but utterly refuse, and be entirely incompetent for the task.

To cheer and assist you in your task, the most pleasing of all labors to a Saint, we shall occupy a portion of the columns of the

Deseret News, from time to time, in furnishing you home news that may be of interest, and in making those suggestions, and giving such counsel as may be dictated by the Holy Spirit.

In times of sore temptation and trial, the human mind is prone to doubt and despondency and, without strict humility, faith, and obedience, is liable to make shipwreck of the fairest prospect, hence the instruction to get the Spirit of the Lord, if you have not got it, and keep it, and walk in it continually, taking it for the man of your counsel, cannot be too closely adhered to by all Saints, and more especially by those who are bearing truth to the nations of the earth.

Your distant, and scattered situation renders it impossible for you to receive direct communication from us on every question that may arise, even when you may be very anxious to do so. This is wisely designed for your benefit in the far-reaching policy of the economy of God in regards to this probation, for by this plan all are made subject, for light, guidance, and true intelligence, to Him who rules, and controls all things in wisdom, and “lighteth every one that cometh into the world.”

After man has received true faith, repentance, baptism by the proper authority, and the laying on of hands for the reception of the Holy Ghost, it is not only the privilege, but the duty of every individual to so live in accordance with the light and revelations of the gospel, as to be able to use and receive revelation from the Almighty at all times, and under all circumstances, whenever necessary, to enable him to magnify his calling, roll forth salvation, and honor our Father in heaven.

These are simple truths which you are familiar with, and which you all do, or should know for yourselves, for salvation is an individual work—each for himself primarily, and secondarily each for all in assisting his brethren, and the human family at large, so far as lies in his power.

The mission to the British Isles is now under the superintendence of Elder Franklin D. Richards, of the Quorum of the Twelve, and circumstances enable him to consult us at times on most questions of

grave importance. This is not so much the case with the Scandinavian, French, Channel Islands, Swedish, German, Italian, Hindustani, Australian, and Cape of Good Hope missions. From this cause, from office connections, and other facts, it is deemed advisable that the Missionaries on the Eastern Continent look more immediately to Elder Richards for counsel on those movements, and views, about which they may happen to feel any serious dubiety; at the same time we shall always be pleased to learn from you your situation and prospects, and be ever ready to give such replies to questions, and offer such instructions as the exigencies of the case may require.

The Elders from Utah now in Australia, Hindustani, and the Cape of Good Hope are at full liberty, upon the reception of this article, to tarry in their respective missionary fields, to extend their labors to new fields, or return home, as the Holy Ghost may dictate in their councils with reference to their respective joint, or individual movements, and all will be right.

Our public works are progressing steadily, but not, at all times with that energy and speed that we could desire; still the Saints in Utah are constantly increasing in faith and good works.

Lest you may not get full files of the "Deseret News," we will add that the foundation, and *adobe* portion of the wall around the Temple Block is finished, and the workmen are now laying the coping stone which will prepare the wall for the iron *railings*.

Workmen are busily engaged in placing the huge blocks of sandstone and fine conglomerate in the massive foundations for the Temple.

The natives are at peace with us, and with each other, and the Lord is still blessing us with the choice blessings of heaven and earth, insomuch that we rejoice in the Spirit, union, and general good health, with an abundance of the necessaries, and many of the luxuries of life.

From your brethren in the gospel.

BRIGHAM YOUNG,
H. C. KIMBALL,
J. M. GRANT.

LETTER FROM UTAH TERRITORY.

G. S. L. City, Feb. 26, 1854.

MY OLD FRIEND EVAN ROBERTS,—I have thought several times of writing to you, and now I have got it into my mind to actually do so. I am healthy, strong, active and full of happiness through having obeyed the true and eternal Gospel, and not a false one as you and others have obeyed, namely all the sectarians. My dear friend, E. R., permit me to say the truth; there is not in my mind the least tendency to scorn you as men; only love and good will toward you has prompted me to write this epistle to you. I feel sorry for you because of your disbelief and your stubbornness to believe the true gospel, for I know, as the Lord liveth, that your doctrine cannot save as much as one soul, for your baptism, namely, that of the “dear Baptist” and others, is no better than the baptism of infants with respect to its purpose; they baptize for a second birth and for the forgiveness of sins, and for salvation and a second birth. You say that a man needs to obtain forgiveness before being saved, and obtain his second birth before his baptism, what! before obeying the gospel? Yes, says the “dear Baptist!” and that man is justified only through faith!! But why am I mentioning this one more than the other daughters of the old Mother? there have never been on the earth more than two Churches; one of God and one of the devil, and the old Roman Church is the mother of all the sectarians. But please know that the Saints are the Church of the living God, and the only sanctuary under all the heavens; and despite the world and all its sectarian servants, Mormonism will prosper until all the world will be under its leadership, and if otherwise, the Almighty himself will be dethroned; in spite of the martyrdom of the Prophet Joseph, in spite of the persecution and the killing of the Saints, Mormonism will stand like eternal columns, and it would be easier for you to keep the sun from shining than to extinguish Mormonism or to cause it to fall. Whatever you think, so it will be; it shall stand when the elements melt from intense heat, and when the heavens are folded like a book. Jehovah is the Mormonism of this people, their Priesthood, and their power, and everything which belongs to him shall come up in

the appointed day, and shall stand before the eternal King, and shall receive the crown of life.

Also, Jesus said that the signs would follow the believers,—“In my name they shall cast out devils, and on the sick they shall lay hands and they will be made whole,” &c. But the devil says through his servants that these signs shall not follow the believers, that there is no need for them. God says that there are Apostles and Prophets, &c.; but the devil says through his servants that there is no need for apostles or prophets in the Church at the present time, &c. Seriously, my friend, how much better is this doctrine than that old devilish doctrine, Namely, “by dying you will not be dead?” They are one and the same.

The Church has long been in the wilderness, together with the Priesthood and the keys. What will come from men without the Priesthood, which delivers them? Nay, surely, they will not be delivered, for through the Priesthood men have been delivered in every age and generation, and an organization without the Priesthood is like a damaged reed, and he that relies on it shall fall and shall not rise. Do you not know, my friend, that the Priesthood, the “male child,” was taken away? and it was not sent to the earth again until the Prophet Joseph Smith received it, when God sent an Angel to give to him first the Aaronic Priesthood, and afterwards he sent Peter, James, and John to give to him the Melchizedek Priesthood. No man has the right to administer in the ordinances of the gospel without the Priesthood, and woe to that man who touches one of the ordinances of God without having the Priesthood. What is the Priesthood? Well, it is the power and authority on the earth to preach and to administer the ordinances of the gospel. Now, you say, you condemn everyone except for yourself. We do, and the word of God condemns every soul who does not obey the gospel of the Saints after having heard it; for the Saints have the true Gospel which can save, and no other sect under heaven has it. For that reason, if you and others wish to be spared, you must obey the Gospel of the Saints posthaste, for there is great haste in the heavens to prepare for the Marriage of the Lamb; and Jesus is, as it were, on his way, and he pleaded for us to hasten greatly to prepare

before he comes; consequently, we have no time to lose. Well, you say, what will become of those who died without hearing the gospel? We do not condemn, nor does the word of God condemn, so much as one of those who did not hear the gospel. Damnation has always been based on this principle, namely, "light came into the world and men loved darkness more than light."

Good men have been in every sect, those who walked in the light which they had,—God does not require anything further at their hand, and in this sense they are as perfect as the angels; they cannot do anything more. But as for the dead, God has made provisions for them; the gospel is being preached to them now by the Saints who have died, and when the Temple is built the living can be baptized for them. And know this for a surety, that they will not rise again unless others are baptized for them, and you surely know that not one of them will be resurrected unless others are baptized for them by one of the Latter-day Saints; and that is what you shall do—obey the gospel without losing any time; otherwise, as my soul liveth, your condemnation shall not slumber. Therefore, I say unto you, "Awake, thou who sleepest, and rise from the dead;" you have been in sectarian darkness long enough, but now the true light shines so that you are enabled to see, and you will be left without excuse for your sins; therefore, in the name of the Lord Jesus, awake, and hear me in this, and do not disbelieve any longer. Know this, as the Lord liveth, Brigham Young is the only Representative of God on the earth, and God has never had a kingdom on the earth without a Representative.

Therefore, cease to dream one minute longer about the heavens, for God has no other way to save you. And may I beseech you for the sake of your souls, to be like men, that is, do not throw this letter to the side without examining it and pondering it carefully, for nothing else but the Spirit of God which is in me has prompted me or given me the inclination to write it; and if doubt persists, ask God in prayer; for if you are honest God will bear witness of the truth of this letter to you, and to every honest man, concerning the gifts which I have mentioned, namely, casting out devils, the discerning of spirits, healing the sick, &c. All you said before concerning the

gifts is that they were not needed, &c.; what will you do when the spirits which are in America come to you? And they shall surely come, for they follow to every place where the Gospel has been, and they deceive hosts of men, namely, those who refused the Gospel of the Saints,—they are sent by God like a judgment on the people for not receiving the Gospel or the truth. I have no doubt but what they are the “mighty opposition” which Paul mentions.

There are in America thousands of men or children, six or seven years old, who call on *Mediums* or intermediaries, through whom the spirits reveal many things by operating through the hands of the children, or the adults, to write an answer to every question. For example, if one wants to hear from his father or his mother, he shall have an answer directly through these intermediaries as if his father and his mother were right there, and they can imitate the handwriting of the dead perfectly, and sometimes they appear as a lump of fire before a crowd and preach for an hour or more like a man! An answer is given for everything which is asked of them, and very consistently!! What comes from the sectarians in the face of these? No doubt they will deceive every one of them unless they are filled with the Spirit of God, and hundreds of them are filled with unclean spirits, and who shall cast them out? The Saints will have nothing to do with such things,—they lawfully belong to the devil.

Well, this is my testimony, that we have the work of God in hand,—that this is the dispensation of the fullness of times,—that we have the Gospel which can save and that no one else has it,—that Joseph Smith is the greatest prophet who has ever been on the earth except for the Son of God himself, and heaven and earth will pass away before this testimony fails.

The Spirit of God says, enough, if you do not believe this, neither will you believe if one were to rise from the dead.

I am one who sincerely wishes to see everyone in the Kingdom of Jesus.

Your old friend,

JOHN PARRY.

EFFECTS OF TOBACCO.

[Continued from page 429.]

IT WAS related by Dr. Rush, that Sir John Pringle was afflicted with tremors in his hands, and had his memory impaired by the use of snuff; but on abandoning the habit at the suggestion of Dr. Franklin, he found his power of recollection restored, at the same time recovering the use of his hands.

Irresolution, changeableness of mind, and reluctance to engage in the ordinary avocations and pursuits of life, all of which are indications of deranged nerves, are symptoms often found attending the use of tobacco.

Hypochondriasis.—Hypochondriasis, vapors, or melancholy, is a very singular disease. There are, probably, in our country of inveterate smokers and chewers of tobacco, more hypochondriacs than in any other on the face of the globe. Many a case of this kind is caused in great part by tobacco. This is proven by the fact that when the tobacco is discontinued, the hypochondria is cured. It is a very singular disease, and belongs more properly to the class of diseases of the nervous system.

The causes of hypochondriasis I admit are numerous. Anything that tends powerfully to deteriorate and derange the general health may bring on this affection. Excessive alimentation, spirits, tea and coffee, the abuse of medicines, indolence, licentious habits, dissipation of whatever kind, the keeping of late and irregular hours, novel reading, grief, excessive bodily or mental labor, and a great variety of causes may aid in bringing on hypochondriasis. All that I say then, in regard to the use of tobacco as a cause of this affection, is this: Tobacco being one of the most powerful and deadly narcotics known, if used habitually, and in such quantity as seriously to derange the nervous system, and through this the general health, may, and often does, become one cause of that most troublesome and intractable disease. But neither tobacco, nor any other agent, can be a specific of this disease.

Fainting, or hysteria, which is of a particular nervous nature, can be mentioned also as one of the effects of tobacco. Although hysteria in its original meaning is an emotion belonging to the female

sex alone, it is not infrequently found in all its revealing aspects in the other sex. As is known, it frequently causes alternating fits of laughing and crying; and at the same time the poor sufferer has the feeling of a heavy ball in his abdomen, which rises to his stomach, his chest, and his back, causing at the same time a choking feeling. At times he will suffer unconsciousness and tremors. This is caused then, being a nervous ailment, specifically by the use of tobacco at times. Understand, however, that I recognize there are many causes of hysteria in which the drug has nothing to do with the matter, as it was never used. All that is claimed is that tobacco is one of the many causes that will bring on this particular illness.

In some parts of the world in which women use much tobacco, it is very common to find hysteria or fainting, which is an illness of the nerves. It should be noted, however, as a common fact, that tobacco users also use tea or coffee or both, the kindred stimulants of tobacco; and either of these materials is sufficient to cause the illness, and each contributes its share of the resultant effect.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, DECEMBER 16, 1854.

GREETING OF THE FIRST PRESIDENCY TO THE MISSIONARIES,—
 The great interest they feel in their missions is apparent—their great desire for the success of the kingdom of Jesus throughout the world, along with the proofs which through the powerful influence of the Spirit of truth purify and sanctify those who obey it for salvation; how comforting it is for those missionaries who risk their lives to carry the word of life to the unenlightened nations of the earth, to understand that those Presidents who are maligned with all manner of accusations and are portrayed as the filthiest of all

doers of evil, and to know that we say they are holy men of God who have had the blessings of heaven bestowed on their heads in answer to their prayers. The enlivening leap of the Spirit which follows this correspondence, along with other writings of our respected Presidency, will give encouragement to the souls of those who properly understand them, that they may be heartened in the valiant task of establishing righteousness on earth.

THE EMIGRATION.—On the 24th of last month the ship “Clara Wheeler” sailed from Liverpool toward New Orleans with 421 Saints on board, about a hundred of them Welsh; these intended to settle in various stations of the Saints in the States, until they can earn a way to continue on to Zion.

We understand that preparations to emigrate to Zion in the spring are being made in several Welsh Conferences; and although we are not now informed when that period will be, this is not the time to be idle; and no doubt it will catch many a one out before he has washed his hands of his responsibility to his fellowmen.

We remind the Saints of the exhortations that we gave them some time ago by quoting the following wise counsel of President F. D. Richards through the *Star*; we would like to impress on the minds of all the Saints, and we trust that they will be seen put into efficient practice soon until all the Conferences are free of all debt, and ready to start homeward in an orderly fashion if the call were to come with one day's notice. If a sudden call were to come now, it is easy to see the trouble there would be, faced with the present unpreparedness, and the loss would not be slight nor small. In the aforementioned Council in London the importance of conforming to those measures was explained, and we beg the Welsh Saints to do all they can to take care of all their debts to the Offices between now and the end of the year if possible. By their ‘debts’ we imply what has been sold and not what they have in stock, unless they are so kind as to prepay for those, but for those which have been distributed their value should be transferred promptly where it belongs. With respect to the small tracts that are published, those should not swell the debt of any Branch or person, for they ought to be sold to the world and the money for them should be paid back. But we put the aforementioned

quotation before our readers, which is as follows:—

“The emigration of the Saints to the United States has begun, and we trust that it will continue without any great rest, until the Saints are gathered from the countries to the land of Zion.

“We warn the Saints in their great eagerness to emigrate, not to neglect their pre-existing obligations here before leaving. The Pastors and Conference Presidents are definitely charged to present the teachings they received in the General Council held in London, last June, with regard to getting the Conferences to pay their debts, and free themselves from all burdens. The emigration does not start to the northern parts of the States for several weeks. This space of time allows an excellent opportunity to the Conferences who have not yet paid for their books and their *Stars*, their rooms, &c., to do so, so that when the emigration begins again those who are ready may leave with a clear conscience that they are not leaving a burden on others that they themselves should carry.

We trust that thousands of Saints will emigrate during the coming year, but we do not expect any lessening in the work here because of that, and we warn the Presiding Elders not to allow the emigration to be a reason to curtail any operational measure planned, but instead remember that the work here must continue to progress until he fulfills the purpose of his being sent. We trust that the gathering will awaken the rest of the Saints to a more lively performance of faith and good works, and to be an additional witness to the world, which will tend to give new excitement to the work again in some places. Therefore, we say to the brethren of the Priesthood, put the directions of the Holy Ghost in these matters into full operation, and may your thoughts expand in proportion to the growth of the size and power of this kingdom, and work according to the growing law that governs it.”

TITHING.—Perhaps we have been overly negligent in calling attention to this important topic, by taking for granted that all understand their duties, but we wish to call the attention and the understanding of the Welsh Saints to the following teaching of our President F. D. Richards,—“This is the ingenious law of Tithing, namely to give first the tenth part of your possessions, and from

then on the tenth of your increase. This law is in full operation in the Valleys of the Mountains, and furthermore some Saints came forth in a praiseworthy fashion in obedience to the teachings that were given in the last April General Conference, and consecrated themselves, their wives, their children, their possessions, in short their all, to the building of the kingdom of God. This laudable faithfulness in the cause of Zion deserves to be imitated by the British Saints, and we have no doubt but what the majority of them feel a fervent spirit to conform with the behavior of their brothers and sisters in the west. Therefore, we use the present opportunity to remind all the Saints who expect counsel from us, that it is the responsibility of all who have means to tithe themselves. To the emigrating Saints who possess more than sufficient means to transport themselves to their intended places, whether to St. Louis, Philadelphia, New York, Cincinnati, or any other place in the United States, or to the mountains, we say that their special duty is to tithe themselves of their possessions before starting from these lands.”

The Flintshire Conference,—was held in the Saints' Hall, Brymbo, Nov. 12th, when there were represented 5 Branches, containing 19 Elders, 5 Priests, 5 Teachers, 3 Deacons, 2 baptized, in all 112, in good feelings and confident in the signs of progress. An attentive hearing was had during the day to the interesting sermons by Pastor Parry, President Davies, and several other Elders, who enjoyed the power of the Spirit of the gospel abundantly.

All enjoyed themselves remarkably well throughout the Conference, complete unity in all things, and a desire for the success of the gospel.

L. DAVIES, President,
JON. ELLIS, Scribe.

Denbighshire.—This Conference was held in Newmarket, Nov. 19th, when there were represented 5 Branches, 17 Elders, 6 Priests, 5 Teachers, 2 Deacons, 5 received by letter and 6 moved, 2 baptized, and the total at 119.

Approval of the authorities of the Church in Zion, in England, and in Wales, was shown by a unanimous vote of the officers and the Saints. Beneficial and interesting teachings were received from Pastor John Parry. Several of the Elders present testified to the numerous and serious listeners; boldly and comprehensively they explained the principles of this gospel of the kingdom.

J. PARRY, President,
W. JONES, Scribe.

Conwy Valley—This Conference was held in Llanrwst, on the 26th of Nov., when there were represented 6 Branches, 20 Elders, 7 Priests, 5 Teachers, 4 Deacons, 4 baptized, and the total at 98.

William Lewis was appointed to preside over the Caernarvon Branch, and John Ellis to preside over the Llanddodged Branch. It was determined to uphold in faith, trust, and prayers, all the authorities of the Church.

It was determined to put forth renewed efforts to discharge the book debts.

Delightful meetings, and counsels, teachings, and sermons were received from the President, and Pastor J. Parry, and others, and we would think from the apparent signs that all were in their element.

R. ROBERTS, President,
W. DAVIES, Scribe.

ACCOUNT OF THE SAINTS IN THE WAR AT SEVASTOPOL.

(From the "Millennial Star.")

Malta Florianna, 55, Strada Mercato,
Oct. 15, 1854.

DEAR BROTHER RICHARDS,—Having received a batch of letters from the two Branches of this Church, now in the East, namely, the "Floating Branch," and the "Expeditionary Force Branch," and their contents being somewhat interesting, I send you the chief particulars, from which you will perceive that while war with its attendant horrors

is raging, the Gospel still progresses through the instrumentality of these brethren. For the mercies of God in preserving these brethren, and still adding to their number, we feel to return Him our heartfelt praises, and to call upon all Saints to do likewise, and join with us in prayers for their continued preservation and prosperity.

From a letter from Elder H. Russell, dated 22nd September, fourteen miles off Sevastopol, I learn that on the 20th a battle was fought at a place called Alma, (2000 killed) in which some of our brethren were engaged, but not one was even wounded. Elder West of the 93rd regiment (Highlanders) had baptized one. From other letters I learn of the baptism of two others, and that many were expected to enter the Church as soon as they could get winter quarters.

From Priest S. Ballard (*Rifle Brigade*), I learn that he was invited by some Methodists to preside over their meetings. This invitation he accepted, but having convinced one of them of the truth of the work, the remainder broke up, and do not even meet among themselves any longer. The one continues to investigate the work with increasing satisfaction, and is expected, together with another, to be baptized shortly. Brother Ballard is creating considerable stir in the *Rifle brigade*. He, and a brother Paul, of the *Royal Sappers*, meet nearly every night for prayer that God will direct them to the honest in heart. If the work takes a start in that division of the army, it may extend from that to another, and so on. At present the baptisms have taken place in one division only.

Elder A. Downes, of the Floating Branch, has two persons ready for baptism the first opportunity they can get. He has sent me an *order* for books, &c. All the brethren of that Branch, and those of the Branch of the soldiers, were in good standing. There had been a frightful mortality from Cholera, both in the army and navy. On board the *Britannia*, about one hundred and fifty deaths had occurred.

For the Branch in Malta, I may say we are united and rejoicing in the work. Although Cholera has raged on every hand, and taken away many, yet it was only permitted to pay us a hasty visit, the ordinance of anointing proving, with God's blessing, efficacious in one moment, for which we ever feel to praise God every time we think of it.

I cannot write of any great doings on this mission, for my time for a considerable space has been occupied in *suffering*, not *doing*. I have been ill on and off now for about a month, in spite of everything. I

attribute the commencement of it to an injury which I sustained in the region of the heart, occasioned by stooping to lift some weight, for since that I have suffered a fearful beating or throbbing of the heart, the very noise of which prevents me from sleeping of nights. But that is not so bad now; yet I take a fever about every two or three days, which ends in a copious perspiration at nights.

As I have no more news to send, and barely strength to give these few lines, I conclude with love to yourself and assistants, and earnestly desiring a continued interest in your prayers, not only for this Branch, but for those engaged in the war.

Yours in the Covenant of Peace,

J. F. BELL.

In a later communication Elder Bell informs us, that through the blessing of God he has perfectly recovered from his illness.—EDITOR of the *Star*.]

BROTHERLY LOVE.

My President, with your permission,
I shall present to you a poem,
And here is the topic throughout,
It all has to do with love.

An excellent good principle
Indeed, is brotherly love,
There is not for this earth,
Any other as happy and cheerful.

Gentle Jesus commanded,
For his Saints to be of one heart,
“O love one another as I have loved you,”
And then are ye my disciples.

As a proof that we love,
We must work together,
According to the teaching of the servants of God,
For mankind to respect.

Where there is Brotherly Love,
It is lovely and desirable,
Therefore brethren let us seek it,
It will be in the eternal realm.

Brotherly Love is not
 Evil and self-seeking;
 But it loves another as himself,
 And it does that as a rule.

The honor of every society,
 The great might of every kingdom,
 Is the Love of a Brother—it is precious,
 For mankind it is fitting.

I wish at present,
 O! let us seek Brotherly Love;
 And he who obtains this love,
 Will praise, I know.

Therefore dear brethren,
 While we are on the earth,
 O let us seek love from our God,
 And being worthy we shall find favor.


Now I shall conclude,
 Exhorting all to love;
 For that is the way to heaven,
 And with Him to reign.

Brymbo.

JONATHAN ELLIS.

MISCELLANEOUS, &c.

Times of Conferences of the South.—Our readers please note that at the earnest request of some we are postponing the East Glamorgan Conference until December 31, and the following Conferences a week later.

 We trust that Pastor Parry will set up the times for the Conferences of the North to follow, instead of being at the same time as those of the south to the extent possible.

RECEIPTS FOR BOOKS FROM NOV. 20 TO DEC. 8.—Isaac Jones, £1; E. Middleton, £3 10s.

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 39.]

DECEMBER 30, 1854.

[VOL. VII.

“MORMONISM” IN THE UNITED STATES.

(From the “Millennial Star.”)

THE time draws near when the kingdom of God must assume a more important position in the midst of the earth, and men begin to see, realize, and feel that it is indeed a kingdom to all intents and purposes, that its rulers are guided by the revelations of heaven, and that it has a code of laws founded on the principles of eternal truth. The power to enforce these laws must increase, in spite of the corruptions of men and the opposition of the powers of darkness.

It would be well for our enemies if they would learn, by experience, the wisdom of letting us alone. Our past history surely shows that persecution has only served to increase our strength and influence, and we boldly throw out the assertion to the world that it will continue to be so in all future time.

We expect persecution, knowing that the powers of evil will oppose the work of regeneration. Christ said it must needs be that offences come, but woe unto them by whom they come. As a people we have nothing to fear from persecution, for we know of a surety that it will build us up, while it will prove the downfall of our enemies.

From small settlements in Missouri we grew into a large and well organized city, and held the political control of a county in

Illinois. After our expulsion from that place into the wilderness, we fled to the fastnesses of the Rocky Mountains, where alone we could enjoy that liberty denied us by hireling Priests, corrupt rulers, and a depraved people. There, through the blessings of the Almighty, we have planted the germ of a future Empire. There is a well organized Territory, rapidly becoming weighty in the scale of political influence. The inhabitants are vigorous, energetic, and thoroughly inured to hardship and danger. They have thus far defended themselves against their enemies, and have been abundantly able to sustain the administration of their own government, having received but little assistance from the United States.

If thus in their earliest infancy they assumed the obligations of manhood, what will be the result of maturer years? What will be the next giant stride of a power which increases the more rapidly when opposed? We leave these questions for the future to disclose; and our enemies to answer if they can. We know that the kingdom is the Lord's, that it will increase while other kingdoms decrease, and that every effort of its enemies to crush it will result in their own downfall. The pit they dig for the Saints they will fall into themselves, and the principles of truth will rise triumphant over all opposition.

The approaching crisis in the United States, with regard to our doctrines and people we have been anticipating for a number of years, and it has long been a subject of fireside conversation in hundreds of "Mormon" families. The angry clouds, which, to the obscure vision of political demagogues and corrupt editors, appear to be gathering only over Utah, are big with the future destiny of the American Union.

The eagle of freedom already hovers over the home of the oppressed in the Valleys of the Mountains. The genius of Liberty is departing from the American people. The escutcheon of the nation is stained with the blood of innocence. An attempted repetition of the foul deeds of Missouri and Illinois, and their glory will have departed. The North and South will rise up against each other, state against state, neighbor against neighbor, her peace will be taken away, and war, wasting, and desolation will prevail in all her borders.

The present is not the only crisis we are expecting. They will arise in rapid succession; for the kingdoms of this world will come into collision with the kingdom of God and the powers of life. Their relative strength must be tested in the great battles which are to win the earth from the dominion of Satan.

While our enemies gloat their bloodthirsty appetites over our long-wished-for destruction, we look calmly at the approaching storms, knowing that each in succession will precede a more glorious day to all who remain faithful in the cause of truth.

HOW TO ASSIST ELDERS ON OVERSEAS MISSIONS.

(From the "Star.")

AT the General Council held in London in June last, we suggested that some other method would be adopted to assist our brethren in the ministry, who might be laboring under adverse circumstances, than sending them among the Conferences to preach and collect means. We feel that a favorable time has now arrived to bring this subject before the Saints in a shape that all may have an opportunity of contributing to this laudable and important object, instead of its devolving mostly upon Conferences the most convenient and accessible.

The duty of preaching the Gospel by personal effort, and the contribution of means to accomplish it, are binding upon all Saints so soon as they are made partakers of the glorious light from heaven. To use our means for the spread of the Gospel is like casting our bread upon the waters, which will return to us after many days increased a hundred fold.

Elders occasionally visit us from missions on the Continent, destitute, weakened by exposure, want, and persecution, who should receive succor and help; and sometimes Elders on their way to other fields of labor, land here, and require assistance to continue their journey. It devolves upon the Saints in this country to render aid to such, that the work of the Lord may not be hindered for want of the requisite funds.

We propose, therefore, that the Saints throughout the British Isles under the direction of their Pastors and Presidents, take up collections expressly for this object. Let the faithful of God's people, then, hallow their rejoicings during the approaching holidays with a whole-hearted simultaneous contribution to this purpose. In the midst of feasting and rejoicing, forget not the needy laborers in the vineyard. Give with an open hand and a liberal heart, consecrating the means to the Lord, and ask Him to bless it for the spread of His work and the salvation of souls. Then your joys shall be in the Lord, and His blessed smiles shall be upon you. The Pastors and Presidents will please attend to forwarding to us the funds so raised, and we will endeavor to apply the same to the object designed with such discretion and wisdom as the Lord shall give us.

F. D. RICHARDS.

Translated by Wm. Lewis.

[With pleasure we call for the attention and the cooperation of the Welsh Conference Presidents regarding the foregoing request; and we believe that their experiences and the Spirit that is in them will show them the need and usefulness of this proposal without our expanding on it, except to declare our expectation that their generous contributions will reach us as soon as is convenient for them.—EDITOR OF THE TRUMPET.]

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, DECEMBER 30, 1854.

THE YEAR GONE BY—Behold the eternal arms that have carried us all in a Fatherly bosom through a long and difficult pilgrimage of another year, which together with another volume of its affairs in ZION'S TRUMPET is about to wind down; before setting foot on the threshold of the coming year, let us turn on our heels and let us

take a clear look back at the one that will never return, and what do we see? We see the spirit of war as if on a red horse galloping through the kingdoms of the world, and trampling its mighty ones to the earth in hosts; we see beside its heels a pale horse and its riders sowing disease, plague, and pestilence, on the right and the left; and behind them, in the western breeze, is heard the neighing of the black horse, who, under its hooves, ravages the crops of our earth! Yes, we see in the past, a departure of peace from the world, the "wicked killing the wicked," and the devastation which the Lord determined to be over the whole earth to make it devoid of inhabitants, accomplished with incomparable swiftness. In contrast to the lamentable sight, the perceptive see the progress of "The stone cut out of the mountain," that kingdom of God which will bring down every high treason, and which will establish the reign of righteousness and peace among the pure in heart on the ruins of the fallen kingdoms; with joy we see the arm of the Almighty laid bare in the success and strength of Zion, and we see the fright of its divinity already in the pale countenances of the mighty of the world, and the purity of its laws frightening the wicked of the earth, and gladdening the hearts of the children of God.

A close look at the contents of this most recent volume of ours constitutes a topic of joy for those who await the coming of the "Bridegroom," since the signs of these perilous times it records are forerunners to Him, and encourage them to "lift up their heads, for the time of their deliverance is nigh;" and it constitutes strong encouragement to those who have the divine Priesthood,—the saving power, to take heart in spreading the principles of life and peace among the few honest folk who desire that.

Dear Saints, since we are the light of the world, let us trim our lamps, and let us learn lessons to present in the future by looking at the failings of the year gone by; not by looking at those of others so much, rather may the past be a mirror for each one to see his own weaknesses, and may he have pleasure in correcting them.

For him who can calmly and conscientiously consider his own life story this past year and feel he has done all he could for the benefit of his fellowmen and the glory of God, there is great pleasure to be derived from his faithfulness; and for him who has fallen short let this appraisal be a period of revival that will bring similar happiness to him; let us all prepare to give our last accounting happily to the

weigher of spirits and the knower of our hearts.

We encourage our subscribers to value this volume because of the teaching and the history it contains of Zion, and also because of the usefulness of the correspondence and the home news it contains; and no doubt our posterity will be inquiring after these things when the champions who are in our kingdom's arenas at present have gone beyond the veil.

We feel inexpressible pleasure in laboring together with our faithful brethren in the Welsh vineyard, and we thank them and our God for all good signs we have of their diligence and their success. We are happy to be able to gaze back at the generally peaceful situation, and at the healthful condition of the church throughout all the Conferences, and we greatly rejoice in the increase of faith of the Saints in believing the heavenly mysteries that were taught to us this year; we anticipate majestic works as facts even more tried and tested in the future that they are increasing in the progress of God. May forward, *forward* be the motto for us all, as brave soldiers in the army of our King, and may we know that it is our privilege to prepare the way for his glorious kingdom. This is the most earnest, the highest, the foremost wish, and this year, the last utterance of your

EDITOR.

EXCERPT FROM A LETTER OF SISTER JONES.

AT the request of several besides our dear wife, we quote the following from her letter, dated, G. S. L. City, last September:—

“Your children and I are alive and well by the goodness of our Heavenly Father, and comfort ourselves as best we can in our deprivation of your comforts and company under the consideration that our sacrifice is acceptable to our God, for the sake of whose kingdom you have left us and gone almost the breadth of the world away from us. I feel content with the calling of the Lord that you serve Him and His work there rather than comfort us here; yet, it would not be right for me to say that my mind does not escape ahead to envisage the scenes of your return. Little Claudia tells the children

that her father has gone to Wales to bring the Saints home. As for the other little rose, he does not say very much as yet, but competes with his dear sister in shouting loudest the name of the “*dada*” he has never had the privilege of seeing; he is the very image and namesake of our little Dan who drowned before your departure hence. Be sure to pay heartfelt thanks on my behalf to the dear sisters who sent the present of Welsh clothes to me and my little children; they are of better material than anything that can be purchased here; I shall repay their kindness as far as I am able when they themselves come here.

Many of the Saints have arrived here, and several Welshmen amongst others; the remainder of the emigrants are coming successfully they say. The usual kindness is being shown in taking teams of oxen to meet the last ones. One of the main feasts of the Saints here is the teachings that are given in the Tabernacle on Sundays by our leaders and others; we receive continually some new illumination on the importance and greatness of the work of these latter days. You would be pleased to see the influence that the leaders have here now; everyone does willingly almost everything they ask. Among the Saints peace and health are generally enjoyed. The great wall around the temple has been completed, with a determination to carry forward quickly with the temple. . . . If I were to come to Wales again I would testify more strongly than when I was there before that this is the work of God, because I have had and am continually having further proofs of that; be so good as to remember me kindly to the Saints there, especially those whom I knew when there; I long to see them in this happy, peaceful and healthy place; several of my old acquaintances have arrived, and I often find pleasure in their company. All the Welsh people who are here are healthy as far as I know, and doing well generally; the majority of them went to Box Elder. Many of your old friends, apart from the Welsh, inquire after you frequently and wish to be remembered to you in particular. The families of Jeremy and Daniels are well; remember me to them, to our relations, and to the Saints, but not to anyone more than to yourself. That the great Lord may always give generously of his Holy Spirit to you, that his angels may keep you

from the pestilence and dangers of this world, and give you great success in your mission, yes, as much as you, yourself, wish, and may He bring you back rejoicing, is the earnest and constant prayer of

“Your faithful wife,

“JANE JONES.”

HYMN OF ZION,

FROM a beautiful sight, comes all peace,
 Across the face of the earth,—the word laughs,
 Whenever Zion is above its enemies,—
 Oh troubled cruel heart:
 My heart every night and day,
 Longs to be free,
 Escaping across, happy and cheerful,
 In a chosen life:
 I delight in the work of my God;—
 There is peace in my breast;
 While there is a beating in my heart,
 I love Zion's success,—
 That is the place I love to be,—
 Where there will be endless peace;
 Pain and weeping having retreated,
 May that blessed day dawn.

DEWI ELFED.

RECEIPTS FOR BOOKS FROM DEC. 9 TO DEC. 28.—A. L. Jones, £2 6s 2c; Thomas Evans, 15s; John Williams, £2 10s; G. W. Davies, £15.

* * * Send all letters, containing orders and payments, to *Capt. Jones*, “*Zion's Trumpet*” Office, Swansea.

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